

BX 8950 .P83 1867 v.9

The Presbyterian historical  
almanac and annual

1867









Over twenty styles of these instruments are made, among which may be selected, as giving an idea of their variety and power, the following:

### CHURCH ORGANS.

*Black Walnut Case. Oil Finish.*

**No. 1.**—FIVE OCTAVES—THREE SETS OF REEDS AND SEVEN STOPS, viz.: Diapason, Flute, Principal (Divided), Bourdon, Clarinet, and Grand Organ.  
Ditto, with Octave Coupler.

*Black Walnut Case. Oil Finish.*

**No. 2.**—FIVE OCTAVES—FOUR SETS OF REEDS AND TEN STOPS, viz.: Diapason, Flute, Principal (Divided), Bassoon, Hautboy, Bourdon, Clarinet, Tremolo, and Grand Organ.  
Ditto, with Octave Coupler.

*Black Walnut Case. Oil Finish.*

**No. 3.**—FIVE OCTAVES—FIVE SETS OF REEDS AND TWELVE STOPS, viz.: Diapason, Dulciana, Principal, Clarinet, one and a half Octaves of Pedal Base, Tremolo, Pedal Coupler, and Grand Organ.  
Ditto, with Octave Coupler.

*Black Walnut Case. Oil Finish.*

**No. 4.**—FIVE OCTAVES—SIX SETS OF REEDS, TWO BANKS OF KEYS, AND THIRTEEN STOPS, viz.: Diapason, Principal, Dulciana Base, Dulciana Treble, Hautboy, Clarinet, one and a half Octaves of Pedal Base, Pedal Coupler, Manual Coupler, Tremolo and Forte.  
Ditto, with Octave Coupler and Seven sets of Reeds.

**No. 5.**—FIVE OCTAVES—SEVEN SETS OF REEDS, TWO BANKS OF KEYS, AND FOURTEEN STOPS: Two Octaves of Pedal Base, Pedal and Octave Couplers. Black Walnut Case, Organ Front. Oil Finish.  
The same in Elaborate Case.

### SCHOOL AND PARLOR ORGANS.

**No. 8.**—FOUR AND A HALF OCTAVES—Black Walnut Case. Oil Finish, with Panels and Carved Ornaments.  
The same, in Rosewood Grained Case.  
Ditto, in Splendid Rosewood Case.

**No. 9.**—FIVE OCTAVES—Black Walnut Case. Oil Finish, with Panels and Carved Ornaments.  
The same, in Rosewood Grained Case.  
Ditto, in Splendid Rosewood Case.

**No. 10.**—FIVE OCTAVES—Black Walnut Case. Oil Finish, with Panels and Carved Ornaments, Octave Coupler, and Vox Humana Tremolo.  
The same, in Splendid Rosewood Case.

**No. 11.**—FOUR AND A HALF OCTAVES—C Scale ending on G, for organ practice. Black Walnut Case, Oil Finish, with Panels and Carved Ornaments, one and a half Octaves of Pedal Base.

MELODEONS and REED ORGANS of any manufacture repaired, or taken in exchange on purchase of new instruments.

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HISTORICAL ALMANAC,

AND

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OF THE CHURCH.

FOR

1867.

BY

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VOLUME NINE.

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1867.





## INTRODUCTION.

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THE PRESBYTERIAN HISTORICAL ALMANAC for 1867 is another addition to the permanent history of the Presbyterian Church, comprehensive, reliable and impartial. Those who are familiar with the plan of the work will find in this volume additional evidence of its capacity to include much that is interesting as well as important in regard to the present condition of the Church.

In the introduction to the first volume, published in 1859, I wrote as follows: "Divided as the Presbyterian Church is, into numerous bodies, it has been difficult, even for the most enterprising and zealous of her members, to keep fully aware of her power and progress." This difficulty led to indifference in regard to the plans and operations of the various members of the Presbyterian family; hence it became all important that, to procure the harmony which should prevail in the Church of God, we should become familiar with the trials, the temptations, the disappointments and the triumphs of all the brethren, laboring as they are in every portion of the globe.

To secure the harmony referred to, and supply the information is the great task I have undertaken, and which to me is a labor of love for the whole Church. To me they are not divided; the apparent divisions of the Presbyterian Church are no more real than are the seams and marks upon a marble column; they all

believe in *one* Lord, *one* Faith, *one* Baptism ; these are the spiritual essentials, and knowledge, under the benign influence of heavenly grace, will do away with such as are earthly and non-essential.

Matters of interest and value form the basis of the work ; there are many questions which occupy the time and attention of the people, and have for their tribune the newspaper, the magazine and the quarterly ; or give transient vitality to conventions, but which become historically important when they resolve themselves into Acts and Deliverances of the various judicatories of the Church. At this point the duty of the historian begins, and upon the faithfulness of his chronicles depends the value of his work. In presenting the NINTH VOLUME of *The Presbyterian Historical Almanac* to the careful consideration of the Church, I call attention to the fact that from the publication of my first volume in 1859, until now, I have met the reasonable demand of the critics of my native land, as well as those of Great Britain and Ireland. Encouraged by these indications of interest, and by the approval of many of those whose age and wisdom justly entitle them to be ranked as the fathers of the Church, I will try and make the *Almanac* all that its friends can desire. During the period covered by this publication, over five hundred and fifty bills and overtures and judicial cases were acted upon ; these presented the various views held upon the polity of the Church, the forms of procedure and all the appliances deemed wise to guard well the doctrines and purity of the Church : these are all given in full, and form a reliable basis for a sound judgment.

The organization of the Boards and permanent committees are recorded, together with the history of many of them ; tracing their success and usefulness from their origin ; the history of theological seminaries under the control of the Church ; giving complete lists of students numbering thousands ; histories of Presbyterian churches, clerical records and the lists of ministers, with Presbytery and Post-office address, numbering over eleven thousand, placing upon record the names of all the Presbyterian ministers throughout the world. In the *Almanac* will be found the union,

or, as they belong to the same Presbyterian family, it might be said the re-union, of a number of the branches of the Church, as follows, viz. : That of the Associate and the Associate Reformed, forming the United Presbyterian Church of North America; of the Presbyterian Church of Canada, and the United Presbyterian Church of Canada, forming the Canada Presbyterian Church; of the Presbyterian Synod of Nova Scotia and the Free Church of Nova Scotia, forming the Presbyterian Church of the Lower Provinces of British North America; and of this latter body with the Presbyterian Synod of New Brunswick, the Presbyterian Churches in Australia, and of the Presbyterian Churches in the United States with the United Synod; and the "basis of union" is fully set forth in all cases. The department of the *Almanac* which appeals to the heart is that devoted to biographies. Believing fully in the parity of the Christian ministry, I have sought out with patient care the record of all who have died\* during the years involved in the publication of the *Almanac*,

\* The following are the names of those who have died, and the year in which their memoirs were published in the *Almanac*. They number over one thousand, and range from a brief notice to a comprehensive biography :

NAMES.	YEAR.	NAME.	YEAR.	NAME.	YEAR.	NAME.	YEAR.
ABBEY, DAVID A.....	1867	Armstrong, Geo. B.....	1866	Barr, Hugh.....	1863	Birge, Chester.....	1862
Adams, James.....	1859	Armstrong, Renb.....	1866	Barr, John A.....	1866	Bingham, Amos.....	1862
Adams, Jas. McH.....	1867	Armstrong, Robt.....	1859	Barrett, Gerrish.....	1859	Bishop, Pierpont E.....	1860
Adams, John.....	1859	Arnold, Eli P.....	1862	Bartholomew, Orlo.....	1865	Black, Andrew W.....	1869
Adams, John.....	1863	Arnold, George C.....	1865	Bassett, Archibald.....	1861	Black, James.....	1861
Adams, D.D., Jno. R.....	1867	Auld, Donald J.....	1859	Bates, Chandler.....	1859	Black, James.....	1861
Adams, Joseph B.....	1866	Auld, Robert T.....	1860	Bates, Lemuel P.....	1861	Black, Robt. John.....	1862
Adams, D.D., J. W.....	1862	Avery, John A.....	1864	Bayless, Lewis C.....	1866	Blackburn, Andw.....	1861
Alexander, D.D., A.....	1863	Axtell, Anthony D.....	1867	Bayne, D.D., John.....	1861	Blackie, James.....	1867
Alexander, D.D., J. W.....	1861	BABER, JAMES.....	1865	Beard, John.....	1867	Blackie, John.....	1869
Alexander, Jesse.....	1867	Bacon, William.....	1864	Beattie, D.D., Alex.....	1860	Blain, William.....	1859
Alexander, D.D., J. A.....	1861	Bailey, Winthrop.....	1866	Beattie, D.D., Alex.....	1866	Blain, Wilson.....	1862
Allen, David O.....	1865	Baird, Thomas F.....	1866	Beattie, Alex.....	1866	Blakely, Abram.....	1866
Allen, Nathan.....	1865	Baird, D.D., Robert.....	1864	Beecher, D.D., Lynn.....	1864	Blakeslee, James.....	1864
Allison, D.D., Francis.....	1863	Baker, D.D., Daniel.....	1859	Beecher, John W.....	1859	Bland, Peter R.....	1861
Allison, David.....	1860	Baldridge, D.D., S.....	1861	Beers, Daniel.....	1864	Boardman, Luther P.....	1863
Allison, Thomas.....	1859	Baldwin, Truman.....	1867	Beggs, Isaac.....	1859	Blythe, John O.....	1867
Amos, James R.....	1866	Ball, M.D., Dyer.....	1866	Bell, A. P.....	1859	Boardman, Chas. A.....	1861
Anderson, Abra'm.....	1859	Ballentine, J.....	1859	Bell, W. W.....	1861	Boardman, Geo. M.....	1863
Anderson, Abra'm.....	1859	Bancroft, A.....	1859	Bennett, Asa.....	1859	Bonney, Sam'l W.....	1866
Anderson, Alex.....	1860	Banks, John.....	1859	Benton, Orlando N.....	1863	Boozer, John J.....	1866
Anderson, A.....	1859	Banks, Joseph.....	1860	Bethune, D.D., G. W.....	1863	Botsford, Eli C.....	1862
Anderson, David.....	1859	Barber, Daniel M.....	1867	Bethune, D.D., G. W.....	1863	Boyce, William M.....	1863
Anderson, John.....	1859	Barlow, Joseph.....	1859	Bethune, Neil.....	1859	Boyd, Alexander.....	1866
Andrews, D.D., Jed.....	1864	Bartley, John M. C.....	1861	Betts, Alfred H.....	1861	Boyd, D.D., A. H. H.....	1867
Andrews, Thomas.....	1863	Barnes, D.D., Jas. C.....	1866	Beveridge, Thos. H.....	1861	Boyd, Bankland.....	1861
Aunan, Robert.....	1859	Barr, Absalom K.....	1862	Beveridge, Thos. H.....	1861	Boyd, Benjamin.....	1861
Arms, Clifford S.....	1865	Barr, Andrew.....	1866	Biggs, Thomas J.....	1865	Bradford, Wm. H.....	1862

and have also, from time to time, secured from a threatened oblivion the names of many good and true men whose memoirs

NAME.	YEAR.	NAME.	YEAR.	NAME.	YEAR.	NAME.	YEAR.
Bradshaw, Amzi.....	1861	Cheever, Ebenezer.....	1867	Dickson, William.....	1859	Freeman, John E.....	1859
Bradshaw, Fields.....	1861	Cheney, Laban C.....	1863	Dill, D.D., Richard.....	1860	French, David.....	1859
Braley, J.....	1862	Chester, D.D., Wm.....	1866	Dixon, David R.....	1863	French, D.D., John.....	1860
Brainerd, D.D., Thos.....	1867	Chichester, Isaac.....	1866	Doak, D.D., Arch. A.....	1867	French, John B.....	1860
Breckinridge, D.D., J.....	1863	Chisholm, Walter.....	1861	Dodd, Cephas.....	1859	French, J. M.....	1859
Brett, Philip M.....	1861	Christian, Levi H.....	1866	Dodd, John.....	1866	Fullerton, Hugh S.....	1864
Brewster, Loring.....	1861	Church, D.D., Alonz.....	1866	Donald, James.....	1867	Fullerton, Robt. S.....	1867
Brinkerhoff, A. D.....	1861	Church, A. B.....	1859	Dorrance, Benj. C.....	1860	Fulton, Andrew.....	1859
Brittain, Thomas.....	1860	Clark, Caleb.....	1864	Dorrance, D.D., Jno.....	1862	GAGE, WILLIAM.....	1864
Bronson, Oliver.....	1861	Clark, Joseph.....	1866	Douglass, Hiram.....	1866	Galbraith, James.....	1860
Broughton, Job.....	1860	Clark, Thomas.....	1859	Douglass, Robert.....	1859	Gale, Alexander A.....	1859
Brown, D.D., Alex. B.....	1864	Clarke, Albert B.....	1864	Douglass, Robt. L.....	1867	Gale, D.D., Geo. W.....	1863
Brown, D.D., Andw.....	1862	Clarke, D.D., Dav. D.....	1867	Douthett, Sammel.....	1859	Gallagher, Allen G.....	1867
Brown, D.D., Dun.....	1862	Clarke, D.D., H. S.....	1863	Drennen, Thomas.....	1859	Galloway, John M.....	1866
Brown, Fred'k K.....	1862	Clarkson, James.....	1859	Duff, James A.....	1862	Galloway, John S.....	1863
Brown, D.D., Isaac V.....	1862	Clarkson, T. B.....	1859	Dukes, Joseph.....	1863	Galt, Sterling M.....	1867
Brown, D.D., Jas. C.....	1862	Clayton, Abner S.....	1860	Dumont, D.D., A. H.....	1866	Galt, Thomas.....	1859
Brown, D.D., Jas. M.....	1863	Cleland, D.D., Thos.....	1859	Duncan, James.....	1859	Gamble, D.D., Sam'l.....	1859
Brown, John.....	1860	Clemens, William.....	1863	Duncan, J. McKim.....	1861	Gaston, Daniel.....	1866
Brown, Joseph.....	1860	Coe, Harvey.....	1861	Duncan, John K.....	1863	Gayley, Samuel M.....	1864
Brown, D.D., Matt.....	1864	Cochrane, Sylvest.....	1861	Duncan, Thos. T.....	1860	Gayley, Samuel R.....	1863
Brown, D.D., Sam'l.....	1863	Coffey, Addison.....	1864	Dunham, Herc. R.....	1859	Gaylord, F. S.....	1861
Brown, Samuel H.....	1859	Cogswell, D.D., Jon.....	1863	Dunn, John B.....	1863	Geggie, James.....	1866
Brownlee, Jas. C.....	1859	Coit, John T.....	1864	Dunn, Oliver S.....	1867	Gellatly, Alex.....	1859
Brownlee, J. C.....	1859	Cole, Erastus.....	1863	Dunton, Samuel.....	1867	Geggie, George.....	1860
Brownlee, Wm. C.....	1861	Collins, Isaac W.....	1866	Dupree, Benj. D.....	1866	Gibson, James.....	1860
Bruce, James C.....	1859	Collins, Levi.....	1861	Dwight, Henry.....	1859	Gibson, Robert.....	1862
Bruce, Robert.....	1859	Coningo, D.D., H. G.....	1863	Dwight, D.D., M. W.....	1861	Gibson, William.....	1862
Bryce, John.....	1860	Condit, Philip.....	1859	Dyke, John.....	1864	Giger, D.D., Geo. M.....	1867
Bryan, D.D., A. M.....	1862	Condict, Edw. W.....	1860	Dysart, Thos. H.....	1866	Gilchrist, Adam.....	1862
Buchan, Peter.....	1861	Conner, William.....	1864	EAGLETON, D.D., Wm.....	1867	Gilchrist, John.....	1864
Buchanan, Jos. H.....	1866	Cook, Finlay.....	1860	Eastman, Dan'l W.....	1866	Gillespie, William.....	1860
Buie, Archibald.....	1859	Cooley, D.D., Eli F.....	1861	Eastman, Jos. B.....	1866	Gilkerson, Thomas.....	1860
Bulkley, John.....	1862	Cooper, Ebenezer.....	1860	Edgar, D.D., John T.....	1862	Gilmour, A.....	1861
Bullions, A.....	1859	Cooper, Sam'l M.....	1861	Edmonds, Jas. M.....	1859	Ginn, Robert.....	1859
Bullions, David G.....	1866	Cooper, Wm. H.....	1863	Edwards, Jesse.....	1867	Godden, Lewis.....	1862
Bullions, D.D., Peter.....	1865	Cornish, Samuel E.....	1860	Eggleston, Amb.....	1866	Goodhue, Geo. F.....	1862
Burch, James K.....	1860	Cossitt, D.D., F. R.....	1867	Elder, Thomas R.....	1859	Goodrich, Chan. E.....	1865
Burns, John.....	1860	Coutts, David.....	1859	Ely, D.D., Ezra S.....	1862	Goodrich, D.D., H. P.....	1860
Burns, William H.....	1860	Cowan, John F.....	1863	Esson, Henry.....	1862	Goodwillie, Sr., Dav.....	1859
Burton, William.....	1859	Cross, Robert.....	1864	Evans, Evan.....	1866	Gordon, Alex.....	1859
Burt, John.....	1867	Crothers, D.D., Sam'l.....	1864	Evans, Richard J.....	1865	Gordon, David.....	1859
Bushnell, Calvin.....	1865	Culbertson, D.D., M. S.....	1863	Evans, Sam'l N.....	1860	Gordon, George N.....	1862
Butler, Charles F.....	1867	Cummins, D.D., C.....	1864	Ewing, John.....	1864	Gordon, Peter.....	1866
Butler, Francis E.....	1864	Cummins, Chas. P.....	1866	FAIRCHILD, D.D., A. G.....	1864	Gordon, D.D., T. P.....	1867
Butler, D.D., Zeb'n.....	1862	Cummins, John L.....	1864	Farquhar, John.....	1867	Goss, Simon S.....	1866
CARRS, GEORGE.....	1864	Cunningham, Jas.....	1859	Farrand, Bethuel.....	1867	Gondy, Alex. P.....	1860
Calhoun, Thos. S.....	1860	Cunningham, Wm.....	1863	Fee, R. A.....	1861	Graham, Wm. A.....	1859
Cameron, James.....	1867	Curtis, D.D., Harvey.....	1863	Ferrier, D.D., A.....	1862	Grant, Franklin W.....	1860
Campbell, D.D., A. D.....	1863	Curtis, Joseph S.....	1860	Ferrier, Thomas.....	1859	Graves, Eli.....	1867
Campbell, David E.....	1859	Curry, William F.....	1861	Field, Jacob T.....	1867	Graves, Fred'k W.....	1867
Campbell, D.D., J. R.....	1864	DANE, D.D., DANIEL.....	1861	Fife, J. H.....	1862	Gray, D.D., Archb'd.....	1862
Campbell, John A.....	1861	Danforth, D.D., J. N.....	1863	Fincher, F. M.....	1861	Gray, George.....	1862
Campbell, John C.....	1864	Davidson, Alex.....	1860	Finley, David.....	1859	Gray, John.....	1862
Campbell, D.D., J. N.....	1863	Davidson, Patrick.....	1860	Finley, Robert S.....	1861	Gray, Robert.....	1862
Campbell, Peter.....	1867	Davies, James E.....	1863	Fisher, Jacob P.....	1859	Green, E. H.....	1867
Campbell, Thos. C.....	1863	Davies, J. Le Roy.....	1861	Fisher, James P.....	1867	Greene, James.....	1865
Carlock, Jacob G.....	1861	Davies, Samuel H.....	1860	Fleming, George C.....	1859	Greene, Zachariah.....	1860
Carmichael, Dan'l.....	1861	Dean, Arnetus.....	1861	Ford, J. Edwards.....	1867	Greenleaf, D.D., Jon.....	1866
Carnahan, D.D., Jas.....	1860	DeFreest, D. R.....	1859	Forrester, Robert.....	1863	Gregg, George C.....	1867
Carothers, Andw. G.....	1863	Delavan, Geo. E.....	1862	Forsyth, J.....	1859	Gregg, Hiram.....	1863
Carson, David.....	1859	Deruelle, Daniel.....	1859	Foster, Joseph C.....	1861	Gregor, Colin.....	1865
Caruthers, D.D., E. W.....	1866	Dewing, Jared.....	1867	Foster, Julius.....	1866	Grey, Henry.....	1860
Cassie, John.....	1861	Dickey, James H.....	1864	Fowler, Joseph.....	1859	Grier, John W.....	1865
Center, Samuel.....	1860	Dickey, John.....	1859	France, John.....	1859	Grier, Robert S.....	1867
Chandler, George.....	1861	Dickey, John P.....	1859	Fraser, Malcom D.....	1867	Grieve, David G.....	1867
Chase, James M.....	1866	Dickey, William.....	1864	Fraser, William.....	1864	Grosvenor, Dav. A.....	1867
Cheeseman, D.D., L.....	1863	Dickson, James.....	1867	Frazier, James A.....	1865	Grundy, D.D., R. C.....	1867

came within the range of the histories of the churches, which are given. This long catalogue of Presbyterian ministers who have

NAME.	YEAR.	NAME.	YEAR.	NAME.	YEAR.	NAME.	YEAR.
Gunn, James.....	1860	Hoyt, James.....	1867	Kirkwood, Robt....	1867	Marquis, Thomas...	1864
HADDEX, JOSEPH B.	1860	Hoyt, James B.....	1863	Kitchen, Thomas...	1869	Marshall, Andrew.....	1859
Hagerty, J.....	1862	Hoyt, d.d., Nathan..	1867	Kniffin, Wm. C.....	1859	Marshall, George....	1862
Hall, George L.....	1859	Hoyt, d.d., Ova P....	1867	Knott, John W.....	1864	Marshall, John.....	1859
Hall, d.d., N. H.....	1860	Huggins, Morrison..	1860	Knox, Robert.....	1862	Marshall, John.....	1860
Hammersley, Wm.....	1862	Huggins, Wm. S.....	1863	Kollock, d.d., S. K..	1866	Marshall, Sam'l V..	1862
Hamilton, A. R.....	1866	Hughes, David.....	1865	Krider, Barnabas S.	1866	Marshall, William..	1859
Hamilton, Thomas..	1859	Humes, William.....	1859	LABAGH, PETER.....	1860	Marshall, William..	1865
Hamilton, W. M.....	1866	Humphrey, H. A.....	1866	Ladd, Francis D.....	1863	Martin, Asa.....	1867
Hanford, William..	1862	Humphrey, J. C.....	1861	Lafferty, Robt. H...	1866	Martin, Enoch R....	1865
Hanna, John.....	1859	Hunt, Holloway W..	1859	Laing, James.....	1867	Martin, James.....	1867
Hanna, d.d., Thos....	1865	Hunt, Thomas P.....	1860	Laing, Robert.....	1867	Martin, James.....	1859
Hanna, Thomas B..	1859	Hurd, Henry M.....	1864	Lambert, Jordan B..	1861	Martin, James.....	1859
Hanna, Thomas B..	1865	Hutchison, Wm.....	1861	Lanius, Jacob W....	1861	Mason, John.....	1859
Hannon, John E....	1865	IMBRIE, Sr., D.....	1859	Lanneau, Bazile E..	1861	Matthews, John.....	1862
Happersett, d.d., R.	1867	Ingersoll, John F..	1867	Large, James K.....	1860	May, E. H.....	1860
Harlow, Samuel....	1862	Ingles, James D....	1859	Latta, James.....	1863	Mayer, J. C.....	1860
Harrington, John..	1861	Ingraham, Ira.....	1864	Laverty, W. W.....	1867	Mayne, James D....	1862
Harris, Joseph.....	1859	Irvine, James.....	1859	Law, Isaac.....	1862	Mebane, Wm. N.....	1861
Harris, Samuel.....	1861	Irwin, John W.....	1862	Law, James.....	1860	Megapolis, J.....	1860
Harrison, Dab'y. C.	1863	Isaac, Andrew.....	1859	Leach, d.d., J. H. C.	1867	Merriam, Edwin E..	1866
Harrison, d.d., Elias.	1867	Isham, Warren.....	1867	Leake, Lemuel F....	1867	Merrick, James L..	1867
Harrison, d.d., Jep.	1864	JACOBS, JOHN W....	1863	Learnmouth, Peter.	1860	Merrill, Franklin..	1862
Harrison, Jos. C....	1862	Jaffray, John.....	1860	Lee, Charles.....	1864	Miles, Henry G.....	1862
Hart, Jacob.....	1866	Janeway, d.d., J. J.	1860	Lee, H. W.....	1859	Miller, James.....	1859
Hawes, Lowman....	1862	Jeffery, Samuel H..	1861	Lee, d.d., John.....	1860	Miller, Armistead..	1866
Hay, David.....	1860	Jenkins, Warren... 1867	1867	Lee, Robert, P.....	1860	Miller, James P....	1859
Hay, John.....	1867	Jewell, Moses.....	1864	Lee, Samuel.....	1867	Miller, d.d., Sam'l.	1863
Hay, d.d., Philip C.	1862	Johnson, Albert O..	1859	Leger, Prosper L....	1861	Miller, William.....	1863
Hayden, Gardner... 1865	1865	Johnson, E. Roger..	1863	Leiper, J. A.....	1859	Milligan, d.d., Geo.	1860
Hays, Oliver B.....	1860	Johnson, Leonard..	1860	Leitch, d.d., Wm....	1865	Milligan, d.d., Jas.	1863
Hedges, Charles E..	1861	Johnson, Oren.....	1867	Lennie, Duncan... 1860	1860	Milne, James.....	1860
Hemphill, Samuel..	1864	Johnson, Thomas... 1867	1867	Leshie, James.....	1860	Minnis, d.d., Wm...	1867
Henderson, Alex....	1860	Johnston, James... 1859	1859	Lewis, d.d., John N.	1863	Mitchell, Elisha... 1859	1859
Henderson, Eben... 1859	1859	Johnston, Robert... 1862	1862	Lewis, Zechariah... 1863	1863	Mitchell, Samuel C.	1863
Henderson, E.....	1859	Johnston, Sam'l F..	1862	Liddell, Andrew R..	1862	Mitchell, Wm. L....	1865
Henderson, d.d., J..	1860	Johnstone, John....	1865	Lindsay, Robert....	1859	Monfort, d.d., Dav.	1862
Henderson, J. S....	1862	Johnston, Wm. H... 1861	1861	Linn, John Blair... 1864	1864	Monfort, Peter.....	1867
Henderson, M.....	1859	Jones, Daniel.....	1867	Little, James.....	1864	Montgomery, Alex.	1860
Hendrick, Calvin S.	1866	Jones, d.d., Chas. C.	1867	Livingston, John... 1861	1861	Moody, John.....	1859
Hendrick, Jos. T....	1864	Jones, Wm. D.....	1861	Lloyd, Charles II... 1867	1867	Moore, James G....	1860
Hendricks, A. T....	1867	Jones, Williston... 1867	1867	Locke, d.d., Nath. C.	1863	Moore, Richard J..	1863
Henry, Addison....	1865	Judd, Gideon N.... 1861	1861	Locke, William E... 1860	1860	Moore, W. S.....	1866
Herrick, Hubert P.	1859	KANOUSE, PETER... 1866	1866	Loranca, James H.. 1867	1867	Morgan, Arch'd C..	1850
Herron, d.d., Fran..	1862	Kell, John.....	1863	Lord, Daniel M.....	1863	Morgan, Homer B..	1866
Hervey, d.d., Jas... 1861	1861	Kellogg, Robt. R... 1867	1867	Loss, Lewis H.....	1866	Morrison, Wm. S... 1859	1859
Hibben, Samuel....	1863	Kelso, Samuel.....	1864	Lowenthal, Isidore.	1865	Morrow, Rich'd H..	1861
Hickman, Wm. P... 1867	1867	Kendall, John.....	1859	Lowman, Abraham..	1860	Morrow, John M... 1859	1859
Hicks, Marcus.....	1867	Kendall, Thos. S... 1859	1859	Lowrie, Reuben....	1861	Motzer, Daniel.....	1866
Hill, R. W.....	1866	Kennedy, James... 1859	1859	Luce, Abraham.....	1867	Muir, James.....	1860
Hindman, John....	1862	Kennedy, Wm. S... 1862	1862	Lusk, H. K.....	1863	Muir, John.....	1860
Hoge, d.d., James... 1864	1864	Kerr, James.....	1867	Lyle, James.....	1859	Munzenmaier, Got.	1859
Hoge, John B.....	1864	Kerr, Joseph.....	1863	Lyon, Harvey.....	1864	Nurdoock, d.d., Dav.	1862
Hoge, d.d., Moses... 1864	1864	Kerr, Joseph R.... 1863	1863	MACHAR, D.D., JOHN.	1864	Murray, Alex.....	1859
Hoge, Samuel D....	1864	Kerr, Peter.....	1864	MacKellar, Angus..	1860	Murray, Alex.....	1861
Hoge, Thomas.....	1861	King, d.d., Barnab.. 1859	1859	Mackey, Elkanah... 1860	1860	Murray, John.....	1859
Hogg, Robert.....	1866	King, James S.....	1866	Macklin, d.d., Alex. 1861	1861	Murray, d.d., Nich.	1862
Holliday, Wm. A... 1867	1867	King, John L.....	1867	MacMaster, d.d., E.D.	1867	Mushat, John.....	1859
Hollister, Amos D.	1867	King, Thos. D.....	1861	MacMaster, d.d., G.	1863	Myers, Joseph.....	1861
Holm, John W.....	1864	Kingsley, Phinebas.	1867	Magie, d.d., David..	1866	McArthur, Jas. P... 1860	1860
Holt, Edwin D.....	1866	Kinlock, Samuel... 1859	1859	Magill, Charles B..	1865	McBride, Matthew..	1864
Hooker, Richard... 1859	1859	Kinkaid, Moses.... 1867	1867	Magill, William....	1859	McBride, Robert... 1862	1862
Hope, d.d., Matt. B.	1861	Kinkaid, Sam'l P... 1867	1867	Maltbie, Eben. D... 1860	1860	McBryde, d.d., T. L.	1866
Hopkins, d.d., Jos'h.	1863	Kirkhead, James... 1864	1864	Maltby, Henry.....	1861	McCall, John A....	1864
Hough, d.d., John..	1862	Kirkland, Hugh.... 1859	1859	Mandeville, d.d., H.	1860	McCall, Wm. L....	1861
Houghton, d.d., D.C.	1861	Kirkpatrick, Jr., D.	1861	Marcellus, Aaron A.	1861	McCampbell, d.d., J.	1861
Hovey, d.d., J. P....	1864	Kirkpatrick, d.d., J.	1867	Marquis, Jas. E....	1864	McCarroll, James..	1859
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entered upon the "saints' everlasting rest," contains the names of many whom we knew. How fondly we recall their generous

NAME.	YEAR.	NAME.	YEAR.	NAME.	YEAR.	NAME.	YEAR.
McCartee, D.D., Robt.	1866	Nundy, Gopeenath.	1862	Reed, Isaac.	1859	Skinner, D.D., John.	1865
McCartney, Jno. Y.	1866	OGDEN, JOHN W.	1860	Reed, John.	1860	Slack, Comfort I.	1866
McCartney, Wm. D.	1864	Ogden, Thomas S.	1862	Reid, Archibald.	1859	Slack, L. D., Elijah.	1867
McCay, David.	1863	Orr, James M.	1866	Reid, William.	1859	Sloane, William.	1866
McClandian, A. W.	1863	Orr, William.	1859	Reid, William.	1859	Small, Arthur M.	1866
McClelland, Wm.	1859	Orton, D.D., Azar. G.	1866	Renshaw, G. T.	1861	Smalley, D., Elam.	1866
McClintock, T.	1859	Osborn, Joel.	1859	Renshaw, Richard.	1861	Smaltz, John H.	1862
McClung, D.D., J. A.	1861	Osborne, Ethel.	1859	Rice, James H.	1860	Smart, D.D., John G.	1863
McConnell, Wm. L.	1867	Osborne, Michael.	1866	Rice, William H.	1861	Smart, James P.	1862
McCracken, Jno. S.	1864	PAINE, JAMES.	1861	Richardson, J. C.	1866	Smith, D.D., Albert.	1864
McCracken, S. W.	1861	Painter, George.	1867	Riggs, Joseph L.	1866	Smith, Benjamin C.	1863
McCrary, W. H.	1861	Parker, Alvin H.	1866	Rintoul, A.M., Wm.	1859	Smith, James.	1860
McCready, Jon. S.	1866	Parker, Samuel.	1867	Ripley, John B.	1863	Smith, John.	1859
McCullough, Rolin.	1860	Parneelee, D.D., Ash.	1863	Ritchie, George.	1860	Smith, John.	1862
McCullough, Wm.	1859	Parsons, Henry M.	1861	Rouch, N. H.	1862	Smith, John, Faris.	1865
McDermott, Thos.	1862	Parsons, Levi.	1866	Robb, Ralph.	1859	Smith, John F.	1866
McDonald, Alex.	1863	Parrington, Josiah.	1867	Roberts, T. W.	1862	Smith, John R.	1865
McDonald, John.	1867	Patterson, Jas. C.	1867	Roberts, D.D., W. L.	1866	Smith, J. A.	1862
McDowell, D.D., Jno.	1864	Patterson, Jos. A.	1866	Robertson, D.D., W.	1862	Smith, Matthew.	1861
McDowell, D.D., W. A.	1864	Patterson, Nich.	1866	Robinson, D.	1862	Smith, D.D., Jos. D.	1864
McElhany, Wm. G.	1861	Patterson, Wm. D.	1862	Robinson, D.D., Edw.	1864	Smith, Renben.	1862
McElroy, Hugh S.	1859	Patton, Andrew.	1859	Robinson, Moses.	1866	Smith, Robert.	1865
McGee, B.	1861	Patton, Samuel.	1859	Robinson, Ralph.	1864	Smith, Thomas.	1859
McKay, William.	1864	Paull, George.	1866	Robinson, S. E.	1859	Smith, William.	1860
McKean, Jas. W.	1866	Paull, D.D., James.	1860	Rodgers, James.	1865	Smotherman, J. A.	1862
McKenna, D. D. J. W.	1862	Paxton, George.	1867	Rodgers, John.	1859	Snoddy, Robert H.	1861
McKinney, Calvin.	1866	Pease, D.D., Calvin.	1864	Rogers, Elymas P.	1862	Snyder, Henry.	1867
McKinney, Isaac N.	1865	Peddle, Walter.	1860	Rogers, Joseph.	1864	Snyder, Peter.	1864
McKinnon, J.	1867	Pelton, John.	1860	Romeyn, D.D., Jas.	1861	Somerville, D.	1859
McKnight, John.	1859	Pelton, Samuel.	1866	Rood, Anson.	1859	Spillman, Benj. F.	1860
McLachlan, James.	1866	Penland, Noble A.	1859	Root, Henry.	1861	Spillman, Thos. A.	1859
McLain, John.	1863	Penney, D.D., Jos.	1861	Rosenkraus, C. E.	1862	Spencer, Wm. H.	1862
McLane, D.D., J. W.	1865	Perry, D.D., Gard. B.	1861	Rosenkraus, Jos.	1864	Staker, D.D., Miles P.	1867
McLaurin, James.	1861	Pettibone, Rosew' L.	1864	Ross, Alexander G.	1859	Stalker, Duncan.	1859
McLeads, Alex.	1866	Pharr, Walter S.	1867	Ross, Anthony W.	1867	Stark, Andrew.	1859
McLean, D.D., C. G.	1861	Phillips, D.D., W. W.	1866	Rowland, D.D., H.	1811	Stark, Mark Y.	1867
McLean, Daniel.	1859	Pickard, John H.	1860	Ruffner, D.D., Henry.	1863	Stearns, Timothy.	1862
McLean, Samuel.	1859	Pickett, Thomas.	1862	Russell, John.	1859	Steele, D.D., Robert.	1863
McLeod, D.D., Alex.	1862	Pierce, John J.	1862	Russell, John.	1860	Steel, John.	1864
McLure, Daniel M.	1867	Pillsbury, Ithamar.	1863	Russell, Moses.	1865	Stevens, Joseph B.	1861
McMillan, Edward.	1866	Pitkin, Caleb.	1865	Russell, Thomas.	1862	Stevens, Solomon.	1862
McMillan, G.	1859	Platt, Adam W.	1860	Ryars, D.D., Alfred.	1860	Stevenson, Alex.	1860
McMillan, D.D., H.	1861	Platt, Isaac W.	1859	SATTERFIELD, JAS.	1859	Stevenson, Joseph.	1866
McMillan, P.	1859	Polk, David.	1859	Savage, D.D., John.	1866	Stevenson, Thos.	1860
McMillan, Robert.	1865	Pollock, Wm. C.	1859	Savage, Thomas.	1867	Stewart, Robert E.	1861
McMullin, Robert.	1859	Pomeroy, Thad.	1859	Schreiber, John C.	1863	Stirrat, James A.	1860
McNeill, Angus C.	1862	Porter, James C.	1866	Scott, James.	1860	Stockton, Benj. B.	1862
McNeill, James H.	1866	Porter, John W.	1867	Scott, James.	1862	Stone, John S.	1866
McNulty, John.	1862	Post, Henry A.	1863	Scott, D.D., Wm. M.	1863	Strain, Alexander.	1867
McPherson, Jno. E.	1861	Post, D.D., Reuben.	1860	Scroggs, E. N.	1859	Strang, James.	1859
McQueen, Jr., Geo.	1860	Potts, D.D., George.	1866	Scroggs, John M.	1859	Stratton, Daniel.	1867
MASH, FRED'K K.	1863	Pressly, Eben. E.	1861	Shane, John D.	1865	Streit, Lawrence.	1860
Mate, Benjamin T.	1861	Pressly, John S.	1867	Shannon, Isaac N.	1859	Strong, John D.	1860
Neil, John.	1863	Pringle, Francis.	1859	Sharp, Samuel M.	1862	Strong, D.D., T. M.	1862
Neill, D.D., William.	1861	Pringle, Jr., F.	1859	Shaw, John B.	1866	Strong, William.	1861
Nelson, J. S.	1860	Pringle, James.	1859	Shaw, Joseph.	1859	Struthers, D.D., Gav.	1860
Newell, Thomas M.	1866	Pringle, William.	1860	Shepherd, Lewis M.	1865	Studdiford, D.D., P.O.	1867
Newton, D.D., Alex.	1861	Proctor, D. C.	1866	Shepherd, Paul.	1862	Suddath, W. W.	1861
Newton, D.D., Eph.	1865	Proudfit, James.	1859	Shields, Hugh K.	1866	Sweetman, Joseph.	1864
Niblock, Isaiah.	1866	Proudfit, R.	1862	Shields, James.	1864	Swift, D.D., Elisha P.	1866
Nichols, James.	1865	Putnam, Franklin.	1861	Sickles, William.	1866	Symcoe, John.	1861
Nichols, Warren.	1863	QUARTERMAN, J. W.	1859	Sill, George C.	1860	TAGGART, D.D., Wm.	1866
Nickel, James H.	1866	Quarterman, J. M.	1859	Silliman, Wm. D.	1861	Talmage, D.D., S. K.	1866
Nicol, D.D., William.	1860	RAMESEY, JAMES P.	1863	Sim, William R.	1865	Taylor, Reuben.	1859
Nimmo, Joseph.	1867	Ramsay, James.	1859	Simonton, L. A.	1860	Taylor, Robert.	1865
Nivison, Richard.	1860	Ramsey, D.D., Wm.	1859	Simpson, William.	1860	Taylor, Robert F.	1867
Noel, E. P.	1865	Rea, D.D., John.	1867	Skillman, Chas. H.	1863	Taylor, Samuel.	1867
Nott, D.D., Elphaleet.	1867	Read, Henry Clay.	1864	Skinner, James.	1867	Taylor, Thomas J.	1866



natures, as they taught us by their example what we most desired to be. Every department of religious life and phase of Christian character has been illustrated by some one or more of these men of God whose virtues are here recorded; and as the heart is melted under the exhibition of divine grace as set forth in the lives of those who have gone "to be with Christ," the feeling will be intensified by the recollection that they were all Presbyterian ministers.

The object of the *Almanac* would not be fully developed unless it became suggestive as well as historical; hence I have gathered all the reliable information, and published it, regarding Manses in the United States. I prefer using the word MANSE, which sounds so sweetly to Presbyterians, rather than the term parsonage, which has no Presbyterian signification whatever.

A MANSE is a comfortable home for a Presbyterian minister free of rent; and there is no field of Christian usefulness that promises a richer harvest of happiness to all concerned than honest, earnest effort to increase the comfort of the minister and his family. In the whole Church, beginning with the congregation, the session, the Presbytery, the Synod and the General Assembly, the sad fact that the ministry is inadequately sustained is

NAME.	YEAR.	NAME.	YEAR.	NAME.	YEAR.	NAME.	YEAR.
Taylor, Veron D.....	1866	Van Doren, Isaac.....	1865	Webster, Charles.....	1864	Wilson, Thomas B.....	1860
Telfair, David.....	1859	Van Dyke, John P.....	1863	Webster, Richard.....	1864	Wilson, William.....	1859
Templeton, Benj. F.....	1859	Van Liew, John C.....	1862	West, D.D., Nath'l.....	1865	Wilson, William L.....	1864
Templeton, James.....	1859	Vannuys, James H.....	1867	Westervelt, S. D.....	1867	Wilson, Wm. W.....	1867
Templeton, Milo.....	1864	Van Olinda, Duon.....	1860	White, Alex. M.....	1867	Witherspoon, T. A.....	1866
Tenney, Roswell.....	1867	Van Rensselaer, C.....	1861	White, D. D., Chas.....	1863	Wolcott, Wm. A.....	1867
Terry, Parshall.....	1867	Van Stavoren, A.....	1862	White, Samuel.....	1866	Wood, Daniel T.....	1861
Thom, A. E.....	1861	Van Valkenburg D.....	1866	Whiting, Francis L.....	1864	Wood, John R.....	1862
Thom, John C.....	1867	Van Vranken, S. A.....	1862	Whyte, Alexander.....	1860	Woodbridge, D.D., T.....	1864
Thompson, Chas.....	1867	Vermeule, C. C.....	1860	Whyte, Archibald.....	1859	Woodruff, Eph. T.....	1860
Thompson, D.D., G. W.....	1865	Voris, Cornelius P.....	1863	Whyte, James.....	1859	Woods, James S.....	1863
Thompson, John.....	1860	WATH, WILLIAM.....	1861	Williams, Edwin T.....	1867	Woods, John E.....	1863
Thompson, Jos. R.....	1863	Walker, Edward P.....	1863	Williams, Lewis W.....	1859	Woods, William.....	1863
Thompson, Manna.....	1867	Walker, Jas. McC.....	1861	Williams, Stephen.....	1867	Woods, Wm. W.....	1866
Thompson, Ssym'r.....	1859	Walker, John.....	1859	Williams, D. S.....	1860	Woodworth, F. C.....	1860
Thorwell, D.D., J. H.....	1863	Walker, William H.....	1859	Williamson, Jas.....	1866	Wray, John.....	1859
Todd, D. S.....	1859	Wallace, D.D., B. J.....	1863	Willson, D.D., Jas. M.....	1867	Wright, D.D., A. H.....	1866
Tompkins, John.....	1867	Wallace, John.....	1859	Willson, D.D., Jas. R.....	1866	Wright, D.D., E. W.....	1867
Townsend, Jas. B.....	1866	Wallace, John.....	1867	Wilson, A. L.....	1867	Wright, W. W.....	1863
Tucker, E. R.....	1867	Wallace, William.....	1867	Wilson, Char'n H.....	1866	Wyatt, James C.....	1866
Tudehope, Arch'd.....	1863	Wallace, Wm. G.....	1859	Wilson, James.....	1861	Wylie, John.....	1867
Turner, Jesse H.....	1867	Walsh, Henry.....	1862	Wilson, James K.....	1859	Wylie, D.D., S. B.....	1860
Tuttle, Amos G.....	1863	Ward, John W.....	1861	Wilson, James M.....	1867	Wylie, D.D., Wm.....	1860
Tuttle, Jacob.....	1867	Washington, Cephas.....	1861	Wilson, D.D., Jas. P.....	1864	Wyly, Samuel Y.....	1859
Tuttle, Samuel L.....	1867	Waters, John.....	1863	Wilson, Matthew.....	1863	YEOMANS, D.D., J. W.....	1864
Twichell, Pliny.....	1866	Watson, John.....	1866	Wilson, Matt. H.....	1863	YOUNGBLOOD, Wm.....	1862
USTICK, HUGH S.....	1864	Watt, James B.....	1862	Wilson, D.D., Robt.....	1860		
VANATTA, SAM'L F.....	1866	Watt, Robert.....	1860	Wilson, Robert W.....	1867		

TOTAL, 1039

apparent to all: all see it, all admit it, and many anxiously long for a remedy. I believe the right way to begin is by supplying every pastor with a MANSE, according to the plan of the grand old mother Church of Scotland, and Ireland. Accordingly I have pressed this matter upon the attention of the Church in my *Almanac* for 1862, '63, '64, '65, '66 and the present volume. I hold that it is not only an indication of wisdom, but of honesty, that the "golden rule" should govern the relations existing between the people and their ministers. The necessity of a Library for the MANSE is also made apparent, and the formation of Periodical Associations encouraged.

With this brief introduction I submit the ninth volume of my *Almanac* to the candid consideration of the Church and the public.

J. M. W.

PHILADELPHIA, PA., 1867.

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## THE PRESBYTERIAN CHURCH, (O. S.)

◆ ◆ ◆

THE SEVENTY-EIGHTH GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA met, according to appointment, in the Second Presbyterian Church, St. Louis, Mo., on Thursday, May 17, 1866, at 11 o'clock A.M.

JOHN C. LOWRIE, D.D., the retiring Moderator, opened the session with a discourse from Acts i. 8: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

After the sermon the Permanent Clerk reported the following commissioners, who were enrolled as members of the

### Seventy-Eighth General Assembly of the Presbyterian Church.

MINISTERS.	PRESBYTERIES.	RULING ELDERS.	MINISTERS.	PRESBYTERIES.	RULING ELDERS.
ADAMS, W. T.	Bloomington.	Wm. D. Hilts.	Clarke, John H.	Huntingdon.	S. T. Brown.
Agnew, B. L.	Blairsville.	D. N. Shryock.	Collier, Francis J.	Ohio.	Sam'l McMaster.
Ainslie, George	South. Minn.	B. Baldwin, Jr.	Colmery, W. W.	Cincinnati.	Thos. McGechin.
Allen, Jerome	Dubuque.	J. K. Duncan.	Conover, R.	Bloomington.	J. B. McKinley.
Allen, R. W.	Sangamon.	D. C. Brown.	Cook, Solomon	West. Reserve	Robert Lyle.
Allison, James	Allegheny C.	James Way, Jr.	Crozier, John	Saline.	Thos. Buchanan.
Anderson, S. J. P.	St. Louis.	Joseph Conway.	Cunningham, T.M	Phila. Cent.	James Gray.
Archibald, Geo.D.	Madison.	W. P. Inskeep.	DAVIS, JESSE B.	Phila. Second.	Barton H Jenks.
Armstrong, Hal.	Susquehanna.	A. Wickham.	Davison, A. R.	Hudson.	J. Van Keuren.
BACKUS, D.B., J. T.	Albany.	.....	Dinsmore, A. A.	Winnebago.	A. V. Balch.
Barrett, Myron	Newton.	John L. Labar.	Dinsmore, J. W.	Dane.	L. T. Stowell.
Barnard, Jos. T.	Huntingdon.	T. E. McCoy.	Dobson, Aug. T.	Long Island.	J. R. Rolph.
Bishop, William	HIGHLAND.	.....	Dunning, J. S.	Toledo.	W. H. Peterson.
Bixley, Jos. P.	Londonderry.	G. W. Campbell.	EDWARDS, JAS. C.	Elizabeth <sup>tw</sup>	.....
Bliss, J. T.	Schuyler.	W. E. Withrow.	FARQUHAR, JOHN	Donegal.	W. W. Watson.
Boardman, H. A.	Philadelphia.	W. W. Caldwell.	Ferguson, W. M.	Zanesville.	R. Buchanan.
Bowen, L. P.	Lewes.	Isaac D. Jones	Finley, C. W.	Columbus.	Sam'l Galloway.
Bracken, T. A.	W. Lexington	Glass Marshall.	Findley, D.D., W.T.	Miami.	G. S. Ormsby.
Breckinridge W.L	Transylvania.	O. Beatty.	Fisher, Daniel W.	Washington.	W. M. Nicol.
Brice, William K.	Findlay.	John Dobbins.	Fleming, James	Washington.	Thos. McKean.
Bringle, J. P.	Des Moines.	David Will.	Forman, A. P.	Up. Missouri.	H. T. Walker.
Brookes, D.D., J.H.	St. Louis.	E. Bredell.	Frazer, George	Steubenville.	H. Hammond.
Brown, D.D., F. T.	Chicago.	Lincoln Clark.	French, C. P.	West Virginia	.....
Burrows, John	Raritan.	H. E. Warford.	Frothingham, J.	Chippewa.	.....
Burt, R. J.	Missouri Riv.	.....	GARDNER, JAMES	Ogdensburg.	Allen Clancy.
CAIN, GEORGE F.	Erie.	A. H. Caughey.	Giffen, John	S.W. Missouri	.....
Caldwell, J. C.	St. Paul.	.....	Gillam, J. C.	Wooster.	Jacob Ream.
Campbell, Jno.A.	Muncie.	James M. Ray.	Gosman, D.D., A.	N. Brunswick.	Geo. S. Green.
Cartor, John P.	Baltimore.	Rogers Birnie.	Greenough, W.	Sidney.	Samuel Hoover.
Caruthers, John	Baltsburg.	John Christy.	Grimes, Wm. M.	St. Clairsville.	Robt. S. Clark.

42 PRESBYTERIAN CHURCH IN THE UNITED STATES, (O. S.)

MINISTERS.	PRESBYTERIES.	RULING ELDERS.	MINISTERS.	PRESBYTERIES.	RULING ELDERS.
Gurley, D.D., P. D.	Potomac.	Edward Myers.	Pratt, John H.	Hocking.	A. G. Brown.
HALLIDAY, D. M.	New York 2d.	W. N. Belcher.	Pryse, J. M.	Topeka.	J. W. Scott, M.D.
Hand, D.B., A. H.	Newton.	W. P. Vail.	RAFFENSPERGER, E.	Maumee.	S.D. Chamberlain
Hazlette, John M.	Ohio.	Samuel Rea.	Ray, Charles	Genesec Riv.	D. McMaster.
Heckman Geo. C.	Indianapolis.	James Blake.	Renser, J. G.	Leavenworth.	.....
Hendrick, D.D., J. T.	Paducah.	G. W. Jarrett.	Reed, D.B., V. D.	Burlington.	J. D. Reinboth.
Henry, J. Addison	Phila. Central	J. S. McClellan.	Remington, Jas.	Buffalo City.	H. Howard.
Herron, Robert	Steuenville.	Andrew Boyd.	Riggs, C. C.	Beaver.	W. M. Francis.
Hickok, Milo J.	Luzerne.	C. E. Webster.	Robinson, Chas. E.	Mohawk.	L. B. Wells.
Hornblower, W. H.	Passaic.	Albert De Hart.	Robinson, Stuart	Louisville.	C. A. Wickliffe.
Honse, M.D., S. R.	Siam.	.....	Rutter, Lindley C.	Donegal.	D. Mitchell.
Humphrey, E. P.	Transylvania.	J. C. Maxwell.	SAFFORD, D.D., J. P.	New Albany.	J. McCampbell.
Hynes, Thos. W.	Kaskaskia.	Hugh Adams.	Schenck, D.D., W. E.	Philadelphia.	James Andrews.
IRWIN, J. C.	Legansport.	R. P. Davidson.	Scott, Alexander	Richland.	J. J. Turner. [Jae
Irwin, Jr., R.	Crawfordsv'ie	J. G. McMechan.	Shiland, A.	Connecticut.	W. P. Van Renssa-
JAGGERS, SAM'L H.	North River.	Hugh S. Banks.	Sickels, E. C.	Rock River.	Jas. Snyder.
Johnson, W. M.	Troy.	G. Fort.	Skiuner, Jas. A.	Stockton.	.....
Jones, Charles J.	New York.	Henry Day.	Smith, John M.	Allegheny C.	R. McKnight.
KEMPSHALL, E.	Elizabeth'twn	R. Van Pelt.	Smith, Joseph T.	Baltimore.	John Dickson.
Krebs, D.B., J. M.	New York.	John Stewart.	Smock, D. V.	Fairfield.	Wm. L. Orr.
LAW, SIDNEY G.	Long Island.	.....	Smoot, R. K.	Muhlenburg.	P. Thompson.
Lindsay, D.D., J. B.	Nashville.	Chas. W. Smith.	Speer, Thomas P.	New Lisbon.	James Russell.
Littell, Luther	Hudson.	Linden Mulford.	Spilman, J. E.	Ebenezer.	C. A. Marshall.
Loomis, A. W.	Benicia.	.....	Stanton, D.D., R. L.	Chillicothe.	W. Thomas.
Lowrie, D.D., J. C.	New York.	James Bayless.	Stewart, G. D.	Iowa.	W. Mason.
Lowry, A. M.	Luzerne.	.....	Stoneroad, Joel	Redstone.	W. S. Caldwell.
Lyon, David	Albany.	J. Newland.	Symmes, Jos. G.	N. Brunswick.	William Rust.
MAGILL, J. F.	Peoria.	John C. Grier.	THOMAS, THOS. E.	Miami.	J. D. Sharon.
Mason, James D.	Cedar.	Thomas Elder.	Thompson, C. L.	Milwaukee.	John Ogden.
Mateer, J.	Clarion.	Culbertson Orr.	Thompson, R. G.	Chicago.	Robert Porter.
Matthews, R. C.	Warren.	Thomas Muir.	Travis, J. M.	Palmyra.	J. W. Pryor.
Mitchell, R. A.	Palestine.	R. M. Tate.	UMSTED, JUSTUS T.	New Castle.	J. A. Strawbridgo
Mitchell, S. S.	Carlisle.	R. G. McCreary.	VANDYKE, H. J.	Nassau.	W. C. Hull.
Monfort, J. G.	Cincinnati.	A. E. Chamberlin	Vaneman, Geo.	Wyaconda.	.....
Moore, David W.	New Castle.	J. F. Vanarsdale.	Vannys, H. L.	Lake.	H. A. Gilette.
Morton, F. K.	Vincennes.	S. M. Archer.	WALKER, ROBT. B.	Allegheny.	Y. C. Glenn.
Munn, C. A.	Fort Wayne.	Jesse L. Williams	Waller, D. J.	Northumb'ld.	James Rankin.
Murden, B. F.	Michigan.	Hovey K. Clarke.	West, Nathaniel	Nassau.	E. P. Ketchum.
McAfee, R. L.	Missouri.	G. C. Swallow.	Wightman, J. W.	Carlisle.	W. G. Reed.
McLean, D. V.	Monmouth.	W. L. Terhune.	Wilson, David A.	Potosi.	A. M. McPherson
NEVUS, J. L.	Ningpo.	.....	Wilson, D.B., S. R.	Louisville.	Mark Hardin.
OWEN, ROGER	Phila. Second.	.....	Wilson, Sam'l T.	Bureau.	Edmund Buck.
PARK, C. H.	Northumb'ld.	M. C. Grier.	Wood, Charles	West Jersey.	Henry B. Ware.
Patterson, A. O.	Oxford.	William Curry.	YANTIS, D.D., J. L.	Lafayette.	G. W. Buchanan.
Patterson, R. F.	White Water.	Wm. Blanchford.	Yeomans, E. D.	Rochester C.	W. T. Cushing.
Perkins, C. H.	Marion.	Moses Coe.	MINISTERS, 151.	RULING ELDERS, 134.	TOTAL, 285.

DELEGATES FROM CORRESPONDING BODIES.

HENRY A. NELSON, D.D., *General Assembly of the Presbyterian Church, now holding its session in the First Presbyterian Church, St. Louis, Mo.*

A. G. VERMILYE, D.D., *General Synod of the Reformed Protestant Dutch Church.*

ROBERT L. STANTON, D.D., of Chillicothe Presbytery, was elected Moderator. MILES J. HICKOK, D.D., of Luzerne Presbytery, was elected Temporary Clerk.

Hills and Overtures.

JOHN C. LOWRIE, D.D., of New York Presbytery, Chairman of this Committee, reported the following Overtures:—

OVERTURE, No. I.—Concerning papers relating to the forming of Shangtung Presbytery, at Tungehow, China, January 24, 1866, by Rev. Charles R. Mills, of Shanghai Presbytery; Rev. Calvin W. Mateer, of Marion Presbytery; and Rev. Hunter Corbett, of Clarion Presbytery—the said Presbytery to be connected with New York Synod.

The committee find that these brethren followed the order prescribed by the General Assembly of 1848, concerning the forming of Presbyteries in our foreign missionary fields abroad, and recommend that the Presbytery of Shangtung be recognized as duly organized, and its name be entered on the roll of the General Assembly. Adopted.

No. II.—A memorial from Canton Presbytery, asking the General Assembly to adopt regulations making the Presbytery the last court of appeal in certain cases which will occur in the Foreign Missionary Presbyteries, where there is no local Synod; referring to the difficulty of such Presbyteries being represented in the meetings of the General Assembly, and requesting leave to transmit transcripts of their minutes to the Assembly.

The committee regard the first of these subjects as worthy of continued consideration, but recommend that the Assembly take no action concerning it at present, and also recommend that the Assembly approve of the Missionary Presbyteries sending commissioners to its meetings, as providential circumstances permit, as well as of their sending transcripts of their minutes to the Assembly; and in general recommend that the act of the General Assembly of 1845, concerning Presbyteries in India, be extended to all foreign missionary Presbyteries. Adopted.

No. III.—From Philadelphia Presbytery, asking the Assembly to provide a form for the organization of new churches, and also an additional form for the solemnization of marriage. The committee recommend the following answer: First, that the action of the Assembly of 1831, p. 177, *Minutes*, on the subject of organizing churches, is deemed sufficient, and the memorialists are referred to that action, as found in the *Assembly's Digest*, pp. 54, 55; second, no further action is deemed necessary on the second point in this overture. Adopted.

No. IV.—Being a request of Passaic Presbytery to restore the geographical arrangement of Synods and Presbyteries in the printing of the minutes. The committee recommend that no change be made. Adopted.

No. V.—From Leavenworth Presbytery, asking the General Assembly to place the church of Denver City, Colorado Territory, now reporting to that Presbytery, together with the other churches of that Territory, under the supervision and control of some Presbytery which they, in their wisdom, think may best promote the interests of the Master in that wide and interesting field.

The committee find that there are but two ministers belonging to our church within the Territory of Colorado; and although the organization of a Presbytery there is desirable as soon as practicable, yet at present it seems impossible, and the committee would, therefore, recommend that this Assembly take no action upon the subject. Adopted.

No. VI.—From the Board of Domestic Missions, asking that Rev. Andrew Vance, D.D., Rev. William Aiken, and Rev. William B. Rankin, together with the churches of Old Salem, Baker's Creek, and Mount Bethel, in East Tennessee, be constituted a Presbytery under the name of Holston. The committee recommend that the request be granted, and that the first

meeting be held on the —— of August, 1866, in the church of Old Salem; that Rev. Andrew Vance, D.D., preach a sermon and preside until a Moderator be chosen; and that when the organization is officially reported to the Stated Clerk of the General Assembly, it shall be enrolled as one of our Presbyteries. Adopted.

No. VII.—Respecting an enlargement of the boundaries of Upper Missouri Presbytery, and the transfer of Missouri River Presbytery from Southern Iowa Synod to Kansas Synod. On motion, the subject was referred to the next Assembly.

No. VIII.—Memorials from New York and New Jersey Synods, and from Elizabethtown, Lake, and Logansport Presbyteries, requesting the Assembly to devise measures for the more competent and uniform sustentation of those who are able and willing to engage in the work of the ministry. Also, from Allegheny City Presbytery, concerning unemployed ministers and vacant churches.

The committee recommend, that in view of the highly important and closely related nature of these subjects, this Assembly appoint a special committee, consisting of David Elliott, D.D., C. C. Beatty, D.D., J. J. Brownson, D.D., Loyal Young, D.D., Hon. William M. Francis, Hon. Robert McKnight, and D. C. Robinson, Esq., to prepare a special report on this subject, which so intimately concerns the growth and prosperity of our Church, to the next General Assembly, and that all papers on these subjects be passed over to this special committee. Adopted.

No. IX.—From Rev. William P. Carson, of Dubuque Presbytery, on the subject of licensing teachers or catechists. The committee recommend, that inasmuch as the subject is new and of great importance, and in order to its adoption may require some constitutional legislation; therefore,

*Resolved*, That the attention of Presbyteries be called to it, and that a committee, consisting of William T. Findlay, D.D., Thomas E. Thomas, D.D., and Samuel Galloway, Esq., be appointed to make a report on the whole subject to the next General Assembly. Adopted.

No. X.—From Leavenworth, Muncie, New Lisbon, Madison, Erie, and Oxford Presbyteries, on the subject of REUNION of the two branches of the Presbyterian Church, asking the Assembly to take measures at this session to secure at an early day the organic union of the two bodies, whose General Assemblies are now in session in this city (St. Louis, Mo.).

The committee recommend the following resolutions, which were adopted:

*Resolved* 1. That this Assembly expresses its fraternal affection for the other branch of the Presbyterian Church, and its earnest desire for reunion at the earliest time consistent with agreement in doctrines, order, and polity, on the basis of our common standards, and the prevalence of mutual confidence and love, which are necessary to a happy union and to the permanent peace and prosperity of the united Church.

*Resolved* 2. That it be recommended to all our churches and church courts, and to all our ministers, ruling elders, and communicants, to cherish fraternal feelings, to cultivate Christian intercourse in the worship of God and in the promotion of the cause of Christ, and to avoid all needless controversies and competitions adapted to perpetuate divisions and strife.

*Resolved* 3. That a committee of nine ministers and six ruling elders be appointed, provided that a similar committee shall be appointed by the other Assembly now in session in this city (St. Louis), for the purpose of conferring in regard to the desirableness and practicability of reunion; and



if, after conference and inquiry, such reunion shall seem to be desirable and practicable, to suggest suitable measures for its accomplishment, and report to the next General Assembly. Adopted.

The Moderator appointed the following as members of the Reunion Committee :

MINISTERS.	SYNODS.	RULING ELDERS.	SYNODS.
John M. Krebs, D.D.	New York.	James M. Ray,	Northern Indiana.
C. C. Beatty, D.D.	Wheeling.	R. McKnight,	Allegheny.
J. T. Backus, D.D.	Albany.	Samuel Galloway,	Ohio.
P. D. Gurley, D.D.	Baltimore.	H. K. Clarke,	Sandusky.
J. G. Monfort, D.D.	Cincinnati.	G. P. Strong,	Missouri.
W. D. Howard, D.D.	Pittsburg.	O. Beatty,	Kentucky.
W. E. Schenck, D.D.	Philadelphia.		
V. D. Reed, D.D.	New Jersey.		
F. T. Brown, D.D.	Chicago.		

When the motion was pending to adopt the report of the Committee, Henry J. Vandyke, D.D., offered as an amendment that the report include the eight hundred and fifty ministers in the Southern States. The amendment was lost. He gave notice of a Protest against the vote, which is as follows :

PROTEST.—The undersigned respectfully protest against the action of the General Assembly in rejecting a proposal to extend to the Presbyterian ministers and churches in the Southern States the same expressions of fraternal affection, and of desire for organic union, which have been so freely extended to that other branch of the Presbyterian Church commonly known as the New School. Without expressing any opinion as to the practicability of consummating the proposed reunion with the last-named body, “upon the basis of a common standard,” the undersigned desire to declare their solemn conviction that the commands of our Divine Master, and the exigencies of the times in our country, forbid the continuance of division and strife between brethren who maintain a common faith, and upon whom Providence has imposed a common work for the extension of the gospel. And we are further persuaded that every consideration which can render Christian union desirable in any case, has a peculiar and pre-eminent force in the relations we sustain to the Presbyterian ministers and churches in the Southern States. We are, therefore, constrained by our regard for charity, truth, and peace, to protest against the aforesaid action of the Assembly, upon the ground of its manifest inconsistency. This inconsistency appears to us the more glaring in view of the following incontestable facts :

1. The soundness of the Presbyterian ministers and churches in the Southern States, in regard to the distinctive doctrines of the gospel and the fundamental principles of ecclesiastical order, has never been questioned by us ; and, indeed, their title to our confidence and affection on these high grounds, cannot be impugned by this Assembly without denying notorious facts, revoking our own most solemn testimonies in their favor, and involving ourselves in condemnation for having so long and so persistently held communion with them.

2. The questions in regard to civil government and domestic servitude which have separated them from us during the continuance of the late civil war (questions which, in the opinion of the undersigned, ought ever to be held subordinate and inferior to the great doctrines of the gospel), have been

practically decided by the result of the war in accordance with the views of this Assembly, and to that decision they have unanimously submitted. Slavery has been abolished; and, so far as we have any information on the subject, there is not a man in the Presbyterian churches at the South who expects or desires its re-establishment. In regard to the duty of Christians to "obey civil magistrates, to submit to the powers that be, and to be subject to every ordinance of man not only for wrath, but for conscience' sake," there never has been any fundamental difference of opinion between them and us. The only ground of dispute between them and us in reference to this subject has been the practical and political question, "Who are the powers that be, having jurisdiction over the Southern States?" This question, also, has been practically decided by the results of the war in accordance with the views of this Assembly; and to this decision the Presbyterian ministers and churches in the Southern States have unanimously submitted. Their representatives, in General Assembly met, have solemnly declared and published to the world that "the higher powers now bearing rule over us are confessedly the Government of the United States, and those existing in the States wherein we reside." To these higher powers they solemnly profess their allegiance, and exhort all under their care to submit "with scrupulous fidelity." There is, therefore, no practical difference between them and us, even in regard to the subordinate questions of freedom and loyalty.

3. The inconsistency of the Assembly's action is further apparent when we consider the relation which the Presbyterian ministers and churches in the Southern States sustain to the great unsolved problem in regard to the evangelization and elevation of the negro population. The fidelity with which they have prosecuted this good work in former years, and the blessed fruits of their labors in this field, are fully set forth in the Narrative on the State of Religion adopted by the Assembly in 1854, an extract from which document may be found on page 818 of the *Assembly's Digest*. That the same spirit of love and fidelity to the spiritual welfare of the negro, which, according to the testimony of our Assembly, actuated them in 1854, still animates them, and is greatly increased in view of the peculiar miseries and temptations to which the negro is now exposed, there is abundant and notorious proof. It is the firm conviction of the undersigned that the Presbyterian ministers and churches in the Southern States have done, and, if they shall be left free to cultivate their own field without interference from strangers, that they will still do, more for the conversion and salvation of the negro than can ever be done by any body of Christians not residing in the Southern States. And in this good work, if for no other reason, they are entitled pre-eminently to the expression of our fraternal confidence and affection.

4. The inconsistency of the Assembly's action is further apparent, in the opinion of the undersigned, when we consider the influence which it is likely to exert in retarding the permanent pacification of the country, and the restoration of good will among all the people. And our apprehensions on this point are rendered stronger by the fact that the representatives of the Southern churches have "declared concerning other churches, in the most explicit manner, that we would willingly hold fellowship with all who love our Lord Jesus Christ in sincerity; and especially do we signify to all bodies, ministers, and people of the Presbyterian Church, struggling to maintain the true principles of the same time-honored Confession, our desire to establish the most intimate relations with them which may be found mutually edifying and for the glory of God." (See Pastoral Letter of the General Assembly which met in Macon, Georgia, December 14, 1865.)

MINISTERS.		RULING ELDERS.	
Allen, R. W.	Forman, A. P.	Bredell, Edward	Jones, Isaac D.
Anderson, D.D., S.J.P.	Hendrick, D.D., J. T.	Buchanan, R.	Marshall, Glass
Bowen, L. P.	McAfee, R. L.	Buchanan, G. W.	Swallow, G. C.
Braeken, Thomas A.	Smoot, R. K.	Clark, R. S.	Thompson, P.
Brookes, D.D., Jas. H.	Travis, J. M.	Jarrett, G. W.	
Brown, D. C.	Vandyke, D.D., H. J.		
Dobson, Augustus T.	Yantes, D.D., J. L.		
Ferguson, Wm. M.			

On motion, the Assembly declined to answer this Protest.

No. XI.—From New Jersey Synod, proposing the following question: "Is it the intent of chapter xvii., *Form of Government*, that a minister, desiring to resign his pastoral charge, shall in all cases first make his request known to the Presbytery?"

The committee recommend that it be answered in the negative, for the reason that chapter xvi., section 2, provides that where the parties are prepared for the dissolution of a pastoral relation it may be dissolved at the first meeting of Presbytery. Adopted.

No. XII.—That in order to avoid the errors and misunderstandings constantly occurring by confounding Toledo Presbytery, in Iowa Synod, with Maumee Presbytery, in Sandusky Synod (Toledo, Ohio, being within the bounds of Maumee Presbytery), in accordance with the suggestions of the commissioners from Iowa Synod and many others, the name of Toledo Presbytery is hereby changed to that of Vinton Presbytery. Adopted.

No. XIII.—From Rev. Samuel C. McCune, of Fairfield Presbytery, asking the Assembly to answer various questions connected with judicial processes in the lower courts.

The committee recommend that as these questions pertain either to supposed or to actual judicial processes in either case, it is not deemed proper that the Assembly should give specific answers to them. Adopted.

No. XIV.—From Ohio Synod and Chicago, Madison and Richland Presbyteries, and from Rev. F. D. Harris, of Rochester City Presbytery, and Samuel J. Baird, D.D., of West Jersey Presbytery, relating to the general subject of Judicial Cases.

The committee recommend:

1st. That the General Assembly appoint a committee of three ministers and three elders, to whom shall be entrusted the duty of preparing a new Book of Discipline, to be submitted to the General Assembly at such time as its careful and thorough preparation may require; the reports of former committees of the General Assembly on this subject to be placed in the hands of this committee for their consideration.

2d. That in the mean time, until this new Book of Discipline shall have received the approval of the Presbyteries, provision be made for the adjudication of judicial cases by the General Assembly, by sending to the Presbyteries for their approval or otherwise the following overture, viz.:

(1.) The General Assembly, on the nomination of its standing Judicial Committee, may appoint from the members of the Assembly a judicial commission or judicial commissioners as may be required to try during its sessions the judicial cases which may come before the Assembly; their proceedings and decisions to be subject to the approval of the Assembly.

(2.) These judicial commissions shall in their proceedings be governed by the constitutional provisions respecting judicial processes, in so far as these may apply.

(3.) The change in the method of trying judicial cases heretofore in use which this overture proposes, if adopted by a sufficient number of the Presbyteries, shall govern the General Assemblies of 1867 and its successors.

The Moderator appointed the following as the Committee: A. T. McGill, D.D., David Elliott, D.D., John M. Krebs, D.D., *Ministers*. Hovey K. Clarke, Esq., Hon. H. H. Leavitt, and Hon. Geo. Sharswood, *Ruling Elders*.

No. XV.—From Lake Presbytery, asking what is the duty of a church session in a case where a member of the church has married and continues to live with a person who has been divorced from a husband or wife on grounds other than of adultery or wilful desertion?

The Assembly cannot give any other answer to this question than that contained in chapter xxiv., section 6, of the Confession of Faith, and chapter xix. 9, 11, of the Gospel of Matthew. Nor does it think any further answer necessary. Adopted.

No. XVI.—From the Church Extension Committee of Potomac Presbytery, asking the General Assembly to transfer the property of the Metropolitan Church in this (Washington) city to Potomac Presbytery, to be by said Presbytery applied to the purposes of church extension in Washington City, D. C.

The committee recommend that the matter be referred to a committee of three members, to report to the next General Assembly. Adopted.

The Moderator appointed P. D. Gurley, D.D., Rev. John Chester, M.D., and Edward Myers, *Ruling Elder*, said committee.

No. XVII.—From Bloomington Presbytery, asking, 1st. Has any church, or any part of a church in our connection, the constitutional right to withdraw from a Presbytery without its consent and to unite with another body? 2d. Can any communing member of the church be rightfully debarred from voting in such a case by a vote of the congregation, without some measure of discipline regularly administered by the session of the church?

The committee recommend that the first question be answered in the negative; to the second, no vote of the congregation of a Presbyterian church can affect the rights of a communing member as such—all such power is vested in the session. Adopted.

No. XVIII.—From Palmyra Presbytery, asking that the General Assembly authorize the Trustees of Van Rensselaer Academy, located in Ralls county, Missouri, to sell and convey a certain piece of property, conveyed by Branch Hatcher and wife, in trust and for these uses, "to enable Palmyra Presbytery to establish an academy for the education of youth in the county of Ralls, and State of Missouri, to be under the control and direction of the said Palmyra Presbytery; said academy to remain and for ever to be the property of the Old School General Assembly of the Presbyterian Church of the United States of America."

The committee recommend that the Trustees make their application to the Board of Education of the General Assembly, which has appropriated funds for the benefit of said academy, and that our Board of Education submit the application, which involves so largely the rights and interests of the General Assembly as to the property specified, to the Trustees of this General Assembly. And it is further recommended that the Trustees make the transfer solicited, in accordance with the trusts embraced in the deed of Hatcher and wife, if the Board of Education shall so advise and direct. Adopted.

No. XIX.—From Rev. Francis J. Collier, of Ohio Presbytery, asking the General Assembly to decide whether it is right for a Clerk of Presbytery, in recording the licensure of a candidate, to use any other form than that prescribed in the Book.

The committee recommend that an answer be made in the affirmative; (see *Form of Government*, chapter xiv., section 8): “and record shall be made in the following or *like form*.” Adopted.

No. XX.—A petition and memorial of Benjamin F. Avery, D. McNaughton, and James A. Lynch and Thomas J. Hackney, Ruling Elders in the Walnut Street Church, in Louisville, Ky., praying for such redress as in the wisdom of the General Assembly may seem fit and necessary to redress the grievance of said church as set forth in said memorial and petition, report that they have considered the matter referred, and recommend the adoption of the following:

WHEREAS, On the second day of January last, 1866, D. McNaughton, Benjamin F. Avery, and James A. Lynch were duly elected Ruling Elders by the congregation of said church, and on the sixth day of January the said D. McNaughton was installed, and Benjamin F. Avery and James A. Lynch were duly ordained and installed Ruling Elders in said church;

And WHEREAS, Louisville Presbytery, after the election of said elders, with the apparent design of discrediting said election, denied to one of this number a seat in said Presbytery, notwithstanding he had been duly elected to represent said church at a meeting of said Presbytery;

And WHEREAS, It is evident that the peace of said church and its congregational rights are in great danger unless this Assembly shall interpose its authority; therefore, this General Assembly, by virtue of its authority and obligation to give advice and instruction in all cases submitted to them, does hereby declare that the said D. McNaughton, Benjamin F. Avery, and James A. Lynch are to be recognized and acknowledged as Ruling Elders in the said church, and all church courts and pastors subject to, or under the care of this Assembly, are solemnly enjoined to respect and maintain their authority as such. Adopted.

PROTEST.—Rev. Thomas A. Bracken, of West Lexington Presbytery, for himself and others, offered the following *Protest* against the action of the Assembly in this matter, which was admitted to record, and is as follows:

The undersigned do most respectfully and most earnestly protest against the decision of this Assembly in regard to the Walnut Street Church, under the care of the Presbytery of Louisville, for the following reasons:

1. This decision is in its nature and effect a judicial decision, made upon the report of a committee without the least regard to any of the forms of procedure laid down in the Book of Discipline, and, as appears to us, in violation of every principle and requirement of the form of government of the church. The case was not before the Assembly either upon complaint, appeal, reference, or review and control, in one or other of which ways only could it be regularly brought under their jurisdiction. The parties were never before the Assembly at all; the Presbytery could not be, because it had been previously excluded from the body. Nothing of the nature of evidence touching the matter involved was heard by the Assembly. It was, therefore, impossible for the Assembly to know whether or not the ruling elders were or were not duly elected and ordained.

2. The decision is, in our judgment, subversive of all the rights of all the lower courts and of the private members of the church. It breaks down all the safeguards of the Constitution, and lays prostrate at the feet of any casual

majority of the General Assembly the Christian immunities and liberties of Presbyteries, sessions, ministers, and people. No one can be safe under a government administered in such a manner. It must have the effect to give a license to the disorderly, and make victims of those who would endeavor to maintain the integrity of the Constitution and enforce in a regular manner the discipline of the church. It sanctions the principle that the General Assembly, *mero motu*, may take up a case of discipline pending before a church session, and, upon the *ex parte* petition of the party under trial, turn out the members of the court, put the accused in the place of the judges, and practically require the court to submit to the criminals; that when a question of privilege, and that too involving the vital question of the legality of an election and ordination to the eldership, is pending in a Presbytery, the General Assembly may interfere to decide that question without having the parties whose claims are to be determined before them, and whilst the Presbytery itself is precluded from the possibility of being heard; that when a Synod has appointed a committee to attend to business brought before it and report to Synod, before that committee have had time to report, and therefore before their action can have become of binding force, or be subject to the review of the Assembly in any constitutional manner, the Assembly may, upon the *ex parte* report and recommendation of an *ex parte* committee, declare the acts and doings of the aforesaid committee of Synod to be final and binding, even to the extent of quashing process of discipline regularly instituted, practically constituting a new session and setting aside one already existing.

3. The charge against Louisville Presbytery of having denied to one of these persons, at whose instigation this matter has been pressed upon this Assembly, a "seat in said Presbytery," and "with the apparent design of discrediting" his election and ordination as a ruling elder, contains a most impious imputation upon the motives of that Presbytery, and that based upon an assertion of what we have reason to believe is contrary to fact. It appears from evidence, both printed and oral, that the Presbytery has not denied any one of these persons a seat in that body. That question is still under consideration by them upon the report of a committee to whom the whole matter was referred at the motion of the party claiming the right to a seat, and the committee was composed of members of the Presbytery named by said party. This report was prepared with due diligence and presented at the earliest possible moment; but it being impracticable for the Presbytery to continue longer in session at that time, and they having previously determined to hold an adjourned meeting, said report was laid over to that meeting, then to be fully considered and acted upon. So far, therefore, as the action of the Presbytery is to be taken as evidence of its design, it would seem to be apparent that they designed to do nothing hasty or to the prejudice of the rights, ecclesiastical or civil, of any of the parties to this case.

4. The plea of necessity under which this decision was pressed to a vote is dangerous and delusive. No necessity existed for the intervention of the Assembly in this business at this time, but such as the party urging the plea of necessity had himself created. That necessity consists, as is apparent from the paper adopted by the Assembly itself, in an anxiety to bring the decision thus obtained to bear upon and control the civil court, in a case now pending before that court, in which the said party is the plaintiff. And the Assembly have thus, both by their action and by the very terms of it, rendered it impossible to prevent the injurious impression that this venerable body has gone out of its way and set aside the fundamental laws of the Church and the *essential forms* of procedure, in order to reach a decision

with the express purpose of prejudicing the property rights of one of the parties in a case now under litigation. It is the Assembly, therefore, not the Presbytery, who, by their action, are imperiling the rights of the members of the congregation of the Walnut Street Church. Against the perversion of this high court of the Church to such a use we do *most earnestly and solemnly protest.*

The General Assembly has no power under the vague pretext of "redressing grievances," or "by virtue of its authority and obligation to give advice and instruction in all cases submitted to them," upon a mere memorial or petition, to override the constitutional prerogative of the lower courts; to confirm or reverse their decisions; to interfere with their proceedings, or to anticipate their action in matters regularly before them and in which they have primary jurisdiction.

MINISTERS.	PRESBYTERIES.	RULING ELDERS.	PRESBYTERIES.
Anderson, D.D., S.J.P.	St. Louis.	Bredell, Edward	St. Louis.
Bracken, Thomas A.	West Lexington.	Buchanan, G. W.	Lafayette.
Brookes, D.D., Jas. H.	St. Louis.	Jones, Isaac D.	Lewes.
Forman, A. P.	Upper Missouri.	Marshall, Glass	West Lexington.
McAfee, R. L.	Missouri.	Swallow, G. C.	Missouri.
Van Dyke, D.D., H. J.	Nassau.		
Yantis, D.D., J. L.	Lafayette.		

ANSWER.—John M. Krebs, D.D., of New York Presbytery, was appointed to answer the *Protest*, which is as follows:

In answer to the protest of Mr. Bracken and others, in the case of the Walnut Street Church of Louisville, the Assembly declare that the election of new elders in that church was ordered by Kentucky Synod on a review of the whole case upon a memorial from the congregation, and was conducted and consummated by the committee appointed by the Synod with plenary powers; all of which is established by the attested records of Kentucky Synod and of the committee appointed by that Synod, the premises meeting all the circumstances and requirements of the case.

No. XXI.—Relating to an appeal of Rev. L. R. Lockwood, of Dubuque Presbytery, presented by his counsel, Rev. James Remington, of Buffalo City Presbytery.

This appeal against Iowa Synod for not sustaining his appeal from the Presbytery of Dubuque, was dismissed by the last Assembly, on the ground that no reason accompanied the complaint, and there was no evidence that any notice of complaint was given to the Synod. Mr. Lockwood now memorializes this Assembly, and alleges that the required notice of appeal was given to the Synod, and that he was then, and still is, prevented from attending the Assembly during its last and present sessions, and he asks that his appeal may be reinstated, and referred to the next Assembly for trial.

The committee recommend that his request be granted. He further asks that the Assembly direct Dubuque Presbytery to grant him a new trial, on the ground of new testimony.

The committee recommend that this application be referred to Dubuque Presbytery, to the end that if the new testimony be found of sufficient importance to justify, that Presbytery may afford Mr. Lockwood the relief he asks. But if, in their judgment, a new trial ought not to be granted, that then the appeal shall stand for trial on the record as now existing, before the next General Assembly. Adopted.

No. XXII.—To release property in Winona, Minnesota. The committee recommend that the Trustees of the General Assembly be and they are

hereby authorized to release all their interest in lot No. 3, block No. 26, in the city of Winona, in the State of Minnesota, on which is erected the church edifice now or lately occupied by the Presbyterian church in that city; provided that a deed of trust shall be executed by the proper legal parties to the said Trustees of the General Assembly, vesting in them an interest in the property on which the new edifice for the use of said church shall be erected, with the same covenants and conditions expressed in the deed by which they now hold their interest in said lot No. 3, block No. 26, in the city of Winona.

No. XXIII.—From Donegal, New Lisbon, Redstone, Southern Minnesota, and Washington Presbyteries, and from Mr. S. E. Parsons, concerning the new book of Chants, Psalms, and Hymns, with music, called "THE HYMNAL," mostly expressing opinions adverse to its adoption by the General Assembly, and some of them making valuable suggestions for its improvement.

The committee make no recommendation concerning these memorials, inasmuch as the subject to which they refer has come before the Assembly in another way. Adopted.

No. XXIV.—An inquiry concerning Synodical Correspondence, from S. C. Jennings, D.D., of Ohio Presbytery, and Rev. Francis J. Collier, of Ohio Presbytery, in regard to our *Form of Government*, chapter xiii., section 5, which says: "To the General Assembly belongs the power of corresponding with foreign Churches on such terms as may be agreed upon by the Assembly and the corresponding body," and in view of the exception taken by the Assembly to the records of Tennessee Synod in 1827, p. 134, of the *Minutes*, and as found recorded in full in the *Assembly's Digest*, p. 506—has any Synod a right to institute a correspondence by delegation with the Synod of another denomination or branch of the Church? The committee recommend as an answer to the particular question contained in the overture that no legislation is necessary on the subject. Adopted.

No. XXV.—Memorials from New Jersey and Philadelphia Synods, and from Lewes, Newton, Northumberland, Oxford, Palmyra, and Toledo Presbyteries, from a Convention of Ministers and Ruling Elders, which met in this city (St. Louis, Mo.) on the second evening previous to the meeting of this General Assembly, from Thomas L. Janeway, D.D., of New Brunswick Presbytery and Henry J. Van Dyke, D.D., of Nassau Presbytery; all having reference to the deliverances of the General Assembly for the last five years on "the rebellion and slavery," and to the relations of our Church with the ministers and churches in the Southern States, formerly under the care of the General Assembly.

The committee recommend the following, which was adopted:

That the memorial of the Convention be approved and printed in the Appendix to the Minutes of the General Assembly. As the General Assembly has considered substantially the matters embraced in said memorial, and expressed by its action its judgment, it is deemed unnecessary to suggest any additional measure for rebuking the spirit of rebellion against the authority of our highest court, in a few sections of our Church.\* The dissatisfac-

\* The Convention which adopted the "Memorial" was suggested by the following communication, which appeared in the newspapers of the Presbyterian Church:

"To the Ministers and Ruling Elders of the Presbyterian Church in the United States of America.

"I beseech you, brethren, to whom I have been so long subject in the Lord, to impute the free-

dom I use in thus addressing you, to my great love for that Church which is the common mother of us all. She is about to select, by her Presbyteries, which you constitute, the commissioners, from among yourselves, who will soon constitute her next General Assembly. That great tribunal is, for us, the supreme organized and visible assembly of our portion of 'the Holy Catholic Church'; yea, however others may scoff



tion and discontent consequent upon the deliverance of the Assembly of 1865, are abating with increased knowledge of the design and propriety of

at it, of that Holy Catholic Church, in which, as really as in God the Father, in Jesus Christ his Son, in the Holy Ghost, in the communion of saints, in the resurrection of the body and in the life everlasting, we have every one professed to believe.

"This tribunal of last earthly resort for us, in things spiritual, we know as certainly as we can know anything of the sort beforehand, may not—probably will not—be free from attempts hostile to some, or even all of the precious testimonials the Church has borne for the truth of God, and the duty of his children, during the frightful years of sinful insurrection through which we have been led. And we need only cast our eyes over the controversies raging even now in the bosom of the Church to understand how widespread and how diversified are the evil influences which threaten her, and how fatal are the principles upon which a counter-revolution in her state and action is demanded, and how eager and fierce is the reaction against her solemn, deliberate, and reiterated testimonies, which she cannot weaken, much less revoke, without apostasy.

"What I have to suggest, therefore, is that the same means of seeking Divine guidance and mutual enlightenment and support may be adopted now, as have been so often put in practice with the manifest blessing of God; and were especially effectual in connection with the General Assemblies of 1834, 1835, and 1837. Let a convention for prayer and conference meet in St. Louis, at some fit place, to be provided by our brethren, there like-minded with ourselves, on the evening of the second day preceding that on which the Assembly shall meet. Let that convention, with full preparation of heart and mind, discover and utter, and propound to the Assembly, as God shall enable them, and with all reverence, the things needful to the Church touching its present duties, dangers, and necessities. Let the convention consist of all such commissioners to the General Assembly as—instead of reviling the five preceding Assemblies—will obey them; to whom let there be added other fit persons, especially from such Presbyteries as are not represented in the Assembly, or as are represented there by commissioners who will not, or cannot, sit in the convention. What we need is a special blessing from God, whereby his people, being united in such right action as he will own and bless, anarchy and confusion in the Church may be put an end to, and heresy on the one hand and schism on the other, and threatening corruption on all sides, may be effectually dealt with.

"For myself, I look upon the present troubles in our own, and all sister Churches in this country, as being little else than the sinful continuation and working, in a religious form, of the criminal spirit and designs of the insurrection in temporal affairs; and I am persuaded that neither the country nor the Church of God can have peace or security until the religious poison is healed or purged out. In both respects—both of the State and of the Church—it is better, immeasurably, to heal it if it be possible. If that may not be, it is better, immeasurably, to keep the Church pure, and restore it to peace, let that cost what it may. The Presbyterian Church welcomes to her bosom, joyfully, all who desire to be as she and her children are. If others will insist

on sharing her blessings, which are neither few nor small, they ought not to revile her acts, condemn her authority, waste her inheritance, traduce her character, and tear her vitals.

"In the hope of the Gospel, I rest your servant and brother in Christ,

"ROBERT J. BRECKINRIDGE.

"Danville, Ky., Feb. 12, 1866."

In accordance with the request contained in Dr. Breckinridge's communication, a public meeting for prayer was held in the Second Presbyterian Church, St. Louis, Mo., on Tuesday evening, May, 15, 1866. At the close of the prayer meeting an invitation was given out for those to remain who wished to go into the convention of Ministers and Ruling Elders.

The convention was called to order and opened with prayer. William D. Howard, D.D., of Ohio Presbytery, was called to preside, and Revs. W. W. Colmery, of Cincinnati Presbytery, and J. G. Reaser, of Leavenworth Presbytery, appointed Secretaries.

The following Memorial was read and adopted, viz.:

MEMORIAL TO THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

Your memorialists, the most part of whom are commissioners duly appointed to this General Assembly, met in convention on the 15th of May, 1866, at St. Louis, in accordance with the recommendation of about three hundred ministers and ruling elders of this Church, inviting a convention of commissioners, and other ministers and ruling elders, specified in the call as "persons who, instead of reviling the five preceding Assemblies, would obey them," for the purpose of prayer and conference in view of the approaching meeting of this Assembly; and, in the exercise of their reasonable right to assemble as members of a free Christian commonwealth, and in seeking Divine guidance, and mutual enlightenment and support; to ascertain, to represent, and to propose to the General Assembly, as God should enable them, and with all due reverence, the things which, in our judgment, are needful to the Church, touching its present duties, dangers, and necessities.

It is believed that this Assembly will not be free from attempts hostile to some, if not all, of the precious testimonies the Church has borne for the truth of God and the duty of his children, during the frightful years of sinful insurrection through which we have been led, and to the provisions enacted by the General Assembly for the unity and integrity and peace of the Church, consequent upon the schisms and defections in the very bosom of the Church.

We need only to cast our eyes over the controversies raging even now in the Church, to understand how widespread and how diversified are the evils which threaten her, and how fatal are the principles upon which a counter-revolution in her state and action is demanded, and how eager and fierce is the spirit of reaction against her solemn, deliberate, and reiterated testimonies, especially uttered by the five preceding Assemblies, and how vehemently they have been reviled, and defied, and set at naught.

these decisions, and it is confidently believed that maturer reflection will produce a fuller acquiescence in the authority of the Church. It is alike

We believe that the present troubles, threatening anarchy and confusion in the Church, and farther defection and schism, are but little else than the sinful continuation and working, in a religious form, of the criminal spirit and designs of the insurrection in temporal affairs; and we are persuaded that neither the country nor the Church can have peace or security, until the religious poison is healed or purged out.

In both respects, both of the State and of the Church, it is better, immeasurably, to heal, if it be possible. If that may not be, it is better, immeasurably, to keep the Church pure, and restore it to peace, let it cost what it may.

The Presbyterian Church welcomes to her bosom, joyfully, all who desire to be as she and her children are. If others will insist on sharing her blessings, which are neither few nor small, they ought not to be allowed to revile her acts, condemn her authority, waste her inheritance, traduce her character, tear her vitals, and corrupt and destroy her integrity and unity.

All such attempts to impair her testimonies, mar her peace, and hinder her usefulness, ought to be put an end to, if God permit, by the General Assembly firmly adhering to the testimonies and enactments hitherto uttered from the highest tribunal of the Church; and by the appropriate exercise of her discipline, effectually dealing with those who may have set themselves persistently to revile her acts, to defy her just authority, to destroy her peace, and to distract and rend her communion.

Thus believing, your memorialists, without presuming to dictate, and without unlawfully combining to carry, in this House, the measures they propose, do now respectfully and dutifully submit the results of their deliberations to the Church and to this General Assembly.

Your memorialists, therefore, do hereby respectfully represent, in reference to the recent persistent attempts made in various parts of the Church to have the deliverances and injunctions of the General Assembly (produced by the disturbed state of the Church and nation during the past five years) reconsidered and changed, that the General Assembly has nothing in the matter aforesaid to change, nothing to explain, nothing to modify, nothing to take back, nothing to amend, in any way, shape, or form whatever: it being needful only, for any one, to correct the misrepresentations published and industriously circulated concerning those deliverances and injunctions, in order clearly to vindicate both the moral and ecclesiastical right of the Assembly to enact the same.

All the more do your memorialists earnestly press upon the Assembly the importance of this firmly adhering to all that has been said or done, regarding the great moral and religious issues involved in the struggle of the past five years, inasmuch as the spirit of rebellion still rages in some portions of the Church, even to the extent of public official, as well as public personal defiance unto and insult of the authority of the General Assembly—notable instances of which are the adoption, by one of our Presbyteries, and many of our members, of a "Declaration and Testimony," reviling the Assembly, and covering the Church with unmerited reproach, and especially the election of some as commissioners to

the Assembly whose eminence, in open hostility to the loyal deliverances of the Assembly, and to the Assembly itself, is unsurpassed in the history of our Church.

Your memorialists, in calling the attention of the Assembly to the opposition thus made by individuals, by church courts, and by the press, do hereby also invite its attention to the vast multitude of fatal heresies connected with and logically growing out of it—not the least of which is that which denies to the deliverances and injunctions of the Assembly, during the past five years, upon slavery and rebellion, any binding force whatever.

The action of the supreme tribunal of our Church is denounced as contrary to the constitution and immemorial usage of the Presbyterian Church, and disobedience to the same publicly and privately counseled.

The peace and purity of the Church imperatively demand that the General Assembly, whose duty it is to suppress schismatical contentions and disputations, shall adopt efficient measures to put an end to the anarchy and confusion which this course of things is bringing upon the whole Church. They who thus revile the authority, and disturb the harmony of the Church, should be required to desist from such revolutionary and schismatical conduct; and where church officers or courts persist in defiance of the order of the Assembly, they should be dealt with as offenders against the peace, purity, and order of the house of God.

Less than this, your memorialists believe, will be not only an encouragement of rebellion against the government of the Presbyterian Church, but against the very essence of all lawful government itself, and must inevitably tend to the fearful result of anarchy and irremediable ruin.

The General Assembly must be fully aware that, even amongst those who cordially approve of its past deliverances, and those who will stand by the Church of their fathers, although they may not approve all those deliverances, there is some diversity of judgment as to the course which ought to be pursued by the Church henceforth towards the schismatical sect of united Old School and New School Presbyterians which has been organized in the wide region covered by the lately rebellious States; fully aware, also, that to a large extent the Church, in a state of opinion which may be called immature, awaits some clear deliverance of the General Assembly touching the relations which are to exist on our part to that sect. Besides this, it is notorious that all the past deliverances of the Church condemning the schism in the Church South, and the conduct of those ministers who produced and organized that schism, and used it to sustain the rebellion and the civil war, and now use it, not only to prevent the restoration and spread of our Church in the Southern half of the nation, but to extend the schism into all parts of the Church, have been, and continue to be, openly denounced and intentionally disobeyed by all such members and office-bearers of our Church as approve the wicked conduct of the authors of that schism, and repeat its sinful revivings of the Presbyterian Church and its acts. While this convention has earnestly besought this General Assembly not to take back, nor modify, nor explain away, under re-

the past and present purpose of our Church to preserve within its fold all who sincerely and earnestly love its orders and doctrines, and to fan into

bellious menaces and heretical expositions and intrigues and conspiracies, in the interest of slavery and disloyalty and schism, any portion of its past deliverances touching the state of the Church and the country, we suppose that a fresh deliverance, founded on the actual condition of affairs, more especially as they affect the Church, and embracing amongst other things the vital subjects contained in this petition and memorial, would be of very high importance at the present time. It needs to be kept in perpetual remembrance that the frightful civil war was encouraged and eagerly supported, from the beginning, by those who organized this sinful schism, as soon as possible after bloodshed began, mainly (as openly avowed by themselves) upon the two atrocious ideas of the perpetuity of negro slavery, and, to that end, the creation of a new nation, out of a part of this nation, through its destruction by treason and carnage. It must be farther kept in mind that after the lapse of four years of ceaseless activity in this sinful course, during which all the horrors and miseries of civil war fell upon the land, with a violence seldom exceeded in extent or bitterness, and after the new nation had expired, and the perpetual slavery had perished under an act of sublime national retribution, those same schismatics deliberately resolved to perpetuate the sectarian organization they had created, in such circumstances for such objects, accompanying this last act with formal statements, identifying their past conduct and principles with the future career marked out for themselves, and striving in particular to make mutual confidence and fraternity, much less mutual fellowship, and least of all, organic unity with the Church, which the great mass of them had betrayed, forsaken and traduced, for ever impossible.

The Presbyterian Church has no alternative consistent with safety, with self-respect, with the righteousness of its own past conduct, with fidel-

ity to divine truth or Christian duty, or with obedience to God, but to accept the renunciation of these deluded men, to testify against their sinful acts, and to keep her skirts clear of their miserable doings. Three great duties remain to her, connected with this subject: upon the right performance of which, a great reward awaits her, and upon the neglect of which, trouble and confusion. The first is, to purify herself from the widely-diffused poison of the times, which, in a form more or less virulent, is diffused through all the churches; and to do this, as remembering that the discipline of the Church is of God, is an ordinance of mercy to backsliders, and stands related to the threatenings of God's word in some manner, as the sacraments thereof do to the promises of God. The second is, to hold out and wide open the arms of her love to every child of God in the Southern country, who has been a victim, not the willing partaker, of the sins against God, against his Church, and against their country; against which Divine Providence has testified by such severe and most righteous judgments. The third is, to proceed at once, and with a zeal proportioned to the urgency of the necessity, to redeem the solemn promise made by the first Assembly, after the schism organized in 1861, that she would wholly disregard its existence, and, as God might enable her, would strive to recover all she might lose by it, and to extend and establish, more and more, throughout the whole South, the precious system of Divine truth, unto the liberty and power of which God has called her by his grace.

Let the revenge we will ask of God be a double share in the work of saving those who have cast us out as doubly vile.

Adopted unanimously; and ordered to be signed by the officers, in behalf of the convention assembled at St. Louis, Missouri, May 19, 1866.

W. W. COLMERY, } Clerks. W. D. HOWARD, PRES.  
J. G. REASOR, }

The following persons, with the Presbyteries to which they belong, were members of the Convention.

MINISTERS.	PRESBYTERIES.	MINISTERS.	PRESBYTERIES.	MINISTERS.	PRESBYTERIES.
Agnew, B. L.	Blairsville.	*Fenton, J. F.	St. Louis.	Monfort, D.D., J.G.	Cincinnati.
Allison, James	Allegheny C.	Finley, C. W.	Columbus.	Morton, F. R.	Vincennes.
Archibald, D.D.G.D.	Madison.	Finley, C.D., W. T.	Miami.	Murden, B. F.	Michigan.
Armstrong, H.	Susquehanna	Grench, C. P.	W. Virginia.	Munn, C. A.	Fort Wayne.
Bishop, William	Highland.	Gillam, J. C.	Wooster.	*McFarland, A.	Palestine.
Bixley, J. P.	Londonderry.	Greenough, W.	Sidney.	McLean, D.D., D.V.	Monmouth.
Bliss, J. T.	Schuyler.	Hazlett, J. M.	Ohio.	*Nicolls, S. J.	St. Louis.
*Boyd, J. S.	Allegheny.	Hickok, D.D., M.J.	Luzerne.	*Paige, J. A.	St. Louis.
*Breckinridge, R.J.	W. Lexington	*Howard, D.D., W.D.	Ohio.	Park, C. H.	Northumb'd.
Brice, W. K.	Findlay.	Irwin, J. C.	Logansport.	Patterson, A. O.	Oxford.
Bringle, J. P.	Des Moines.	Irwin, Jr., R.	Crawfordsv'le	Patterson, R. F.	White Water.
Brown, D.D., F. T.	Chicago.	*Jacob, P. H.	Des Moines.	*Pinkerton, J. W.	Vincennes.
Burrows, John	Raritan.	*Jaucway, D.D., T.L.	N. Brunsw'k.	Pryse, J. M.	Topeka.
Campbell, J. A.	Muncie.	Jones, C. J.	New York.	Raffensperger, E.B.	Maumee.
Caruthers, J.	Saltsburg.	Krebs, D.D., J. M.	New York.	Reasor, J. G.	Leavenworth.
*Coe, H. I.	St. Louis.	*Laird, F. H. L.	Kaskaskia.	*Roberts, R. M.	Kaskaskia.
*Cole, Thomas	St. Louis.	*Landis, R. W.	Pennsylvania.	Safford, D.D., J. P.	New Albany.
Collier, F. J.	Ohio.	*Leighton, John	Palmyra.	Schenck, D.D., W.E.	Philadelphia.
Colmery, W. W.	Cincinnati.	Loomis, A. W.	California.	Scott, Alexander	Richland.
Conover, Robert	Bloomington.	*Mack, M.D., J.	Saline.	Shiland, Andrew	Connecticut.
Cook, Solomon	West Reserve	Magill, J. F.	Peoria.	Sickels, E. C.	Rock River.
*Corbett, H. M.	Kaskaskia.	Mason, J. D.	Cedar.	Skinner, J. A.	Stockton.
Crozier, John	Saline.	Mateer, J.	Clarton.	Smith, J. M.	Allegheny C.
*Eliield, E.	St. Louis.	Mitchell, R. A.	Palestine.	*Snead, S. K.	St. Louis.

Note.—Those marked with a \* were not members of the General Assembly.

life and energy every lingering spark of genuine attachment to our faith and order which may exist in those portions of our country where the spirit and unrelenting power of the rebellion drove many true and loyal Presbyterians into a hostile attitude toward the Church and country. With this enlarged and Christian view, it is appropriate to declare that whilst the testimony and authority of our Church are to be obeyed, the fullest Christian liberty of opinion is tolerated and protected, and no enforcement of the deliverances of our Church is expected or demanded, except that which will debar from our communion and Church courts all those who refuse to submit to "the powers that be," and remain in willful antagonism to the manifestations of God's providence and the authoritative decisions of our Church.

No. XXVI.—From Northern Indiana and Wheeling Synods, and Lake, Lewes, Madison, and Monmouth Presbyteries, respecting the removal of the Board of Domestic Missions from Philadelphia, Pa.

The committee recommend that as a committee has been appointed to report to the next Assembly on this subject, no further action is necessary. Adopted.

No. XXVII.—From the Board of Church Extension, requesting that the Trustees of the General Assembly be required to take charge of certain deeds and mortgages, &c., &c.

The committee recommend the following resolution: *Resolved*, That "the Trustees of the General Assembly of the Presbyterian Church of the United States of America" are hereby authorized and required to accept and take charge of any estate, real or personal, which may be granted, conveyed, or assigned to said Trustees, at the request of the Board of Church Extension of this Church; and whenever the said Board of Church Extension shall request the said Trustees to grant, convey, or release any right, title or interest in any estate, real or personal, which has been or may hereafter be vested in said Trustees, by reason of or in consideration of any grant or appropriation made by said Board in aid of the erection of any church edifice, then the said Trustees shall make such grant, conveyance, or release, to such parties, and upon such condition or conditions as the said Board of Church Extension shall by resolution direct: provided, that the covenants contained in any such grant, conveyance or release, so executed by said Trustees, shall be such only as said Trustees shall approve. Adopted.

MINISTERS.	PRESBYTERIES.	RULING ELDERS.	PRESBYTERIES.	RULING ELDERS.	PRESBYTERIES.
Speer, T. P.	New Lisbon.	Chamberlain, A. E.	Cincinnati.	Ormsby, Geo. S.	Miami.
Stanton, D. D., R. L.	Chillicothe.	Chamberlain, S. D.	Maumee.	Orr, Culbertson	Clarion.
*Sterrett, Alex.	Vincennes.	Christy, John	Saltsburg.	Porter, Robert	Chicago.
Stoneroad, Joel	Redstone.	Curry, Hon. Wm.	Oxford.	Ray, J. M.	Muncie.
Thompson, R. G.	Chicago.	Davidson, R. P.	Logansport.	Reasor, Jacob	Wooster.
*Vanderlippe, A.	St. Louis.	Elder, Thomas	Cedar.	Reid, W. G.	Carlisle.
Walker, R. B.	Allegheny.	Francis, W. M.	Beaver.	Shryock, D. W.	Blairsville.
Waller, D. J.	Northumb'd.	*Gleason, B. C.	Allegheny.	*Smith, East. H.	St. Louis.
West, D. D., N.	Nassau.	Greer, M. C.	Northumb'd.	Snyder, James	Rock River.
Wichtman, J. W.	Carlisle.	*Haven, J. C.	St. Louis.	*Sterrett, Alex.	St. Paul.
Wilson, D. A.	Potosi.	*Hiltz, W. D.	Chicago.	Strawbridge, J. A.	New Castle.
*Wilson, D. D., H. R.	St. Louis.	Hoover, Samuel	Sidney.	*Strong, Hon. G. P.	St. Louis.
<i>Ministers, 84.</i>		Inskip, W. P.	Madison.	Stewart, John	N. Brunsw'k.
RULING ELDERS.	PRESBYTERIES.	*Keith, David	St. Louis.	Tate, R. M.	Palestine.
Archer, S. M.	Vincennes.	*King, Willys	St. Louis.	Thomas, William	Chillicothe.
Banks, H. S.	North River.	Lyle, Robert	W. Reserve.	*Turner, J. J.	Richland.
Bayless, James	New York.	*Marquis, R. C.	Fort Wayne.	Van Rensselaer, W.	Connecticut.
Blake, James	Indianapolis.	Muir, Thomas	Vincennes.	Warford, H. E.	Raritan.
Blanchard, Wm.	White Water.	McGeehin, Thos.	Cincinnati.	Webster, C. E.	Luzerne.
Buchanan, Thos.	Saline.	*McKinley, J. B.	Bloomington.	Wickham, A. E.	Susquehanna.
Caldwell, W. S.	Itaritan.	*McMahan, J. G.	Crawfords'v'e.	Williams, Jesse L.	Fort Wayne.
*Copp, Samuel	St. Louis.	McMasters, Sam'l	Ohio.	Wills, David	Des Moines.
		McPherson, A. M.	Potosi.	<i>Ruling Elders, 53.</i>	TOTAL, 137.

## Judicial Cases.

P. D. GURLEY, Chairman of this Committee, reported the following cases :—

JUDICIAL CASE, No. I.—Being an appeal and complaint of Robert J. Breckinridge, D.D., and others, against the several acts of Kentucky Synod, in the matters appearing on the records of Louisville Presbytery at its recent sessions, and in matters contained in a certain printed and published paper entitled, “Declaration and Testimony, &c.” They also report, in connection with this, a second appeal and complaint of R. J. Breckinridge and others, against certain acts of the same Synod in the matter of the appeal and complaint of Rev. J. P. McMillan against Louisville Presbytery. In these two cases the parties appealing and defending are the same, the subject-matter involved in them is substantially the same, and three of the appellants and complainants, viz. : Revs. R. J. Breckinridge, Robert W. Landis, and R. L. Stanton, request that the Assembly will unite them and try them together. The committee recommend that their request be granted, and that the two cases be taken up and considered together in the order prescribed in chap. vii. section iii. sub-section viii. of the *Book of Discipline*.

The matter came up several times, when it was, on motion, referred to the next General Assembly.

No. II.—Being the complaint of Rev. S. J. Nicolls and others against the action of Missouri Synod, passed at its sessions in October, 1865, whereby it declared the previous meeting of its own body “not a free court of Christ, and its entire acts null and void, and of no binding force.”

On motion, this case was referred to the next General Assembly.

No. III.—Being an appeal of the Rev. Samuel Boyd, of St. Clairsville Presbytery, against Wheeling Synod. Rev. E. Kempshall offered the following resolution :

*Resolved*, That a commission of nine members of this Assembly, consisting of the following persons, viz. : E. D. Yeomans, D.D., Buffalo Synod ; J. P. Safford, D.D., Indiana Synod ; W. H. Hornblower, D.D., New Jersey Synod ; D. V. Smock, Southern Iowa Synod ; Sidney G. Law, New York Synod, *Ministers* ; and George S. Green, New Jersey Synod ; J. M. Ray, Northern Indiana Synod ; A. M. McPherson, Indiana Synod ; Henry Day, New York Synod, *Ruling Elders*, be and are hereby appointed to hear the appeal case of Rev. Samuel Boyd against the Wheeling Synod, and to report to the General Assembly their opinion on the merit of the case for its review and final action.

They reported as follows : It appears from the testimony and records—1. That Mr. Boyd was living separate from his wife on account of domestic difficulties between them ; that this was brought to the notice of St. Clairsville Presbytery by common fame ; that Mr. Boyd by common fame was charged with unkindness and severity towards his wife ; that he requested the Presbytery to take the case and investigate it, after an ineffectual attempt had been made by the Presbytery to settle the difficulty. 2. That witnesses were cited ; that the trial was commenced by the Presbytery, Mr. Boyd being present ; that the written charge on the records on which the trial proceeded was, “that common fame charges the Rev. Samuel Boyd with living in a state of separation from his wife ;” that a number of witnesses were examined on the part of Mrs. Boyd, and in the presence of Mr. Boyd ; that he

cross-examined said witnesses; that Mr. Boyd also cited and examined a number of witnesses on his own behalf; that it nowhere appears on the records that he objected to proceeding without more formal charges.

The commission are, therefore, of the opinion that Mr. Boyd waived, by his own acts, and led the Presbytery to believe that he waived, all informalities in the proceedings antecedent to the trial. They are also of the opinion that the record and the defence of Mr. Boyd show plainly what the charges were. They are also of the opinion that the testimony sustains fully the sentence of Wheeling Synod, which was unanimous.

The commission are, therefore, of the unanimous opinion that the appeal should be dismissed, and the decision of Wheeling Synod confirmed. Adopted.

DISSENT.—Hovey K. Clarke offered the following dissent, as follows:

The undersigned dissent from the judgment of the Assembly in the appeal of the Rev. Samuel Boyd against Wheeling Synod for the following reasons:

1. The only charge alleged by *common fame* against Mr. Boyd before St. Clairsville Presbytery is that he was "living separate from his wife." No specification of the character of this separation, whether for sufficient reasons or not, or whether involving immorality or not, appears on the record; nor has any such specification been brought to the notice of this Assembly.

2. No evidence of the charge has been read in the presence of the Assembly. This court was, therefore, called to pronounce upon the issue of the guilt or innocence of Mr. Boyd in entire ignorance of the testimony by which that guilt or innocence may be determined.

3. The *Book of Discipline* prescribes the order of proceeding in the trial of appeals in judicial cases, chapter vii. section iii. and sub-sections viii. and ix. This order confers substantial rights upon parties, and prescribes specific duties to this court.

It requires the "reading of the whole record of the proceedings of the inferior judicatory in the case, *including all the testimony*;" to hear the original parties, to hear the members of the inferior judicatory, and that the roll of the court shall be called, that every member may have an opportunity to express his opinion in the case. The record has not been read; the original parties have not been heard; nor has any opportunity been offered for the purpose. The inferior judicatory has not been called, nor was the roll of this house called, as required by the *Book of Discipline*.

For these reasons the undersigned dissent from the judgment in this case.

MINISTERS.  
Magill, James F.  
Ray, Charles  
Reasor, J. G.  
Remington, James  
Wightman, J. W.

RULING ELDERS.  
Clarke, Hovey K.  
Clark, Robert S.  
Mason, William  
McCreary, R. G.  
Ogden, John.

No. IV.—Being a complaint of Benjamin F. Avery against Louisville Presbytery. Owing to some irregularity in the paper, the case was remitted to the committee.

No. V.—Being a complaint of Alexander Guy against Cincinnati Synod. The committee recommended that the case be referred to the next General Assembly, and Cincinnati Synod be directed to send up to that Assembly all the records necessary for the adjudication of the case.

No. VI.—Being the complaint of Rev. John Crozier and Rev. John Mack against Illinois Synod, was referred to the next General Assembly.

Rev. Thomas W. Hynes entered his Protest against the decision of the Assembly in this case, as follows:

PROTEST.—The undersigned respectfully protest against the action of the Assembly, referring the complaint of Revs. John Mack and John Crozier to the next Assembly: 1st. That this case has already been three years before the General Assembly. 2d. Great injustice is done to the cause of Christ by this course.

THOMAS W. HYNES, } *Ministers.*  
JOHN CROZIER, }

### Synodical Records.

The records of Albany, Allegheny, Baltimore, Chicago, New Jersey, New York, Northern Indiana, Ohio, Philadelphia, Pittsburg, Southern Iowa, and Wheeling Synods, were approved.

The following Synods failed to send up their records: Buffalo, Indiana, Iowa, Kansas, Kentucky, Nashville, Northern India, Pacific, and St. Paul. The following with exceptions: Sandusky, Wisconsin, Cincinnati.

Report on Missouri Synod is as follows:

*Resolved*, That this Assembly does not approve the records of Missouri Synod; that so much of said records as attempt to declare null and void the previous action of the Synod which had been formally approved by the Assembly is an act of insubordination, which said Synod is hereby required to reconsider and reverse; that they report to the next Assembly what they have done or failed to do in the premises, and until that time the usual certificate of the Moderator be withheld.

The remaining portion of the report was then adopted, as follows:

On page 365, where the Synod reaffirm their testimony of November, 1861, with regard to the action of the Assembly of the same year, known as the Spring Resolutions, which testimony declares the action of that Assembly on the state of the country to be "unscriptural, unconstitutional, unwise, and unjust; of no binding force whatever on this Synod, or upon the members of the Presbyterian Church within our bounds."

The committee also recommend that, besides excepting to the record as above stated, the repeated exhibition of such a rebellious spirit, on the part of any inferior court towards the supreme judicatory of the Church, should not pass without censure.

### Princeton Theological Seminary.

THE *Fifty-Fourth* Annual Report is as follows: During the year *fifty-four* new students were admitted, viz.:

60 PRESBYTERIAN CHURCH IN THE UNITED STATES, (O. S.)

NAME.	COLLEGE, UNIVERSITY, ETC.	NAME.	COLLEGE, UNIVERSITY, ETC.
Adams, Joseph B.	Lafayette College, Pa.	Meeker, Benjamin C.	New Jersey College, N. J.
Aiken, Thomas J.	Lafayette College, Pa.	Menaul, John	Lafayette College, Pa.
Barnes, William G.	Jefferson College, Pa.	Milligan, Joseph R.	Dartmouth College, N. H.
Bearisto, John K.	Truro College, Nova Scotia.	Morrison, William H.	Williams College, Mass.
Burnet, Thomas	New York University, N. Y.	Murray, John L.	Toronto University, C. W.
Calkins, Matthew H.	New Jersey College, N. J.	McClellan, Charles H.	New Jersey College, N. J.
Campbell, Alvin C.	Amherst College, Mass.	McComb, Holloway K.	Hanover College, Ind.
Capp, Edward P.	Pennsylvania Univ., Pa.	McCoy, James S.	New Jersey College, N. J.
Carrington, John	New Jersey College, N. J.	McGowan, James A.	Lafayette College, Pa.
Cleland, Thomas H.	Centre College, Ky.	McKown, Samuel H.	Jefferson College, Pa.
Condit, William C.	Centre College, Ky.	McRae, Kenneth	.....
Coyle, Leonidas	Columbian College, D. C.	Rankin, Edward P.	New Jersey College, N. J.
Craig, George	Hamilton College, N. Y.	Rathbun, David P.	Central College, Mo.
Dewing, Charles S.	New Jersey College, N. J.	Roberts, James	Lafayette College, Pa.
Dobbin, Thomas	New Jersey College, N. J.	Robinson, George	Union College, N. Y.
Dripps, Joseph F.	New York University, N. Y.	Sloss, Robert	New Jersey College, N. J.
Felch, Joseph H.	Williams College, Mass.	Stewart, Thomas C.	Jefferson College, Pa.
Ferguson, James A.	Hamilton College, N. Y.	Stewart, John L.	Central College, Ky.
Freeman, John N.	New Jersey College, N. J.	Sturges, Arthur P.	Columbia College, N. Y.
Greene, Joseph M.	New Jersey College, N. J.	Swan, William	Williams College, Mass.
Hoyt, Alexander S.	Union College, N. Y.	Thompson, Frank	Williams College, Mass.
Jamieson, Alexander	Queen's Univ., Canada W.	Tracy, Thomas	Hanover College, Ind.
Leggitt, Theodore A.	New Jersey College, N. J.	Van Dyke, James H.	New Jersey College, N. J.
Lothead, John S.	Queen's Univ., Canada W.	Walker, James N.	Lafayette College, Pa.
Lowrie, Matthew B.	New Jersey College, N. J.	Whitney, Henry M.	Yale College, Conn.
Maclean, Matthew W.	Glasgow Univ., Scotland.	Wilkins, William T.	Queen's College, N. Bruns.
Matthews, J. B.	.....	Yeamans, George A.	Queen's Univ., Canada W.

TOTAL, 54.

Table of Institutions of Learning where Students were Educated.

NAME.	LOCATION.	DENOMINATION.	PRESIDENT.	YEAR OF ORG'N.	NUMB. OF STUD'S.
Amherst College.....	Amherst, Mass.....	.....	W. A. Stearns, D.D., LL.D.	1783	1
Central College.....	..... Mo.....	.....	.....	.....	1
Centre College.....	Danville, Ky.....	Presbyterian.....	.....	1825	3
Columbia College.....	New York, N. Y.....	Episcopal.....	Charles King, LL.D.....	1754	1
Columbia College.....	Washington, D. C.....	Baptist.....	George W. Samson, D.D.....	1821	1
Dartmouth College.....	Hanover, N. H.....	Congregational.....	Asa D. Smith, D.D.....	1769	1
Glasgow College.....	Glasgow, Scotland.....	.....	.....	.....	1
Hamilton College.....	Clinton, N. Y.....	Presbyterian.....	.....	1812	2
Hanover College.....	Hanover, Ind.....	Presbyterian.....	.....	1835	2
Jefferson College.....	Canonsburg, Pa.....	Presbyterian.....	Jonathan Edwards, D.D.....	1802	3
Lafayette College.....	Easton, Pa.....	Presbyterian.....	Wm. C. Cattell, D.D.....	1832	6
New Jersey College.....	Princeton, N. J.....	Presbyterian.....	John Maclean, D.D., LL.D.....	1746	14
New York University.....	New York, N. Y.....	.....	Isaac Ferriss, D.D.....	1822	2
Pennsylvania Univ.....	Philadelphia, Pa.....	.....	D. R. Goodwin, D.D.....	1753	1
Queen's University.....	Kingston, Canada.....	.....	.....	.....	1
Queen's University.....	..... N. Bruns.....	.....	.....	.....	1
Toronto University.....	Toronto, Canada W.....	.....	.....	.....	3
Truro College.....	Truro, Nova Scotia.....	.....	.....	.....	1
Union College.....	Schenectady, N. Y.....	.....	L. P. Hickok, D.D., LL.D.....	1795	2
Williams College.....	Williamstown, Mas.....	Congregational.....	Mark Hopkins, D.D., LL.D.....	1793	4
Yale College.....	New Haven, Conn.....	Congregational.....	T. D. Woolsey, D.D., LL.D.....	1701	1
Not graduated.....	.....	.....	.....	.....	2

Table of ELEVEN Students received from other Theological Seminaries.

NAME.	SEMINARIES, ETC.	LOCATION.	DENOMINATION.	PRESIDENT.	YEAR OF ORG'N.
Barnes, William G.	Western.....	Allegheny, Pa.....	Presbyterian.....	D. Elliott, D.D.....	1827
Bearisto, John K....	Lower Provinces....	Halifax, N. S.....	Presbyterian.....	.....	.....
Cleland, Thomas H.	Danville.....	Danville, Ky.....	Presbyterian.....	.....	.....
Condit, William C..	Danville.....	Danville, Ky.....	Presbyterian.....	.....	.....
Felch, Joseph H....	Union.....	New York, N. Y....	Presbyterian.....	.....	.....
Jamieson, Alex.....	Queen's University..	Kingston, Canada..	Presbyterian.....	.....	.....



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NAME.	SEMINARIES, ETC.	LOCATION.	DENOMINATION.	PRESIDENT.	YEAR OF ORG'N.
Lothead, John S...	Queen's University.	Kingston, Canada.	Presbyterian...	.....	.....
Maclean, Matt. W...	Queen's University.	Kingston, Canada.	Presbyterian...	.....	.....
Rathbun, David L.	Danville.....	Danville, Ky.....	Presbyterian...	.....	.....
Stewart, Thos. C....	Western.....	Allegheny, Pa.....	Presbyterian...	D. Elliott, D.D.....	1827
Wilkins, Wm. T.....	Queen's University.	....., Canada...	Presbyterian...	.....	.....

*Table of FIFTY-FOUR Students, having finished their Course, Graduated.*

NAME.	WHERE EDUCATED.	YEAR OF ENTERING SEMINARY.	LICENSED BY THE PRESBYTERY OF
Alexander, Clifton W.....	Desperes Institute, Mo.....	.....1863.....	St. Louis.
Anderson, Samuel R.....	Michigan University, Mich.....	.....1863.....	.....
Barnes, W. Guthrie.....	Jefferson College, Pa.....	.....1865.....	Long Island.
Bearisto, J. K.....	....., Nova Scotia.....	.....1865.....	.....
Benedict, Benjamin G.....	Lafayette College, Pa.....	.....1863.....	Connecticut.
Butler, Henry S.....	New Jersey College, N. J.....	.....1863.....	New Brunswick.
Cameron, John G.....	Truro College, Nova Scotia.....	.....1863.....	.....
Campbell, William O.....	Jefferson College, Pa.....	.....1864.....	Allegheny.
Cleland, Jr., Thomas H.....	Centre College, Ky.....	.....1865.....	Transylvania.
Cochran, J. W.....	New York University, N. Y.....	.....1863.....	New York 2d.
Condit, William Cutler.....	Centre College, Ky.....	.....1865.....	Ebenezer.
Demarest, John K.....	New York University, N. Y.....	.....1863.....	New Brunswick.
Depne, Moses Ayres.....	Lafayette College, Pa.....	.....1863.....	Philadelphia 2d.
Elliott, John Calvin.....	Western Reserve College, Ohio.....	.....1863.....	Missouri River.
Faris, Salmon Coles.....	.....	.....1863.....	New Brunswick.
Felch, J. H.....	.....	.....1865.....	<i>Cong. Associat'n.</i>
Forbes, John Franklin.....	Pennsylvania University, Pa.....	.....1863.....	New Brunswick.
Foster, Daniel R.....	New Jersey College, N. J.....	.....1863.....	Connecticut.
Hench, Thomas H.....	New Jersey College, N. J.....	.....1863.....	Carlisle.
Irwin, Salathiel M.....	Hanover College, Ind.....	.....1863.....	Chillicothe.
Jamieson, Alexander.....	Queen's University, Canada West.	.....1865.....	.....
Johns, Reading B.....	Ashmun Institute, Pa.....	.....1863.....	Elizabethtown.
Johnson, James Gibson.....	Union College, N. Y.....	.....1863.....	Potomac.
Johnston, James William.....	Union College, N. Y.....	.....1863.....	Albany.
Jones, Benjamin T.....	Washington Academy, Iowa.....	.....1863.....	Dubuque.
Joss, Augustus A.....	Hanover College, Ind.....	.....1863.....	Dane.
Knox, William W.....	New Jersey College, N. J.....	.....1863.....	Nassau.
Laurie, William.....	Pennsylvania University, Pa.....	.....1863.....	Newton.
Lothead, John S.....	Queen's University, Canada West.	.....1865.....	.....
Longmuir, Gavin.....	Williams College, Mass.....	.....1863.....	Rochester City.
Maclean, Matthew W.....	Queen's University, Canada West.	.....1865.....	.....
Martin, John F.....	Missouri University, Mo.....	.....1863.....	.....
Mervin, Alexander Moss.....	Williams College, Mass.....	.....1863.....	.....
McCampbell, G. M.....	Hanover College, Ind.....	.....1863.....	.....
McKee, Hugh W.....	Hanover College, Ind.....	.....1863.....	Louisville.
Pires, Emanuel N.....	Hanover College, Ind.....	.....1863.....	Sangamon.
Pitkin, Paul H.....	Washington College, Pa.....	.....1863.....	Richland.
Pomeroy, Stephen W.....	Lafayette College, Pa.....	.....1863.....	Carlisle.
Radcliff, Wallace.....	Jefferson College, Pa.....	.....1864.....	Philadelphia.
Rathbun, David L.....	Central College, Mo.....	.....1865.....	St. Louis.
Sanford, Elish T.....	Union College, N. Y.....	.....1863.....	Albany.
Sawtelle, William Henry.....	Hanover College, Ind.....	.....1863.....	New Brunswick.
Sayre, Sylvanus.....	New Jersey College, N. J.....	.....1863.....	Phila. Central.
Shearer, Frederick E.....	New Jersey College, N. J.....	.....1863.....	Long Island.
Stead, Alfred J.....	New York University, N. Y.....	.....1863.....	Nassau.
Steen, William S.....	Pennsylvania University, Pa.....	.....1863.....	Phila. Central.
Swinerton, Henry U.....	New Jersey College, N. J.....	.....1863.....	Passaic.
Thomson, Eberle W.....	Hanover College, Ind.....	.....1863.....	Iowa.
Vanleve, Robert S.....	New Jersey College, N. J.....	.....1863.....	New Brunswick.
Vanderveer, David N.....	Union College, N. Y.....	.....1863.....	Albany.
Westcott, Robert R.....	New Jersey College, N. J.....	.....1863.....	Dane.
Wilkins, William T.....	Queen's University, Canada West.	.....1865.....	.....
Wilson, A. L.....	Wabash College, Ind.....	.....1863.....	Crawfordsville.
Worden, James Avery.....	Miami University, Ohio.....	.....1863.....	Columbus.

The whole number of students during the year was *one hundred and fifty-seven.*

The Board announce that the effort to increase the permanent endowment fund (recommended by the last Assembly) has, through the exertions of A. T. McGill, D.D., with the aid of the Rev. H. A. Harlow, been attended with complete success.

THE PROFESSORS OF THE SEMINARY ARE AS FOLLOWS:

CHARLES HODGE, D.D., *Exegetical, Didactic, and Polemic Theology.*  
 ALEX. T. MCGILL, D.D., *Ecclesiastic, Homiletic, and Pastoral Theology.*  
 WILLIAM HENRY GREEN, D.D., *Oriental and Old Testament Literature.*  
 CASPAR WISTAR HODGE, A.M., *New Test. Literature and Biblical Greek.*  
 JAMES C. MOFFAT, D.D., *Helena Professor of Church History.*

Western Theological Seminary.

THE *Thirty-Ninth* Annual Report is as follows: During the year *twenty-eight* students were admitted, viz.:

NAME.	COLLEGES, ETC.	NAME.	COLLEGES, ETC.
Bain, Henry	Washington College, Pa.	Morton, Samuel M.	Jefferson College, Pa.
Blackford, J. Hosack	Washington College, Pa.	McFarland, Geo. M.	Jefferson College, Pa.
Boice, Evan	Allegheny College, Pa.	McKinney, Wm. H.	Muskingum College, Ohio.
Brown, William F.	Jefferson College, Pa.	Newell, James M.	.....
Caldwell, Ebenezer	Jefferson College, Pa.	Parks, Hugh W.	Franklin College, Ohio
Creath, John	Western University, Pa.	Patterson, James G.	Dartmouth College, N. H.
Ewing, Thompson R.	Washington College, Pa.	Rea, John	Jefferson College, Pa.
Gill, William H.	Jefferson College, Pa.	Ritchie, John H.	Jefferson College, Pa.
Hill, Winfield E.	Jefferson College, Pa.	Roberts, James M.	.....
Hillis, William H.	Miami University, Ohio.	Snodgrass, Horace S.	Washington College, Pa.
Hough, Abia A.	Washington College, Pa.	Thomas, William H.	.....
Johnston, Henry C.	Miami University, Ohio.	Wasson, Luke J.	Jefferson College, Pa.
King, Joseph H.	Bethany College, West Va.	Watson, William B.	Washington College, Pa.
Milford, Thomas J.	Washington College, Pa.	Woodside, Nevin	Queen's Coll., Belfast, Irel'd.
TOTAL, 28.			

Table of Institutions of Learning where Students were Educated.

NAME.	LOCATION.	DENOMINATION.	PRESIDENT.	YEAR OF ORG'N.	NCMB. OF STUD'S.
Allegheny College.....	Meadville, Pa., .....	Methodist.....	G. Loomis, D.D.....	1817	1
Bethany College.....	Bethany, West Va.....	Baptist.....	.....	1841	1
Dartmouth College.....	Hanover, N. H.....	Congregational... ..	A. D. Smith, D.D.....	1769	1
Franklin College.....	New Athens, Ohio, ..	U. Presbyterian... ..	.....	1825	1
Jefferson College.....	Canonsburg, Pa.....	Presbyterian.....	J. Edwards, D.D.....	1802	9
Miami University.....	Oxford, Ohio.....	State Institute.....	J. W. Hall, D.D.....	1809	2
Muskingum College.....	New Concord, Ohio.....	.....	.....	.....	1
Queen's College.....	Belfast, Ireland.....	.....	.....	.....	1
Washington College.....	Washington, Pa.....	Presbyterian.....	J. Edwards, D.D.....	1806	7
Western University.....	Pittsburg, Pa.....	.....	.....	1819	1
Not graduated.....	.....	.....	.....	.....	3

WILLIAM H. MCGILL was received from Princeton (N. J.) Theological Seminary.

Table of NINETEEN Students, having finished their Course, Graduated.

NAME.	WHERE EDUCATED.	YEAR OF ENT. SEMINARY.	LICENSED BY THE PRESBYTERY OF
Blayney, Henry G.....	Washington College, Pa.....	.....1863.....	Washington.
Brown, Thomas M.....	Jefferson College, Pa.....	.....1863.....	Richland.
Calhoun, John A.....	Glade Run Academy, Pa.....	.....1863.....	Saltsburg.
Campbell, John J.....	Jefferson College, Pa.....	.....1863.....	.....
Campbell, Richard M.....	Jefferson College, Pa.....	.....1863.....	Huntingdon.
Cummins, Philander J.....	Washington College, Pa.....	.....1863.....	Washington.
Glenn, Samuel M.....	Jefferson College, Pa.....	.....1863.....	Erie.
Hench, John C.....	Jefferson College, Pa.....	.....1863.....	Redstone.
Lowes, Abraham B.....	Miami University, Ohio.....	.....1862.....	Cincinnati.
McConnell, Alexander S.....	Franklin College, Ohio.....	.....1863.....	St. Clairsville.
McMahan, Robert T.....	Jefferson College, Pa.....	.....1862.....	Schuyler.
Noble, William B.....	Jefferson College, Pa.....	.....1863.....	Huntingdon.
Sharpe, J. Henry.....	Washington College, Pa.....	.....1863.....	Steuenville.
Sheeley, Virgil G.....	Miami University, Ohio.....	.....1863.....	Saltsburg.
Smith, William H.....	Hanover College, Ind.....	.....1862.....	Allegheny City.
Torrance, William.....	Hanover College, Ind.....	.....1863.....	Crawfordsville.
Woods, Robert.....	Washington College, Pa.....	.....1863.....	.....
Woodside, Nevin.....	Queen's College, Belfast, Ireland.....	.....1865.....	<i>Northern Ref'd.</i>

The whole number of students during the year was *eighty-four*.

THE PROFESSORS IN THE SEMINARY ARE AS FOLLOWS :

- DAVID ELLIOTT, D.D., LL.D., *Ecclesiastic and Pastoral Theology.*  
 MELANCTHON W. JACOBUS, D.D., *Bib. Literature and Exegetical Theology.*  
 SAMUEL JENNINGS WILSON, D.D., *Biblical and Ecclesiastical History.*  
 ARCHIBALD ALEX. HODGE, D.D., *Dialectic, Historical, and Polemic Theol.*  
 WILLIAM M. PAXTON, D.D., *Homiletical Theology.*  
 CHAS. C. BEATY, D.D., LL.D., *Lecturer Extraordinary on Practical Theology.*

### Danville Theological Seminary.

THE *Thirteenth* Annual Report is as follows, viz.: During the year *two* students were admitted:

- BEN. HELM, graduate of Centre College, Danville, Ky.  
 HARVEY GLASS, graduate of Centre College, Danville, Ky.  
 B. F. AUFDER HEIDE, of Missouri, graduated. He was licensed by St. Louis Presbytery.

The whole number of students during the year was six.

The Assembly adopted the following minute:

The Danville Seminary has been injuriously affected by the great national convulsion of the last five years to such an extent as to awaken deep solicitude for its continued prosperity and usefulness. The number of students has become so small that three of the four Professors have resigned, whilst the Rev. Robert J. Breckinridge, D.D., has signified his readiness to resign. Thus the question of a temporary suspension of the Seminary has become one of serious import. After mature deliberation your committee recommend that the Assembly request Dr. Breckinridge to retain his Professorship, to look after the interests of the Seminary, and endeavor to secure its more perfect endowment.

THE PROFESSORS IN THE SEMINARY ARE AS FOLLOWS:

ROBERT J. BRECKINRIDGE, D.D., L.L.D., *Ecceq., Didactic, and Polemic Theol.*  
 ..... *Biblical and Ecclesiastical History.*  
 ..... *Biblical and Oriental Literature.*  
 ..... *Church Government and Pastoral Theology.*

North-West Theological Seminary.

THE *Seventh* Annual Report is as follows, viz.: During the year *fifteen* students were admitted:

NAMES.	COLLEGES, ETC.	NAMES.	COLLEGES, ETC.
Bailey, James G.	Westminster College, Mo.	Hays, L. Y.	Washington College, Pa.
Breese, Augustine	New Jersey College, N. J.	Hummer, S. A.	Monmouth College, Ill.
Chamberlain, W. B.	Hanover College, Ind.	Lodge, George M.	Hanover College, Ind.
Cornes, Edward	Washington College, Pa.	Savage, Edward	Carroll College, Wis.
Crozier, Wm. M.	Hanover College, Ind.	Vanarsdale, M. V.	Hanover College, Ind.
Galt, Thomas	Jefferson College, Pa.	Van Buren, M. D. H.	Rush Med.Col., Chicago, Ill.
Gill, Heber	Miami University, Ohio.	Wilson, Joseph	Miami University, Ohio.
Gordon, D. B.	Barrie Academy, C. W.		TOTAL, 15.

*Institutions of Learning where Students were Educated.*

NAME.	LOCATION.	DENOMINATION.	PRESIDENT.	INSTITUTED.	NO. OF STU.
Barrie Academy.....	Canada.....	.....	.....	.....	1
Carroll College.....	Waukesha, Wis.....	Presbyterian.....	.....	.....	1
Hanover College.....	Hanover, Ind.....	Presbyterian.....	J. Wood, D.D.....	1833.....	4
Jefferson College.....	Canonsburg, Pa.....	Presbyterian.....	J. Edwards, D.D.....	1802.....	1
Miami University.....	Oxford, Ohio.....	.....	J. W. Hall, D.D.....	1809.....	2
Monmouth College.....	Monmouth, Ill.....	Presbyterian.....	D. O. Wallace, D.D.....	.....	1
New Jersey College.....	Princeton, N. J.....	Presbyterian.....	J. Maclean, D.D., LL.D.....	1746.....	1
Washington College.....	Washington, Pa.....	Presbyterian.....	J. Edwards, D.D.....	1806.....	2
Westminster College.....	Fulton, Mo.....	Presbyterian.....	.....	1853.....	1
Rush Medical College.....	Chicago, Ill.....	.....	.....	.....	1

W. B. Chamberlain was received from Princeton Theological Seminary.

*Table of FOUR Students, having finished their Course, Graduated.*

NAME.	WHERE EDUCATED.	YEAR OF ENTERING SEMINARY.	LICENSED BY THE PRESBYTERY OF
McDonald, John M. C.....	West Alexander Academy, Pa.....	.....1863.....	Winnebago.
Peck, Harlan P.....	New Jersey College, N. J.....	.....1863.....	Winnebago.
Rabe, M. D., W. Louis.....	.....	.....1865.....	Bloomington.
Waldecker, C. F.....	Westminster College, Mo.....	.....1863.....	Chicago.

The whole number of students during the year was *twenty-nine*.

The Assembly adopted the following resolutions:

*Resolved*, That the thanks of the General Assembly are due, and are hereby tendered, to Willis Lord, D.D., for the able and faithful manner in which he has discharged the duties of the chair of Didactic and Polemic Theology, in addition to the regular duties of his own department, during the vacancy in that chair in the Theological Seminary of the North-West.

*Resolved*, That a copy of this resolution be transmitted to Dr. Lord by the Stated Clerk of the General Assembly.

E. D. MacMaster, D.D., was elected to the "Cyrus H. McCormick" *Professorship of Didactic and Polemic Theology*.

THE PROFESSORS IN THE SEMINARY ARE AS FOLLOWS:

E. D. MACMASTER, D.D., "*Cyrus H. McCormick*" *Prof. Dida. Pol. Theol.*  
 WILLIS LORD, D.D., *Biblical and Ecclesiastical History*.  
 LE ROY J. HALSEY, D.D., *Historical and Pastoral Theology*.  
 CHARLES ELLIOTT, D.D., *Biblical Literature and Exegesis*.

### Board of Domestic Missions.

THE *Sixty-fourth* Annual Report is as follows, viz.:

The whole number of Missionaries in commission during the year was 599; churches and stations supplied, 797; admitted to the churches on profession, 2,330; by certificate, 1,602; membership of churches thus reported, 22,506. Sabbath-schools, 379; teachers, 3,203; scholars, 23,062.

RECEIPTS from all sources, \$144,291.34; clothing valued at \$18,005.66.

THE OFFICERS OF THE BOARD ARE AS FOLLOWS:

THOMAS L. JANEWAY, D.D., *Cor. Secretary*, 907 Arch St., Philadelphia, Pa.  
 SAMUEL D. POWEL, Esq., *Treasurer*, 907 Arch Street, Philadelphia, Pa.

### Board of Education.

THE *Forty-seventh* Annual Report is as follows:

CANDIDATES:—Number of candidates received during the past year	83
Entire number received from the beginning (in 1819)	3400
Whole number on the roll during the year	296
"    in their theological course	168
"    in their collegiate	84
"    in their academic	44

296

The total receipts of the year, \$46,751.00. Payments, \$45,428.00.

THE OFFICERS OF THE BOARD ARE AS FOLLOWS:

Rev. WM. SPEER, D.D., *Cor. Secretary*, 907 Arch St., Philadelphia, Pa.  
 Rev. THOS. McCAULEY, *Assistant Secretary*, 907 Arch St., Philadelphia, Pa.  
 WILLIAM MAIN, Esq., *Treasurer*, 907 Arch Street, Philadelphia, Pa.

## Board of Foreign Missions.

THE *Twenty-ninth* Annual Report is as follows:

NEW MISSIONARIES.—Nineteen missionaries and assistants were sent out, seven of whom were ministers and one soon to be licensed.

Three *native* brethren have been ordained to the ministry in India and one in China, and another has been licensed, and several are soon to be. Leaving out Europe, the Board have under their care seventy-five ministers, seven licentiates, four physicians, and two hundred and thirty-two teachers, colporteurs, catechists—in all, 318. There are thirty-seven organized churches, with a membership of 1200. More than 25,000,000 pages of tracts and of the Bible have been printed and circulated.

THE RECEIPTS from all sources have been \$207,526.65; expenditures, \$210,376.38; leaving a balance *against* the treasury of \$2,849.73.

THE OFFICERS OF THE BOARD ARE AS FOLLOWS:

WALTER LOWRIE, Esq., *Corresponding Secretary*, 23 Centre Street, N. Y.  
 JOHN C. LOWRIE, D.D., *Corresponding Secretary*, 23 Centre Street, N. Y.  
 DAVID IRVING, D.D., *Corresponding Secretary*, 23 Centre Street, N. Y.  
 WILLIAM RANKIN, Jr., Esq., *Treasurer*, 23 Centre Street, N. Y.

## Board of Publication.

THE *Twenty-eighth* Annual Report is as follows:

During the year *sixty-six* books, *one* Hymnal, *one* Question book, *one* 18mo. tract, *one* French publication, *three* sheet hymns, *four* 12mo. tracts were published. Of these 66 new books issued 69,500 copies were printed; 1 Hymnal, 7,000; 1 Question book, 1,000; 1 18mo. tract, 1,000; 1 French publication, 1,000; 3 sheet hymns, 6,000; 4 12mo. tracts, 6,000. The *re-prints* of former publications have been of books, 139,000; of tracts and catechisms, 206,900; of packages of tracts, 1,000; of sheet hymns, 120,000. Total number of publications during the year, 558,400; total number since organization, 12,707,788.

In addition to the above there have been printed, during the year, of the *Sabbath-school Visitor*, 805,000; of the *Home and Foreign Record*, 129,300; of the Annual Report of the Board, 3,500; of the Report of the Disabled Ministers' Fund, 2,500.

During the past year 52 new volumes have been added to the Sabbath-school Library of the Board, which now amounts to 434 volumes. The *Sabbath-school Visitor* is increasing in favor, the monthly circulation being 68,000. The sales in the Depository have been 221,022 volumes, and 388,100 pages of tracts.

Distributions by the Executive Committee have been 21,476 volumes and 225,831 pages of tracts.

COLPORTAGE.—The Board has had 129 colporteurs during the year. They have sold 59,246 volumes—distributed gratuitously 72,505 volumes, and 1,892,102 pages of tracts.

The total of distribution, sold and given away, during the year, 374,249 volumes; of tracts, 2,506,073 pages.

The Treasurer has received from all sources during the year, exclusive of the balance on hand at its beginning, \$129,498.90.

THE OFFICERS OF THE BOARD ARE AS FOLLOWS:

W. E. SCHENCK, D.D., *Cor. Sec'y and Editor*, 821 Chestnut St., Phila., Pa.  
 W. SARGENT, *Business Correspondent*, 821 Chestnut St., Philadelphia, Pa.  
 PETER WALKER, *Publisher of Periodicals*, 821 Chestnut St., Phila., Pa.

### Board of Church Extension.

THE *Eleventh* Annual Report is as follows:

During the year applications were received from ninety-six churches, asking aid to the amount of \$65,484.07—an average of \$682.12 each. Appropriations were made to sixty-nine churches. The amount granted was \$34,121.33—an average of \$494.51.

Payments were made to 54 churches, amounting to \$25,439.43.

TREASURY.—Balance on hand at the beginning of the year, \$51,521.82. The receipts during the year, \$35,870.28. Total \$87,392.10. Payments, \$28,390.89. Balance, \$59,001.21.

THE OFFICERS OF THE BOARD ARE AS FOLLOWS:

HENRY I. COE, D.D., *Corresponding Secretary*, St. Louis, Mo.  
 DAVID KEITH, *Treasurer*, St. Louis, Mo.

### Fund for Disabled Ministers.

THE *Eleventh* Annual Report is as follows:

The first effective measures of the General Assembly for the relief of disabled ministers, widows and orphans in need were adopted in 1849. For the first three years, the little money contributed for this object was disbursed by the Board of Publication. In 1852, this service, at the request of that Board, was transferred by the Assembly to their Trustees. During the first year after this change, the Trustees received applications for the relief of only eight persons—two ministers and six widows—among whom were divided six hundred and fifty dollars, or an average of about eighty-one dollars and seventy-five cents to each. In 1854 less than one thousand dollars were distributed, and only ten persons were recommended for aid.

For the first six years too little was done to be deemed worthy of a formal statement to the Assembly, and the first report of the Trustees was not made until the year 1855. Hitherto no one had been specially charged with the duty of visiting the churches and of procuring contributions. It was naturally presumed that a cause with such a design would be liberally sustained by their unsolicited co-operation, and for this reason it was thrown at first upon their conscience and heart for their spontaneous support. The experiment of six years proved, by its limited success, the necessity for an active supervision in this department of Christian duty, but for the want of funds to sustain such an agency no appointment was made. This lack of service was supplied, as far as practicable, by the Trustees through the Chairman of their Committee for Distribution. The labor of this post was performed in connection with the duties of a pastor until 1861, when the former had so increased that the two became incompatible, and the latter were resigned.

For five years, since the spring of 1861, the whole time and attention of the Chairman and Secretary of the committee have been given to this cause. In the meanwhile, churches have been visited and collections made from Peoria, Chicago, Buffalo and Rochester, in the West and North; to Boston, in the East; and the District of Columbia, in the South. The amount contributed has increased every year sufficiently to meet the increasing number of applicants for relief, giving a proportionably larger sum to each.

The cause is now so well systematized, so generally known and understood, it has such a hold on the affections and confidence of the churches, that it is not only well inaugurated, but may be regarded as firmly established as are the Boards.

Within the year ending April, 1866, the Trustees have granted assistance to forty-nine ministers, sixty-six widows, and to five families of orphans. The children and invalid adults connected with these one hundred and twenty families will doubtless enlarge the number of recipients to more than four hundred. The amount asked by the Presbyteries has varied from fifty dollars to four hundred. Most of the ministers are aged, several of them more than fourscore. A few have reached their second childhood in mind and helplessness. Among them are cases of consumption, paralysis, and other incurable diseases. Two have died. Numerous letters have been received, which describe touching cases of suffering from ill health, the ravages of war, and manifold causes.

#### THE OFFICERS OF THE FUND ARE AS FOLLOWS:

JOSEPH H. JONES, D.D., *Cor. Secretary*, 524 Spruce St., Philadelphia, Pa.  
GEO. H. VAN GELDER, Esq., *Treasurer*, 320 Walnut St., Philadelphia, Pa.

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#### MISCELLANEOUS RESOLUTIONS, &c.

LOUISVILLE PRESBYTERY.—On the first day of the session of the Assembly, D. V. McLean, D.D., of Monmouth Presbytery, offered the following resolution:



WHEREAS, It is understood that Louisville Presbytery has openly defied the General Assembly, and refused to submit to its orders, in a pamphlet adopted by it,\* of which the following is a specimen, viz.: "We will not

\* The following is the official record touching this subject:

BARDSTOWN, KY., September 2, 1865.

Rev. SAMUEL R. WILSON, D.D., asked and obtained leave to introduce for the consideration of Presbytery a document, entitled Declaration and Testimony.

It was read, received, and, on motion of D. McCulloch, Ruling Elder, to adopt, the yeas and nays were called. The following was the vote:

Yeas.	Yeas.	Nays.
<b>MINISTERS.</b>		
Cosby, Isaac V.	Brooks, D. L.	J. P. McMillan.
Crowe, G. C.	Brown, J. C.	
Hopkins, D. D., H. H.	Casseday, S. RULING ELDERS.	
McElroy, W. T.	Glass, G.	None.
McPheeters, D. D., S. B.	Johnson, J.	Total, 1.
Nourse, W. L.	McCulloch, D.	
Saunders, J. N.	McKinley, J. T.	
Thornton, F.	Shannon, S. B.	
Wilson, D. D., S. R.	Watson, J.	
	Wickliffe, C. A.	Total, 19.

A true extract from the Minutes.

ROBERT MORRISON,  
Stated Clerk of Louisville Presbytery.

The title-page of the pamphlet is as follows: **DECLARATION AND TESTIMONY AGAINST THE ERRONEOUS AND HERETICAL DOCTRINES AND PRACTICES WHICH HAVE OBTAINED AND BEEN PROPAGATED IN THE PRESBYTERIAN CHURCH IN THE UNITED STATES DURING THE PAST FIVE YEARS. 1865.**

A notice is also given that "Those Ministers and Ruling Elders who concur in this Testimony, are requested to send their names to the Rev. James H. Brookes, D.D., St. Louis, Mo., or to the Rev. Samuel R. Wilson, D.D., Louisville, Ky."

**DECLARATION AND TESTIMONY.**

To the Ministers and Ruling Elders and Members of the Presbyterian Church in the United States, Greeting: "GRACE BE UNTO YOU, AND PEACE FROM GOD OUR FATHER, AND FROM THE LORD JESUS CHRIST."

BELOVED BRETHREN:—The occasion upon which we address you is one of no ordinary interest to the Church of our Lord Jesus. For several years past that Church in this country has been departing farther and farther from both the spirit and the plain letter of her commission to "preach the GOSPEL to every creature," and her charter as a "Kingdom not of this world." The Presbyterian branch of the Church—that which we stand immediately connected with—for which our fathers labored, and suffered and prayed, and whose doctrine and order we have loved above all things else on earth, sadly disappointing our most sanguine hopes, and recalcitrant to her principles and ancient testimonies, has assayed to take the lead in this grievous departure from the faith and practice enjoined by her King and Head, and solemnly professed in her confession and catechisms and symbols. Step by step she has gone away from the old paths, despite every warning and entreaty addressed to her by those who have still remained faithful, until we have reason to fear it will be in vain to attempt to bring her

back again to the way of truth from which she has departed. From year to year, as the General Assembly has come together, we have cherished still the hope that it would reconsider those acts which have been the occasion of distrust and alarm, and, recalling the Church to the true spiritual and, divine nature of her calling and work, would restore the ancient landmarks, and thus reassure the hearts of those who have trembled for the safety of the Ark of God. But these hopes have again and again been doomed to disappointment, until, by the decisions of the Supreme Judiciary of the Church at its recent meeting in Pittsburg, the consummation seems to have been reached, and the seal finally set upon all previous unconstitutional and unscriptural acts of the body, and the full purpose declared, to compel our ministers, elders, and members to approve of those acts, under the pain of exclusion from the communion and fellowship of the Church.

Such is the crisis which is now upon us, and which we are compelled to meet. There is left to us no alternative, if we would not prove ourselves unworthy of the trust which has been committed to our hands by our Divine Master, handed down from our fathers, baptized with their tears and prayers and blood. Fidelity in our lot requires that we should give utterance to no equivocal testimony, and hesitate in no uncertain posture at such a moment. To remain silent, or to stand inactive, must alike be fatal to ourselves and to the Church. To suffer ourselves to be cajoled by "good words and fair speeches," or intimidated by threats, into acquiescence in, or a feeble, compromising opposition to, the unscriptural doctrines and unconstitutional measures now maintained in the Church, will most assuredly make us partakers in the sin of those who have corrupted and betrayed her. It is, therefore, under a deep conviction of the imperative call made upon us, to bear a clear and unequivocal testimony against this departure of the Church from her ancient faith and order, that we have drawn up and do now publish to the world this solemn DECLARATION AND TESTIMONY, that so we may acquit ourselves of all complicity with that subversion of the law of Christ's kingdom, and surrender of the Crown Rights of Zion's King, on account of which the name and honor of our Lord are this day everywhere blasphemed. If we can do nothing more than clear ourselves from the guilt of so great a crime, we shall have thereby secured ourselves from a participation in its punishment. Yet, by the blessing of God upon our efforts in this behalf, we shall not despair of so rallying the faithful friends of a pure and free Church around the banner which God has given us "to be displayed because of the truth," as to be able to defeat in great measure the schemes of those who seem by their acts to be saying, concerning the beautiful and holy temple of our fathers, "Rase it, rase it, even to the foundation thereof."

**THE ERRORS AGAINST WHICH WE TESTIFY.**

In the name, therefore, of the living God, the Holy One of Israel, we do solemnly testify—

1. Against the assumption on the part of the

sustain or execute, or in any manner assist in the execution of the orders passed at the last two Assemblies, on the subject of slavery and loyalty, and with reference to the conducting of missions in the Southern States, and

*courts of the Church of the right to decide questions of State policy.* This right has been assumed by all the courts of the Church. But we shall here only speak particularly of what has been done by our court of highest judicature. That the General Assembly has claimed and exercised this right of jurisdiction, over questions of State policy, for the past five years, and that to the fullest extent, certainly no one at all acquainted with the acts of that body can deny. We cite in proof only the so-called "Spring Resolutions" of '61; the papers on the state of the country in '62 and '63; the Act on the subject of slavery in '64; and the ordinances on "Loyalty" and "the Southern Churches" in '65. The discussion of these several acts occupied a very large part of the time, and absorbed nearly the whole attention, of the respective Assemblies by which they were passed. In all of them the substantial questions at issue, and about which the Assembly gave its decisions, were questions touching the policy of the State in regard to its citizens, and the duty of the citizens in respect to the policy of the State. Concerning the first of these acts, namely, that entitled the "Spring Resolutions," the following judgment was expressed in a protest against the passage of those resolutions, drawn up by Rev. Dr. Hodge, and signed by about sixty others. Let their language be attended to: "*That the paper adopted by the Assembly does decide the political question just stated (viz.: 'To what Government the allegiance of Presbyterians as citizens is due')* is in our judgment undeniable. It asserts not only the loyalty of this body to the Constitution and the Union, but it promises, in the name of all the churches and ministers whom it represents, to do all that in them lies to strengthen, uphold, and encourage the Federal Government. It is, however, a notorious fact, that many of our ministers and members conscientiously believe that the allegiance of the citizens of this country is primarily due to the States to which they respectively belong, and therefore, that when a State renounces its connection with the United States and its allegiance to the Constitution, the citizens of that State are bound by the laws of God to continue loyal to their State and obedient to its laws. The paper adopted by the Assembly virtually declares, on the other hand, that the allegiance of the citizen is due to the United States, anything in the Constitution, or ordinances, or laws of the several States to the contrary notwithstanding. \* \* \* In adopting this paper, therefore, the Assembly does decide the great political question which agitates and divides the country. \* \* \* It is not a question which this Assembly has a right to decide."

"A man may conscientiously believe that he owes allegiance to one government or another, and yet possess all the qualifications which the word of God and the standards of the Church authorize us to demand in our members and ministers." \* \* \*

"It is the allegiance of the Old School Presbyterian Church to the Constitution, the Union and the Federal Government, which this paper is intended to profess and proclaim. It does, therefore, of necessity, decide the political question

which agitates the country. It pronounces or assumes a particular interpretation of the Constitution. *This is a matter clearly beyond the jurisdiction of the Assembly.*"

"That the action of the Assembly in the premises does not only decide the political question referred to, but makes that decision a term of membership in our Church, is no less clear." \* \* \*

"The General Assembly in thus deciding a political question, and in making that decision practically a condition of membership to the Church, has, in our judgment, violated the Constitution of the Church and usurped the prerogative of its Divine Master." (*Minutes*, 1861, pp. 339, 340.)

In answering this protest the Assembly does not deny, but admits, the allegations contained in it, and argues in defence of the right of the Assembly to make the decisions objected to. The action of subsequent Assemblies has still further asserted and exercised this usurped power, until the highest court of the Church, once so venerated for its apostolic character, has become transformed in the eye of the world into a political convention, the chief occupation of which is to debate and determine matters of a partisan political character, and to anathematize all who claim the right of private judgment on such matters.

II. We testify against the doctrine that the Church, as such, owes allegiance to human rulers or governments. Allegiance or loyalty in respect to human governments is alone predicable of persons as citizens. The Church owes her allegiance alone to Jesus Christ, who is sole King in Zion. To no earthly power can she yield subjection, without being unfaithful to her Lord and husband, and being guilty of that spiritual harlotry on account of which the most fearful plagues are denounced against her in the prophets.

III. We testify against the sanction given by the Church to the perversion of the teachings of Christ and his apostles upon the subject of the duty of Christians, as citizens, "to render to Cæsar the things that are Cæsar's," and to "be subject unto the higher powers." These and similar Scriptures are cited to sustain the claim of the Assembly, and other church courts, to decide upon political questions; to prove that the allegiance of a Christian, as such, is due to a particular government; to warrant the exclusion of a minister from his office or a member from his church privileges, because he does not believe his allegiance is due to this or that particular administration, or that he is bound to obey every decree or law on the government under which he may chance to live; and to bind the citizen, as a Christian, by the law of Christ "to uphold, strengthen and encourage" a particular form of government, or a present administration of that government, or the acting ruler by whom it may chance to be administered, in antagonism to other existing governments or rulers, as though the one were of Divine right rather than the others; and as if such particular government, or administration, or ruler were so "the ordinance of God" and "ordained" of him, as to make it, for that reason, obligatory upon the Christian, as such, "as far as in him lies, to promote and perpetuate" its existence and power, and to sustain

with regard to the ministers, members, and churches in the seceded and Border States;" and

WHEREAS, Said Presbytery has commissioned, and sent to this Assembly,

and pray for the success of whatever measures it may see fit from time to time to adopt for the accomplishment of its particular ends, or to give effect to its peculiar schemes at home or abroad. We deny that these Scriptures, or any others, when fairly interpreted, give any sanction to the doctrines just stated. These doctrines are contrary to the teaching of the word of God, and are virtually the doctrines of despotism and unquestioning, unconditional submission and obedience to the commands of any actual ruler, no matter what those commands may be. This is to make Christianity the tool of tyrants and its teachings the bulwark of unlimited arbitrary power.

IV. We testify against the action of the Assembly on the subject of slavery and emancipation in 1864, and as confirmed in '65. In that action the Assembly has laid itself justly liable to the charge of disingenuousness, in that it does not quote fairly from former utterances upon the same subject. It omits altogether all reference to the uniform and most important declaration contained in its previous expressions of opinion, that *immediate, indiscriminate emancipation of the negro slaves amongst us would be unjust and injurious to both master and slave.* And then it leaves entirely unnoticed the Act of 1845, and treats it as a nullity, although precisely the one only act ever passed by the Assembly which is sustained and enforced by an appeal to the only authority to which the Church has any right to appeal for the support and sanction of her decisions, to wit—the word of God. And then, upon this basis of suppression and perversion, there is laid down a new doctrine upon this subject of slavery, unknown to the apostolic and primitive Church—a doctrine which has its origin in infidelity and fanaticism; a doctrine which the Presbyterian Church had before uniformly treated as a dangerous error, and which the Assembly of 1845 solemnly declared they could not sanction "without contradicting some of the plainest declarations of the word of God," and "charging the apostles of Christ with conniving at sin, introducing into the Church such sinners, and thus bringing upon them the curse of the Almighty." And further, that Assembly declared that should they affirm the doctrine which the Assembly in '64 did affirm, it would be "to dissolve itself," and "abandon the organization under which, by the Divine blessing, it has so long prospered." Nor has the Assembly been content with merely affirming these new doctrines upon slavery and emancipation, but has required a *cordial belief and approbation* of them as a condition of membership to the Church and of the exercise of their official functions to the ministry. (*Acts of Assembly of 1865, passim.*)

V. We testify against the *unjust and scandalous contradiction* of their own recorded testimony and the well-known facts, in regard to the labors of the Presbyterian Church and ministry for the *Christianizing of the slaves of the South, and the preaching to them of the Gospel of Christ.* On this subject the Assembly of 1847 speaks thus: "In reviewing the past, we find that notice has been taken by several previous Assemblies of the interest manifested in the religious instruction of the colored population of our country. The re-

ports received this year, justify the belief that this interest has greatly increased since the meeting of the last Assembly. Almost all the Presbyteries covering the ground where this portion of our population are found in the greatest numbers refer to the subject, and speak of efforts to supply them with the means of grace as being decidedly on the advance." (*Minutes, 1847, pages 403, 408.*) Again, in 1854, this testimony is borne by the Assembly: "The reports sent to us from the Presbyteries covering the portion of the Church in which there is a large slave population reveal the gratifying fact that the zeal hitherto manifested on behalf of the religious welfare of this class, instead of abating, is evidently growing more ardent and active. In their houses of worship provision at once special and liberal is made for the accommodation of the colored people, so that they may enjoy the privileges of the sanctuary in common with the whites. Besides this, nearly all our ministers hold a service in the afternoon of the Sabbath, in which the exercises are particularly adapted to their capacities and wants. In some instances, ministers are engaged in their exclusive service—not ministers of inferior ability, but such as would be an ornament and a blessing to the intelligent, cultivated congregations of the land. In a still larger number of instances the pastor of a church composed of the two classes, inasmuch as the blacks form the more numerous portion, devotes to them the greater share of his labors, and finds among them the most pleasing tokens of God's smiles upon his work. Besides the preaching of the word to which they have free access, in many cases a regular system of catechetical instruction, for their benefit, is pursued, either on the Sabbath at the house of worship, or during the week on the plantations where they reside. Thus we give thanks unto God, our common Father, that he has inspired the hearts of our brethren in the parts of our Church referred to with love to the souls of this numerous race, and that he has opened among them a wide and effectual door of usefulness." (*Minutes, 1854, page 484.*)

But in contradiction of all this the Assembly now affirm that "the removal of the shackles of bondage" has brought this race "within the reach of missionary effort, as objects of Christian benevolence." They rejoice in the fact that God has, in the midst of the desolation of so much of our country, "opened a way for the instruction and elevation of this long-degraded people;" that the slaves are "inspired with the fact that they are now called by God to conquer for their people a position among the races of mankind." It is affirmed that in their condition of servitude they were degraded and brutalized; that their masters were also brutalized; slavery being the cause of rebellion and cruelty, and the natural root of assassination and murder. That whilst in a state of servitude they were deprived of the means of becoming acquainted with the Christian religion, and that the Presbyterian Church could not heretofore carry to them a pure gospel. (*Minutes of Assembly, 1864, '65—Reports of Freedmen's Committee to the General Assembly.*)

VI. We testify against the doctrine widely

at least one commissioner, who, if the order of the last Assembly had been faithfully executed by said Presbytery, there is the strongest ground for believing, would have been suspended from the functions of the gospel ministry; therefore,

taught in the Church, and even countenanced by the Assembly, that the acts and deliverances of the courts of Christ's commonwealth may properly be based upon and shaped in accordance with the ordinances and laws of State Legislatures, the orders and proclamations of military chieftains, and even the results of popular votes given at the elections. That before a court of Christ ought to take action upon important questions brought before them, it is right and fitting they should inquire "what the Cabinet at Washington may wish them to do," and ascertain what effect their action may likely to have upon the mind of the President and the army, or upon the price of Government stocks abroad. (*Assemblies of 1861 and '64*).

VII. We testify against the doctrine that the will of God as to the duty of the Church and of his people is to be learned from *particular providential events, and that the teachings of the Scriptures are to be interpreted by these providences*. Thus the word of God is subjected to the mere caprice of man's own fancy, and its supreme authority, as the only infallible rule of faith and duty, is subordinated to the blind and ever-erring interpretations which may be put upon certain isolated occurrences by human ignorance, passion, pride, prejudices, superstition, and selfishness. And the more false and subversive of the divinely-given foundations of faith and duty does this doctrine become, when amongst the *special providences*, from which the will of God is to be learned, are enumerated by the Assembly, such as these: "The organization of a bloody rebellion;" "the proclamations of the highest executive authority;" "the declared policy of the President" concerning certain measures of doubtful result, and over which he himself has only partial control; the "enlisting of slaves as soldiers in the national armies," and "the setting on foot of measures of emancipation in the loyal States, which measures are near their consummation." A more total abandonment of God's written word for the uncertain light of dark and mysterious and yet undeveloped providences, and these to be expounded by men, it may be "having their understandings darkened," and, for not obeying the truth," perchance "given up to believe a lie," can scarcely be conceived of. As well go back to the simpler superstitions of the Greek and Roman priesthood, and regard the flight of the vulture or the cackling of a goose as indications of the will of God. For these are not less providential events than the marshaling of negro soldiers or the declared policy of the highest executive authorities. "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father."

VIII. We testify against the sanction which has been given, both directly and indirectly, to the *usurpation, by the secular and military power, of authority in and over the worship and government of the Church*. This usurpation has been sanctioned by Sessions, Presbyteries, Synods, and the General Assembly, *directly*, by various acts, which are fully known to the world. As, for example, in the case of the Pine Street Church and Dr. McPheeters of St. Louis, in 1863, '64; and in the

case of the St. Charles' Church and Messrs. Farris and Watson in 1864, '65. By the endorsement in word and act of such usurpation, as perfectly right, by the Seminaries at Princeton and Danville, as witness the doctrine laid down by the Princeton Professor of Theology, and the doctrine and practice of the Danville Professor in the same department. *Indirectly*, this usurpation of the kingly rights of Jesus Christ in his own kingdom has been sanctioned by the persistent neglect and refusal of the Assembly and almost all other Church courts, as also the seminaries and pulpit, to condemn such usurpation, or to assert in any way the rights and liberties of God's people in all things pertaining to the worship and government of his house.

IX. We testify against that *alliance which has been virtually formed by the Church with the State*; by which the State has been encouraged and even invited to use the Church as an instrument for giving effect to its various schemes of a political character. And, on the other hand, the Church has become a subordinate agent, to enforce with ecclesiastical pains and penalties the demands of the State. This alliance and subordination are shown in the clearest manner in the appointing and enforced observance, by the secular power, of days of fasting and thanksgiving; in the attempt, in various ways, to prescribe what shall be or what shall not be "said and sung" in the prayers and hymns and sermons upon those days, as also on the Sabbath. In the issuance of orders, directed to certain ministers and committees, and accepted by them, giving them authority to preach the gospel in certain places and to take possession of churches, to the exclusion of other ministers and their congregations. In the setting up and prescribing as tests of ministerial standing and membership in the Church, certain political dogmas, and these, too, necessarily of a purely partisan character; so that no man may preach the gospel, or enjoy the fellowship of the sanctuary, unless he can say he holds these dogmas, and renounces *ex animo* as sin and heresy the contrary opinions.

X. We testify against that *persecution*, which has been carried on for these five years past, and with increasing malignity, toward all those who have steadfastly refused to sanction or acquiesce in these departures of the Church from the foundations of truth and righteousness. This spirit of persecution seems to have broken over all bounds in the late meeting of the Assembly. The testimony of one of its most influential members—one too who acted in perfect harmony with the great mass of that body—is, that "he had been in many political conventions, yet he must say he never anywhere had seen such relentless persecution as is manifested by this General Assembly."\* This testimony is true. The deliberate and avowed purpose of that body, as its several acts most unequivocally show, was to distract and destroy churches all over the land (but especially in the Southern and Border States) who do not and will not submit to the unconsti-

\* Hon. Judge J. K. Ewing, (Ruling Elder, Redstone Presbytery, in the Assembly of 1863.)

*Resolved*, That until the Assembly shall have examined and decided upon the conduct of said Presbytery, the commissioners therefrom shall not be entitled to seats in this body.

tutional acts and unscriptural doctrines, put forth by the Assembly during the past five years. Every minister is to be ostracised and driven away, and every congregation to be scattered, that will not subscribe the new tests. Schools, Seminaries, Church Edifices, and Manses, are to be seized and appropriated to the use of those who are willing to become heralds of this new evangel of "freedom and loyalty," who think that gain is godliness, and who appear fully prepared to lead on the Dragonnades of another crusade, in the name of God and the State, against Christian women and children whom they have first branded as rebels. Thus the persecution which began in 1861, when the Assembly "violated the Constitution of the Church and usurped the prerogative of its Divine Master" by "action \* \* \* unjust and cruel in its bearing on our Southern brethren;" (Dr. Hodge)—which was carried out more fully in '64 when the Assembly cast Dr. McPheeters "out of the synagogue," was consummated in '65, when the Assembly virtually excommunicated the whole Southern Presbyterian Church, and in effect ordained that they should be treated as heathen and outcasts. And as in all former times, so now this persecution is sought to be justified, by false statements and misrepresentations, and is carried on under professed zeal for the glory of God, abhorrence of the wickedness of those against whom it is aimed, and a most profound and unselfish regard for the rights and prerogatives of Cæsar.

XI. We testify against the widespread and destructive *perversion of the commission of the ministry and the province of Church courts*. The commission of the Christian ministry is plain and simple. To preach the gospel; to persuade men to be reconciled to God; to teach all things whatsoever Christ has commanded. As heralds and ambassadors, they are required to confine themselves within the exact limits of their commission. They are to know no man after the flesh. With them, in the discharge of their ministerial functions, there is to be no difference between Jew and Greek, Barbarian, Scythian, bond or free. As *ministers*, they owe and can hold allegiance to no human government, nor can they give their influence to the support of any without violating their commission. They are to know nothing in the pulpit but Christ and him crucified. Neither North nor South; neither Secessionist nor Unionist; neither Loyalist nor Rebel; neither Whig nor Tory; neither Republican nor Democrat. And so of Church courts. Their authority is only ministerial and declarative. It is spiritual. It has nothing to do with matters which do belong unto the civil magistrata. These courts can only speak when Christ has spoken and declare what he has said. Anything beyond this is *USURPATION*, and of no binding force.

Yet how entirely the ministry has ceased to execute their commission, and to how great an extent the ecclesiastical courts have transcended their jurisdiction, is so notorious that both have become a by-word and reproach amongst unbelievers. Topics of a secular and political character are ordinary and favorite themes of the pulpit. Ministers are become the fiercest of political partisans and cry loudest for blood. And even the

mercy-seat is profaned by the outpourings of hatred and revenge, by those who alike profess to be sinners saved by grace, children of the same heavenly family, and subjects of one Prince of Peace. When Church courts meet, it is to pass resolutions and listen to harangues, "to strengthen and encourage the Government," and to "fire the popular heart" with patriotism. The house of God, the pillar and ground of the truth, as it is in Jesus, designed to be "a house of prayer for all people," has thus, to an alarming extent, become transformed into a mere earthly forum, where the spirit of this world usurps the seat of the Spirit of truth and mercy and love.

XII. We testify against the action of the Assembly in reference to the Churches in the Seceded and Border States, and against the basing of that action upon an assertion of what the Assembly had the clearest evidence was not true.

The Assembly affirm that the "General Assembly of the Confederate States was organized in order to render their aid in the attempt to establish by means of the rebellion a *separate national existence, and to conserve and perpetuate the system of slavery.*" (*Minutes of the General Assembly, 1865, p. 560.*) And it is upon the assumption of the truth of this assertion, that the whole action of the Assembly touching the Southern Presbyteries, Ministers, and Churches is founded. Yet the evidence was distinctly and repeatedly brought before that body, both by oral testimony and public documents, that the assertion was *contrary to fact*. That so far from this, the Assembly of the so-called Confederate States, in the most solemn and explicit manner, *denied and disavowed* any such objects in their organization, and assigned other reasons for their action—reasons having their origin in the enactments of the General Assembly itself, touching those political questions which had agitated and divided the country. "The first thing," says that Assembly, "which roused our Presbyteries to look the question of separation seriously in the face, was the course of the Assembly in venturing to determine, as a *court of Jesus Christ*, which it did by necessary implication, the true interpretation of the Constitution of the United States as to the kind of government it intended to form." \* \* \* "We would have it distinctly understood that in our ecclesiastical capacity we are neither the friends nor the foes of slavery; that is to say, we have no commission either to propagate or abolish it. We have no right, as a Church, to enjoin it as a duty, or to condemn it as a sin. \* \* \* The social, civil, and political problems connected with this great subject transcend our sphere, as God has not entrusted to his Church the organization of society, the construction of governments, nor the allotment of individuals to their various stations."\*

This ordinance of the Assembly, thus unjust, in that it is founded upon the assertion of what is untrue, is equally unrighteous and inequitable, and contrary to the fundamental principles of the Presbyterian Church, in that it establishes a law concerning ministers and Church members

\* Address of the General Assembly of the Confederate States. (See *Presbyterian Historical Almanac for 1863*, pp. 427-433.)

that is to be enforced only in certain localities and upon particular persons. There is no reason nor justice in requiring ministers and members in the Southern and Border States to repudiate opinions and feelings in regard to Secession, State Rights, Slavery, &c., &c., whilst ministers and members in the Northern States are allowed to hold unquestioned those same opinions and feelings, or others equally contrary to the new doctrines of the Assembly upon those subjects. Against so gross a violation of that equality in God's house, which has always distinguished a pure Presbyterianism, we do most earnestly bear our testimony, as a palpable violation of that principle of the Divine law enjoined in both the Old and New Testaments: "Thou shalt not respect persons in judgment."

XIII. We testify against that act of the Assembly by which the Board of Domestic Missions (that is, the Executive Committee at Philadelphia, or its Corresponding Secretary), are constituted a court of final and superior jurisdiction, to judge of the orthodoxy of the ministry and the soundness of their views touching the nature of the government of the United States, the doctrine of State Rights, the freedom of the negroes, and the various important questions touching their social and civil status now and prospective.

XIV. We testify against all and every movement in the Church, however cautiously or plausibly veiled, which looks to a union of the State with the Church, or subordination of the one to the other, or the interference of either with the jurisdiction of the other. We testify against any test of a religious character in order to the exercise of the rights of citizenship, and against any political test whatever as a qualification for membership in the Church, or the exercise of the functions of the gospel ministry.

#### REASONS FOR THIS TESTIMONY.

Against each and all these errors in doctrine and practice we testify:

I. Because they are *contrary to the Word of God and subversive of its inspiration and supreme authority as the only infallible rule of faith and practice.*

The Scriptures constantly assert their own completeness, sufficiency, infallibility and supreme authority as the only rule by which man is to be guided in his belief and duty. The setting up of any other guide or rule is everywhere condemned both by prophets and apostles speaking in the name of God. To add to these complete oracles or take from them is pronounced a heinous crime. To pervert, or make void, or handle deceitfully, or shun to declare any part of this written Word, is to expose oneself to the severest punishment. And it is an abomination for any one, but especially for the Church, to leave these living oracles and follow the voice of false prophets, who undertake to tell what is the will of God by reading the signs of the times and interpreting the meaning of passing events. "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them." "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of my hand; ye shall lie down in sorrow." (See also 2 Tim. iii. 16, 17; 2 Peter

i. 16-21.) And our Lord specifically rebuked those in his day who were so ready to interpret the will of God as they supposed it to be made known in particular acts of providence, when he said to some who told him of the Galileans, whose blood Pilate had mingled with their sacrifices, "Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, nay; but except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, nay; but except ye repent, ye shall all likewise perish." Whatever the uses to be made of the providential events passing around us, they neither furnish us a rule of duty, nor a key to the interpretation of the written Word, nor a basis of judgment concerning our fellow-men.

II. Because they are contrary to the doctrine of the Presbyterian Church as taught in her Confession, Catechisms and Constitution. On this point a few citations will suffice: "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 at any time is to be added, whether by new revelations of the Spirit or traditions of men." The infallible rule of interpretation of Scripture is the Scripture itself; and, therefore, when there is a question about the true and full sense of any Scripture (which is not manifold but one) it may be searched and known by other places that speak more clearly.

"The Supreme Judge, by whom all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture." (*Conf. Faith*, c. ii., sec. 6, 9, 10.)

"There is no other head of the Church but the Lord Jesus Christ." "The Lord Jesus, as King and head of his Church, hath therein appointed a government in the hand of church-officers distinct from the civil magistrate." "To these officers the keys of the kingdom of heaven are committed, by virtue whereof they have power, &c." (*Conf. Faith*, c. xxv., sec. 6; also c. xxx., sec. 1, 2.)

"For the better government and further edification of the Church, there ought to be such assemblies as are commonly called Synods or Councils; and it belongeth to the overseers and other rulers of the particular churches, by virtue of their office and the power which Christ hath given them for edification, and not for destruction, to appoint such assemblies, and to convene together in them as often as they shall judge it expedient for the good of the Church."

"Synods and Councils are to handle or conclude nothing but that which is ecclesiastical, and are not to intermeddle with civil affairs which concern the commonwealth." (*Conf. Faith*, c. xxxi., sec. 1, 4.)

"These assemblies ought not to possess any civil jurisdiction, nor to inflict any civil penalties. Their power is wholly moral or spiritual, and that only ministerial and declarative."

"Civil magistrates may not assume to themselves the administration of the word and sacraments, or the power of the keys of the kingdom of heaven, or in the least interfere in matters of faith. \* \* It is the duty of the civil magis-

trate to protect the Church of our common Lord, \* \* \* in such a manner that all ecclesiastical persons whatever shall enjoy the full, free and unquestioned liberty of discharging every part of their sacred functions without violence or danger. And as Jesus Christ hath appointed a regular government and discipline in his Church, *no law of any Commonwealth should interfere with, let or hinder the due exercise thereof* among the voluntary members of any denomination of Christians, according to their own profession and belief." (*Conf. Faith*, c. xxiii., sec. 3.)

In the Second Book of Discipline of the Scotch Church we find the principles, which are embodied in the later standards, thus briefly and clearly laid down:

"This power ecclesiastical is different and distinct in its own nature from that power and policy which is called the civil power, and appertains to the civil government of the commonwealth; albeit they be both of God and tend to one end, if they be rightly used, *to wit*: to advance the glory of God, and to have godly and good subjects.

"For this power ecclesiastical flows immediately from God and the Mediator Jesus Christ, and is spiritual, not having a temporal head on earth, but only Christ the spiritual King and Governor of his Kirk. Therefore this power and policy of the Kirk should lean upon the Word immediately as the only ground thereof, and should be taken from the pure fountains of the Scriptures (the Kirk), hearing the voice of Christ, the only spiritual King, and being ruled by his laws." (*Second Book of Discipline*, c. i., sec. 9, 10, 11.)

III. Because they tend to *obliterate all the lines of separation between the civil and ecclesiastical powers*, to confound their jurisdictions, to identify them with each other and so to destroy the freedom of both. If the Church may adjudicate upon "civil affairs which do concern the commonwealth" on the pretence that these affairs "rise up into the regions of morals," and the State may assume to regulate the worship and teaching and discipline of the Church, and control her courts under the pretence of "maintaining the authority of the government and preserving the life of the nation," then there is a practical union of Church and State and an end of civil and religious liberty, and the establishment of a meretricious politico-ecclesiastical despotism.

To render our views upon this point still clearer, we quote the language of another: "Nothing in the history of society is more remarkable than the strength of that tendency to confound and identify its civil and religious institutions which has manifested itself in all ages. And yet from the moment that the tribal form of society was superseded by what may be properly called the State, and the Church became visible and separate, nothing would be more illogical and nothing has been more disastrous." \* \* \* \*

"The Church of Christ, though in the world, is not of it. The kingdoms of this world are exclusively both in it and of it." \* \* \* "The State is for things temporal, things local, things visible and transitory." \* \* \* "In that spiritual kingdom manifested in the visible Church, and whose true seat is within us, neither time, nor place, nor condition, nor race, has any vital significance; nor can flesh and blood inherit it; nor does anything avail but the new creature. Its union with the civil power is the highest aggravation of confounding it with the

world—for the State is the highest form in which the world appears. So that neither the visible Church, nor the civil power, can have any duty either toward God or itself, or each other, more clear and transcendent, than that each should confine itself, with respect to the other, to its own obvious sphere—each regarding the other as the ordinance of the common Father and God of both." \* \* \* "This spiritual independence of the kingdom of God in this world is a necessity so fundamental that no portion of the visible Church has surrendered it without surrendering, in an equal degree, the spirit of its divine vocation. And all corrupt Churches which have sought the closest union with the civil power have done so, not in order to submit themselves to the dominion of the State, but rather to subject it to a tyranny as relentless as that which they made it the instrument of inflicting. To plead for the freedom of the Church is, therefore, to plead, at the same time, for the independence of States, and for the security of mankind against the cruelties of all false religions." \* \*

"The crown and kingdom of Jesus Christ appertain to him as exclusively as his cross. He alone is King in Zion as really as he alone is the Redeemer of Israel. He is the King, the Lawgiver, the Judge, the Lord in Zion. It is precisely in this absolute and exclusive headship of Christ, and the consecration of his Church to him responsive thereto, that the root of her inward freedom lies; just as it is on her entire separation from the world that her outward freedom is grounded and can be made manifest." (*Knowledge of God Subjectively Considered*, by Robert J. Breckinridge, D.D., chap. xxii.)

IV. Because they have brought the ministry and the ordinances of religion and the authority of the Church *into public disrepute*. Multitudes who once frequented the sanctuary, finding the gospel no longer preached there, have ceased to attend. Those who were once listened to with reverence, as they held forth the word of truth as it is in Jesus, are now despised as mere political demagogues who have degraded their calling and become the worst panders to the passions of the unthinking mob. Our Synods and Assemblies, whose utterances in former years were received with veneration as coming with the sanction of a divine warrant, have ceased to command even ordinary respect. Thus, by reason of the grievous departures of the ministry and councils of the Church from the law of their divine commission, the way of truth is evil spoken of and the name of God and his doctrine are blasphemed. Infidelity, in all its various and subtle forms, is undermining the faith of not a few who once gloried in the Christian name and esteemed it a privilege to be numbered amongst the children of Presbyterians. Pure Protestantism has been arrested in its growth, and is rapidly losing its power to retard the advance of error and superstition, of rationalism and formalism.

V. Because they tend to *keep up strife and alienation among brethren of a common faith, and thus delay the pacification of the country*. Is there one act of the General Assembly, for these years, that has breathed the spirit of peace and good will? Is there one that has seemed to be actuated by the spirit of brotherly-kindness and charity? Alas! which one is not the reverse of all this? Which one that does not bear the impress of bitterness and wrath and anger? Which does not necessarily tend to perpetuate hostility between the alienated sections and parties of the

country; to widen instead of healing the breach made by the sword of civil and fratricidal war; and dig a gulf that shall be for ever impassable between those whom it is the interest, both of Church and State, to unite again in common bonds?

VI. Because they are *schismatical*. Those who invent new doctrines; who teach "for doctrines the commandments of men;" who "bring in damnable heresies," are, by the Word of God, adjudged as *schismatics*. It is not those who withdraw from such corrupters of the gospel that are chargeable with the sin of schism; but those who, by their false teaching and scandalous practice, render it necessary for the faithful to separate themselves in order to preserve their garments undefiled. The woe pronounced by our Lord is upon those "by whom offences come." The plagues of consuming judgment, symbolized in the Apocalypse, are to come upon the apostate Church, not upon those who "come out of her" and renounce her fellowship. The command is to *withdraw* from such as teach "contrary to the doctrine which is according to godliness," that *servants under the yoke* "should not count their own masters worthy of all honor," nor do them service. (Tim. vi. 1-5.) It is plain that in the course taken by the Assembly, against which we testify, that body has given occasion of offence and been the guilty author of a grievous schism in the Church. It was on account of some of those unconstitutional and unscriptural, those "unjust and cruel" decrees of which we have spoken, that the Southern Presbyteries and Synods felt constrained to withdraw from their ancient and cherished connection. It is the adherence to all these unscriptural doctrines and ordinances, and the declared purpose of enforcing them upon all in our communion by the exercise of discipline, that is at this moment threatening the whole Church with dissolution. "Our people are no longer as one body of Christians;" our churches "are agitated by the tumultuous spirit of party;" and our Assembly "is made the theatre for the open display of humiliating scenes of human passions and weakness." Mutual confidence is weakened; respect for the supreme judicatory of our Church is impaired; our hope that the dignified and impartial course of justice would flow steadily onward has expired, and a large portion of the religious press is made subservient to error." Those who have succeeded in gaining control of the judicatories of the Church and wielding them for the destruction of her purity, peace, liberty and unity, now "seek to give permanent security to their errors and to themselves by raising an outcry in the churches against all who love the truth well enough to contend for it." "Troublers of the Church," "disloyal," "secessionists," "abettors of treason, assassination and murder," "enemies of freedom," and such like terms of reproach, are heaped upon all who raise their voice against the subversion of the Constitution of the Church. A determination is expressed, and already partly put into effect, to use the Seminaries and Boards of the Church to perpetuate and propagate the false doctrines we have enumerated, and to employ the courts of the Church to silence and cut off all who refuse to assent to those doctrines. Thus the General Assembly, instead of being the safeguard of the faith and order of the whole Church, the protector of the rights and liberties of its ministers and members, and the bond of unity for the several churches under its

care, has itself become the support of heresy, the abettor of injustice and despotism, the fomentor of discord, and the prime leader in promoting a great and destructive schism in the body of Christ.

Such, then, is the alarming, unhappy and ruinous condition to which our beloved Church has, with a rapidity unparallded, at length arrived. The ancient landmarks of truth and freedom which our fathers set amid the raging storm of persecution have been taken away. The infallible oracles of God have been abandoned for the purblind leadings of natural instinct and the uncertain teachings of human reason. The pure and heavenly principles of charity taught by apostles and evangelists, and illustrated in their lives, have been substituted by a shallow humanitarian philanthropy, which, whilst it devours widows' houses and renders void God's law of love, makes broad its phylacteries, and with sound of trumpet parades its zeal for the poor and the enslaved. The plainest teachings of the Holy Scriptures respecting the relation and duties of masters and servants (*δεσποται και δοῦλοι*) have been pronounced cruel and unjust; to believe and practice in accordance therewith branded as an "unwillingness of the human heart to see and accept the truth against the prejudices of habit and interest." And an institution which has always existed in the Church uncondemned, and which was recognized and sanctioned by Christ and his apostles, is pronounced an "evil and guilt," condemned as "SIN," and affirmed to be the "root of rebellion, war and bloodshed, and the long list of horrors which follow in their train." The prophetic office of Jesus Christ has thus been impugned, and the utterances of false prophets substituted for his words. In like manner has his office as the High Priest, Intercessor of men, been assailed. The right and privilege of the Christian is thus declared by the apostle: "Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God—not an High Priest who cannot be touched with the feeling of our infirmities, but as in all points tempted like as we are. Let us therefore come boldly [*meta παρρησίας*, free-spokenness, with the liberty of confiding children] unto the throne of grace, that we may obtain mercy and find grace to help in time of need." But the exercise of this freedom has been forbidden. Limits have been prescribed to the intercession of God's people and to the prerogatives of the great High Priest. It has been forbidden to pray for this or that person or thing; it has been required to ask only for blessings upon this or that man; and to plead only for the success and safety of this or that cause or measure. It has been demanded that the mercy-seat should only resound with imprecations upon one class of men and benedictions upon another. The military sword has been thrust between the people of God and the throne of grace; and this impious attempt to restrict the prerogatives of the High Priest of the Church and that freeness of access to himself which he has bestowed as an inalienable right upon his people, has received the most unequivocal sanction of the great body of the Church. Nor less has the supreme authority of Christ, in the exercise of his kingly office, been trampled under foot by those who have sworn obedience to his government. By the repeated acts of the several judicatories of the Church, including the General Assembly itself, the invasion of the freedom of Christ's Commonwealth



by the civil and military powers, has been not only allowed but approved. The right of the secular power thus to interfere in the affairs of Christ's kingdom has been admitted, and the duty of submitting cheerfully to the exercise of this right enforced upon ministers and church-members. Thus the crown-rights of Prince Immanuel have been surrendered to his enemies. The honor and glory of Zion is trailed in the dust. No longer can it be said that our Church serves "another king, one Jesus." As by the Jewish Church of old, so it seems to be again proclaimed, with loud and angry vociferations, by priest and people, "We have no king but Cæsar!"

The whole mediatorial glory and dignity of the Messiah has been thus tarnished; and all the offices of Prophet, Priest and King, which he executes for the salvation of his people, are subverted and surrendered. If this, then, be not *an apostasy*, surely it needs but little to make it so, clearly, unmistakably, fatally. Nothing can prevent this but the blessing of Almighty God upon the efforts which his faithful witnesses may make to arouse the people to the reality and extent of the evil and danger; and to bring them, by prompt and decided action, to purge the Church of the evil influence which has corrupted and betrayed her.

Against this corruption and betrayal, therefore, we testify in the sight of God and angels and men. We wash our hands of all participation in its guilt. We declare our deliberate purpose, trusting in God, who can save by few as well as by many, to use our best endeavors to bring back the Church of our fathers to her ancient purity and integrity, upon the foundation of the apostles and prophets, and under the banner of our only King, Priest and Prophet, the Lord Jesus Christ. In this endeavor we pledge ourselves to assist and co-operate with each other. And, by the grace of God, we will never abandon the effort, no matter what sacrifices it may require us to make, until we shall either have succeeded in reforming the Church and restoring her tarnished glory; or, failing in this, necessity shall be laid upon us, in obedience to the apostolic command, to "withdraw" from those who have departed from the truth. Compelled to this course, we will go, bearing with us the true Presbyterian Church with her doctrine, order, worship and freedom, as they have been given her by her divine Head, and transmitted from generation to generation by the hands of saints and confessors and martyrs.

#### ACTION PROPOSED.

And now, dear brethren in Christ, that without delay we may begin this arduous and most important work, to you who, like ourselves, are servants of the Lord Christ, "who adhere to the plain doctrines of the cross as taught in the Standards of the Westminster Assembly;" to all of you who love your ancient and pure Constitution; to you who are grieved for the afflictions of Jacob, and desire to restore our abused and corrupt Church to her simplicity, purity and liberty; we, a portion of yourselves, ministers and elders of your churches, would propose, most respectfully and kindly, and yet most earnestly:

1. "That we refuse to give our support to ministers, elders, agents, editors, teachers, or to those who are in any other capacity engaged in religious instruction or effort, who hold the preceding or similar heresies."

2. That we refuse to take any part in the dis-

ussion or decision, by any ecclesiastical court, of those questions touching the policy and measures which do properly pertain to the civil commonwealth.

3. That we will recognize no authority in the decision of questions of Christian doctrine or morals, or concerning the rights of the Church or the duties of its members, other than the written word of God.

4. That we will not take any oath, prescribed by civil or military authority, as a qualification for sitting in a Church court, or for worshipping God, or for preaching the gospel, or exercising any of the functions of the ministry. Nor will we sit in any judicatory thus constituted.

5. That we will extend our sympathy and aid, as we may have opportunity, to all who in any way are subjected to ecclesiastical censure or civil disabilities or penalties for their adherence to the principles we maintain and the repudiation of the errors, in doctrine and practice, against which we bear this our testimony.

6. That we will not sustain, or execute, or in any manner assist in the execution, of the orders passed at the last two Assemblies on the subject of slavery and loyalty; and with reference to the conducting of missions in the Southern States; and with regard to the ministers, members and churches in the seceded and Border States.

7. That we will withhold our contributions from the Boards of the Church (with the exception of the Board of Foreign Missions), and from the Theological Seminaries, until the institutions are rescued from the hands of those who are perverting them to the teaching and promulgation of principles subversive of the system they were founded and organized to uphold and disseminate. And we will appropriate the moneys thus withheld in aid of those instrumentalities which may be employed for maintaining and defending the principles affirmed in this Declaration, against the errors herein rejected; and in assisting the impoverished ministers and churches, anywhere throughout the country, who agree with us in these essential doctrines, in restoring and building up their congregations and houses of worship.

8. "We recommend that all ministers, elders, Church Sessions, Presbyteries and Synods, who approve of this Declaration and Testimony, give their public adherence thereto in such manner as they shall prefer, and communicate their names, and when a Church court, a copy of their adhering act."

9. "That inasmuch as our only hope of improvement and reformation in the affairs of our Church depends upon the interposition of him who is King in Zion, that we will unceasingly and importunately supplicate a Throne of Grace, for the return of that purity and peace, the absence of which we now sorrowfully deplore."

10. We do earnestly recommend that on the day of            A. D. 1865, a convention be held in the city of           , composed of all such ministers and ruling elders as may concur in the views and sentiments of this testimony, to deliberate and consult on the present state of our Church; and to adopt such further measures as may seem best suited to restore her prostrated Standards, and vindicate the pure and peaceful religion of Jesus from the reproach which has been brought upon it through the faithlessness and corruption of its ministers and professors.

"And now, brethren, our whole heart is laid open to you and to the world. If a majority of our Church are against us (as we have too much

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reason to apprehend it is), they will, we suppose, in the end either see the infatuation of their course and retrace their steps, or they will at last attempt to cut us off. If the former, we shall bless the God of Jacob; if the latter, we desire to stand ready for the sake of Christ, and in support of the Testimony now made to endure whatever suffering may be required of us by our Lord. We have here frankly, openly

[NOTE.—Some portions of the above recommendation, together with most of the closing paragraph, are taken from the Act and Testimony, A. D. 1835.]

The following are the SIGNERS TO THE FOREGOING DECLARATION AND TESTIMONY, with the Presbyteries to which they belong:

### MINISTERS.

NAME.	PRESBYTERIES.	NAME.	PRESBYTERIES.	NAME.	PRESBYTERIES.
Allen, W. G.	Louisville.	Fueller, Charles	Palmyra.	Paxton, J. T.	Missouri.
Barnes, G. O.	Transylvania	Gilbraith, John N.	St. Louis.	Quarles, James A.	Missouri.
Booth, H. A.	St. Louis.	Hammer, J. G.	Baltimore.	Rice, W. G.	Muhlenburg.
Bowen, L. P.	Lewes.	Handy, W. C.	Lewes.	Robertson, W. W.	Missouri.
Brookes, James H.	St. Louis.	Hopkins, H. H.	Louisville.	Robinson, Stuart	Louisville.
Canfield, J. W.	Louisville.	Kinnaird, R. H.	Iowa.	Saunders, J. N.	Louisville.
Carson, Richard	Louisville.	Lea, T. D.	Louisville.	Saunders, Miles	Transylvania
Chaney, James M.	Lafayette.	Lynn, Samuel	Kaskaskia.	Scott, J. M.	W Lexington
Cosby, I. V.	Louisville.	Madeira, A. D.	St. Louis.	Singleton, Hor. L.	Baltimore.
Cowan, A. M.	Sidney.	Magruder, T. P. W.	Schuyler.	Slutor, George	Palmyra.
Cowan, John F.	Missouri.	Morrison, Robert	Louisville.	Smith, Thomas C.	St. Louis.
Crowe, George C.	Louisville.	Morton, James	Missouri.	Thornton, Francis	Louisville.
Davies, D. Owen	Ebenezer.	MAfee, R. L.	Missouri.	Travis, J. M.	Palmyra.
Dickson, William	New Lisbon.	McCown, B. H.	Louisville.	Washburn, J. M.	Ebenezer.
Duncan, W. W.	Louisville.	McElroy, Wm. T.	Louisville.	Wiley, William	St. Louis.
Farris, Robert P.	St. Louis.	McPheeters, S. B.	Louisville.	Willis, H. P. S.	Palmyra.
Fisher, M. M.	Missouri.	Nourse, W. L.	Louisville.	Wilson, Samuel R.	Louisville.
Forman, J. P. B.	Palmyra.	Painter, Henry M.	Missouri.	Yantis, J. L.	Lafayette.

MINISTERS, 54.

### RULING ELDERS.

NAME.	PRESBYTERIES.	NAME.	PRESBYTERIES.	NAME.	PRESBYTERIES.
Adams, Benjamin	Muhlenburg.	Eaton, D. J.	Nassau.	McClaskey, Henry	Louisville.
Alderson, B. A.	.....	Escot, J. V.	Louisville.	McCulloch, D.	Louisville.
Allen, A.	.....	Ewald, Harris	Palmyra.	McEntcheon, W. C.	Muhlenburg.
Baker, Martin	Missouri.	Farrar, Asa	Lafayette.	McElroy, Proctor	Transylvania
Barber, Samuel	.....	Forsyth, John	Palmyra.	McKarny, Wm. H.	.....
Barber, Samuel W.	St. Louis.	Fulton, S. S.	Louisville.	McKee, J. Wallace	Missouri.
Barbour, R. N.	Louisville.	Fuqua, Moses M.	Palmyra.	McMurtry, Matt w	.....
Barron, Henry	St. Louis.	Gault, Joseph	Louisville.	McPherson, Jno. W.	Muhlenburg.
Beard, William	St. Louis.	Garrett, G. W.	Paducah.	McReynolds, A. A.	Kaskaskia.
Bergen, George	Louisville.	Garvin, William	Louisville.	Nelson, J. H.	.....
Berkley, Hugh	Louisville.	Gentry, James H.	Palmyra.	Newland, Jacob	Palmyra.
Berry, Daniel	Muhlenburg.	Gibson, John W.	St. Louis.	Nicholls, Reuben	St. Louis.
Berry, Philander	Muhlenburg.	Gill, John J.	St. Louis.	Orchard, W. J.	.....
Bradshaw, W. A.	Lafayette.	Glass, Gilbert	Louisville.	Palmer, E. M.	Palmyra.
Brooks, D. L.	Louisville.	Graham, John	Mansfield.	Phillips, John R.	Palmyra.
Brown, James	.....	Guthrie, J. B.	Louisville.	Poague, G. R.	Palmyra.
Brown, Jacob S.	St. Louis.	Hanna, W. C.	Louisville.	Potts, George	Kaskaskia.
Brown, J. C.	Louisville.	Harris, Lloyd	Louisville.	Priest, T. J.	Palmyra.
Brown, Joseph T.	St. Louis.	Henderson, J. B.	Palmyra.	Pryor, J. W.	Palmyra.
Buchanan, G. W.	Lafayette.	Herdman, W. J.	Muhlenburg.	Quarles, James	St. Louis.
Caldwell, D. J.	Lafayette.	Hicks, Charles B.	Louisville.	Ray, J. S.	.....
Caldwell, Thomas	Missouri.	Holme, Peter H.	Palmyra.	Robison, Joseph	Louisville.
Campbell, James	.....	Hughes, Jonathan	Muhlenburg.	Ruby, John B.	St. Louis.
Campbell, Thos. P.	.....	Hutchinson, A.	W. Lexington	Russell, Samuel	Palmyra.
Casseday, A. A.	Louisville.	Jett, Peter	Louisville.	Scott, E. T.	Missouri.
Casseday, Samuel	Louisville.	Johns, John J.	St. Louis.	Shannon, Saml. B.	Louisville.
Chambers, P. H.	Lafayette.	Johnson, Jacob	Louisville.	Singleton, Mid. G.	Missouri.
Clark, Branch	Muhlenburg.	Johnson, W. G.	Louisville.	Sloss, James L.	St. Louis.
Conway, Joseph	St. Louis.	Keith, J. M.	Lafayette.	Smith, Jedediah	Up, Missouri.
Cranford, James E.	Palmyra.	Kerr, Robert B.	.....	Snook, John	Fairfield.
Cranford, R. J.	Louisville.	Kerr, S. L.	Bloomington	Spronde, R. V.	Louisville.
Crews, Thomas	.....	Killen, Wm.	Mansfield.	Tate, Isaac	Missouri.
Cuddy, William S.	St. Louis.	Kinkead, A. B.	.....	Underwood, James	Palmyra.
Cullbertson, Joseph	Missouri.	Lackland, Geo. L.	St. Louis.	Underwood, Jas. H.	Palmyra.
Davidson, Andrew	Louisville.	Levering, J. S. (D.)	Mansfield.	Watson, John	Louisville.
Davidson, Robert	Oxford.	Little, James R.	St. Louis.	Welling, Charles	Potosi.
Davis, Charles	.....	Maccoid, Robert	.....	Whitehill, John	St. Louis.
Decker, H.	Louisville.	Metcalf, Joseph	Louisville.	Wickliffe, Chas. A.	Louisville.
Douglass, James	St. Louis.	McAfee, James P.	Louisville.	Woods, Luther T.	St. Louis.
Duerson, Thos. W.	Louisville.	McClaskey, Joseph	Louisville.		

RULING ELDERS, 119. Total, 173.

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William L. Breckinridge, D.D., of Transylvania Presbytery, moved to lay this resolution on the table, upon which motion the *ayes* and *nays* were called and are as follows:

*Ayes,*

Allen, R. W.  
Anderson, D.D., S.J.P.  
Bowen, L. P.  
Bracken, Thomas A.

Breck'gde, D.D., W.L.  
Carter, John P.  
Davison, R. A.  
Dobson, Augustus T.

MINISTERS.

Ferguson, W. M.  
Hendrick, D.D., J. T.  
Humphrey, D.D., E.P.  
Lindsley, D.D., J. B.

Lyon, David  
Smock, D. V.  
Smoot, R. K.  
Spillman, J. E.

Travis, J. M.  
Van Dyke, D.D., H.J.  
Yantis, D.D., J. L.  
*Ministers, 19.*

RULING ELDERS.

Beatty, O.  
Bredell, E.  
Brown, D. C.

Buchanan, G. W.  
Clark, R. S.  
Conway, Joseph

Hardin, Mark  
Jarrett, G. W.  
Jones, Isaac D.

Marshall, C. A.  
Marshall, Glass  
Vanarsdale, J. F.

Van Kenren, J.  
*Elders, 15.*  
TOTAL, 32.

*Nays,*

Adams, W. T.  
Agnew, B. L.  
Allison, James  
Archibald, D.D., G.D.  
Armstrong, H.  
Backus, D.D., J. T.  
Barrett, Myron  
Bishop, Wm.  
Bliss, J. T.  
Boardman, D.D., H.A.  
Brice, W. K.  
Brintle, J. P.  
Brookes, D.D., Jno. H.  
Brown, D.D., F. T.  
Burrowes, John  
Cain, George F.  
Campbell, John A.  
Caruthers, John  
Clarke, John H.  
Collier, Francis J.  
Colmery, W. W.  
Cook, Solomon  
Crozier, John

Cunningham, T. M.  
Davis, Jesse B.  
Dinsmore, J. W.  
Dunning, J. S.  
Edwards, J. C.  
Farquhar, John  
Finley, C. W.  
Findley, D.D., W. T.  
Fisher, Daniel W.  
Fleming, James  
Frazer, George  
French, C. P.  
Gardner, James  
Giffen, John  
Gillan, J. C.  
Gosman, D.D., A.  
Greenough, W.  
Grimes, W. M.  
Gurley, D.D., P. D.  
Halliday, D.D., D. M.  
Hand, D.D., A. H.  
Hazlett, John M.  
Heckman, Geo. C.

MINISTERS.

Henry, J. Addison  
Herron, Robert  
Hickok, D.D., M. J.  
Hornblot, D.D., W.H.  
House, M. D., S. R.  
Hynes, Thomas W.  
Irwin, Jr., R.  
Jaggers, Saml. H.  
Johnson, W. M.  
Jones, Chas. J.  
Kempshall, E.  
Krebs, D.D., Jno. M.  
Law, Sidney G.  
Littell, Luther  
Loomis, A. W.  
Lowrie, D.D., Jno. C.  
Lowry, A. M.  
Magill, J. F.  
Mason, Jas. D.  
Mateer, J.  
Matthews, D.D., R.C.  
Mitchell, S. S.  
Monfort, D.D., J. G.

Moore, D. W.  
Morton, F. R.  
Munn, C. A.  
Murden, B. F.  
McLean, D.D., D. V.  
Owen, Roger  
Park, C. H.  
Patterson, D.D., A.O.  
Patterson, R. F.  
Perkins, C. H.  
Pratt, John H.  
Raffensperger, E. B.  
Ray, Charles  
Reaser, J. G.  
Reed, D.D., V. D.  
Remington, James  
Riggs, C. C.  
Rutter, Lindley C.  
Safford, D.D., J. P.  
Schenck, D.D., W. E.  
Scott, Alexander  
Shiland, A.  
Sickels, E. C.

Skinner, James A.  
Smith, John M.  
Smith, D.D., Jos. T.  
Speer, Thomas P.  
Stewart, Geo. D.  
Stoneroad, Joel  
Symmes, Joseph G.  
Thomas, D.D., Thos. E.  
Thompson, Chas. L.  
Thompson, R. G.  
Umsted, J. T.  
Vaneman, George  
Walker, D.D., Robt. H.  
Waller, D. J.  
West, D.D., Nathan'l  
Wightman, J. W.  
Wilson, David A.  
Wilson, Saml. T.  
Wood, Charles  
Yeomans, D.D., E. D.  
*Ministers, 112.*

RULING ELDERS.

Adams, Hugh  
Andrews, James  
Archer, S. M.  
Balch, A. V.  
Banks, Hugh S.  
Bayless, James  
Belcher, W. N.  
Birnie, Rogers  
Blake, James  
Blanchard, W.  
Boyd, Andrew  
Brown, A. G.  
Brown, S. T.  
Buchanan, R.  
Buchanan, T.  
Buck, Edmund  
Caldwell, W. S.  
Caldwell, W. W.  
Caughy, A. H.  
Chamberlain, A. E.  
Chamberlain, S. D.

Chaney, Allen  
Christy, John  
Clarke, Hovey K.  
Clark, Lincoln  
Coe, Moses  
Curry, William  
Davidson, R. P.  
Day, Henry  
Dickson, John  
Dobbins, John  
Duncan, J. K.  
DeHart, Albert  
Elder, Thomas  
Fort, G.  
Francis, W. M.  
Galloyway, Sam.  
Glenn, V. C.  
Green, George S.  
Grier, John C.  
Grier, M. C.  
Hammond, H.

Hoover, Samuel  
Howard, H.  
Inskoop, W. P.  
Jenks, Barton H.  
Labar, John L.  
Lyle, Robert  
Mason, Wm.  
Mitchell, D.  
Muir, Thomas  
Mulford, L.  
Myers, Edward  
McCampbell, J. H.  
McClellan, J. S.  
McCoy, T. F.  
McCreary, R. G.  
McGeehin, T.  
McKnight, R.  
McKinley, J. B.  
McKean, Thomas  
McMarter, S.  
McMaster, D.

McMechin, J. G.  
McPherson, A. M.  
Nicoll, W. M.  
Ogden, John  
Ormsby, G. S.  
Orr, Culbertson  
Orr, Wm. L.  
Peterson, W. H.  
Porter, Robert  
Pryor, J. W.  
Ralph, J. R.  
Rankin, James  
Ray, James M.  
Rea, Samuel  
Reaser, Jacob  
Reed, Wm. G.  
Reinboth, J. D.  
Russell, James  
Rust, William  
Sharon, J. D.  
Shryock, D. W.

Smith, Charles W.  
Snyder, James  
Stewart, John  
Stowell, L. T.  
Strawbridge, J. A.  
Tate, R. M.  
Terhune, W. L.  
Thomas, W.  
VanRensselaer, W.P.  
Van Pelt, R.  
Warford, H. E.  
Walker, H. T.  
Watson, W. W.  
Ware, Henry B.  
Wells, L. B.  
Wickham, A.  
Wills, David  
Williams, Jesse L.  
Withrow, W. E.  
*Ruling Elders, 103.*  
TOTAL, 215.

Samuel R. Wilson, D.D., and Strart Robinson, D.D., Ministers, and C. A. Wickliffe, Ruling Elder, declined voting—3.

The motion to lay on the table was lost.

The question to adopt the resolution offered by Rev. Dr. D. V. McLean was pressed, and under a call for the *previous question* by Rev. Dr. D. V. McLean, the vote was taken with the following result:

80 PRESBYTERIAN CHURCH IN THE UNITED STATES, (O. S.)

*Ayes,*

Agnew, B. L.  
 Allen, Jerome  
 Allison, James  
 Archibald, D. D., G. D.  
 Barrett, Myron  
 Bishop, Wm.  
 Bixley, Joseph  
 Bliss, J. T.  
 Brice, Wm. K.  
 Bringle, J. P.  
 Brown, D. B., F. T.  
 Burrows, John  
 Cain, George F.  
 Campbell, John A.  
 Carnthers, John  
 Collier, Francis J.  
 Colmery, W. W.  
 Cook, Solomon  
 Crozier, John  
 Cunningham, T. M.  
 Davis, Jesse B.

Dinsmore, J. W.  
 Dunning, J. S.  
 Edward, J. C.  
 Farquhar, John  
 Finley, C. W.  
 Findley, D. D., W. T.  
 Fisher, Daniel W.  
 Fleming, James  
 Frazer, George  
 French, C. F.  
 Gardner, James  
 Giffen, John  
 Gillam, J. C.  
 Greenough, W.  
 Grimes, W. M.  
 Gurley, D. D., P. D.  
 Hand, D. B., A. H.  
 Hazlett, John W.  
 Heckman, Geo. C.  
 Henry, J. Addison  
 Herron, Robert

MINISTERS.

Hickok, D. D., M. J.  
 House, M. D., S. R.  
 Hynes, Thomas W.  
 Irwin, Jr., R.  
 Jagers, Saml. II.  
 Johnson, W. M.  
 Jones, Charles J.  
 Kempshall, E.  
 Law, Sidney G.  
 Littell, Luther  
 Loomis, A. W.  
 Lowry, A. M.  
 Lyon, David  
 Magill, J. F.  
 Mason, James D.  
 Mateer, J.  
 Mitchell, R. A.  
 Mitchell, S. S.  
 Monfort, D. D., J. G.  
 Moore, D. W.  
 Morton, F. R.

Munn, C. A.  
 Murden, D. F.  
 McLean, D. D., V. D.  
 Owen, Roger  
 Park, C. H.  
 Patterson, D. D., A. O.  
 Patterson, R. J.  
 Perkins, C. H.  
 Pratt, John H.  
 Raffensperger, E. B.  
 Ray, Charles  
 Reaser, J. G.  
 Reed, D. D., V. D.  
 Remington, James  
 Riggs, C. C.  
 Robinson, C. E.  
 Rutter, Lindley C.  
 Safford, D. D., J. P.  
 Schenck, D. D., W. E.  
 Scott, Alexander  
 Shiland, A.

Sickels, E. C.  
 Skinner, Jas. A.  
 Smith, John M.  
 Smock, D. V.  
 Speer, Thomas P.  
 Stewart, G. D.  
 Stoneroad, Joel  
 Symmes, Jos. G.  
 Thomas, D. D., T. E.  
 Thompson, Chas. L.  
 Thompson, R. G.  
 Walker, D. B., R. B.  
 Waller, D. J.  
 West, D. D., Nathanl.  
 Wilson, David A.  
 Wilson, Samuel T.  
 Wood, Charles  
 Yeomans, D. D., E. D.  
*Ministers, 103.*

RULING ELDERS.

Adams, Hugh  
 Andrew, James  
 Archer, S. M.  
 Balch, A. V.  
 Bayliss, James  
 Becher, W. M.  
 Birnie, Rogers  
 Blake, James  
 Blanchard, Wm.  
 Boyd, Andrew  
 Brown, A. G.  
 Brown, S. T.  
 Buchanan, T.  
 Buck, Edmund  
 Caldwell, W. S.  
 Caldwell, W. W.  
 Campbell, G. W.  
 Caughey, A. H.  
 Chamberlain, A. E.  
 Chamberlain, S. D.  
 Chaney, Allen

Christy, John  
 Clarke, Hovey K.  
 Coe, Moses  
 Curry, Wm.  
 Davidson, R. P.  
 Davison, John  
 Duncan, J. K.  
 De Hart, Albert  
 Elder, Thomas  
 Fort, G.  
 Francis, W. M.  
 Galloway, Sam.  
 Glenn, D. C.  
 Green, Geo. S.  
 Grier, John C.  
 Grier, M. C.  
 Hammond, II.  
 Hoover, Samuel  
 Howard, H.  
 Inskoop, W. P.  
 Jenks, Barton II.

Ketcham, E. P.  
 Labar, John L.  
 Lyle, Robert  
 Mason, W.  
 Maxwell, J. C.  
 Mitchell, D.  
 Muir, Thomas  
 Mulford, L.  
 Myers, E.  
 McCampbell, J. II.  
 McCoy, T. F.  
 McCreary, R. G.  
 McGeehin, T.  
 McKean, Thomas  
 McKinley, J. B.  
 McMarter, S.  
 McMaster, D.  
 McMechin, M. D., J. G.  
 McPherson, A. M.  
 Nicoll, W. M.  
 Ogden, John

Ormsby, G. S.  
 Orr, C.  
 Orr, Wm. L.  
 Peterson, W. H.  
 Porter, Robert  
 Ralph, J. R.  
 Rankin, James  
 Ray, James M.  
 Rea, Samuel  
 Reaser, Jacob  
 Reed, W. G.  
 Reinboth, J. D.  
 Russell, Jas.  
 Rust, Wm.  
 Sharon, J. D.  
 Shryock, D. W.  
 Smith, C. W.  
 Snyder, James  
 Stewart, John  
 Stowell, J. T.  
 Strawbridge, J. A.

Tate, R. M.  
 Terhune, W. L.  
 Thomas, W.  
 Turner, J. J.  
 Vail, W. P.  
 VanRensselaer, W. P.  
 Van Pelt, R.  
 Warford, H. E.  
 Watson, W. W.  
 Ware, H. B.  
 Way, Jr., James A.  
 Webster, C. E.  
 Wickham, A.  
 Wells, David  
 Williams, Jesse L.  
 Withrow, W. E.  
 Weeks, L. R.  
*Ruling Elders, 101.*  
 TOTAL, 204.

*Nays,*

Allen, R. W.  
 Anderson, D. D., S. J. P.  
 Backus, D. D., J. T.  
 Boardman, D. D., H. A.  
 Bowen, L. P.  
 Bracken, Thos. A.  
 Breckidge, D. D., W. L.

Brookes, D. D., Jas. H.  
 Carter, John P.  
 Clarke, John H.  
 Davison, A. R.  
 Ferguson, W. M.  
 Forman, A. P.  
 Gosman, D. D., A.

MINISTERS.

Halliday, D. D., D. A.  
 Hendrick, D. D., J. T.  
 Hornblot, D. D., W. H.  
 Humphrey, D. D., E. P.  
 Krebs, D. D., John M.  
 Lindsley, D. D., J. B.  
 Lowrie, D. D., Juno. C.

Matthews, D. D., R. C.  
 McAfee, R. L.  
 Nevins, J. L.  
 Smith, D. D., Jos. T.  
 Smoot, R. K.  
 Spilman, J. E.  
 Travis, J. M.

Umsted, Justis T.  
 Van Dyke, D. D., H. J.  
 Vaneman, George  
 Yantis, D. D., J. L.  
*Ministers, 32.*

RULING ELDERS.

Banks, Hugh S.  
 Beatty, O.  
 Breddell, E.  
 Brown, D. C.  
 Buchanan, G. W.

Buchanan, R.  
 Clark, Lincoln  
 Clark, R. S.  
 Conway, Joseph S.  
 Day, Henry

Dickson, John  
 Hardin, Mark  
 Jarrott, G. W.  
 Jones, Isaac D.  
 Marshall, C. A.

Marshall, Glass  
 McClellan, J. S.  
 McKnight, R.  
 Pryor, J. W.  
 Swallow, G. C.

Vanarsdale, J. F.  
 Walker, H. T.  
*Ruling Elders, 22.*  
 TOTAL, 54.

The resolution was adopted—whereupon Henry J. Van Dyke, D. D., Joseph T. Smith, D. D., Rev. A. P. Forman, and Isaac D. Jones, gave notice of a *Protest* against the adoption of the resolution, and Mark Hardin of his *Dissent* against the same.

Mr. Hardin, being one of the commissioners from Louisville Presbytery, did not record his dissent.

On the adoption of the resolutions offered by Dr. McLean the following communication was read :\*

*To the Moderator of the General Assembly of the Presbyterian Church, now in session in St. Louis :*

The undersigned, commissioners from the Presbytery of Louisville, deem it both respectful to the Assembly and demanded by the interests of truth and righteousness to lay before the body, through you, in this formal and official manner, for record on the minutes, their views and purposes in regard to the resolution passed yesterday, under operation of the previous question, to this effect:

"That, WHEREAS, The Presbytery of Louisville have 'openly defied the Assembly' and declared publicly their intention not to enforce the orders of the two last Assemblies on slavery and loyalty, etc., and have, in act, disregarded them in sending a commissioner here who, by a faithful execution of those acts, would probably have been suspended from the functions of his office; therefore,

*Resolved*, That until the Assembly shall have examined and decided upon the conduct of said Presbytery, the commissioners shall not be entitled to seats in this body."

We respectfully suggest, not indeed as vital to the case, but as illustrating simply the evil of such action, under the operation of the previous question, cutting off all explanation, that both the premises of the Assembly's resolution contain grave mistakes of facts. The Presbytery of Louisville have, indeed, published a Declaration and Testimony against the acts of the five preceding Assemblies, in which many ministers and elders outside the Presbytery formally, and many more in spirit and act, have concurred. But the Presbytery of Louisville have not 'openly defied the Assembly,' as might have been seen by reference to the whole tenor of the paper, from which a single passage is quoted.

Nor has the Presbytery sent any commissioner here who, even under the act of 1865, in relation to ministers who have gone into the Confederacy, or fled, or been banished into foreign countries, could have been suspended from the ministry. Since the only one of their commissioners who has been absent from the country during the past three years, was neither in the Confederacy, nor fled, nor was banished; but being absent on a vacation tour, by arrangements made months before, at the inauguration of an unlimited military power under the control of his bitter ecclesiastical enemies, prolonged that absence, with the advice and concurrence of the Church session and of prudent friends of all parties.

Aside, however, from these mistakes of facts in the premises, a far more important matter, in our judgment, is the dangerous error in principle involved in such action, even were the facts as charged. On this view of the case, we beg leave with all respect and deference to suggest:

1. It will be manifest on due reflection, and would have been shown but for the call for the previous question, that the assumption of the right to take such action under the general power of any deliberative body to judge of the qualifications of its own members, arises from a failure to see the want of analogy between the case of the General Assembly and that of legislative and other similar bodies in the secular sphere. The right to appoint commissioners to the General Assembly, and to judge of the qualifications

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\* This communication is referred to in the *Minutes of the Assembly* for 1866, page 21, but not entered upon the records.

of those commissioners, is inherent in the Presbyteries, whose members are a constituent part of the Assembly itself; nor can they be divested of that right save by sentence of deposition from office as Presbyters, reached through the forms so carefully prescribed in the constitution. The claim of any particular Assembly to judge of the qualifications of its own members must be limited in the nature of the case to the question whether the credentials are in accordance with the provisions of the book. But in fact the Assembly in this instance does not pretend to be passing judgment upon the qualifications of its own members at all, but upon the constituency which sent them. This is manifest, not only from the terms of the action, but also from the fact that one of the commissioners excluded was no party to the Declaration and Testimony; neither could he be possibly objected to on the score of disqualification or a defective commission.

2. This, therefore, makes manifest what was confessed on the floor of the Assembly by some who voted for this resolution, that the action was *in its nature judicial*, and it is, therefore, in effect, a judicial sentence, pronounced and executed, not only in disregard of all the provisions for a fair trial so carefully ordained in our constitution, but, under the operation of the previous question, excluding the parties charged from a word of explanation, defence or protest.

3. And it adds to the aggravation of the wrong done in this action, that, even had the Assembly the right thus to act, and were its action according to the forms of law, and the sentence given after a fair hearing, it is a sentence of disgrace, as if inflicted for crime committed; whereas, what was done by the Presbytery could at most be regarded as only the mistaken exercise of the right of protest against what was conceived to be an act of usurpation by the Assembly.

4. A further aggravation of this wrong is the manifest partiality evinced in thus singling out for condemnation the Presbytery of Louisville, while notoriously a large number, if not a majority, of the churches in all parts of the country, and also several Presbyteries represented in the Assembly, have *done* precisely the thing which the Louisville Presbytery is condemned for asserting its purpose to do.

5. But a still more important and dangerous principle involved in this action is that it takes away from minorities, and even individual members of the body, all those safeguards provided for their protection against the violence and partisan feeling of a casual majority of members in all times of excitement and passion. The principle of this action, if admitted, would inevitably, speedily change the Assembly from an *ecclesia* organized, restrained and governed by the well-established laws of Christ's house, into a mere ecclesiastical gathering under the unlimited control of the majority of members, "the most part knowing not wherefore they have come together."

6. It but evinces more clearly and aggravates the wrong done in this case, that the Assembly resolves not absolutely and finally to exclude us, but only to exclude us until the Assembly "*shall have examined and decided.*" The right to examine and decide under such a resolution; the right to exclude us, even for an hour, pending such examination; the right to exclude us after such examination is had, and the right absolutely and finally to exclude us, are all equally groundless. The injury inflicted on the good name of the Presbytery among the churches from a temporary exclusion, as though *probably* guilty of high crime, is *scarcely less* than the injury from a sentence of final exclusion. Besides, even though it was consistent with our proper self-respect, and with the honor of the Presbytery, for us to await the result of the Assembly's inquisition, thereby recognizing the Assembly's right thus

“to examine and decide,” we are cut off, by the sentence of exclusion, from the exercise of any right of defence. All of which makes it still more palpably manifest that the action of the Assembly is, in effect, the pronouncing and executing of sentence, and afterward proceeding “to examine and decide.”

With profound respect for the Assembly as the highest court of the Church, and with unfeigned sorrow that we are constrained, in fidelity to our trust thus to speak, we feel it our duty to say to the Assembly, that—regarding this action as of the nature of a judgment upon the Presbytery and its commissioners, and this judgment a sentence of exclusion without trial or a hearing in any form in explanation or defence; regarding this action as not only unjust, injurious and cruel, but as subversive of the foundations of all justice, destructive of the constitution of the Church, and revolutionary in its nature; regarding it as setting a precedent for the exercise of a partisan power in the courts of Christ’s kingdom, which leaves all the rights and immunities of his people at the mercy of any faction that may casually be in the ascendancy—we should be untrue to the Presbytery whose commission we bear, faithless to the cause of truth and Christian freedom, false to our Lord and King, should we silently acquiesce in such procedure or in any way recognize its legality. We must regard this action in its effect, so far as relates to us as commissioners, and to this present Assembly, as final in the case.

With these views and convictions there is but one course left open to us, viz., to take our appeal at once upon the issue as it has been made for us and forced upon us, from this General Assembly to the Presbytery at Louisville in particular, in so far as it concerns ourselves and that body, and to the whole Church, in so far as it is an issue involving the great principles of her constitution, and, indeed, her continued existence as a free Christian commonwealth in the enjoyment of the franchises and immunities conferred upon her by her adorable Head.

We, therefore, respectfully inform the Assembly that we shall not attend further upon its sessions.

STUART ROBINSON, MARK HARDIN,  
SAMUEL R. WILSON, C. A. WICKLIFFE.

St. Louis, Mo., May 19, 1866.

Rev. Dr. Boardman, of Philadelphia Presbytery, offered the following:

*Resolved*, That this communication be referred to the committee of seven appointed to make inquiries in the matter of Louisville Presbytery, and that the committee be instructed to inquire and report with the least practicable delay as to the expediency of readmitting that delegation to their seats in this General Assembly, until their case and that of their Presbytery shall have been finally disposed of.

On the motion of Hovey K. Clarke, of Michigan Presbytery, the resolution was divided; the first part, viz.: “That the memorial of Rev. Dr. S. Robinson and others be referred to the committee of seven to make inquiries in the matter of the Louisville Presbytery,” was adopted. The remainder of the resolution was laid upon the table.

On Tuesday, May 22d, Henry J. Vandyke offered the following

**PROTEST.**—We, the undersigned, respectfully protest against what we deem to be the mischievous and erroneous judgment of the General Assembly in suspending the commissioners from Louisville Presbytery from the exercise of their rights and privileges as members of this body, for the following reasons:

1. By this act the Assembly has violated the fundamental principles of its own organization, and vitiated its own integrity as the highest judicatory of the Presbyterian Church. It is declared in chapter xii. of the Form of Government, that the General Assembly "shall represent in one body all the particular churches of this denomination:" and again, the General Assembly "shall consist of an equal delegation of bishops and elders from each Presbytery." It cannot be denied that, at the time their representatives were excluded from the Assembly, the churches composing Louisville Presbytery were and still are an integral part of the Presbyterian Church. And yet the Assembly, by a simple resolution adopted under the operation of the previous question, without debate, excluded these churches from all participation in its proceedings at a time when the business under consideration was of vital importance to the said churches. For such a course of action there is no warrant in the constitution, and no precedent in the history of the Church. The attempt to justify it by the usage of legislative and other political assemblies is, in the judgment of the undersigned, utterly futile; because, in the first place, there is no proper analogy between legislative bodies, or other secular assemblies, acting under the rules of human invention, and this court of Jesus Christ, organized under and bound by the laws of Christ, expounded in our own written constitution; and, because, secondly, if such an analogy did exist, it has been violated in this case in the following essential particulars: 1. By the action of its own committee or commissions, and the formal adoption of their report, the Assembly had already decided that the commissioners from Louisville Presbytery were entitled to their seats. 2. In legislative and other secular assemblies, when the right of members to the seats they have obtained is contested, they are always allowed to retain their place in the body and to participate in its proceedings until the case is fully decided.

2. By this act the Assembly has virtually pronounced a judicial condemnation upon Louisville Presbytery, without observing any of the forms of trial so carefully prescribed by the constitution and so essential to the due administration of justice. And, in the opinion of the undersigned, this proceeding is rendered the more irregular and unjust in view of the fact that, by the operation of the previous question on the adoption of the resolution excluding them, the commissioners were denied a hearing before the Assembly either in their own behalf, or in behalf of the Presbytery they represent. And this disregard of judicial forms is further aggravated by the fact that in the resolution excluding the commissioners from their seats the Assembly endorsed unsustained public rumors against the ministerial character and standing of one of the said commissioners, and made these rumors thus endorsed without any judicial proof a ground of condemnation against the Presbytery.

3. The facts alleged against Louisville Presbytery do not involve any heresy or crime, nor justify the exclusion of the churches comprising said Presbytery from the fellowship of the Church of Christ. Inasmuch as "all Synods or Councils since the days of the apostles"—being composed of uninspired and fallible men—"may err, and many have erred," the right to publicly discuss, dispute, and protest against the deliverances of such Synods and Councils belongs to every other ecclesiastical body, and to every, even the humblest, member of the Church. This right has been exercised from the foundation of the Church till the present time, and has never been disputed except by the church of Rome. Moreover, the deliverances and orders of the General Assemblies, against which Louisville Presbytery have protested and which they have refused to obey, not having been transmitted to the Presbyteries for their approbation (according to the requirement of the



Form of Government, chapter xii., section 6), are not "established as constitutional rules," neither are they "obligatory upon the churches." To exclude the churches of Louisville Presbytery from representation in this body for refusing to do that which, according to express provisions of the constitution, was not obligatory upon them, is, in the judgment of the undersigned, an unwarranted and alarming usurpation of power.

For the foregoing and other reasons, in the name of Jesus Christ and by virtue of the right secured to them in the constitution, and in the discharge of their covenant obligations to study the purity and peace of the Church, the undersigned do solemnly protest against this whole proceeding, as being unconstitutional and revolutionary, as calculated to bring the lawful authority of this Assembly into contempt, to enkindle strife and produce alienation, and to defeat the end for which the Assembly was originally organized, viz.: that it might "constitute the bond of union, peace, correspondence, and mutual confidence among all our churches."

MINISTERS.

Anderson, D.D., S. J. P.	Hendrick, D.D., J. T.
Bowen, L. P.	McAfee, R. L.
Bracken, Thomas A.	Smoot, R. K.
Brookes, D.D., James H.	Travis, John M.
Ferguson, William M.	Van Dyke, D.D., Henry J.
Forman, A. P.	Yantis, D.D., J. L.

RULING ELDERS.

Buchanan, George W.
Jarrett, George W.
Jones, Isaac D.
Marshall, Glass
Pryor J. W.
Swallow, G. C.
Thompson, P.

ANSWER TO THE PROTEST.—The committee to answer the protest presented the following :

The paper upon which the Assembly acted in the exclusion of the commissioners of the Louisville Presbytery from their seats in this body until their case should be decided, indicates sufficiently the true ground of that action. It is no other than the constitutional right of the General Assembly to protect its own dignity and vindicate its own authority, as a supreme tribunal of the Church, in view of open insult to that dignity and open defiance of that authority by an inferior court subject to its jurisdiction.

1. The argument of the protestants that the Assembly has, by this action, violated the fundamental law of its organization, in this respect, that no Assembly can be constitutionally valid unless *all* the particular churches and Presbyteries are actually represented in the body, is an utter misinterpretation of the constitution, and the assertion of a principle that would vitiate the validity of nearly every meeting of the Assembly, and render the organization of any Assembly almost an impossibility. So conspicuous a fallacy as that of confounding the fundamental law and right of representation with the actual presence of the whole company of the representatives themselves, needs only the statement of the fallacy in order to furnish its refutation, not to mention the various clauses of the fundamental law which evince its glaring absurdity. (*Form of Government*, chap. xii., sect. 3.)

2. In reply to the protestants asserting that there is no warrant in the constitution, no precedent in the history of the Church, and no sufficient analogy for such exclusions to be found in any secular Assemblies whatever, the Assembly simply utters the counter assertion. The protestants, moreover, err greatly in supposing that the Assembly is organized by any "formal adoption" of the report of the Committee on Commissions, or that the *ex officio* organization of the Assembly, by the clerks of the House, as the ministerial officers of the Assembly, renders impossible any subsequent action of the Assembly in reference either to the commissioners themselves or to the Presbyteries which are the electors of those commissioners.

3. The protestants, moreover, utterly misrepresent the action of the Assembly in the exclusion of the commissioners of Louisville Presbytery, by denouncing it as a "judicial condemnation" of the Presbytery without a regular trial. So far from this being the case, the truth is this, that the action of the Assembly was only the suspension of the functions of the commissioners, interdicting their participation in the deliberations of this body until their case should be decided, in the consideration of which case the commissioners themselves were not only allowed but particularly invited, by formal vote, to appear, discuss the case, and defend the action of their Presbytery to the fullest extent. The allegation that the Assembly decided the case of the Louisville Presbytery merely upon public rumors without proof, is entirely untrue.

4. It is unnecessary to enter upon any detailed denial of the protestants that the Louisville Presbytery has done nothing that can by any possibility justify the Assembly in the suppression of the privileges of the commissioners. The Presbytery, according to its own "Declaration and Testimony," is an admitted, open, and persistent defiance of the authority of the Assembly, the lifting up of a standard of revolt in the Church, and the call upon all Presbyterians to engage in rebellious, heretical, and schismatical conduct; and so the Assembly has judged. In reference, also, to the doctrine that no decrees and determination of the General Assembly are of binding force upon the inferior judicatories, unless previously submitted to the Presbyteries and approved by a majority of the same, the Assembly declares that this is simply a violent wresting of chapter xii., section 6, *Form of Government*, from its historical connection and design, and in opposition, not only to the usage of the Church in past days, but also to the careful decision of the whole matter as it emerged in the early controversies of the Church. (*Assembly's Digest*, pp. 49, 50.)

5. As to the right of protest by any individual or court in the Presbyterian Church, the Assembly fully recognize the same. But it is utterly unendurable, as it is utterly unconstitutional, to prostitute or pervert the right of decent and respectful protest to the ends intended by the Louisville Presbytery, to wit: to open rebellion against the authority of this body, to the propagation of a vast brood of fatal heresies, to bitter misrepresentation of the acts of the Assembly, and to the organization of conspiracies against the very existence of the Church itself.

6. The declaration of the protestants that, by the Assembly's action, the churches under the care of Louisville Presbytery have been excluded "from the fellowship of the Church of Christ," is illegitimate, illogical, and gratuitous. There is not a particle of evidence to justify the implication that the Assembly deals with the churches under its care in precisely the same way in which it has dealt with the Louisville Presbytery. Should every minister of the Presbytery be not only suspended from his ecclesiastical functions, but deposed from the Gospel ministry, the churches of the Presbytery would still remain in connection with and under the care of the Assembly, until, by their own act of insubordination, they had rendered themselves obnoxious to the censures and judicial or legislative discipline of this supreme tribunal, and thereby been lawfully excluded from our communion, or had voluntarily withdrawn themselves to go elsewhere.

N. WEST,  
W. T. FINDLEY, } *Committee.*  
F. T. BROWN,

When the resolution of D. V. McLean, D.D., was adopted, he moved that a committee of seven be appointed, to be composed of four ministers and

three ruling elders, to examine into the fact connected with the alleged acts and proceedings of Louisville Presbytery, and whether it is entitled to representation in this General Assembly, and to recommend what action, if any, this Assembly should take in regard to said Presbytery. Adopted; and the Moderator appointed D. V. McLean, D.D., Thomas E. Thomas, D.D., Rev. T. W. Hynes, and Rev. D. J. Waller, *Ministers*; and Hovey K. Clarke, Samuel Galloway, and R. P. Davison, *Ruling Elders*, said committee.

The committee reported as follows:

Three subjects were committed to our consideration, viz.: 1st. To examine and report the acts and proceedings of the said Presbytery. 2d. To inquire whether said Presbytery, in view of its action referred to, is entitled to a seat in this General Assembly; and 3d. To recommend what action, if any, the General Assembly should take in the premises.

As to the first point, your committee remark, that the acts of the Presbytery of Louisville come before this court in the way of review and control. We have not, indeed, before us the original records of the Presbytery, yet our *Book of Discipline* provides (chap. vii., sects. 1, 5) that if the superior judicatory be well advised by *common fame* that irregularities have occurred on the part of the inferior judicatory, it is incumbent on them to take cognizance of the same, and to examine, deliberate, and judge in the whole matter as completely as if it had been recorded, and thus brought up by the review of the records.

We have before us a printed paper, entitled "Declaration and Testimony against the erroneous and heretical doctrines and practices which have obtained and been propagated in the Presbyterian Church in the United States, during the last five years," a copy of which is hereto appended. It is subscribed by three of the four commissioners who represent the Presbytery of Louisville, and is further subscribed, as "adopted by the Presbytery of Louisville, at Bardstown, September 2, A. D. 1865," with the name of W. W. Duncan, Moderator, and Robert Morrison, Stated Clerk. This paper is widely circulated, and is acknowledged as authentic by the commissioners referred to; your committee have no reason to doubt that it is a genuine transcript of the paper adopted by said Presbytery at the date above mentioned. It will be readily admitted that such a document furnishes far more substantial grounds of proceeding than mere *common fame*.

This paper, considered as the declaration and testimony of the said Presbytery, furnishes the following facts: That Presbytery herein affirms that "for several years past" our "Church has been departing farther and farther from both the spirit and the plain letter of her commission to preach the gospel, and her charter as a kingdom not of this world." (p. 3.) It declares that "by the decisions of the supreme judicatory of the Church, at its recent meeting in Pittsburg, the consummation seems to have been reached, and the seal finally set upon all previous unconstitutional and unscriptural acts of the body." (p. 4.) It describes these acts of the General Assembly as a "subversion of the law of Christ's kingdom, and surrendering the crown rights of Zion's King, on account of which the name and honor of our Lord are everywhere blasphemed." (p. 4.) It charges an "assumption, on the part of the courts of the Church, of the right to decide questions of State policy." (p. 5.) It characterizes the deliverances of the late Assemblies as a "sanction given by the Church to the perversion of the teachings of Christ and his apostles upon the subject of the duty of Christians as citizens." (p. 7.) It asserts that the Assemblies of 1864 and 1865 have "laid down a new doctrine upon the subject of slavery, unknown to the apostolic and primitive Church—a doctrine which has its origin in infi-

delity and fanaticism." (p. 8.) It represents certain language of the Assemblies of 1864 and 1865 as "an unjust and scandalous contradiction of their own recorded testimony and of well-known facts." (p. 8.) It teaches that the General Assemblies of 1861 and 1864 "countenanced the doctrine" that before a court of Christ ought to take action on important questions brought before them, it is right and fitting that they should inquire "what the Cabinet at Washington may wish them to do; and ascertain what effect their action may be likely to have upon the mind of the President and army, or upon the price of the Government stocks abroad." (p. 10.) Of the Assembly's reference to the lessons of Providence, it says: "A more total abandonment of God's written word for the uncertain light of dark and mysterious and yet undeveloped providences, and these to be expounded by men it may be having their understandings darkened, and for not obeying the truth perchance given up to believe a lie, can scarcely be conceived of." (p. 10.)

It proclaims that "the usurpation by the secular and military power of authority in and over the worship and government of the Church has been sanctioned by *Sessions, Presbyteries, Synods*, and the *General Assembly, directly*, by various acts which are fully known to the world." And adds that the Theological Seminaries of Princeton and Danville have "endorsed in word and act such usurpation." (p. 11.)

It testifies that an "alliance has been virtually formed by the Church with the State, by which the State has been encouraged and even invited to use the Church as an instrument for giving effect to its various schemes of a political character." (p. 11.)

It denounces the last five Assemblies as having practised "a relentless and malignant persecution," which "is sought to be justified by false statements and misrepresentations." (p. 12.) It charges the Assembly of 1865 with "basing an action upon an assertion of what the Assembly had the clearest evidence was not true." (p. 13.)

It declares that the deliverances of the late Assemblies "are contrary to the word of God, and subversive of its inspiration and supreme authority." (p. 15.) It assures the world that "our Synods and Assemblies have ceased to command even ordinary respect." (p. 19.) That the General Assembly has become the supporter of heresy, the abettor of injustice and despotism, the fomentor of discord, and the prime leader in promoting a great and destructive schism in the body of Christ. (p. 21.) It charges that "the infallible oracles of God have been abandoned" for "a shallow humanitarian philanthropy." (p. 21.) That "the plainest teachings of the holy Scriptures respecting the relation and duty of masters and servants have been pronounced cruel and unjust." (p. 22.) That "the whole mediatorial glory and dignity of the Messiah has thus been tarnished, and all the offices of Prophet, Priest, and King, which he executes for the salvation of his people, are subverted and surrendered." (p. 23.) *Finally*, it sums up these weighty and serious charges with the declaration, that "if this be not an *apostasy*, surely it needs but little to make it so, *clearly, unmistakably, fatally*." (p. 25.)

In view of this alleged position of the Presbyterian Church represented in this Assembly, within a *hair's breadth*, as they affirm, of utter and final apostasy from Christ, the Presbytery of Louisville adopt ten resolutions, of which the following are a specimen:

*First.* "That we refuse to give our support to *ministers, elders, agents, editors, teachers*, or to those who are in any other capacity engaged in religious instruction or effort, who hold the preceding or similar heresies;" that is, to all such as agree with our late Assemblies.

*Sixth.* "That we will not sustain or execute, or in any manner assist in

the execution of the orders passed at the last two Assemblies on the subject of slavery and loyalty, and with reference to the conducting of missions in the Southern States; and with regard to the ministers, members, and churches in the seceded and border States."

*Seventh.* "That we will withhold our contributions from the Boards of the Church (with the exception of the Board of Foreign Missions), and from the Theological Seminaries, until these institutions are rescued from the hands of those who are perverting them to the teaching and promulgation of principles subversive of the system which they were founded and organized to uphold and disseminate. And we will appropriate the moneys thus withheld in aid of those instrumentalities which may be employed for maintaining and defending the principles affirmed in this declaration against the errors herein rejected, and in assisting the impoverished ministers and churches anywhere throughout the country, who *agree* with us in these essential doctrines, in restoring and building up their congregations and houses of worship."

*Eighth.* "We recommend that all ministers, elders, church sessions, Presbyteries, and Synods, who approve of this Declaration and Testimony, give their public adherence thereto in such manner as they shall prefer, and communicate their names, and, when a church court, a copy of their adhering act."

To this document are appended *forty-one* names of ministers and *seventy-eight* names of ruling elders—in all, one hundred and nineteen—of whom eleven are ministers and members of the Louisville Presbytery.

Such is the tenor and spirit of the act which has been adopted, as we have no reason to doubt, by a majority of the said Presbytery, and which has been published and extensively circulated for months past. Its character lies upon its surface. It is not simply an expression of *disagreement* with the vast majority of the Church to which this Presbytery belongs, on the subject of loyalty and slavery, nor a public *protest* against what they might regard as seriously erroneous or unconstitutional in the teachings or decisions of the General Assembly. Such a right of protest, public or private, by individuals or ecclesiastical bodies, is the birthright of Presbyterians. It is not even a *refusal to sustain* the General Assembly, and a renunciation of all obligation to support the organizations by which our Church seeks to maintain and extend the gospel among men. Nor is it an act of *rebellion* simply against the constituted ecclesiastical authorities, to which, in his ordination vow, every Presbyterian minister has solemnly "promised obedience in the Lord."

*It is an organized conspiracy against* the honor, the peace, and the unity of that part of the body of Christ in which they still claim the rights and privileges of membership. It is a *violent* and *studied* disruption of the Christian bonds which they desire to be yet unbroken; a bold denial of mutual obligations by men who demand for themselves the full enjoyment of covenanted engagements, without the poor merit of a rebellion which scorns obedience, proudly defies power, and challenges authority to meet it in the field of deadly conflict: this is the act of men who wear the garb of friends that they may more efficiently do the work of enemies.

While claiming membership in the Presbyterian Church and representation in this Assembly, they denounce that Church as *apostate*; its highest court as the support of *heresy*, the abettor of despotism, the fomentor of discord, the prime leader in a destructive schism! Under the form of refusing to support they set themselves to *undermine* every living instrumentality of the Church in harmony with the Assembly, from the minister to the com-

mon-school teacher. They withhold their contributions from the Boards and Seminaries, that they may expend them in advancing the ends of this conspiracy—in sustaining such ministers and churches as will co-operate in their conspiracy! Sitting as a court of our Church in connection with our Assembly, they organize themselves into a head-centre of treason to the Church, and invite other courts to send in their “adhering acts.”

The *second* subject submitted to the consideration of your committee is the bearing of this action of the Presbytery of Louisville upon its right to representation in this body.

Our constitution prescribes (see *Discipline*, chap. v., sect. 9) that “when a member of a church judicatory is under process, it shall be discretionary with the judicatory whether his privileges of deliberating and voting, as a member, in other matters shall be suspended until the process is finally issued or not.” The principle of this rule has been applied by former Assemblies to such cases as that now before your body.

Thus the Assembly of 1837 *Resolved*, “That agreeably to a principle laid down, book ii., chap. v., sect. 9, of the *Form of Government*, the members of said judicatories be excluded from a seat in the *next* Assembly until their case shall be decided.” (See *Assembly's Digest*, 2d edition, book vii., title 3, page 726.) A protest against this was entered on the records as follows: “This Assembly has no power, by their vote, to deprive commissioners duly elected from a seat in the *next* Assembly, because that Assembly has the exclusive right of judging of the qualifications of its own members, &c.” Even this protest admits the right to exclude in the case in hand.

To this protest (with reference to “the *next* Assembly”) our supreme judicatory replied as follows: “The General Assembly, by its very constitution, is regarded as having a general control of the whole Church, and in its conservative character shall superintend all of its concerns. It is believed that the initiatory steps contemplated by the resolutions authorizing a committee to designate inferior judicatories who may have been guilty of irregularities, to cite them, and report as soon as practicable to this Assembly, do not infringe the spirit or letter of the inherent powers of the General Assembly. And the great principles of analogy would obviously dictate that the members of the inferior judicatories upon whom these preparatory measures are supposed to operate, should not be permitted to sit in the *next* General Assembly until their cases should be decided. If there be any sound principle contained in the clause, and the uniform practice which excludes an interested judicatory from voting, that principle and that practice should be applied to the members of such inferior judicatories as may be affected by these resolutions. This view of the subject is exceedingly strengthened by the fact that express power is vested in our judicatories to exclude *at will* their own members when on trial before them.” (See answer to protest, *Assembly's Digest*, sect. 127, p. 728.)

In all cases of appeal and complaint it is a common-sense principle, as well as a constitutional law of our Church, that none of the members of the judicatory, whose act is complained of or appealed from, can vote in the superior judicatory on any question connected with their own case. (See *Discipline*, chap. vii. sect. 3; xii., sect. 4, 7.) In cases of review and control our Book prescribes no rule on this subject; commonly, perhaps, the question of *right* is not thought of; the exercise or neglect of it is immaterial. “But it may be,” as remarked in *Discipline* (chap. vii., sect. 1, 3), “that, in the course of review, cases of irregular proceedings may be found so disreputable and injurious as to demand the interference of the superior judicatory.” In such circumstances the principle adopted in cases of appeal

and complaint must obviously be applied. The gravest questions, involving not merely constitutionality of proceedings, but the doctrinal soundness or moral character of the body whose records are reviewed, may arise in the course of such review by a superior judicatory. In such cases "it is incumbent on them," as our *Discipline* declares, "to examine, deliberate, and judge in the whole matter."

The members of such subordinate judicatory are then "on trial" upon their records, or upon common fame. This judicatory, with its representatives, is "under process" from the moment the superior court has taken a step tending to the exercise of discipline. For what is "process" but that course of action, from beginning to end, which aims to secure the ends of discipline? Where citation is issued the citation is, as the Assembly has said, "the commencement of a process involving the right of membership in the Assembly." (*Digest*, book vii., title 3, page 726.) But there may arise contingencies of such a character as to forbid citation.

The judicatory alleged to have offended is cited "to show *what it has done, or failed to do.*" (*Discipline*, chap. vii., sect. 1, 5.) But the records themselves may sufficiently "show what it has done," and the circumstances of the case may require the earliest decision compatible with our constitution.

As a matter of course, a judicatory under process of trial retains unimpaired its right to be heard through its representatives, or otherwise, in self-defence. Though it cannot and should not claim a seat on the bench as an associate judge, it may and must be heard at the bar, in person or by counsel.

*Third.* This committee is directed to "recommend what course of action, if any, the General Assembly should take with regard to the said Presbytery of Louisville."

Were the case before us one of ordinary character, the proper course of proceeding would be that prescribed in our *Book of Discipline* (chap. vii., sect. 1, 4): "The judicatory next above" that which has offended (in this instance the Synod of Kentucky) should have cited the Presbytery to appear and answer, and should have issued the case. But it appears from an appeal and complaint against this Synod, now in the possession of this house, in reference to the transactions of the Louisville Presbytery in question, that the Synod of Kentucky *refused* or *declined* to take action in the premises; or at least that it failed to "cite" the Presbytery before its bar.

There is reason to fear that besides the injury to the churches in the infected region resulting from undue delay in the settlement of so grave a question, additional complications might arise, and the leaven of rebellion become far more widely diffused. "A little leaven leaveneth the whole lump;" "purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened."

"To the General Assembly belongs the power," by the express provisions of our constitution (chap. xii., sect. 5), "of deciding in all controversies respecting doctrine and discipline," and "of suppressing schismatical contentions and disputations." In the General Assembly "the whole Church is called to sit in judgment on the acts of a part." (*Discipline*, chap. vii., sect. 1.)

It possesses, therefore, whatever power belongs to the Church, being the highest instrumentality through which the Church acts. Its methods of action are conditioned only by such express limitations as the Church has imposed on herself in her constitution.

Hence, as our supreme court has decided, "any supposed restriction of the right of the General Assembly to cite any other inferior judicatories but Synods," for example, "is explained by the comprehensive character of the fifth part (chap. vii. sect. 1, 5), "which assigns to the superior judicatory

power to examine, deliberate and judge in the whole matter as completely as if it had been recorded, and thus brought up by the review of the records." (*Assembly's Digest*, 2d edition, book vii., sect. 127, page 728.)

The power of the Assembly, then, to act *directly* and conclusively in the case before them is *clear and unquestionable*. The necessity for prompt and decisive action is apparent in view of the position assumed by the Presbytery of Louisville in the paper under consideration, as well as in view of the fact that the Synod of Kentucky has failed to act in the premises. Your committee, therefore, recommend the adoption of the following measures, viz.:

*Be it resolved by the General Assembly of the Presbyterian Church in the United States of America:*

*First.* That the Presbytery of Louisville be and hereby is dissolved, and that the custody of its records, papers, and other property be transferred as hereinafter ordered.

*Second.* That a new Presbytery be and is hereby constituted, to be known by the same name, occupy the same territory, and have watch and care of the same churches: said Presbytery to be composed of the following ministers (together with so many elders as may appear), viz.: Rev. D. T. Stuart, W. W. Hill, S. Williams, W. C. Matthews, R. Valentine, B. H. McCown, J. H. Dinsmore, H. C. Sachse, T. A. Hoyt, J. L. McKee, J. P. McMillan, J. McCrae, H. T. Morton, J. C. Young, or so many of them, whether ministers or ruling elders, as shall, before their organization, subscribe the following formula, viz.: "I do hereby profess my disapproval of the Declaration and Testimony adopted by the late Presbytery of Louisville, and my obedience in the Lord to the General Assembly of the Presbyterian Church in the United States," which formula, together with the subscribers' names, shall be subsequently entered upon these records. The said Presbytery shall meet in the Chestnut Street Church in the city of Louisville, Kentucky, on the 20th day of June, 1866, at the hour of 11 o'clock A.M., and shall be opened with a sermon by the Rev. J. P. McMillan, or in his absence the oldest minister present, who shall preside until a Moderator is chosen.

*Third.* That so many ministers belonging to the late Presbytery of Louisville as are not herein named, are hereby directed to apply for admission to the Presbytery now constituted as soon after its organization as practicable, and they shall be received only on condition of acknowledging before the Presbytery their error in adopting or signing the Declaration and Testimony, and of subscribing the aforesaid formula on its records. If, at the expiration of two months from the organization of the new Presbytery, these ministers shall not have made such application, or shall not have been received, their pastoral relations, so far as any may exist with the churches under our care, shall thenceforth be *ipso facto* dissolved.

*Fourth.* That the licentiates and candidates under the care of the dissolved Presbytery are hereby transferred to that now constituted, and the Stated Clerk of the late Presbytery is hereby directed to place the records and other papers of the said Presbytery in the hands of the Stated Clerk of the Presbytery now constituted, as soon as such clerk shall be chosen.

*Fifth.* That this General Assembly, in thus dealing with a recusant and rebellious Presbytery, by virtue of the plenary authority existing in it for "suppressing schismatical contentions and disputations," has no intention or disposition to disturb the existing relation of churches, ruling elders, or private members; but rather to protect them in the enjoyment of their



rights and privileges in the Church of their choice, against men who would seduce them into an abandonment of the heritage of their fathers.

D. V. McLEAN, *Chairman*, Thomas E. Thomas, Thomas W. Hynes, D. J. Waller, Hovey K. Clarke, Samuel Galloway, R. P. Davison, *Committee*.

St. Louis, Mo., May 24, 1866.

The committee recommend the adoption of the following order :

That on the hearing of the matters presented by this report, the commissioners to this Assembly from the Presbytery of Louisville be heard, subject to the rules of order which govern this house. This recommendation was adopted.

In reply to the recommendation of the committee that the commissioners from Louisville Presbytery be heard, the following communication was received and read, as follows :

The undersigned, commissioners from the Presbytery of Louisville, who happen not yet to have left the city—overlooking, in the spirit of Christian forbearance, the insult and seeming mockery of the Presbytery and themselves in a proposition to appear and be heard before a court which has already condemned them unheard—in response to the resolution of this afternoon, transmitted to them by the Permanent Clerk of the General Assembly, most respectfully refer the Assembly to their letter of May 19th as containing very obvious and sufficient reasons why they could not, without further special instructions from their Presbytery, appear before the present Assembly in any capacity.

SAMUEL R. WILSON,      C. A. WICKLIFFE,  
STUART ROBINSON,      by James H. Brookes.

St. Louis, Mo., May 24, 1866.

During the progress of the discussion several amendments were offered, which were, on motion, admitted to record, as follows :

EDWARD P. HUMPHREY, D.D., moved to strike out all the latter part of the report beginning with the words, “ the power of the Assembly, then, to act directly and conclusively in the case is clear and unquestionable,” and inserting a substitute :

*Resolved*, That the Declaration and Testimony, adopted and published by Louisville Presbytery, is in the terms, spirit, and intent thereof derogatory to the just authority of the General Assembly, hostile to the institutions of the Church, destructive to the peace of our people, and fruitful in schismatical contentions and disputations; wherefore, this General Assembly expresses its grave disapprobation of this proceeding of the Presbytery, as unbecoming in a lower judicatory of the Church.

The Assembly also enjoins upon the Presbytery to forbear whatever tends to further disturbances and agitation, to support the institutions of the Church, and especially to take such order at its next stated meeting as will show that it does not intend to defy the authority of the General Assembly, or to disparage the institutions of the Church.

Furthermore, the Assembly does hereby require Louisville Presbytery to appear by its commissioners before the next General Assembly, on the second day of its sessions, to show what it has done or failed to do in these premises, and the next General Assembly is requested to take up and issue the business.

Furthermore, the Assembly directs the other Presbyteries to confer with those ministers under their care who have signed the Declaration and Testimony, and to urge these brethren to disavow the intention of setting the

authority of the General Assembly at defiance. These Presbyteries are also directed to report hereon in writing to the next General Assembly. All this to the end that the whole Church may have quietness and repose. Preferred by E. P. Humphrey, D. W. Fisher, O. Beatty.

HENRY DAY offered the following :

WHEREAS, This General Assembly has had brought to its notice a certain paper called a "Declaration and Testimony," which it is alleged was adopted by Louisville Presbytery, September 2, 1865, and which imports to be signed by ministers and ruling elders belonging to other Presbyteries; and, WHEREAS, in the judgment of this General Assembly the said paper is a most flagrant and unwarranted attack on the dignity and authority of the General Assembly, derogatory to its character, tending to bring odium and disrepute on the highest judicatory of the Church, and to increase agitation and alienation in the bosom of the Church, schismatical in effect, contumacious in spirit, unjust and untrue in its statements; now, therefore, this General Assembly, in defence of its authority, in the exercise of its high prerogative to suppress schismatical contentions and disputations, reprovng, warning, and bearing testimony against error in doctrine and immorality in practice, and in the fulfillment of its sacred duty to secure the union, peace, and mutual confidence of all our churches, does

*Resolve.* 1. That this General Assembly considers the alleged action of the Louisville Presbytery, and of the ministers and ruling elders who have signed, published, and disseminated the said paper called the "Declaration and Testimony," as worthy of the gravest censure of this body, and as an offence against the authority, peace and harmony of the Church, and as a sin against the Lord Jesus Christ, the great Head of the Church.

2. That the Synod of Kentucky is hereby required, at its next meeting, to proceed in an orderly manner to try the Louisville Presbytery for the said alleged offence of adopting, publishing and disseminating the said "Declaration and Testimony," and that they, by their records at the next General Assembly, do show what it has done in the premises.

3. That this Assembly does hereby require and enjoin on the said Louisville Presbytery to reconsider its action in adopting said "Declaration and Testimony," to cease from disseminating the same, and from all agitations and contentions which tend to disturb the peace and harmony of the Church, and to submit themselves to the lawful authority of the Church of Christ as exercised by the General Assembly; and that by their commissioners they report their action in the premises to the next General Assembly.

4. That each and all the Presbyteries with whom any of the subscribers to said Declaration and Testimony are connected, are hereby required at their next meeting to proceed against such subscribers, and try them for said alleged acts in signing and giving publicity to said document; and if it is found that they have been guilty of offence in so doing, that each of said Presbyteries respectively do censure their conduct, and require such members to confess their error and to cease from their agitations; and such Presbyteries are hereby required by their commissioners to appear at the next General Assembly and report their action in the premises, and, while such persons are under process as aforesaid, to suspend their privilege of deliberating and voting as members until the process is finally issued; and it is further ordered that the members of said Presbyteries, who have not subscribed said "Declaration and Testimony," shall have the authority of such Presbyteries respectively, shall exercise its proper functions, and shall have charge of the Presbyterial Records and all property.

Preferred by

MINISTERS.		RULING ELDERS.
Gosman, D.D., A.	Nevius, John L.	Chamberlain, S. D.
Halliday, D.D., D. M.	Raffensperger, E. B.	Cushing, W. T.
Hornblower, D.D., W. H.	Smock, D. V.	Day, Henry
Krebs, D.D., John M.	Yeomans, D.D., E. D.	Dickson, John
Law, Sidney G.		Rolph, J. R.

HENRY A. BOARDMAN, D.D., offered the following :

The attention of the General Assembly has been called to a pamphlet, entitled "A Declaration and Testimony," purporting to have been adopted by the Presbytery of Louisville on the 2d day of September, 1865. This pamphlet contains various statements, which, if taken in their literal import, we regard as disrespectful to the General Assembly, pregnant with schism, and adapted to foster a spirit of insubordination throughout our bounds. The Assembly is unwilling to believe that the Presbytery of Louisville designs to place itself in an attitude of rebellion against the just authority which Christ has established in his Church, or that it will deliberately sanction the use of words and phrases which seem to set at defiance the higher judicatories of the Church. Willing to give the members of that Presbytery time for reflection, the Assembly contents itself, for the present, with admonishing them of their grievous error, and directing them to review their whole procedure in this matter, and to make a full report of their action in the premises to the Synod of Kentucky at its next stated session, and also to the next General Assembly.

The Synod of Kentucky is instructed to take such order in the case as may, in their judgment, best conduce to the purity and harmony of the Church and the interests of true religion. And since this case has manifestly excited much feeling, and threatens to disturb still further the peace of our communion, we exhort all concerned to cultivate a spirit of forbearance and conciliation, to merge all private and personal aims in a paramount devotion to the interests of truth and righteousness, and humbly to invoke for themselves and the churches with which they are connected the healing, reviving and sanctifying influences of the Holy Spirit.

Preferred by

MINISTERS.		RULING ELDERS.
Adams, W. T.	Grimes, William M.	Brown, D. C.
Allen R. W.	Smith, D.D., Joseph T.	Clark, R. J.
Boardman, D.D., H. A.	Spillman, J. E.	Marshall, C. A.
Clarke, John H.	Umsted, Justus T.	McClellan, J. S.
		Vanarsdale, J. F.

PHINEAS D. GURLEY, D.D., offered the following as a *substitute* for the report of the committee, which was adopted. It is as follows :

*Resolved*, 1. That this General Assembly does hereby condemn the Declaration and Testimony as a slander against the Church, schismatical in its character and aims, and its adoption by any of our church courts as an act of rebellion against the authority of the General Assembly.

*Resolved*, 2. That the whole subject contemplated in this report, including the report itself, be referred to the next General Assembly.

*Resolved*, 3. That the signers of the Declaration and Testimony, and the members of the Presbytery of Louisville who voted to adopt that paper, be summoned to appear before the next General Assembly and answer for what they have done in this matter ; and that until their case is decided they shall not be permitted to sit as members of any church court higher than the session.

*Resolved*, 4. That if any Presbytery shall disregard this action of the General Assembly, and at any meeting shall enroll, entitle to a seat or seats in the body one or more of the persons designated in the preceding resolution and summoned to appear before the next Assembly, then that Presbytery shall *ipso facto* be dissolved; and its ministers and elders who adhere to this action of the Assembly are hereby authorized and directed in such cases to take charge of the Presbyterial records, to retain the name and exercise all the authority and functions of the original Presbytery, until the next meeting of the General Assembly.

*Resolved*, 5. That Synods, at their next stated meetings, in making up their rolls, shall be guided and governed by this action of the General Assembly.

Dr. Gurley read his reasons for offering this substitute, which were, on motion, ordered to be inserted in the Minutes of the Assembly. They are as follows:

1. Because it condemns in strong yet just and appropriate terms the Declaration and Testimony, pronouncing it "a slander against the Church, schismatical in its character and aims;" which it manifestly is.

2. Because it declares the adoption of the Declaration and Testimony by any of our church courts to be an act of rebellion against the authority of the General Assembly; which it manifestly is.

3. Because it summons the signers of this Declaration, and the members of the Presbytery of Louisville who voted for its adoption, to appear and answer for their conduct before the General Assembly, the body against whom they have offended, and the only body which, in the present circumstances of the Church, can properly and without embarrassment consider and adjudicate the case.

4. Because it summons them to appear before the *next* Assembly, thus giving them ample time for reflection, for repentance, and for making up their reply.

5. Because, in the mean time it forbids their sitting in any church court higher than the session—an abridgment of privilege which we are bound to make in fidelity to our erring brethren and to the peace of the Church.

6. Because it saves us from even the appearance of taking action in this case, which is too summary and severe. Though we might lawfully dissolve the Presbytery of Louisville at this time, no such great or perilous exigency has arrived as makes such an extraordinary proceeding necessary, nor is it expedient. It is better for the Assembly, better for the Church, and better for all the interests in any way concerned in this case, that justice should be secured and administered *in the ordinary way and by the ordinary methods*.

7. I urge the adoption of this substitute, because it provides that in case any Presbytery shall disregard this action of the Assembly and permit the signers of the Declaration and Testimony, or those who voted to approve it, to sit in the body as members, that act of rebellion, according to an authoritative declaration of the Assembly, dissolves the Presbytery, and causes its powers to pass at once into the hands of those who respect the highest court of the Church, and are willing to submit to its authority.

8. Finally, in answer to the objection that the General Assembly has no right to pass beyond the lower courts and deal with individuals. I would say, our *Form of Government* expressly gives to the General Assembly the power "of suppressing schismatical contentions and disputations;" and this clearly implies the power of dealing directly with the persons or parties who are engaged in such contentions and disputations.

PRESBYTERIAN CHURCH IN THE UNITED STATES, (O. S.) 97

The *ayes* and *nays* were called on Dr. Gurley's substitute, and are as follows:

*Ayes,*

Adams, W. T.  
 Agnew, B. L.  
 Ainslie, George  
 Allen, Jerome  
 Allison, James  
 Archibald, D.D., G. D.  
 Armstrong, Halleck  
 Barrett, Myron  
 Bishop, Wm.  
 Bixley, Joseph P.  
 Bliss, J. T.  
 Brice, W. K.  
 Bringle, J. P.  
 Brown, D.D., F. T.  
 Burrows, John  
 Burt, R. J.  
 Cain, George F.  
 Campbell, John A.  
 Caruthers, John  
 Collier, Francis J.  
 Colmery, W. W.  
 Cook, Solomon  
 Crozier, John

MINISTERS.

Cunningham, T. M.  
 Davis, Jesse B.  
 Dinsmore, A. A.  
 Dinsmore, J. W.  
 Dunning, J. S.  
 Edwards, J. C.  
 Farquhar, John  
 Finley, C. W.  
 Findley, D.D., W. T.  
 Fisher, Daniel W.  
 Fleming, James  
 Frazer, George  
 French, C. P.  
 Frothingham, Jas.  
 Gardner, James  
 Gillen, John  
 Gillam, J. C.  
 Greenough, W.  
 Grimes, W. M.  
 Gurley, D.D., P. D.  
 Hand, D.D., A. H.  
 Hazlett, John M.  
 Heckman, Geo. C.  
 Henry, J. Addison  
 Herron, Robert  
 Hickok, D.D., M. J.  
 Hornbly, D.D., W. H.  
 House, M. D., S. R.  
 Hynes, Thomas W.  
 Irwin, J. C.  
 Irwin, Jr., R.  
 Jagers, Saml. H.  
 Johnson, W. M.  
 Jones, Chas. J.  
 Kempshall, E.  
 Krebs, D.D., Jno. M.  
 Littell, Luther  
 Loomis, A. W.  
 Lowrie, D.D., Jno. C.  
 Lowry, A. M.  
 Lyon, David  
 Magill, J. F.  
 Mason, Jas. D.  
 Mateer, J.  
 Mitchell, S. S.  
 Monfort, D.D., J. G.  
 Moore, D. W.  
 Morton, F. R.  
 Munn, C. A.  
 Murden, B. F.  
 McLean, D.D., D. V.  
 Nevius, J. L.  
 Owen, Roger  
 Park, C. H.  
 Patterson, D.D., A. O.  
 Patterson, R. F.  
 Perkins, C. H.  
 Pratt, John H.  
 Raffensperger, E. B.  
 Ray, Charles  
 Reaser, J. G.  
 Reed, D.D., V. D.  
 Remington, James  
 Riggs, C. C.  
 Robinson, C. E.  
 Rutter, Lindley C.  
 Safford, D.D., J. P.  
 Schenck, D.D., W. E.  
 Scott, Alexander  
 Shiland, A.  
 Sickels, E. C.  
 Skinner, James A.  
 Smith, John M.  
 Smock, D. V.  
 Speer, Thomas P.  
 Stowart, Geo. D.  
 Stoneroad, Joel  
 Symmes, Joseph G.  
 Thomas, D.D., Thos. E.  
 Thompson, Chas. L.  
 Thompson, R. G.  
 Vaneman, George  
 Vannuys, H. L.  
 Walker, D.D., Robt. B.  
 Waller, D. J.  
 West, D.D., Nathan'l  
 Wightman, J. W.  
 Wilson, David A.  
 Wilson, Saml. T.  
 Wool, Charles  
 Yeomans, D.D., E. D.  
*Ministers, 114.*

RULING ELDERS.

Andrew, James  
 Archer, S. M.  
 Baldwin, Jr., B.  
 Banks, Hugh S.  
 Bayless, James  
 Belcher, W. M.  
 Blake, James  
 Blanchard, Wm.  
 Buchanan, T.  
 Caldwell, W. S.  
 Caldwell, W. W.  
 Campbell, G. W.  
 Coughley, A. H.  
 Chamberlain, A. E.  
 Chamberlain, S. D.  
 Chaney, Allen  
 Clarke, Hovey K.

Curry, Wm.  
 Cushing, W. T.  
 Dobbins, John  
 De Hart, A. D.  
 Elder, Thomas  
 Fort, G.  
 Francis, W. M.  
 Galloway, Sam.  
 Gillette, H. A.  
 Glenn, V. C.  
 Green, Geo. S.  
 Grier, John C.  
 Grier, M. C.  
 Hoover, Samuel  
 Howard, H.  
 Hall, W. C.  
 Inskeep, W. P.

Jenks, Barton H.  
 Ketcham, E. P.  
 Labar, John L.  
 Mason, W.  
 Mitchell, D.  
 Muir, Thomas  
 Mulford, L.  
 McCampbell, J. H.  
 McCoy, T. F.  
 McCreary, R. G.  
 McGechin, Thos.  
 McKinley, J. B.  
 McKnight, R.  
 McKean, Thomas  
 McMaster, S.  
 McMechin, M.D., J. G.  
 McPherson, A. M.

Newland, J.  
 Nicoll, W. M.  
 Ogden, John  
 Ormsby, G. S.  
 Orr, C.  
 Ralph, J. R.  
 Rankin, James  
 Ray, James M.  
 Rea, Samuel  
 Reaser, Jacob  
 Reed, W. G.  
 Reinboth, J. D.  
 Russell, Jas.  
 Rust, Wm.  
 Scott, M. D., J. W.  
 Shryock, D. W.  
 Stewart, John

Stowell, L. T.  
 Strawbridge, J. A.  
 Tate, R. M.  
 Thomas, W.  
 Turner, J. J.  
 Vail, W. P.  
 VanRensselaer, W. P.  
 Warford, H. E.  
 Watson, W. W.  
 Ware, Henry B.  
 Way, Jr., James A.  
 Webster, C. E.  
 Wickham, A.  
 Wills, David  
*Ruling Elders, 82*  
 TOTAL, 196.

*Nays,*

MINISTERS.

Allen, R. W.  
 Anderson, D.D., S. J. P.  
 Backus, D.D., J. T.  
 Boardman, D.D., H. A.  
 Bowen, L. P.

Bracken, Thomas A.  
 Breck'dge, D.D., W. L.  
 Clarke, John H.  
 Dobson, Augustus T.  
 Forman, A. P.

Gosman, D.D., A.  
 Halliday, D.D., D. M.  
 Humphrey, D.D., E. P.  
 Law, Sidney G.  
 McAfee, R. L.

Smith, D.D., Jos. T.  
 Smoot, R. K.  
 Spillman, J. E.  
 Travis, J. M.  
 Umsted, Justus T.

Von Dyke, D.D., H. J.  
 Yantis, D.D., J. L.  
*Ministers, 22.*

RULING ELDERS.

Beatty, O.  
 Bredell, E.  
 Brown, D. C.

Buchanan, G. W.  
 Buchanan, R.  
 Clark, R. S.

Conway, Joseph  
 Day, Henry  
 Dickson, John

Jones, Isaac D.  
 Marshall, C. A.  
 Marshall, Glass

McClellan, J. S.  
 Swallow, G. C.  
 Vanarsdale, I. F.  
*Elders, 15. TOTAL, 37.*

Declined to vote, James H. Brookes, D. D.

Dr. Monfort moved that it be the sense of the Assembly that the above paper take effect at the close of the sessions of this Assembly, and that the signers of the "Declaration and Testimony" continue until then to occupy their seats.

PROTEST.—ISAAC D. JONES presented the following Protest, which was read and admitted to record, and on motion it was declared to be the sense of the Assembly that it required no answer:

The undersigned hereby respectfully protest against the resolutions adopted by the General Assembly upon the subject of the alleged action of the Louisville Presbytery on a paper entitled "A Declaration and Testimony," &c.

1. First, because in adopting said resolutions, the General Assembly has assumed power and jurisdiction over matters and persons not brought within their cognizance for such action according to the constitution of the Church. In our judgment, the jurisdiction of the Assembly is limited by the constitution of the Church to the matters expressly or impliedly described in the 4th and 5th sections of chapter xii. of our *Form of Government*; and that this jurisdiction can only be properly exercised in the mode prescribed in our Book. In the case in question it is not pretended that the matters acted upon were before the Assembly in any of the "four ways in which a cause may be carried from a lower judicatory to a higher," as laid down in the Book (in chapter vii. of *Book of Discipline*), unless it be claimed under sub-section five of the first section of said chapter vii. The said first section makes it the duty of every judicatory above a church session, at least once a year, to review the records of the proceedings of the judicatory next below. The fifth sub-section recites that judicatories may sometimes entirely neglect to perform their duty, by which neglect heretical opinions or corrupt practices may be allowed to gain ground, &c. "In any of which cases their records will by no means exhibit to the superior judicatory a full view of their proceedings. If, therefore, the superior judicatory be well advised, by *common fame*, that such neglect or irregularities have occurred on the part of the inferior judicatory, it is incumbent on them to take cognizance of the same, and to examine, deliberate, and judge in the whole matter as completely as if it had been recorded, and thus brought up by the review of the records." If, then, on examining the records of the Synod of Kentucky, no action appeared therein upon the subject of the Declaration and Testimony, and the Assembly "be well advised by *common fame*" of matters connected with that paper which in their judgment ought to have engaged the attention and incurred the animadversion of the Synod, what is the process required? By sub-section vi. of said first section it is provided that "when any important delinquency or grossly unconstitutional proceedings appear in the records of any judicatory, or are charged against them by *common fame*, the first step to be taken by the judicatory next above is to cite the judicatory alleged to have offended to appear at a specified time and place, and to show what it has done, or failed to do, in the case in question; after which the judicatory thus issuing the citation shall remit the whole matter to the delinquent judicatory, with a direction to take it up and dispose of it in a constitutional manner, or stay all further proceedings in the case, as circumstances may require." To this proceeding the Assembly is bound strictly to adhere when it proceeds on *common fame*. It may take "the first step," that of citation: "after which" it shall remit the whole matter to the delinquent judicatory. But in the case in question the Assembly are not at liberty to proceed on *common fame*. The records of the Synod of Kentucky are before them for "general review and control," and they show that the matter of the Declaration and Testimony was under consideration by them, first on a paper offered by the Rev. Dr. R. J. Breckinridge; and secondly, on the complaint of the Rev. J. P. McMillan against the action of the Louisville Presbytery in the matter of said Declaration

and Testimony. The records of said Synod further show that the Synod rejected the paper of Dr. Breckinridge, declaring those who concurred in the adoption of "The Declaration and Testimony" to be incompetent and unfit to be considered constitutional members of any Presbyterian court, thereby adjudicating that they were competent and fit to be so considered; from which judgment Dr. Breckinridge and others appealed, and the case was duly before the Assembly on this appeal, and had proceeded to the fourth stage of actual trial prescribed in the Book, when the appellants announced to the Assembly their refusal further to prosecute the appeal. The judgment of the Synod, then, stands unreversed. And it is not competent for the Assembly to reverse it in the mode adopted, because sub-section iv. of said first section declares that "no judicial decision of a judicatory shall be reversed unless it be regularly brought up by appeal or complaint."

And although, on the refusal to prosecute the appeals and complaints, the Assembly could proceed no further therein, yet, under their power of review and control over the records of Synod, it was competent for them to record "the animadversion or censure which they may think proper to pass on records under review."

Again, in our judgment, the power to pass the resolutions against which we protest cannot be founded on the 5th section of chapter xii. of our *Form of Government*. The power of deciding "in all controversies upon doctrine and discipline" must be understood of "controversies" between parties over whom the Assembly has acquired jurisdiction by regular process. And so of "reproving, warning, or bearing testimony against errors in doctrine or immoralities in practice in any church, Presbytery or Synod." And so of "suppressing schismatical contentions and disputations," for there must be parties to such "schismatical contentions and disputations," and they must be regularly proceeded against and brought under the jurisdiction of the Assembly in some of the ways laid down in the Book.

2. We protest against this action of the Assembly, in the second place, because, without having acquired jurisdiction of the subject or persons, and without any form of trial, and in their absence, and without notice or citation, the Assembly has proceeded to pronounce judgment of condemnation of their alleged act; adjudging it to be "a slander against the Church," and to be "schismatical in its character and aim;" and thus more than forty ministers, and about eighty ruling elders, of the Church are virtually branded, by the judgment of the Assembly, before the Church and the world, as slanderers of the Church and by their action aiming at schism.

3. We protest, in the third place, against the assumption in the said resolution that the General Assembly is the Church. According to our *Form of Government*, it is "the highest judicatory of the Church," and "shall represent in one body all the particular churches," and its decisions upon matters within its constitutional jurisdiction are final and conclusive. But it is well known that there is a large number of members, ruling elders, and ministers, and some Presbyteries and Synods, who hold, and have declared, that the action of the last five Assemblies upon certain questions, averred by them to be purely political, was "unwise, unconstitutional and unscriptural;" that, in fact, those deliverances were merely the private political opinions of the persons who, at the several times, composed the majority of the Assemblies, and which were improperly introduced therein; and that those persons could not, and cannot, by such action, even in the name of the Assembly, deprive their brethren in the Church of their equal right—the birthright of citizens in a free government—to form, hold and express their

political opinions; of which right, while the republic lasts, they cannot be deprived by either Church or State.

The "Declaration and Testimony" purports to be directed against these deliverances, and whatever condemnation the Assembly may pass upon it or its approvers, we protest that it is not just to charge them with "slander against the Church."

4. We protest, in the fourth place, because the Assembly, after having virtually passed judgment against the "signers of the Declaration and Testimony, and the members of the Louisville Presbytery who voted to adopt it," that they are guilty of the grave offences of "slander against the Church" and "schism," without specific accusation, citation or trial, as herein set forth, orders them "to be summoned to appear before the next General Assembly, to answer for what they have done in this matter," and that "until their case is decided, they shall not be permitted to sit as members of any church court higher than the session," thus exhibiting the strange proceeding of ordering a citation for parties to appear before the General Assembly, a year hence, "to show what they have done," and in the mean time assuming their guilt of some offence, and punishing them therefor with a disability for the performance of their important presbyterial and synodical duties.

5. We protest against this action, in the fifth place, because the Assembly has no constitutional authority to cite the said parties, as ministers or ruling elders, to appear before the General Assembly. That as to charges affecting a ruling elder, he is entitled, in the first place, to be tried before his session; and as to charges affecting a minister, he must be tried, in the first place, by his Presbytery; and their cases can be carried before the higher courts only by appeal or complaint, &c., as provided in our Book. To attempt to extend to individual ruling elders or ministers the jurisdiction conferred by chapter vii., section 1, sub-section 5, of the *Book of Discipline*, over delinquent judicatories, is, in our judgment, an utter perversion of our Book.

6. We protest, in the sixth place, because the General Assembly has no authority, in the mode adopted, to interfere with the enrolling of members of Presbyteries or Synods, or to provide for or declare a hypothetical, *ipso facto*, dissolution of a Presbytery within the bounds of a Synod. Our Book, chapter x., section 1, declares "the importance and usefulness of presbyterial and synodical assemblies." The General Assembly itself is but an assembly of Presbyteries. Our *Form of Government*, chapter x., section 2, declares that a "Presbytery consists of all the ministers, and one ruling elder from each congregation, within a certain district." And chapter xi., section 1, declares that a Synod is a convention of the bishops and ruling elders within a larger district. The constitutional rights of ministers and ruling elders, and of the congregation of Christians whose representatives they are, to sit and vote in their Presbyteries and Synods cannot be thus summarily swept away. The General Assembly cannot thus alter the constitution of the Church. The attempt so to interfere with the rights of ministers and ruling elders, Presbyteries and Synods, is, in our judgment, an alarming assumption of power; and though, in our judgment, null and void as to any legal effect, will tend to introduce strife and confusion into our church courts and congregations.

7. We protest against the said action, in the seventh and last place, as incongruous and inconsistent with itself, in this: that it condemns unheard the large number of ministers and ruling elders as herein set forth; attempts to inflict immediate and summary punishment upon them; provides for a hypothetical, *ipso facto*, dissolution of a Presbytery; and then cites the



parties to appear before the next General Assembly to answer for what they have done; and then resolves "that the whole subject contemplated in the report, including the report itself, be referred to the next General Assembly." For these reasons we respectfully protest against the said action.

REV. L. P. BOWEN, *Minister*.  
ISAAC D. JONES, *Ruling Elder*.

Rev. A. P. FORMAN presented a Protest, which is as follows. It was, on motion, recorded but not answered:

We, the undersigned, do hereby most respectfully and most earnestly protest against the paper adopted by the General Assembly in relation to those who have signed a publication entitled the "Declaration and Testimony," and for the following reasons:

1. Because, in our judgment, the preliminary step to this whole proceeding was taken in violation of the constitution of the Church and of the ordinary rules of deliberative bodies. We refer to the summary and unprecedented exclusion of the commissioners of Louisville Presbytery from their seats, without allowing them an opportunity of explaining or defending the action of their Presbytery in the adoption of the "Declaration and Testimony."

2. Because the paper adopted by the Assembly virtually prejudges the case, and pronounces condemnation upon the accused parties before their trial. For they are not only charged with a heinous crime and summoned to appear at the bar of the next Assembly, but the charge is assumed and asserted to be true, and the parties are visited with condign punishment by immediate suspension from the exercise of certain official functions.

3. The case is greatly aggravated, in our judgment, by the fact that the principal charge made against the signers of the "Declaration and Testimony" is, in our candid judgment, destitute of proof. We understand, from the arguments employed in debate by the majority, from the statements of the report of the committee, and from the language of the papers actually adopted, that the signers of the "Declaration," and especially the Presbytery of Louisville, are charged with having organized a conspiracy against the Church, and with now being in a state of rebellion against her authority. That such a charge is destitute of proof is evident: (1.) From the fact that no such purpose is announced in the "Declaration and Testimony" itself, nor are any measures recommended therein looking to that end. (2.) From the fact that the signers of that publication, so far as they have been heard from in this Assembly, utterly disavow any such intention and repudiate any such charge. (3.) From the fact that their declared purpose not to obey the orders of the Assembly of '65 is made in the exercise of a liberty which they have the fullest right to exercise. The Assembly, in its legislative capacity, is limited by the express provisions of the constitution; so that no rules adopted by it are obligatory upon the lower courts until formally sanctioned by a majority of the Presbyteries; and (4.) The refusal of these accused parties to obey the orders referred to is not only their right, but we think their duty, because said orders, we sincerely believe, are both unconstitutional and unscriptural. The charge of rebellion, therefore, in our candid judgment, is utterly destitute of proof.

4. Because there is nothing in the "Declaration and Testimony" which warrants the severe measures proposed by the Assembly. The document is evidently designed to be merely a strong protest against the intermeddling on the part of church courts with political questions. Under the influence of the deep excitement of the times it was perhaps written in language too

severe and not sufficiently respectful to this high court of our Church. It may likewise have been issued under circumstances calculated to render it liable to misinterpretation, and calculated to produce an undue excitement and to provoke unhappy controversies. But grant all this, and yet the utmost that could be warranted on the part of the Assembly would be a kind reproof, administered in the exercise of that love and forbearance which should ever characterize this body towards the churches under her care.

5. Because the measures thus adopted by the Assembly we sincerely regard as an alarming usurpation of powers not vested in this body by the constitution of the Church. The Assembly undertakes to summon individuals to appear at her bar, thereby assuming original jurisdiction in cases that belong exclusively to sessions and Presbyteries. She undertakes summarily to suspend ministers and ruling elders from the exercise of a part of their ecclesiastical functions. She orders the lower courts not to admit to their seats men who have every constitutional right to seats in those bodies; and she decrees that in case any one of them is admitted the court is thereby, *ipso facto*, dissolved. This assumption of powers, it seems to us, is a manifest usurpation; and, if it be admitted, will completely revolutionize our presbyterial system, overthrow our ecclesiastical liberty, and resolve the Assembly into a spiritual despotism.

6. Because in our belief these measures, to us so obviously cruel and unjust, will bring upon our denomination the reproaches of the world, will drive through many of our churches and Presbyteries the ploughshare of division, will fearfully distract more and more our beloved Zion, and will in every way be promotive of schismatical strifes and contentions.

For these and other reasons, in the name of the great King and Head of the Church, we, the undersigned, as lovers of that constitutional liberty which is the birthright privilege of every Presbyterian, do most respectfully, and yet most solemnly and earnestly, protest against this unfortunate act of this highest court of our beloved Church.

## MINISTERS.

Anderson, D.D., S. J. P.  
Bracken, Thomas A.  
Forman, A. P.  
Van Dyke, D.D., H. J.

## RULING ELDERS.

Marshall, C. A.  
Swallow, G. C.

HENRY A. BOARDMAN, D.D., offered the following, which was read; and, on motion, it was *Resolved*, That it be the sense of this General Assembly the protest of Dr. Boardman and others is not respectful in language, and that it be returned to the author. (This is referred to on page 104 of *Minutes*, but not recorded).

The undersigned, for themselves and others, respectfully protest against the entire proceedings of the General Assembly concerning the Louisville Presbytery and the signers of the "Declaration and Testimony."

1. The summary exclusion from this house of the commissioners of the Louisville Presbytery, under the operation of the previous question, without allowing them or their friends one word of defence or explanation, was, in our judgment, an usurpation of powers not belonging to the General Assembly, a gross invasion of the rights of the Presbytery, an act of oppression towards the commissioners themselves, and a violation of those principles of justice and equity which every deliberative assembly, and especially a court of Jesus Christ, is bound to hold inviolate. For a proper analysis of this procedure we refer to a protest of certain members of this body, to

be found in the *Minutes* of the 22d ultimo, and in most of the reasons of which the undersigned concur.

We lay the utmost stress upon this point, because everything that followed pertaining to this business must be judged in the light of the fact that the Assembly was passing upon the conduct of men who, by its act, not their own, were not present to defend themselves. The allegation that the Assembly offered to hear them when a report was introduced proposing to visit upon them the severest penalties, can be of no avail; for, in the resolution of expulsion, it was their Presbytery which was arraigned, and they could not properly return to their seats without consulting their Presbytery. Nor is it believed that there was a single member of the Assembly who expected them to plead at the bar of a court which had opened their case by ejecting them from their seats unheard, and three days after voted down a resolution to readmit them to their seats until their case should be disposed of.

2. Throughout the entire course of these proceedings, and pervading the elaborate arguments of the majority, it was maintained that this was a "judicial case," and that these brethren were "on trial" before the Assembly. Whereas, the notorious fact is, that they had never been arraigned and tried; that neither in Presbytery nor Synod had there been any mention of formal charges, of citations, witnesses—of any of the steps essential, under our constitution, to a judicial process. The *Form of Government* and the *Digest* show that it is not competent to a judicatory to take up a case *judicially* on "review and control." And this plea is further barred by the fact that the records of the Presbytery of Louisville were not before the Assembly. As the General Assembly has no original jurisdiction in cases of "offence," the whole proceeding, in so far as the case was treated judicially, was, in our judgment, irregular and unconstitutional.

3. The case was biassed by the action of a convention called together to consider these matters on the eve of the Assembly's meeting, and sitting, it was currently reported, with closed doors. The inflammatory memorial sent to the Assembly by this convention (some of them members of the Assembly) discloses a state of mind on the part of its authors ill suited to calm and impartial deliberation upon such questions as were involved in this case.

4. The severity of the judgment visited upon these brethren was greatly disproportioned to their offence. No one has charged them with heresy or with immorality. The principles affirmed in their pamphlet are substantially the principles incorporated in our *Confession of Faith* and held by our whole Church. They believed that several General Assemblies had violated these principles, and especially that the Assembly of 1865 had undertaken to impose certain laws upon the Church in derogation of the plain provisions of our constitution. In this belief they are sustained by the Synods of New Jersey and Philadelphia, by several Presbyteries, and by numerous ministers and laymen of the Church. Their error lay in the measures by which they sought to redress these evils. We do not justify them in these measures. We condemn them. But we admit that they should have been allowed to plead their own case, without its being prejudged, as it was by their instant exclusion from their seats on the second day of our session. We insist that they should have been allowed time to review their proceedings, and cancel (if so disposed) the offensive terms they have applied to the General Assemblies of the Church. We do not object to their being required to do this, and to answer to their Presbyteries and Synods and to the next General Assembly as to what they may have done in the premises; but we regard

the spirit and terms of their exclusion from all Church judicatories (the session excepted) until the next Assembly, and the contingent dissolution of Presbyteries, as needlessly harsh measures, pregnant with evil to the Church. And we fortify this conclusion by the fact, fully established in debate and controverted by no one, that one of the Presbyteries now represented in this House, and even one or more of the members of this very Assembly, had used language and performed acts quite as pregnant with rebellion towards the Assembly without being subjected to the slightest censure.

5. We protest against these measures because they will inevitably tend, as we believe, to foment strife and alienation. The Church needs repose. Rent asunder by the war, and agitated with conflicting passions, it requires to be soothed and cemented and comforted. The final action of the Assembly, as connected with the previous measures and debates (for the whole must be taken together), can hardly fail to bring about another secession or separation; to divide congregations; to instigate law-suits; to diffuse and prolong a bitter but hitherto local controversy; to create widespread dissatisfaction with the deliverances of the Assembly, and to alienate many of the best friends of our institutions. With one accord our several Boards have appeared before us, deploring the falling off in their receipts and the decay of sympathy in their operations. We greatly fear that the measures against which we protest will aggravate these evils.

6. We believe that the interests of the Church and of the country are identified, and thus believing, we protest against these proceedings as adapted to impair the capacity of the Church for its legitimate and beneficent work, and to increase and perpetuate the jealousies and animosities which still vex the land.

7. And, finally, we protest against these ordinances, because they are likely to defer, if not prevent, that Christian co-operation between the Presbyterian Churches, North and South, which is so needful to the evangelizing of our people, and especially to the religious instruction of four millions of freedmen, most of them now as sheep without a shepherd.

In General Assembly, at St. Louis, Mo., June 2, 1866.

MINISTERS.  
Boardman, D. D., H. A.  
Spilman, J. E.

RULING ELDERS.  
Marshall, C. A.  
McClellan, J. S.

EXPULSION OF A MEMBER OF THE ASSEMBLY.—On Thursday morning, May 31, 1867, SAMUEL GALLOWAY, Ruling Elder of Columbus Presbytery, read the following article from *The Ohio Statesman*.\*

"The debate in the Assembly ran higher to-day, or rather *lower*, than ever. It was reserved for Mr. Galloway, of Ohio, to cap the climax of vulgarity and demagogism. He certainly outdid himself in low allusions, false assumptions, bitter invective, personal abuse, and in every other mean thing that could characterize an orator who appeared to be at the same time both a fool and a fiend!

"I grant this is strong language, but not a whit more so than the truth will warrant. His manner was monstrous! A dancing monkey's motions were graceful to it. Indeed it was awful! Sublimely ridiculous! His twistings and bodily contortions, could they have been photographed, would have furnished comic almanac-makers with an almost limitless number of grotesque samples for all time to come. Besides his disgusting egotism, his self-righteous laudations, his canting use of Scripture, his boasting, dirty insinua-

\* *The Ohio Statesman* is a newspaper published at Columbus, Ohio. This article is only referred to in the *Minutes of the Assembly*, pp. 58-59, but not entered on the records.

tions; in a word, his scurrility and blackguardism, exceeded anything of the kind it was ever my painful misfortune to hear.

“The fact is, he disgraced himself, his Presbytery, his Church, this Assembly and religion generally, by his long, vile, illogical and most wickedly impassioned harangue. It brought a tinge of shame on the cheek of his best friends. Some who had no personal acquaintance with him thought he had a ‘Highland gill’ in his cheek. But it is declared that he is a radical temperance man. This most unfortunate exhibition of vulgarity and malignity was called forth by a resolution of Dr. Boardman, on yesterday, on the unwarranted and wicked course being pursued by the majority of the Assembly in regard to Governor Wickliffe, Dr. Stuart Robinson and Dr. Wilson, delegates from the Presbytery of Louisville, because said Presbytery did publish to the world a strong statement on the illegal procedure of the General Assembly of last year in Pittsburg. Mr. G. boldly affirmed that ‘a word spoken against the Assembly was treason and the speaker a traitor: that Dr. Boardman was a traitor, and his speech yesterday treason, and till he washed his hands of the blood of this hellish crime, he (Mr. G.) would never sit down with him at the Lord’s table.’ These were his words. His speech, as published in the *Democrat*, may be bad enough; but as that sheet is exceedingly radical, and the only one that pretends to give verbatim reports phonographically taken, and as Mr. G.’s friends were shocked at the outlandish indecencies and fallacies of this unfortunate affair, some of the more vulgar and blasphemous parts may be omitted.

“But I weary you. Mr. Galloway surely forgot himself to-day. He has disgraced himself for ever in the estimation not only of Christian gentlemen, but in the opinion of the ungodly world. Why he did so no one can tell. It was unprovoked and unexpected. He was not called to order by either member or Moderator, as the latter requested the Assembly to permit ‘great latitude’ of discussion. It was as good as a monkey-show to the populace;—some of them hissed, others cheered!

“Thus we go—*go to pieces* as a Church of Christ. It is alarming to witness how rapidly and superficially the legitimate business of the Assembly is passed over, and how eager many are to ‘take up the unfinished business’ relating to Louisville Presbytery, &c. It is painful to say it, but many think and say that this Assembly has done more, far more, against the interests of true religion in this city since it convened last week than the big horse-races that have been in progress here for some time! What a curse radicalism is!

“But I weary you. So, for the present I close, sorry that the great State of Ohio has been disgraced by the only two really unsufferably radical and disgustingly vulgar speeches in this Assembly so far.”

On reading the article, Mr. Galloway said he attributed it to Rev. W. M. Ferguson, of Zanesville Presbytery.

John M. Krebs, D.D., of New York Presbytery, offered the following:

*Resolved*, That unless the Rev. William M. Ferguson forthwith retract the offensive publication, and make an ample apology to the satisfaction of this House, he be immediately expelled.

Mr. Ferguson made an explanation, whereupon Robert McKnight, of Allegheny City Presbytery, offered the following as an amendment:

*Resolved*, That the Rev. William M. Ferguson, a commissioner to this General Assembly, because of a gross, abusive, and scandalous libel, published in the *Ohio Statesman*, on members of this body, which he has now qualified in the presence of the Assembly, is entitled to, and does hereby, receive the grave censure of this Assembly.

Various resolutions to substitute, to amend, and to commit, were proposed, which were all laid upon the table in order that, by general consent, Dr. Krebs might offer the following resolution, viz. :

*Resolved*, That whereas the Rev. W. M. Ferguson, a commissioner to this General Assembly from Zanesville Presbytery, is, by his own acknowledgment, guilty of writing and publishing in the *Ohio Statesman*, a gross, abusive, scandalous, and slanderous libel against members of this Assembly, and against this Assembly itself, and although he has qualified it in the presence of this Assembly, this morning, his explanation is not deemed satisfactory; therefore,

*Resolved*, That the Rev. William M. Ferguson be forthwith expelled as a member of this House.

On these resolutions the previous question was called for, and the call was sustained. The main question was then put, and the resolutions were adopted, when the Moderator announced that the Rev. W. M. Ferguson, a commissioner from the Presbytery of Zanesville, had been expelled from membership in this General Assembly.

On motion of Dr. Krebs, it was *Resolved*. That a copy of the article written for the *Ohio Statesman* by the Rev. William Ferguson, reflecting upon the Hon. Samuel Galloway and this General Assembly, be procured by the Clerk and kept on file among the papers of the Assembly.

**PASTORAL LETTER.**—On motion of Thomas E. Thomas, D.D., a committee of six be appointed, of which the Moderator shall be chairman, to prepare a Pastoral Letter to the Churches. The Moderator appointed P. D. Gurvey, D.D., T. E. Thomas, D.D., J. M. Krebs, D.D., and Messrs. G. T. Green, J. M. Ray and Henry Day. They reported the following Pastoral Letter :

*The General Assembly of the Presbyterian Church of the United States of America, in session in St. Louis, Mo., A.D. 1866, to the churches and people under its care :*

**BELOVED BRETHREN:**—Under a sense of the solemn responsibilities which rest upon us as ministers and elders composing this highest judicatory of the Presbyterian Church, we greet you in the bonds of Christian fellowship. The circumstances under which we meet, the state of the Church at large which we represent, the important business which has come before us, the results which we have reached, and the duty we owe to all the churches and people under our care, as well as to the world without, combine to render it incumbent on us, at the close of an Assembly whose sessions have been unusually protracted, to lay before you our views upon certain matters of great moment to the welfare of Christ's kingdom.

The position of the Presbyterian Church towards our brethren in the South who were formerly in the same ecclesiastical connection with us is one of the subjects demanding special attention. That position has been misapprehended by some, and by others perverted.

The General Assembly of 1865 met a few weeks after the last battles of a gigantic civil war which had continued four years. That war originated in rebellion against the government of the United States. During its progress the Church of our fathers became divided, and in December, 1861, some ten Synods and forty-four Presbyteries, with the churches under their care, organized a separate Church under another General Assembly. Four General Assemblies—namely, those of 1861, 1862, 1863 and 1864—had deliberately and solemnly pronounced this rebellion a heinous offence in the light of both human and Divine law, and had enjoined upon the people under

their care the duty of upholding the government against which the rebellion was waged. When, therefore, the Assembly of 1865 convened, recognizing these doctrines upon rebellion and loyalty as true, and recognizing the well-known fact that many persons lately of our ecclesiastical household, some of them ministers and elders, had been prominently concerned in instigating and aiding the rebellion, that body simply designed to apply, as a logical and righteous necessity, the principles laid down by the four preceding Assemblies. As they had successively declared the rebellion to be a sin and gross offence, the last Assembly made provision that those in the Southern Church who had been guilty of willingly aiding the rebellion should acknowledge their sin and profess repentance as a condition precedent, provided they should wish to return to their former relations with us. It is impossible to see what could have been done less than this, without, on the one hand, totally ignoring the solemn deliverances of the four previous Assemblies, and in effect treating their doctrines upon the rebellion and loyalty as erroneous, or, on the other hand, while admitting these doctrines to be true, allowing the men who had been guilty of setting them at naught to come back into our fellowship without inquiry into their conduct, and thus making us partakers of their sins.

We regard it as completely within the province of the General Assembly to make these provisions. Rebellion against lawful civil authority is a gross sin by the word of God, and is so declared, in terms, by our standards. These standards also make it the duty of the General Assembly to "bear testimony against error in doctrine and immorality in practice in any church, Presbytery, or Synod." Four Assemblies had borne testimony against the "immorality" of the rebellion; the fifth simply enjoined upon Sessions, Presbyteries, and Synods the duty of requiring repentance of the "immorality" in any who might apply for admission who had willingly aided the rebellion. In this, the last Assembly but called the attention of the lower courts to what was their obvious duty, without any injunction; but such injunction became necessary for two reasons: *first*, because some Presbyteries were in doubt as to their duty, and had overtured that Assembly for direction; and, *secondly*, because it was feared that in some portions of the Church the lower courts would not act, except under an express injunction of the Assembly. Beyond this it was manifestly essential that there should be a uniform rule of procedure for all the courts, touching the offence of rebellion, applicable to all who should apply for admission from the Southern Church. Such rule the last Assembly provided. In this provision there was nothing new. It was but a direction to deal with gross offenders, should they seek to join the Church from which they had separated. If they should not make application, they would not be disturbed. Not only our standards, but those of every Church in Christendom, deem rebellion against lawful authority an offence cognizable by church courts. The Presbyterian Church of Scotland has many times deposed from the ministry those who have been guilty of rebellion; and it was the unanimous opinion of the members of the General Assembly of our Church, in 1864, that disloyalty to the "powers that be" in our civil war was an ecclesiastical offence. It is thus too clear to admit of doubt that the Assembly of 1865 was not only fully competent to make the provisions in question, but that, had it failed to do so, it would have fallen short of its duty. The only feature in these provisions which can be called new arises from the fact that the Presbyterian Church in this country had never before been called to deal with such an offence.

While, therefore, the last Assembly but fulfilled its duty in issuing these injunctions, it left their application to the persons concerned entirely to the

lower courts. In its directions to them it showed that it was actuated by conciliation and kindness. It "gave counsel to the several church courts" that, in "discharging the duties enjoined, due regard be paid to the circumstances of the case, and that justice be tempered with mercy." It directed that "tenderness" should be exercised especially towards the young, who had been led astray by "unprincipled and ambitious leaders;" and it expressed the hope that "by kind and faithful instruction and admonition, and by the presence of the Holy Spirit, most of them would be reclaimed from the error of their ways, and become loyal citizens and valuable members of the Church."

The injunctions and counsels of the last Assembly were thus kind and fraternal towards those who were guilty of having willingly aided the rebellion. Any concession touching the offences of such persons would have been the height of unkindness. It would have been a connivance at their sin, and would have brought down upon them, and upon us alike, the displeasure of God.

In regard to our brethren throughout the South who did not aid the rebellion, or who aided it from the force of circumstances or under protest of conscience, the General Assembly has ever felt the deepest concern. That of 1862 spake to such as follows: "To those in like circumstances who are not chargeable with the sins which have brought such calamities upon the land, but who have chosen, in the exercise of their Christian liberty, to stand in their lot and suffer, we address words of affectionate sympathy, praying God to bring them off conquerors. To those in like circumstances, who have taken their lives in their hands and risked all for their country and for conscience' sake, we say, we love such with all our hearts, and bless God such witnesses were found in the time of thick darkness." The Assembly of 1863 thus said to the same class: "We tender our kind sympathies to those who are overtaken by troubles they could not avoid, and who mourn and weep in secret places, not unseen by the Father's eye." The present Assembly, in a paper adopted with entire unanimity, says of the same persons, that we "still cherish a kindly and fraternal regard for them, and whenever any of them shall desire to return to their former connection with us, they will receive a cordial welcome." And the present Assembly further says: "In regard to those who have voluntarily aided and countenanced the said rebellion and separation, this Assembly disclaims all vindictive feelings and all disposition to exercise an undue severity, and reiterates its readiness to receive them back whenever they shall have complied with the conditions laid down by the last General Assembly on page 563 of its printed *Minutes*."

It thus appears that six General Assemblies in succession, including the present, have, with remarkable unanimity, maintained the same position concerning the rebellion and concerning those engaged in it. After carefully reviewing the whole course of these years of strife and alienation, we find nothing to recall or modify in the deliverances which have been made. We have taken our position upon the clearest principles of the word of God, as set forth in our standards. We have aimed to reclaim offenders by demanding only what Christ requires of us as rulers in his house. We have repeatedly expressed our solemn judgment regarding their offences, but we have uniformly done it in faithfulness and kindness only, as our duty required. While to these our brethren who have thus offended against the law of Christ we would reiterate the language of the Assembly of 1862, and "earnestly address words of exhortation and rebuke," we still extend to them the hand of kindness, and desire that our former ecclesiastical fellow-



ship may be restored, whenever it can be done upon those principles which six General Assemblies have announced. To form a union upon any other basis would only serve to bring together those who could not act in harmony, and to perpetuate strife and alienation.

Another matter embraced in the acts of former Assemblies requires notice. We allude to the deliverances upon American negro slavery. Much misapprehension exists respecting the action of the last Assembly upon this subject. We may say, in passing, that from the origin of our Church in this country to the present moment, slavery, as it existed in the Southern States, has been, as a system, regarded with disapprobation. The higher judicatories of our Church, embracing many of its General Assemblies and Synods, have repeatedly condemned the system as contrary to the word of God, and fraught with evil to all classes in the Church and State. Some of the most severe of these condemnations were expressed in a formal manner by church courts, and by leading men in the Presbyterian Church, within the States where the system existed—as for example, in the Synod of Kentucky—as long ago as 1834 and 1835, when the system was not only condemned, but when the Presbyterians of that State were exhorted to seek its termination among them during the generation then commenced. Besides the condemnation of the system by several General Assemblies, many of these Assemblies, from the earliest times, earnestly exhorted the people to seek the entire removal of the system at the earliest practicable moment consistent with the interests of all concerned. When, therefore, the Assembly of 1864 met, three years of war had been waged against the United States Government for the purpose of establishing an independent government, under which Southern slavery should have perpetual protection and unlimited expansion. The Government of the United States was putting forth its energies to maintain its existence, and the issue was trembling in the balance of fearful war. To give greater assurance to its efforts, the supreme executive authority had long before decreed the destruction of slavery in the States in rebellion, while some of the loyal slave States were themselves taking measures for the removal of the system; and thus the loyal masses were encouraged to believe that these measures promised success in their aims to maintain the Government and the integrity of the Union under the great sacrifice of life and treasure which they were expending. What, then, could have been more natural and proper—in view of the frequently expressed desire of the General Assembly that the system of Southern slavery might be removed, and in view of the testimony of the three preceding Assemblies upon the duty of sustaining the Government against the rebellion—than for the General Assembly of 1864, with a unanimity unprecedented, to interpret the signs of the times (which the result has shown that it did correctly) as calling upon the people to pray and labor for the anticipated consummation:

“Which kings and prophets waited for,  
And sought, but never found.”

and which many of our fathers “desired long,”

“But died without the sight;”

namely, the complete removal of slavery from the country, not only that this withering curse upon the people might cease, but that through its destruction the Government might be maintained? The Assembly of 1864 has not only been vindicated by the providence of God in thus attempting to “discern the signs of the times,” but no deliverance of any General Assembly since the war began has been passed with so great unanimity, or has been more widely approved by the Church.

When the Assembly of 1865 convened, actual war indeed was over, but slavery still existed in some parts of the country; and as nothing but the military power had affected the system in the rebellious States, many persons, both North and South, believed that its legal existence throughout the South was as secure as ever, and some believed that it would be reinstated in all its power and extent.

This was the hope and prayer, and with many the expectation, among Presbyterians in some of the Border and in the Southern States, while it was well known that the leading men of the Presbyterian Church in the South still cherished the same views under which the people had been led into rebellion—that the system of Southern negro slavery was a “divine institution” as truly as was the Mosaic system of servitude, and was “an ordinance of God” in the “same category with marriage and civil government.” Even as late as the year 1865, a person commissioned to this Assembly from the Presbytery of Louisville published a work which has been extensively circulated and commended, both North and South, designed to justify and shelter the system of Southern slavery, “slave codes” and all, under the scriptural sanction of the Mosaic system of servitude.

It was under these circumstances that the Assembly of 1865 took its action upon slavery. That action has been greatly misrepresented. It has been frequently asserted in high places that it conflicts with previous testimonies of the General Assembly, which declare that slaveholding is not a bar to Christian communion. It is a sufficient reply to this to say that the action of the last Assembly conflicts with no former testimony; nor does it make the remotest allusion to slaveholding being, or not being, a bar to Christian communion. The main points of its action upon slavery—indeed the only points referring to those who may apply for reception into our Church from the churches of the South—are, that such applicants shall renounce the errors which assert “that the system of negro slavery in the South is a divine institution,” that it is “an ordinance of God” in the sense above stated, and that “it is the peculiar mission of the Southern churches to *conserve* the institution of slavery” as it was maintained in the South. That these doctrines are not only heresy, but blasphemy, is plainly seen from the word of God; and if the General Assembly is not competent to declare them so—when “to the General Assembly belongs the power of deciding in all controversies respecting doctrine and discipline, of reproof, warning, or bearing testimony against error in doctrine or immorality in any church, Presbytery, or Synod”—then it is not competent to interpret the word of God on any subject whatever.

It is thus evident that the position of the last Assembly upon slavery is impregnable. It in no way contradicts any former deliverance. It is indeed admitted that it demands a renunciation of errors on that subject, which no former deliverance required; but this is justified from the consideration that until the late rebellion these errors were comparatively harmless. They were held as mere opinions, with which the Church did not choose to interfere—tenets which excited amazement rather than alarm. But when they had been sown broadcast over the South, and like the fabled dragon's teeth had brought forth myriads of armed men, and when the question was how to deal with those who had led the van in publishing opinions whose legitimate consequence was to fill the land with blood—provided they should seek admission into the Church they had left in the interest of these heresies—then that Assembly had the right, and it was clearly its duty, to require a renunciation of these gross errors as truly as to demand repentance of the terrible crimes which they had so naturally begotten.

It has been often said, and even reiterated upon the floor of the present Assembly, that it is upon the General Assembly of 1865, rather than upon a small class of men in the Church, that the responsibility rests for reviving this dead issue of slavery. But when that Assembly met slavery was not a dead issue. As before remarked, it legally existed in some parts of the country, and its legal extinction in the rebellious States was denied by some of the ablest jurists in all parts of the land. Since then, however, the system has been fully terminated throughout the entire country by an amendment to the Constitution of the United States. Had this been the case when the last Assembly met, it is possible that no action would have been taken upon the subject. But, be this as it may, there are manifest reasons why that action should stand. The tenets which that action condemned, and a renunciation of which it demanded, are both heretical and blasphemous. It is essential to the honor of our common Christianity that they should be renounced, in those coming to us from the South who hold them, both for the truth's sake and for the sake of the evil they have wrought in the land. Their renunciation should also be required by reason of their possible influence hereafter. What that influence may be no mortal can tell. When men embrace and hold such doctrines with the tenacity of religious convictions, and when they illustrate their sincerity in holding them during four years upon a hundred hard-fought battle-fields, it need surprise no one who is acquainted with human nature and human history if similar illustrations of sincerity and valor shall be again exhibited upon a fitting opportunity. These opinions have once enkindled the fires of revolution, to the surprise of all mankind, under the best popular government of the world. Whether they will ever do it again none but God can tell. All this is worthy of the more grave consideration in the light of the Pastoral Letter put forth by the General Assembly of the Southern Presbyterian Church, sitting in Macon, Georgia, in December last. That Letter says of the Southern system of slavery that "the lawfulness of the relation, as a question of social morality and of scriptural truth, *has lost nothing of its importance;*" and that Assembly fervently thanks God, as set forth in that Pastoral Letter, that it had nothing to do with the emancipation of the slaves, saying, "that it may hold up its hands before heaven and earth, washed of the tremendous responsibility involved in this change in the condition of four millions of bond-servants, and for which it has hitherto been generally conceded they were unprepared." When such sentiments are put forth by the General Assembly of the Southern Presbyterian Church at this time of day, after the tremendous judgments of God have overthrown the system, it is too clear to admit of argument that we have no occasion at present to abate one jot or tittle of the action of the last General Assembly touching its demands upon slavery.

Upon both branches of the deliverances of the last Assembly—loyalty and freedom—we therefore arrive at the same conclusion, that they should be maintained in their integrity.

One other topic demands our consideration. In consequence of the rebellion and slavery, and of the deliverances of the five preceding Assemblies thereupon, one Presbytery in the Church, and some one hundred or more ministers and elders, have set themselves up against these deliverances by ecclesiastical action or formal organization, and have published their schismatical doctrines to the world. The disapprobation by ministers and members of the acts of the General Assembly, when expressed in proper terms and spirit and with due acknowledgment of subordination to its authority, is a right which belongs to every one under its jurisdiction. The

General Assembly claims no infallibility. But it possesses a clear authority derived from the Lord Jesus Christ, and its acts resulting from such authority are to be respected. No combination of ministers or members may properly be formed within the bosom of the Presbyterian Church for the purpose of openly resisting the authority of the General Assembly, and of setting at naught and contemning its solemn decisions, while the individuals composing such combination still claim all the rights and privileges of ministers and members; much less may any lower court of the Church thus repudiate the Assembly's authority, and still claim and exercise all the powers of a court in good standing. The principle which would admit this would prove destructive to any government, secular or religious, for it is the essence of anarchy. Notwithstanding this, several Presbyteries have openly declared that they will not regard the Assembly's authority, especially the acts of the last Assembly concerning the terms of receiving ministers and members from the Southern Presbyterian Church. We trust that upon further reflection they will reconsider such action and again show a proper subordination. One Presbytery, however—that of Louisville—in the Synod of Kentucky, adopted a paper in September last, called a "Declaration and Testimony," &c., which arrays itself against all the deliverances of the five Assemblies, from 1861 to 1865, enacted upon slavery and the rebellion. This paper has been signed by certain ministers and ruling elders in other Presbyteries and Synods, chiefly in the Synod of Missouri. The present Assembly felt called upon to take decisive action in the premises. This paper exhibits organized rebellion and schism within the bosom of the Church, whose design is to resist the authority of the General Assembly. It pronounces the last five Assemblies guilty of heresy, schism and virtual apostasy. Such an organization, with such aims, bringing such charges, and animated by such a spirit as the said paper exhibits, the Assembly could not overlook. The simple question presented was, whether a single subordinate court, with such individuals of other Presbyteries as might join it, should be allowed to carry on its schismatical and rebellious schemes with impunity, and still claim and exercise all the rights of a court, and the individuals concerned have all the rights of office-bearers in the Church accorded to them, while openly defying the General Assembly; or whether the Assembly, which represents the whole Church, should require due subordination and respect to its authority. The signers of the said paper openly avow their determination to continue agitation against the solemn acts of the last five Assemblies until they shall bring the Church, through action of the General Assembly, to their views; or, failing in this, they declare that they may feel called upon to abandon the Church.

In this posture of affairs the Assembly could not hesitate in its duty. It censured all the persons who have signed the "Declaration and Testimony," deprived them of the right to sit in any church court above the session, and cited them to the bar of the next General Assembly. This measure was clearly justified, and was demanded for the purity, peace and order of the Church.

We have now, beloved brethren, set before you a few of the important matters which have engaged the attention of the General Assembly at its present sessions. It is cause for lamentation that while the country has passed triumphantly through the war, and the Government and the Union have been preserved, the Church should still be troubled with questions which have grown out of the civil strife. We trust the day is not distant when these dregs of rebellion shall be purged from the Church, and when it shall stand forth as a compact body, in purity, righteousness and peace. To this end we exhort you to labor and pray as God shall give you grace.

And may the blessing of God rest upon you, the presence of Christ sustain you, and the Holy Spirit richly dwell within you.

Dr. Krebs offered the following as an addition to the Pastoral Letter, which was adopted:

In regard to the deliverances of the last and five preceding Assemblies, as well as this, and especially the requisitions to examine applicants from the South touching their views of slavery and rebellion, the Assembly would observe that although the war is over, secession effectively quashed, and slavery abolished, yet in view of the spirit of these dead issues, which, it must be admitted, still survives, rampant and rebellious, perhaps more virulently in the religious form than elsewhere, it was necessary to guard the Church from being disturbed by this element, which has asserted itself so rebelliously, and continues to be so vehemently proclaimed, and therefore to require satisfactory evidence of the practical repudiation of these heresies.

Nor does the Assembly deem it needless to observe that while manifestly the views put forth by these deliverances, and the views which it was proposed to elicit from applicants for admission to our churches and Presbyteries, have regard only to those more recent opinions concerning the system of Southern slavery out of which secession and the war grew for its perpetuation and extension, the Assembly considers that there is no contradiction between these latest expressions of the Assembly, needed by a new state of case, and the whole current of consistent deliverances on the subject of slavery which the Church has from the beginning and all along uttered, especially from 1818 to 1846.

The Assembly in these things has desired to impose no new terms of communion: it has but pointed out the appropriate treatment of the rebellious and disobedient; and, in the language of no less an authority than the illustrious Calvin, it did but make "a genuine and simple application of the *lex Dei* to the times and manners for which it was designed." In this special application it has only, in the still further language of the great Reformer, "guarded against offences which are most expressly forbidden by the Lord," without "taking away one *punctum* of Christian liberty." *Instit.*, lib. iv., cap. x., sec. iv. 21, 22.

And in regard to our deliverances on these subjects, the Assembly here contents itself, as sufficient, with declaring that it has but exercised the constitutional right and duty of the Assembly, which has been constantly exercised from the time of the fathers who made the constitution of our Church, to utter its sentiments, warnings and exhortations on all points and questions which, while we are properly restrained from invading the jurisdiction of civil tribunals, do nevertheless belong to that class of things which we may handle, viz.: those moral and religious questions, which, even although they may embrace points in which *politics*, whether in their larger or lesser sense, are involved, because they relate to civil and political affairs, are also questions of *religious* duty, and cannot be thrown out of the religious jurisdiction.

Dr. Gurley offered the following addition, which was also adopted:

It having come to the knowledge of this body that some of the ministers under our care are not able to subscribe to the recent testimonies of the General Assembly on the subjects of loyalty and freedom, and that some who have not signed or formally approved the Declaration and Testimony do nevertheless hesitate to comply with the requirements of the last Assem-

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bly touching the reception of members from the South known or supposed to have been in sympathy with the rebellion; therefore

*Resolved*, That while we would treat such ministers with kindness and forbearance, and would by no means interfere with the full and free discussion on their part of the testimonies and requirements referred to, we deem it a solemn duty, which we owe to them and to the Church, to guard them against giving countenance in any way to declarations and movements which are defiant of the Assembly's authority and schismatical in their tendency and aim; and we do earnestly exhort them, in the name and for the sake of our common Lord and Master, to study and pursue the things which make for peace.

On the motion to adopt the Pastoral Letter the *ayes* and *nays* were ordered, and they are as follows:

<i>Ayes</i> ,		MINISTERS.	
Adams, W. T.	Crozier, John	Heckman, Geo. C.	Mitchell, S. S.
Agnew, B. L.	Cunningham, T. M.	Herron, Robert	Monfort, D.D., J. G.
Ainslie, George	Davis, Jesse B.	Hickok, D.D., M. J.	Moore, D. W.
Allen, Jerome	Dunning, J. S.	Hornblow, D.D., W. H.	Murden, B. F.
Allison, James	Edward, J. C.	Honse, M. D., S. R.	McLean, D.D., D. V.
Armstrong, Halleck	Farquhar, John	Hynes, Thomas W.	Patterson, D.D., A. O.
Barrett, Myron	Finley, C. W.	Irwin, J. C.	Patterson, R. F.
Bishop, Wm.	Findley, D.D., W. T.	Irwin, Jr., R.	Perkins, C. H.
Bliss, James T.	Fisher, Daniel W.	Jaggers, Saml. H.	Pratt, John H.
Brice, Wm. K.	Frazier, George	Johnson, W. M.	Pryse, J. M.
Bringle, J. P.	Frothingham, Jas.	Jones, Charles J.	Raffensperger, E. B.
Brown, D.D., F. T.	Gardner, James	Krebs, D.D., John M.	Ray, Charles
Cain, George F.	Giffen, John	Law, Sidney G.	Reaser, J. G.
Campbell, John A.	Gillam, J. C.	Loomis, A. W.	Remington, James
Caruthers, John	Greenough, W.	Lowry, A. M.	Riggs, C. C.
Collier, Francis J.	Gurley, D.D., P. D.	Lyon, David	Robinson, Chas. E.
Colmery, W. W.	Hand, D.D., A. H.	Magill, J. F.	Safford, D.D., J. P.
Cook, Solomon	Hazlett, John M.	Mateer, J.	Schenck, D.D., W. E.
			Scott, Alexander
			Shiland, A.
			Sickels, E. C.
			Skinner, Jas. A.
			Smith, John M.
			Smock, D. V.
			Speer, Thomas P.
			Stoneroad, Joel
			Thomas, D.D., T. E.
			Thompson, R. G.
			Vaneman, George
			Walker, D.D., R. B.
			West, D.D., Nathanl.
			Wightman, J. W.
			Wilson, David A.
			Wilson, Samuel T.
			Wood, Charles
			<i>Ministers</i> , 89.

		RULING ELDERS.	
Archer, S. M.	Dobbins, John	Iabar, John L.	Ogden, John
Bayless, James	DeHart, Albert	Mason, Wm.	Orr, Culbertson
Caddwell, W. S.	Fort, G.	Mitchell, D.	Rankin, James
Caldwell, W. W.	Francis, W. M.	Mulford, L.	Ray, James M.
Campbell, G. W.	Glenn, V. C.	McCreary, R. G.	Rea, Samuel
Caughy, A. H.	Green, George S.	McCoy, T. F.	Reaser, Jacob
Chamberlain, A. E.	Grier, John C.	McGeehin, T.	Reed, Wm. G.
Chamberlain, S. D.	Grier, M. C.	McMaster, S.	Rolph, J. R.
Clarke, Hovey K.	Hoover, Samuel	McPherson, A. M.	Russell, James
Curry, William	Jenks, Barton H.	Newland, J.	Rust, William
Cushing, W. T.	Ketchum, E. P.	Nicoll, W. M.	Shrvoek, D. W.
			Stewart, John
			Tate, R. M.
			Thomas, W.
			Vail, W. P.
			VanRensselaer, W. P.
			Warford, H. E.
			Watson, W. W.
			Ware, Henry B.
			Wickham, A.
			Wills, David
			<i>Ruling Elders</i> , 54.
			TOTAL, 143.

<i>Nays</i> ,		MINISTERS.	
Anderson, D.D., S. J. P.	Freck'dge, D.D., W. L.	Forman, A. P.	Smith, D.D., Jos. T.
Bowen, L. P.	Davison, R. A.	Humphrey, D.D., E. P.	Spilman, J. E.
			Van Dyke, D.D., H. J.
			Vannuys, H. L.
			<i>Ministers</i> , 10.

		RULING ELDERS.	
Beatty, O.	Clark, R. S.	Jones, Isaac D.	Marshall, Glass
			<i>Ruling Elders</i> , 5.
			McClellan, J. S.
			TOTAL, 15.

NON LIQUET.—MINISTERS.			
Backus, D.D., J. T.	Clarke, John H.	Grimes, W. M.	Mason, James D.
Burt, R. J.	Gosman, D.D., A.	Halliday, D.D., D. A.	Stewart, G. D.
			Yeomans, D.D., E. D.
			<i>Ministers</i> , 9.

EXCUSED from voting, Rev. J. L. Nevius.

Rev. Francis J. Collier moved that the Board of Publication be instructed to print the Pastoral Letter, with the addition of Dr. Krebs and Gurley, in a pamphlet form for circulation among the churches. Adopted.

PRESBYTERIAN CHURCH IN THE SOUTH.—WILLIAM E. SCHENCK, D. D., offered the following paper, which was adopted:

WHEREAS, There is reason to believe that among the ministers and mem-

bers of the Presbyterian Church in the South, there are many who disapproved of the late rebellion against the Government of the United States and of the separation of those churches from this body, and who did not of their own free will and consent lend their aid or countenance thereto, but bowed before what they believed to be an irresistible necessity; therefore

*Resolved*, That this Assembly, without expressing any opinion in regard to the propriety of the course adopted by such persons, will still cherish a kindly and fraternal regard for them, and whenever any of them shall desire to return to their former connection with us, they will receive a cordial welcome. And in regard to those who have voluntarily aided and countenanced the said rebellion and separation, this Assembly disclaims all vindictive feelings, and all disposition to exercise an undue severity, and reiterates its readiness to receive them back whenever they shall have complied with the conditions laid down by the last General Assembly on page 563 of its printed *Minutes*.

JOSEPH T. SMITH, D.D., of Baltimore Presbytery, offered the following, which was adopted:

WHEREAS, The churches in that portion of our country lately in rebellion, whose names appear upon our roll, have not been represented in this Assembly, and still remain in a state of separation from us; and WHEREAS, the measures adopted by this Assembly, if not carried out by the lower courts in a spirit of great meekness and forbearance, may result in perpetuating and embittering divisions already existing, and extending them over portions of our Church now at peace; therefore

*Resolved*, 1. That this Assembly greatly deplores the continued separation between ourselves and our Southern brethren, so long united in the bonds of Christian love and ecclesiastical fellowship, and expresses the earnest desire that the way may be soon opened for a reunion on the basis of our common standards and on terms consistent with truth and righteousness.

*Resolved*, 2. That the lower courts who may be called upon to execute the measures of this Assembly be enjoined to proceed therein with great meekness and forbearance, and in a spirit of kindness and conciliation, to the end that strifes and divisions be not multiplied and inflamed and extended still more widely, and that the discipline of Christ's house may prove for edification, and not for destruction.

FOREIGN CORRESPONDENCE.—WILLIAM E. SCHENCK, D.D., Permanent Clerk of the Assembly, announced that Rev. James McCosh, LL.D., of the Free Church of Scotland, and Professor of Logic and Metaphysics in the Queen's College, Belfast, Ireland, was present, and had placed in his hands a letter signed by a number of distinguished ministers of that Church. On his motion, the letter was handed to the Committee on Foreign Correspondence.

The committee reported that Dr. McCosh be invited to address the Assembly, which he did, and was responded to by the Moderator.

On motion of William L. Breckinridge, D.D., the whole subject of Dr. McCosh's visit to this Assembly, and that of opening a correspondence between this General Assembly and the various Presbyterian bodies in Great Britain and Ireland, was referred to the Committee on Foreign Correspondence, with directions to report a suitable minute upon these subjects.

On motion, Dr. McCosh was invited to occupy a seat upon the platform beside the Moderator, whenever it might suit his convenience to be present during the sessions of the Assembly.

HENRY A. BOARDMAN, D.D., chairman of the Committee on Foreign Correspondence, made the following report, which was adopted:

1. The General Assembly records the high satisfaction it has experienced in receiving the Rev. James McCosh, LL.D., who, although not officially accredited to us by the Free Church of Scotland, bears credentials having the signatures of many of the prominent and influential ministers of that Church, assuring us that their General Assembly, if in session, would unquestionably, in their judgment, have given him a formal commission to meet this body.

2. Appreciating the valuable services our distinguished brother has rendered to the cause of revealed religion by his learned and able disquisitions in moral philosophy and theology, we tender to him personally the tribute of our cordial respect and gratitude.

3. We welcome Dr. McCosh as the honored representative of the Free Church of Scotland, and heartily reciprocate every sentiment of kindness and sympathy to which he has given utterance on behalf of that Church and other sister Churches abroad.

4. We share in the hope so eloquently expressed by our esteemed brother, that the various evangelical Presbyterian bodies of Europe and America may soon be brought into a closer and more beneficent fellowship.

5. Responding to the invitation now presented to us, we are prepared to enter into an arrangement with the General Assembly of the Free Church of Scotland for an annual interchange of delegates. On the assurance of our brother that such a measure will, as he believes, receive the prompt approval of that venerable body, we will send a representative to meet them at their next annual sessions, as we will welcome any delegate whom they may appoint to meet the Assembly of our own Church—leaving all matters of detail pertaining to this correspondence to be adjusted hereafter.

6. This General Assembly again expresses the pleasure it has derived from the visit of the Rev. Dr. McCosh. We thank him for his fraternal and instructive addresses, and we affectionately commend him to the care of a gracious Providence, that he may be shielded from all peril on the land and on the sea, and that his life may long be spared to the Church of Christ.

*Resolved*, That a copy of this minute be furnished to the Rev. Dr. McCosh.

MANSES—BEING COMFORTABLE HOMES FOR PRESBYTERIAN MINISTERS FREE OF RENT.—FREDERICK T. BROWN, D.D., of Chicago Presbytery, offered the following, which was adopted unanimously:

WHEREAS, The General Assembly of 1865 adopted the following: That in order to awaken the attention of the churches to the importance of MANSES, the Stated Clerks of each Presbytery be instructed to inquire, at the semi-annual meetings of their Presbyteries, of each church under its care, what they have done in times past, what they are now doing, and what they propose doing towards building a MANSE, thereby securing a comfortable home for their minister; therefore

*Resolved*, By this General Assembly that the Presbyteries be enjoined to continue these inquiries, and that they appoint a committee to address a Pastoral Letter to the churches under their care, pressing upon the people the great importance and necessity of providing MANSES and Libraries for their ministers.

It was on motion *Resolved*, That the General Assembly be dissolved, and another be required to meet in the Central Presbyterian Church, Cincinnati, Ohio, on Thursday, May 16, 1867.

A. T. MCGILL, D.D., WM. E. SCHENCK, D.D., R. L. STANTON, D.D.,  
*Stated Clerk. Permanent Clerk. Moderator.*



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TABLE GIVING THE NAMES OF THOSE WHO HAVE DIED DURING THE YEAR. P. STANDS FOR PASTOR; S. S. STATED SUPPLY; F. M., FOREIGN MISSIONARY; T., TEACHER; PRF., PROFESSOR; PUS., PRESIDENT; MISS., MISSIONARY; L., LICENTIATE; W. C., WITHOUT CHARGE.

NAME.	COLLEGE WHERE EDUCATED.	STUDIED THEOLOGY IN THE	LICENSED BY THE PRESBYTERY OF	ORDAINED BY THE PRESBYTERY OF	MEMBER OF THE PRESBYTERY OF	YEAR OF ORD'N.	AGE AT ORD.	YEAR OF DEATH.	AGE.	CAUSE OF DEATH.
1 Adams, R. D., John R., W. C.		Andover Seminary, Mass.	Cong. Associ'n.	Congl. Council.	Londonberry.	1826	28	1866	64	Inflammat'n of brain
2 Bad, M. P., Dyer, F. M.	Vale College, Conn.	Andover Seminary, Mass.	Cong. Associ'n.	Congl. Council.	Canton.	1831	35	1866	70	Decay of vital powers
3 Barber, Daniel M., P.	Washington College, Pa.	Princeton Seminary, N. J.	Northumber'd.	Northumber'd.	West Jersey.	1827	37	1865	65	Congestion of liver.
4 Bartt, M. A., John, W. C.	<i>Privately</i> , College, Pa.	Princeton Seminary, N. J.	Philadelphia.	Philadelphia.	Wyconda.	1843	33	1866	77	Paralysis.
5 Cameron, James, W. C.	Jefferson College, Pa.	Western Seminary, N. J.	Ohio.	Steubenville.	Steubenville.	1848	30	1865	53	Paralysis.
6 Crawford, David D., P.	Jefferson College, Pa.	Princeton Seminary, N. J.	Carlsbc.	Carlsbc.	Huntingdon.	1838	28	1865	55	Bryisopsis.
7 Crawford, Henry E., P.	Hanover College, Ind.	Princeton Seminary, N. J.	Madison.	Madison.	Madison.	1863	31	1866	34	Consumption.
8 Dewing, Jared, W. C.	<i>Privately</i> .	N. Brunswick Sem., N. J.	N. Brun.	North River.	New York.	1822	32	1865	75	Decay of vital powers
9 Donald, James, W. C.	Glasgow University, Scot.	Edinburgh University, St.	Irvine, Scot.	Albany.	Dane.	1831	41	1866	76	Congestion of lungs.
10 Dunn, Oliver S., L.	Centre College, Ky.	Danville Seminary, Ky.	Transylvania.	Transylvania.	Dane.	1859	29	1864	34	Typhoid fever.
11 Dutton, Samuel, W. C.	Amherst College, Mass.	Anburn Seminary, N. Y.	Cong. Associ'n.	Congl. Council.	Troy.	1830	32	1866	68	Consumption.
12 Edwards, Jesse, W. C.	New Jersey College, N. J.	Princeton Seminary, N. J.	Stenben.	Logansport.	Winnabago.	1845	26	1866	47	Nervous Dyspepsia.
13 Farquhar, John, P.	Lafayette College, Pa.	Princeton Seminary, N. J.	Donegal.	Donegal.	Donegal.	1845	24	1866	45	Paralysis.
14 Field, Jacob T., W. C.	New Jersey College, N. J.	Union Seminary, N. Y.	N. Brunswick.	N. Brunswick.	Newton.	1812	25	1866	80	Paralysis.
15 Fullerton, Robert S., F. M.	Union University, O.	Union Seminary, N. Y.	Philadelphia, 2d.	Philadelphia, 2d.	Potomac.	1843	30	1865	52	Typhoid fever.
16 Gallaher, Allen G., W. C.	Miami University, Tenn.	<i>Privately</i> , Pa.	Holston.	Chillicothe.	Farrukhabad.	1850	29	1865	44	Cancer.
17 Galt, Sterling M., P.	Washington College, Tenn.	<i>Privately</i> .	Holston.	Chillicothe.	Palmyra.	1828	30	1865	67	Decay of vital powers
18 Giger, D. D., George M., W. C.	New Jersey College, N. J.	Princeton Seminary, N. J.	N. Brunswick.	Newcastle.	Newcastle.	1862	25	1865	28	Typhoid fever.
19 Giger, D. D., George M., W. C.	New Jersey College, N. J.	Princeton Seminary, N. J.	Baltimore.	N. Brunswick.	N. Brunswick.	1859	38	1865	44	Consumption.
20 Goodhue, George F., P.	Durham College, N. H.	Princeton Seminary, N. J.	N. Brunswick.	Wisconsin.	Connecticut.	1850	29	1865	40	Consumption.
21 Gordon, D. B., Thomas P., S. S.	Jefferson College, Pa.	Western Seminary, Pa.	Ohio.	Lancaster.	Crawfordsville.	1838	23	1865	52	Typhoid fever.
22 Grier, Robert Smith, P.	Dickinson College, Pa.	<i>Privately</i> .	Newcastle.	Carlsbc.	Carlsbc.	1814	24	1865	75	Internal inflammation.
23 Grundy, D. B., Robert C., P.	Centre College, Ky.	Princeton Seminary, N. J.	Transylvania.	Ebenezer.	Cincinnati.	1836	27	1865	54	Typhoid fever.
24 Happersett, D. B., K., S. S.	Washington College, Pa.	Princeton Seminary, N. J.	Newcastle.	Newcastle.	Stockton.	1841	31	1866	56	Typhoid fever.
25 Harrison, D. B., Elias, P.	New Jersey College, N. J.	Princeton Seminary, N. J.	N. Brunswick.	Baltimore.	Potomac.	1817	27	1863	73	Decay of vital powers
26 Hendricks, Abram T., W. C.	Hanover College, Ind.	N. Albany Seminary, Ind.	Indianapolis.	Indianapolis.	Vincennes.	1843	29	1866	52	Epilepsy.
27 Holliday, Wm. A., W. C.	Miami University, Ohio.	Princeton Seminary, N. J.	New York.	Indianapolis.	Indianapolis.	1834	31	1866	64	Affection of Kidneys.
28 Ingersoll, John F., W. C.	<i>Privately</i> .	Princeton Seminary, N. J.	Columbia.	Columbia.	Albany.	1837	27	1866	54	Consumption.
29 Kerr, James, P.	Glasgow University, Scot.	Western Seminary, Pa.	Baltimore.	Winchester.	St. Charlesville.	1837	23	1855	50	Consumption.
30 Kirkald, Moses S., L.	Washington College, Pa.	Western Seminary, Pa.	Redstone.	<i>Not ordained.</i>	Redstone.	1865	23	1866	24	Typhoid fever.

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TABLE OF MINISTERS WHO HAVE DIED DURING THE YEAR—CONTINUED.

NAME.	COLLEGE WHERE EDUCATED.	STUDIED THEOLOGY IN THE	LICENSED BY THE	ORDAINED BY THE	MEMBER OF THE	YEAR OF	AGE AT	YEAR OF	AGE.	CAUSE OF DEATH.
		PRESBYTERY OF	PRESBYTERY OF	PRESBYTERY OF	PRESBYTERY OF	ORD N.	DEATH.	DEATH.		
31 Krukat, Samuel P.	Washington College, Pa.	Western Seminary, Pa.	Allegheny.	Clarion.	Clarion.	1800	33	1866	39	Kicked by a horse.
32 Kirkpatrick, D. Jacob, P.	New Jersey College, N. J.	<i>Privately.</i>	N. Brunswick.	N. Brunswick.	Raritan.	1810	25	1866	81	Decay of vital powers
33 Kirkwood, Robert, W. C.	Glasgow College, Scot.	Glasgow Seminary, Scot.	....., Scotland.	....., Scotland.	New York 24.	1825	35	1866	73	Paralysis.
34 Laverty, Wm. W., T.	Washington College, Pa.	Princeton Seminary, N. J.	Steubenville.	Steubenville.	Steubenville.	1853	25	1866	38	Typhoid fever.
35 Leake, Lemuel F., W. C.	New Jersey College, N. J.	Princeton Seminary, N. J.	New York.	New York.	Crawfordsville	1819	29	1866	76	Decay of vital powers
36 Lloyd, Chas. H., F. M.	New York University, N. Y.	<i>Privately.</i>	Nor. Reformed	New York.	New York.	1862	29	1865	32	Consumption.
37 MacMaster, D. D., P. R.	Union College, N. Y.	Columbia Seminary, S. C.	Columbia.	Charleston.	New Albany.	1831	25	1866	60	Pneumonia.
38 Merrick, James L., W. C.	Amherst College, Mass.	.....	.....	.....	Connecticut.	1834	31	1866	63	Decay of vital powers
39 Munson, John, W. C.	Groersburg Academy, Pa.	<i>Privately.</i>	Athens.	Athens.	Palatine.	1818	35	1866	83	Paralysis.
40 McDonald, John, W. C.	Ohio University, Ohio.	.....	.....	.....	Long Island.	1827	30	1866	69	Congestion of bowels
41 Nimmo, Joseph, T.	Hampden-Sidney, Va.	Princeton Seminary, N. J.	Hanover.	Hanover.	.....	1828	31	1865	68	Decay of vital powers
42 Nettleton, D. D., Elliph. P. R.	Brown University, B. I.	<i>Privately.</i>	Cong. Assoc'n.	.....	Allegheny City	1798	25	1866	93	Paralysis.
43 Pettor, John W., P.	Jefferson College, Pa.	Western Seminary, Pa.	Allegheny City	Allegheny City	Allegheny City	1863	31	1866	43	Consumption.
44 Rea, D. D., John, W. C.	Jefferson College, Pa.	<i>Privately.</i>	Ohio.	Ohio.	St. Charlesville.	1805	33	1855	83	Decay of vital powers
45 Savage, Thomas, W. C.	Harvard University, Mass.	Harvard University, Mass.	Massachusetts.	.....	Londonderry.	1825	31	1866	72	Congestion of lungs.
46 Shackelford, Elijah, W. C.	New Jersey College, N. J.	<i>Privately.</i>	Ohio.	Cincinnati.	Cincinnati.	1819	33	1866	82	Decay of vital powers
47 Snyder, Henry, W. C.	Jefferson College, Pa.	.....	Ohio.	.....	Potomac.	1850	38	1866	52	Browned.
48 Strain, Alexander, W. C.	New Jersey College, N. J.	Princeton Seminary, N. J.	Winchago.	Winchago.	Winchago.	1865	25	1865	27	Inflam'n of stomach.
49 Stratton, Daniel, P.	New Jersey College, N. J.	Union Seminary, Va.	W. Hanover.	Orange.	West Jersey.	1837	23	1866	52	Chronic diarrhoea.
50 Studdiford, D. P., P. O., P.	Rutgers College, N. J.	Princeton Seminary, N. J.	N. Brunswick.	N. Brunswick.	Raritan.	1821	22	1866	67	Typhoid fever.
51 Taylor, Robert F., S. S.	Hanover College, Ind.	N. Albany Seminary, Ind.	Vincennes.	Eastern Texas.	Logansport.	1855	25	1866	36	Consumption.
52 Taylor, Samuel, P.	<i>Privately.</i>	Princeton Seminary, N. J.	N. Brunswick.	Phenezzer.	Central Texas.	1825	30	1855	60	Erysipelas.
53 Tomb, John C., P.	Jefferson College, Pa.	Princeton Seminary, N. J.	Saltsburg.	Donegal.	Donegal.	1859	25	1865	25	Typhoid fever.
54 Tucker, E. R., W. C.	Dartmouth College, N. H.	Andover Seminary, Mass.	Cong. Assoc'n.	Huron.	Londonderry.	1841	35	1866	50	Consumption.
55 Vannum, James H., S. S.	Hanover College, Ind.	Princeton Seminary, N. J.	Donegal.	Rock Island.	Bureau.	1863	41	1866	35	Typhoid fever.
56 Wallace, John, P.	Jefferson College, Pa.	<i>Privately.</i>	Newcastle.	Newcastle.	Donegal.	1822	32	1866	75	Cholera.
57 Wallace, William, P.	New York University, N. Y.	<i>Privately.</i>	Steubenville.	Steubenville.	St. Clairsville.	1825	25	1841	54	Heart disease.
58 Watters, S. D., W. C.	.....	.....	N. Y. Classis.	Connecticut.	Connecticut.	1839	25	1865	52	Internal Disease.
59 Williams, Stephen, MISS.	Wabash College, Ind.	.....	Baltimore.	<i>Not ordained.</i>	Baltimore.	1824	42	1866	84	Decay of vital powers
60 Wilson, A. L., S. S.	Miami University, Ohio.	Princeton Seminary, N. J.	Crawfordsville	Crawfordsville.	Hulston.	1866	60	1866	60	Consumption.
61 Wilson, Robert W., P.	Miami University, Ohio.	Asso. Ref. Seminary, O.	Oxford.	Oxford.	Chillicothe.	1813	22	1865	34	Consumption.
62 Wright, John, W., W. C.	Miami University, Ohio.	Western Seminary, Pa.	Logansport.	Logansport.	Allegheny City	1839	22	1866	49	Consumption.
63 Wylie, John, P.	New Jersey College, N. J.	Princeton Seminary, N. J.	N. Brunswick.	N. Brunswick.	Oregon.	1864	22	1866	24	Abscess.

## In Memoriam.

"PRECIOUS IN THE SIGHT OF THE LORD IS THE DEATH OF HIS SAINTS."—  
*Psalm cxvi. 15.*



ADAMS, D.D., JOHN RIPLEY—The son of John and Elizabeth (Ripley) Adams, was born at Plainfield, Conn., March 20, 1802. His father, John Adams, LL.D., was a graduate of Yale College, New Haven, Conn. (class 1795), and was well known as an eminent scholar and a highly successful teacher; he was for many years principal of the celebrated Phillips' Academy, Andover, Mass. His mother, Elizabeth Ripley, was a lineal descendant of Gov. Bradford, who came to this country in the Mayflower.

Mr. Adams was trained in the genuine New England style; a high degree of Christian culture surrounded him in the home circle, and the best mental training was also bestowed upon him. He graduated at Yale, in 1821, and became a teacher in Phillips' Academy. He subsequently studied divinity in the Andover Theological Seminary, Mass., where he completed his course, in 1826. He was licensed by a Congregational Association, and ordained by a Congregational Council, in 1826. Soon after, his time was occupied in teaching and in missionary labor in Western New York. Five years was thus usefully employed, when, in 1831, on accepting a call, he became pastor of the Congregational Church, Londonderry, N. H. He labored there till 1836, when he resigned his charge, and subsequently preached for two years in Great Falls, N. H. His second settlement was in Brighton, Mass., where he remained five years. In 1847 he accepted a call, and became pastor of the Congregational Church in Gorham, Maine. Though thus laboring in churches known as Congregational, he was a member of Londonderry Presbytery.

In 1861 he was appointed chaplain of the Fifth Maine Regiment Infantry Volunteers, and was present at most of the battles of the Army of the Potomac, from the first Bull Run till the surrender of the rebel General Lee. When the term of service of the Fifth Maine Regiment expired, he became chaplain of the One Hundred and Twenty-first New York Infantry Volunteers, being another regiment in the same brigade. He remained with this regiment till its discharge, in July, 1865. On his return from the army he was engaged in the active duties of his profession. His death, which occurred at Northampton, Mass., April 25, 1866, was caused, as in so many similar cases, by acute inflammation of the brain, consequent on reaction from the excitement of protracted and faithful military service. Of a most vigorous constitution, his life was as truly a sacrifice for his country as though he had died on the field of battle.

He married Miss Mary Anne McGregor, of Londonderry, N. H., in 1833, who, with three children, survives him. One of his sons was graduated at Yale College, in 1862, and served in the Army of the Potomac as a captain in the First New York Mounted Rifles.

Dr. Adams was a man of great energy of character, and those to whom

he ministered bear testimony to his faithfulness in all the high and arduous duties of his holy calling. He was a Christian patriot, and when the leaders of the friends of slavery resolved to attack the Government of the United States, he gave up the comforts and luxuries of a well-ordered home, and entered cheerfully upon the trying and dangerous duties of the active soldier. Dr. Adams not only fulfilled his mission to the soldiers in the camp and hospital, and in his official intercourse with his brother-officers, but was with the men at "the front," encouraging by his presence and inspiring by his example those noble men upon whom devolved the terrible necessity of fighting, so that the "jewel of Liberty might be kept in the family of nations." This peculiar type of self-forgetfulness on his part is referred to in the following letter from Brevet Major-General Chamberlain, Governor of the State of Maine:

JOSEPH M. WILSON: MY DEAR SIR:—My admirable friend, Rev. Dr. John R. Adams, was not directly associated with me in the military service. I used to see him, and frequently introduced him to other officers, and could not but be struck with the ease and genial grace with which he would enter upon the "topic dearest to his heart—the salvation of men through the Lord Jesus Christ." He never gave offence, but by his winning manner and his manly bearing he gained at once the respect and affection of all, and was everywhere met by a cordial welcome. He was well known throughout the Army of the Potomac, and probably there has not been any chaplain in the service more highly commended in "the field" and at home. I happened to become acquainted with some acts of gallantry on his part "in action"—such as rallying our broken lines and reviving the courage of our men by the noble example of his own—and I felt it my duty to recommend him for a brevet promotion "for meritorious and efficient service in the line of his duty, and for gallant conduct in battle during the war." It was an extraordinary thing to recommend a chaplain, who has no recognized rank as a surgeon has, for a "brevet," and I do not know whether the "War Department" acted in the case. I think it altogether likely they did, as all the other nominations made by me were favorably acted on.

Very truly yours,

J. L. CHAMBERLAIN,

BRUNSWICK, Me., Nov. 20, 1866.

Brevet Major General.

The testimony of General Chamberlain is to the fact that amid the perplexities of camp-life Dr. Adams never forgot that he was an ambassador of God; and this is more fully referred to in the following letter from General O. O. Howard, Chief of the Bureau of Refugees, Freedmen and Abandoned Lands:

JOSEPH M. WILSON: DEAR SIR:—I knew Mr. Adams well; had many delightful interviews with him while in the service, and always found him diligent in his proper work, "fervent in spirit, serving the Lord." He ever evinced a deep solicitude for the officers and soldiers of his regiment. He urged the claims of his Saviour with great earnestness, and, I believe, with success. I loved him as a Christian brother—or I had better say as a Christian father. He always cheered me, when we met, with a Christian affection and sympathy not easily expressed. If I get there, I shall surely meet him in the better land. He was much beloved, but only God knows all his labors of love, the strength of his patriotism and the self-sacrifices of his life.

With kind regard, I am yours truly,

O. O. HOWARD,

Major General.

WASHINGTON, D. C., Nov. 17, 1866.

GEORGE L. PRENTISS, D.D., of New York, writes as follows:

“I take great pleasure in complying with the request to give you a brief estimate of the character of the late Rev. John R. Adams, D.D. And I do not know how to begin better than by transcribing the following passage of a letter addressed to me, under date of March 28, 1864, by my lamented friend—eminent alike as a jurist, a patriot and a Christian philanthropist—the late WILLIAM CURTIS NOYES: ‘Among all my attached friends of the standing of the third of a century, I have none more esteemed or dearer to me than the Rev. John Ripley Adams, now the active, useful, self-denying and pious chaplain of the Fifth Maine Regiment. I know him to be a person of large acquirements, of cultivated tastes, of excellent scholarship and a most humble and devoted follower of his divine Master.’ Such was the estimate of Dr. Adams, given while he was alive, by one of his oldest and most intimate friends. My own acquaintance with him was comparatively slight until five or six years before his death; but during this closing period of his life I had ample opportunity to prove the justice of Mr. Noyes’ testimony. All my intercourse with him impressed me with a deep sense of his warm and whole-hearted devotion to the cause and kingdom of our blessed Lord. I never heard him in the pulpit, but have understood that he was an earnest, instructive, edifying preacher; while as a pastor he was a model of the diligent, wise, sympathizing and faithful servant of Christ. His last settlement was in my native town, where his name is still held in great and universal esteem and honor. He was a man of uncommonly sound and clear judgment, and he knew how to carry out its decisions with rare determination. He seems to have inherited some of the best qualities of his venerated father, who was one of the most remarkable and useful men of his generation. But he will be remembered most of all for the noble spirit of Christian loyalty and self-sacrifice which he exhibited during our country’s great struggle. One of the very first to enter the army after the breaking out of the rebellion, he left it only when the battle was fought and won. He was in all the principal engagements from Bull Run to Appomattox Court-House; and I know from personal observations, as well as from the testimony of those who served with him, that he was unwearied in his labors for the temporal and spiritual good of the soldiers under his care. Brave as a lion, he yet had the heart of a child. Long will it be before the ‘boys’ of his regiment who survive him, or the families of those whom he watched over when sick or wounded, and buried when killed in battle, will forget the name or the Christian kindness and sympathy and love of Chaplain Adams. He was a truly good minister of Jesus Christ, a man of most estimable domestic and social virtues, dear to all his friends, and as true a patriot as lived in his day. *The righteous shall be in everlasting remembrance.*”

BALL, M. D., DYER—was born in West Boylston, Mass., June 3, 1796. He was educated at Yale College, New Haven, Conn., but owing to feeble health at the end of two years he withdrew, hence was not graduated. He studied theology at the New Haven Seminary, Conn., and subsequently at the Theological Seminary, Andover, Mass. In 1829 he removed to St. Augustine, Florida, and taught a private school with success. In 1831, returning to the North, he was ordained by a Congregational Council in Connecticut. In 1833 he was agent for the American Home Missionary Society in the State of Florida; from this he removed to Charleston, S. C. where he taught an academy, at the same time studying medicine, and in 1837 he graduated as M. D. at the Medical College, Charleston, S. C. In 1838 he was appointed by the American Board of Commissioners for Foreign Missions as missionary to China, and sailed thither in the autumn

of that year, reaching Canton early in 1839, and in that distant clime his great life-work was performed.

He was a medical missionary, rather than a missionary who was a physician, and as a devoted servant of Christ he was a faithful follower of his beloved Master. The later years of his life were those of feebleness, but he kept at his work until March 27, 1866, when he entered upon the saint's everlasting rest.

His whole missionary life was passed in China, and he lies buried in the cemetery at Canton, near the scene of his labors.

Rev. IRA M. CONDIT, of the Canton mission, writes thus:

"He fell asleep almost literally: so gently and quietly did the breath leave his body that it could not be told for some time whether he was gone or not. Poor old man—devoted servant of God! He is now at rest and enjoying his reward. How has he shamed us all by his labor according to *all* his strength! How you would like to have seen the old man, bowed with age, sitting in his chair in his little chapel and distributing tracts! His religion was not in the word—for he said little of his experience—but in heart and life. The Chinese say of him, 'God's old servant lived the gospel.' What a testimony! What a legacy! What a name to leave behind! I would give anything for it!

"During the last four months he has been confined to his room, and almost entirely to his bed. He never felt or acknowledged his infirmity, but had his plans and talked of his work as if it was large. And so he continued to 'feel very well' until near his end. For the last ten days he took little or nothing—a great contrast—as he had before, even while in bed, ate heartily of everything he wanted, and enjoyed it. I saw him the Thursday before he died and asked as to his health. 'I am very poorly to-day; I can't retain my food.' And when I bade him good-bye, he said, 'God bless you in your work!—mine is done.' So you see he had come to realize his state. This is the last connected remark he ever made to me, and I cherish it as a precious souvenir of the old missionary father, twenty-seven years in China, and sixty-nine years nine months and twenty-three days on earth. May we all follow him!"

**BARBER, DANIEL MONTGOMERY**—the son of Phineas and Anne Barber, was born in Derry township, Montour county, Pa., March 16, 1800. His mother was a woman of remarkable piety and faith in the covenant. Out of a family of sixteen children, three died in infancy; the remainder lived to become members of the Church, two of whom still survive.

He pursued his preparatory studies under the direction of the Hon. Robert C. Grier, one of the judges of the United States Supreme Court, and with David Kirkpatrick, D.D. He entered Washington College, Washington, Pa., in 1821, and graduated in 1824. During his college course he made a profession of religion and joined the Presbyterian Church. He turned his thoughts to the ministry, and Northumberland Presbytery took him under its care April 26, 1826. He studied divinity, partly under the care of Rev. John B. Patterson, finishing in the Theological Seminary, Princeton, N. J. He was licensed by Northumberland Presbytery April 19, 1827, and the following six months preached alternately at Bloomsburg, Berwick, Muncy and Loyalsock, Pa. He was ordained, Nov. 21, 1827, by Northumberland Presbytery as an evangelist, and appointed to labor as a missionary on the Sinnemahoning Creek and the head waters of the West Branch of the Susquehanna River. This was then a wild, unsettled and sparsely-populated region; there were no churches, no Sabbaths, and few

Bibles. The inhabitants, many of whom were fugitives from justice, supported themselves by lumbering, hunting and fishing. The only way of access was by water, or the hunter's path, which ran sometimes along the side of the mountain and sometimes on the margin of the river. Mr. Barber identified himself with these people. He soon found Christian men and women, and, by God's blessing upon his labors, churches were formed. About this time he visited Philadelphia, Pa., for the purpose of raising funds, but his appearance was against him, so that at first sight the brethren seemed to be afraid or ashamed to introduce him into their pulpits. At length, the late Ezra Stiles Ely, D.D., asked him to say a few words to his people after sermon on a Sabbath evening, when the impression made was so favorable that during the week he was presented with a suit of new clothes, and in a few days he obtained funds sufficient to build several small churches. In October, 1829, the Great Island congregation applied for half his time, and he continued to devote the other half to his former field of labor. During his labors at this period he was permitted to enjoy two extensive revivals, one in the Great Island and the other in the Jersey Shore congregation, then under the pastoral care of Rev. John Grier. As these churches were contiguous, the religious interest extended rapidly from one to the other, and a deep seriousness pervaded the entire community.

In April, 1833, he gave up the widespread missionary field in which he had labored so faithfully, and accepted a call from the church in Williamsport, Pa., for the half of his time, the other half being still devoted to Great Island. In April, 1836, he was called to the church in Newton, N. J., in the bounds of Newton Presbytery, where he preached for two years, when failing health caused him to desist. In 1838 he returned to Northumberland Presbytery, and engaged for a time teaching school. From April, 1840, to April, 1842, he supplied Chillisquaque and Mooresburg congregations, Pa., and then he added Jersey Shore, making three churches over which he had the pastoral care. In 1854 he resigned Jersey Shore Church, and in 1858 that of Chillisquaque and Mooresburg. After this he had no pastoral charge, but continued to preach for the brethren and for weak and destitute congregations. As a lecturer on temperance he had few equals, and to promote its interests he visited and lectured in many States, spending much time and money. He was always an uncompromising enemy of slavery; and as he believed it was the cause of the bloody and cruel war in which the country was compelled to engage, he labored earnestly for the overthrow of the rebellion. At its commencement, in 1861, he entered the army as chaplain, and labored zealously until his health failed, and he returned home. But he never forgot the soldiers. He was indeed their friend; and upon the restoration of his health he entered the army again, under the direction of the United States Christian Commission. At the close of the war he returned home, and passed his time preaching as opportunity presented itself.

He died at Milton, Pa., Oct. 30, 1865, of congestion of the liver.

He was twice married—first to Miss Sarah Moorhead, in October, 1821. She died in December, 1859, leaving several children. October 10, 1864, he married Miss Elizabeth Shannon, who survives him.

With the exception of two years in Newton Presbytery, his whole life was passed within the bounds of Northumberland Presbytery, and in his death the Presbytery lost a valuable member, and the Church an active, energetic and useful servant. His life was, for the most part, one of great self-denial, and of active and hard toil in the Master's work. He thought not of himself—he sought not his own—but bent his energies to the great work of the

ministerial calling with unusual earnestness, preferring to labor among the less favored churches rather than among those better able to compensate his labor. He often remarked that through the whole of his ministerial life his salary did not average more than four hundred dollars per year; yet the Lord sustained him, and enabled him to rear and educate a family of several children, and provide a comfortable competency for his declining age.

Rev. PHINEAS B. MARR, of Lewisburg, Pa., writes as follows: "He was a zealous, faithful minister, possessing great energy of character, genial and cheerful withal, and capable of making those with whom he met feel that their intercourse was beneficial to them. He was a lifelong abolitionist. He believed that human slavery, such as existed prior to 1863 in the United States, to be a crime against God as well as man, and was a constant and persistent advocate of its abolition. He was one of those strongly-marked, positive characters who, as public men, never fail to leave their impress upon those on whom their energies are expended. The churches among which he labored all reflect, in a very marked degree, the image of Daniel M. Barber. His work was not temporary or transient, but effective and lasting. Large numbers of the most active and useful Christians in many of the churches in our Presbytery owe their conversion, under God, to his agency.

"From the first of his illness he was greatly prostrated and could say but little; but the surest consolations of religion sustained him. To a friend, who informed him that his end was fast approaching, he replied, 'I might as well die now as at any other time.' His work was done, and he entered upon the joy of his Lord.

"He was intellectually above mediocrity. He had a clear, strong mind, and his scientific, literary and theological attainments were thorough. He was a good off-hand, ready speaker, and a skillful controversialist—few being better able to defend and explain the truth. He was fond of society, and his social qualities were of a high order. He was cheerful, generous and confiding—an agreeable companion and sympathizing friend: though in the heat of a debate he would illustrate his views in such a manner that his antagonist might deem him severe, still he had a kind and benevolent heart—those who knew him longest and best loved him most. As a minister he was highly esteemed. With him the gospel trumpet gave no uncertain sound. His personal appearance was agreeable: his voice clear, strong and musical; his manner earnest and impressive. He was a modest, unassuming man, and like his divine Master, for the most part he preached to the poor."

*John Burtt*

BURTT, M. A., JOHN—the son of Robert and Jane (Drennan) Burtt, was born in Knockmarlock House, Ayrshire, Scotland, May 23, 1789. When sixteen years of age he was seized by a "press-gang" and compelled to serve in the English navy. Here he remained five years, and experienced a most painful service: at the end of this time, through the aid of a friend connected with the navy, he was released. On his return home he renewed his literary pursuits, and taught school in Kilmarnock until 1816, when he went to Glasgow, Scotland, to attend medical lectures. In 1817 he emigrated to the United States, making his home in Philadelphia, Pa. In that city he made a profession of religion in 1820, uniting with the Sixth Presbyterian Church, Rev. Dr. Neill being pastor, and soon after entered upon the study



of divinity in the Theological Seminary at Princeton, N. J. He was licensed by Philadelphia Presbytery in 1821, and in the autumn of the same year was ordained by the same Presbytery, and became pastor of the Presbyterian church, Salem, N. J. Here he labored until the autumn of 1828. He then spent a few months in Deerfield, N. J., and in 1831 became the editor of *The Presbyterian*. He was the first editor of that paper. His name is attached to the prospectus published Feb. 16, 1831. He continued as its editor until Nov. 21, 1832. After this he removed to Cincinnati, Ohio, and in 1833 he became editor of *The Standard*, a religious paper under the care of the Presbyterian Church. He was also pastor of the Fifth Presbyterian Church of that city. During his residence in Cincinnati he was elected a professor in Washington College, Pa., in Hanover Theological Seminary, Hanover, Ind., and in Oakland College, Miss. He declined all of these positions. In 1842 he returned to New Jersey, locating at Blackwoodtown, a small village near Philadelphia, Pa., where he labored until 1859, a period of seventeen years, when he removed to Salem, N. J., the scene of his early labors in the ministry. Here the declining years of his life were passed in peace. He died March 24, 1866, of paralysis.

He married Miss Mary W. Fisher. They had four children, one of whom—Rev. Robert J. Burt—is a Presbyterian minister.

Rev. DANIEL STRATTON, of Salem, N. J., preached his funeral sermon, whence the following is taken: "He was clothed with humility:" with a mind of uncommon strength, cultivated to a remarkable degree by long and diligent study, fully competent to take a prominent position in the Church, and with many invitations that called him from obscurity, he firmly resisted all efforts to render him prominent; and by a sincere choice preferred in retirement to advance the interests of the kingdom of his Redeemer. He was willing to do the work and then hide himself in obscurity, that others might receive the reward. He often prepared books for the press, and published much that would have distinguished him as a scholar and writer, while he carefully concealed his name. With the exception of a volume of poems published in 1817, and a few sermons, almost all that he wrote was sent out anonymously. This shrinking from the world, excellent in itself, became a fault by its extreme influence on his character. It is the duty of every man to accept the position to which he is called, and for which God has qualified him, and to occupy, not with pride but with firmness, that part which, as a leader, he should hold. We do not mean to intimate that our departed brother was wanting in Christian courage. As a minister of Christ he uttered no vague or uncertain sound: none could ever doubt the sincerity and truthfulness which were manifest in all his private and public services. He possessed many of the peculiar traits which distinguished the Covenanters of Scotland. There was the same love for the doctrines of the Church and for her simple and scriptural forms of worship, the same faith in the everlasting Covenant, and the same firmness in maintaining the truth, which distinguished the fathers of the Church of Scotland. His manner, his forms of expression, his peculiar accent, the hearty earnestness with which his words burst forth, the fearless declaration of his views, his humiliation before God, and his boldness before man, resembled every description which we have of those saints of God who poured forth their praises amidst the wildest glens of their native Scotland, and who asked no better shroud than the bloody winding-sheet which wrapped the hearts of so many of their brethren. As a preacher he was sincere, earnest, affectionate, instructive; always treating of the great themes of heaven and hell, sin and grace, of Christ in his divinity, his atonement, his

perfect righteousness. He delighted to refer all that was good to the grace of God in Jesus: his atonement as the only but sufficient ground of acceptance, to the exclusion of all earthly merit, was the great cardinal doctrine which, under various forms, was woven into every sermon and prayer. All schemes of man's devising, all human plans for polishing the heart of stone, all systems of salvation which leave out of view man's guilt and the need of an atoning sacrifice, were denounced by him with a holy abhorrence. It was not strange that he chose Salem as a home for his declining years—that his heart should turn to the place where, as a pastor, he had first preached the gospel—where many had lived who had been led by him to Christ, and where still lingered a few who regarded him as, under God, the means of their salvation. But his public career was ended. He preached a few times the same pure gospel which in other years had stirred our souls, but it was evident the outward man was perishing. The last time that he publicly officiated in this church was at a communion season. From this time he gradually sank away until his spirit entered upon the rest that remaineth for the righteous. His manner of life among us was such as might have been expected from his former history. He deserved and he received the respect of all, while he gained the confidence and affection of those who enjoyed intimate communion with him. And to this people I would say. Rejoice in the assurance that this pastor and friend rests from his labors and his works do follow him. Be grateful that you were permitted to minister to his wants and thus smooth his passage to the grave. You have dealt well and kindly by the dead."

*James Cameron*

CAMERON, JAMES—the son of John and Mary (Sims) Cameron, was born in Pittsburg, Pa., June 1, 1813. He was prepared for college in his native city, and entered Jefferson College, Canonsburg, Pa., where he graduated in 1836. He studied divinity in the Western Theological Seminary, Allegheny, Pa. He was licensed by Ohio Presbytery, in 1842, at the Mingo Church, and in 1843 removed to New Romley, Ohio, and preached for the Ridge Church and Centre Unity Church, in the bounds of Steubenville Presbytery. In 1843 he was ordained by Steubenville Presbytery, and installed pastor of the Ridge Church, at the same time he preached as stated supply for Centre Unity Church. He was pastor there between three or four years. He found them with only a log cabin in which to worship, and left them with a new and commodious brick building, and the congregation in a flourishing condition. He left them because his support was inadequate, being only four hundred dollars; after which he labored at St. Mary's, Salem and Celina churches, in Sydney Presbytery, as stated supply, until his failing health admonished him to leave. Then he removed to Warren Presbytery and settled as pastor of the Fall Creek Church, in Illinois, where he remained for a year and a half, after which he supplied the Camp Creek Church, in the same Presbytery, for one year. He then settled in the bounds of the Brunswick Church, Peoria Presbytery, where he was pastor until 1859. He removed to Missouri and became a member of Wyaconda Presbytery. He subsequently returned to his farm near Brunswick, Ill., where he died of paralysis, May 1, 1866. He married Miss Isabelle Richey, who, with three sons and a daughter, survives him. He was

related by marriage to Revs. Robert Beer and Richard Lea, Presbyterian ministers.

He was indeed called to "endure hardness as a good soldier," and in his trials he honored Him who had called him. He had not been able to preach very much since 1864. In that year he was stricken with paralysis, and again in 1865, which was attended with almost entire loss of his eyesight. April 27, 1866, he had a third stroke, which he survived only four days.

Change characterized his ministry, as is commonly the case in the West; yet he was amiable in disposition, learned in letters, a ready and pointed speaker and generally acceptable, and a very agreeable companion and a devotedly pious man. He died in the faith—a Christian ripe in growth and grace—ready and anxious to depart and be with Jesus, whom he loved to serve, and of whom he loved to talk. Long before he was taken hence he talked of the event cheerfully and often, and set his house in order, commending his children to a covenant-keeping God.

RICHARD LEA, D.D., of Lawrenceville, Pa., writes as follows: "He was exceedingly affable and friendly, a good musician and very fair scholar, retaining to the last a love for Greek and Latin words. He was strictly 'Old School' in his doctrines and practices—had such confidence in the grace of God, through the atonement of Christ, that from the moment he was paralyzed he seemed to choose death, though willing to suffer as long as God thought best. His many disappointments in life did not break or sour his spirit, but appeared to be blessed as a preparation for heaven."

*D. D. Clarke*

CLARKE, D.D., DAVID D.—The son of Samuel and Mary (Duncan) Clarke, was born near Shippensburg, Cumberland county, Pa., in October, 1810. He was prepared for college in Dr. Cooper's academy near Shippensburg, and entered Jefferson College, Canonsburg, Pa., where he graduated in 1831. Having made a profession of religion in early life, during his college career he looked forward to the ministry, and entered the Theological Seminary at Princeton, N. J., where he studied divinity, and at the end of his course he graduated. In 1837 he was licensed by Carlisle Presbytery, and entered upon his labors in Schellsburg, Bedford county, Pa., where he was ordained and installed as pastor of the church in 1838. He was quite successful, and during his pastorate a house of worship was erected. He removed to Fairfield, Adams county, Pa., in 1843, and became pastor of the Lower Marsh Creek Church in that county. He ministered to that people for thirteen years, when, upon accepting a call from the churches of Waynesburg and Newton Hamilton, he removed to McVeytown, Huntingdon county, Pa., in 1856, and became pastor of those churches and a member of Huntingdon Presbytery. This relation existed till his death, at his residence in McVeytown, Pa., Dec. 30, 1865, of erysipelas. He was married twice—first, to Miss Mary Cochran, a daughter of Robert Cochran; second, to Miss Mahon, a daughter of David Mahon, both of Shippensburg, Pa. His widow and a son survive him.

A friend writes: "His praise is not only in all the churches in which he exercised his pastorate, but throughout the whole bounds of the Presbyteries with which he was connected. Faithful in the fulfillment of his duties amongst the people of his charge, he was ever ready to lend assist-

ance to his brethren, and to do his share in feeding the scattered sheep of Christ's flock."

Rev. O. O. McCLEAN, of Lewistown, Pa., writes: "An illness of two weeks' continuance, that terminated his life, commenced but a few days after he had closed a protracted meeting of unusual interest. God at that time permitted him to see his work revived in one branch of his charge, as he had done a year or two ago in another, and immediately called him away. His end was such as we expected—marked by the same trust in Christ, peace, humility and dignity he had always shown. He leaves a character without a stain, and a memory of unwonted fragrance in every congregation he has served. The faithfulness and earnestness of his preaching, the point and tenderness of his pastoral counsels, cannot easily be forgotten; while his gentleness, firmness, prudence and wisdom in presbyterial and ordinary social relations endeared him to all who knew him. His ministry of twenty-eight years, that had been blessed from the beginning, presents at its close most precious fruits in the growth, order and spiritual prosperity of the people among whom he breathed his last."

CRAWFORD, HENRY E.—the son of Samuel and Elizabeth (Pickard) Crawford, was born in Orange county, North Carolina, Dec. 1, 1832. He was a graduate of Hanover College, Hanover, Ind., class of 1859, and studied divinity in the Theological Seminary, Princeton, N. J., licensed by Madison Presbytery in 1861, and ordained by the same Presbytery in 1863; and installed a pastor of the Pleasant and Jefferson churches. These two churches were under one pastoral charge; and this was his only field of labor during the short period allotted for his ministry. He was earnest and faithful, and the precious truths which he preached during his public ministry were such as sustained him during his illness to the last. He died at his residence in Pleasant, Ind., Feb. 5, 1866, of consumption.

He married Miss Eliza Jane Craig, of Norristown, Pa., who, with two children, survives him. A brother, Rev. J. W. Crawford, and a cousin, Rev. John H. Pickard, are Presbyterian ministers.

Rev. JOSEPH W. BLYTHE, of Hanover, Ind., writes thus: "Mr. Crawford was a young man of ordinary abilities and attainments. He has left a character among the people of his former charge of industry, affection and orthodoxy. Nothing very marked took place among his people during his pastorate. But, in a quiet way, he was doing his Master's work when called to his reward."

*Jared Dewing.*

DEWING, JARED—the son of Hezekiah and Ruth (Coburn) Dewing, was born in Woodstock, Conn., Sept. 29, 1790. This was an old New England family, settling in Massachusetts as early as 1646.

The family removed to Litchfield county, Conn., in 1791; thence to Warren, Bradford county, Pa., in June, 1802. Mr. Dewing's early years were passed working upon his uncle's farm. He then taught school for three years in Union, now Vestal, Broome county, N. Y., on the Susquehanna river. During all this period he was a diligent student, being guided in his studies by Rev. Salmon King, of Warren, Pa. He visited the southern part of Pennsylvania as a teacher of the ordinary English branches and of

vocal music. In all his labors he kept the ministry in view; and placing himself under the care of Rev. John H. Livingston, D.D., he entered the Theological Seminary of the Reformed Protestant Dutch Church, at New Brunswick, N. J. On finishing his course he was licensed by New Brunswick Classis, in 1820; and began his labors by preaching at various points—at Philadelphia, Pa., Princeton, N. J., and in New York State. In 1822 he was called to the Presbyterian Church at Fishkill, Dutchess county, N. Y., where he was ordained and installed, June 12, 1822, by North River Presbytery. This relation existed until 1832. He was a commissioner to the General Assembly in 1826. On leaving Fishkill he became stated supply at Greenbush, New Albany and Esperance, in Scholharie county, N. Y., until 1834, when he became pastor of the united congregations of Greenbush and Nyack, in Rockland county, N. Y. In 1841 the congregation of Nyack became a separate pastoral charge. He remained with the Greenbush congregation till 1855, a period of twenty-one years. He subsequently supplied various congregations, spending one winter in South Carolina. He resided in Warren, Pa., for some time, and afterwards as stated supply of the church at Cape Island, N. J. He retained his faculties, and bore his years remarkably well, attending upon funeral and other services with interest and acceptance.

His closing years were spent at Southport, Chemung county, N. Y., with his son, Rev. Thomas S. Dewing, where he died July 25, 1865, of the decay of his vital powers. He was buried at Warren, Pa., beside his mother.

He was twice married—first, to Miss Sarah P. Orr, of Philadelphia, Pa., in September, 1826; she died in 1832. His second wife was Mrs. Julia Ann Tathill, of Newburg, N. Y., who, with one son—Rev. Thos. S. Dewing, a Presbyterian minister—survives him.

He was affectionate and earnest as a preacher, faithfully serving his Master. "He was fond of reminiscences, and possessed a happy faculty of conversation. An attentive observer of the times, he took a deep interest in the welfare of both Church and State. He was twice a member of the General Assembly, punctual in attendance at ecclesiastical meetings."

**DONALD, JAMES**—the son of Robert and Janet (Lindsay) Donald, was born on the banks of the Clyde, near Paisley, Scotland, Aug. 15, 1790.\* His parents were members of the Presbyterian Church, and brought up their children in the fear of the Lord, and the blessing of God rested upon the family.

In 1807 he was led to devote himself to the work of the ministry, through the death of an older brother who was in the course of preparation for that sacred office.

His preparatory studies were prosecuted at the "Paisley Grammar School," under the direction of Mr. John Peddie. After spending three years at this institution, in 1810 he entered on his university course, studying at the universities of Edinburgh and Glasgow. At the former he pursued his classical studies, completing his course in logic, mathematics, mental and moral philosophy; at Edinburgh, he had for his guides in natural and moral philosophy such eminent men as John Playfair and Thomas Browne. His studies in divinity were pursued principally at Glasgow, though some sessions he attended the theological course at Edinburgh.

He was a successful student, very popular with his fellows, and securing the approbation of his professors. After completing his university studies,

\* Rev. R. R. Westcott, of Verona, Wis., prepared this memoir.

and previous to licensure, he taught for a few years in Glasgow. He was licensed by Irvine Presbytery of the National Church of Scotland, Jan. 28, 1823. On entering the ministry he was surrounded by many difficulties, and was without influential friends. His progress was slow, so that, though longing to preach, he was compelled to turn his attention to teaching. In the Established Church, at that period, the success of the ministers depended largely upon the influence of parties in whose hands lay the patronage, to be given where friendship dictated. Not having any friends of this kind, he spent several years, after having been licensed, devoting his time and energies to teaching. He preached occasionally, but there was no place open for him to preach regularly.

He finally opened in Glasgow an English school for both sexes. He was joined in this enterprise with Mr. R. Middlemas.

This school met with eminent success. Still, his heart was longing to enter on the duties of the active ministry; and in May, 1827, he dissolved his connection with Mr. Middlemas and the school, and set sail for New Brunswick, British America, to preach to those scattered in the wilderness like lost sheep upon the mountains. In the two provinces of New Brunswick and Nova Scotia he spent three years, preaching to his fellow-countrymen famishing for the bread of life. In New Brunswick he preached as stated supply to the churches of Norton, Hampton, Sussex and Springfield, giving one-fourth of his time to each of these places.

In a letter written to the Rev. Dr. Burns, of Paisley (Scotland), he informs us that Norton was about the centre of his field, the other places being about fifteen miles each from this place. In addition to these four places, there were others nearer at hand and more remote where the people were anxious that he should come and teach them the way of life. Through the deep snows and severe cold of these almost Arctic winters he went from place to place to rehearse the story of the cross, to confirm believers in their faith, and persuade the unconverted to live for Christ.

If he met with difficulties in his native Scotland, he, here in the Provinces, met with a new, and, as it seems, an unexpected difficulty. He had not been ordained before leaving Scotland, and after his arrival he found that there was no organized Presbytery of the Established Church in the Provinces. He could not be ordained without returning to Scotland. This was felt to be a serious obstacle in the way of his usefulness. The people to whom he ministered were scattered. They desired that the sacraments should be administered. They wished to surround the table of our Lord and there commemorate his dying love in obedience to his command. They wished to consecrate their children to God in the covenant of baptism. But there was no one to administer the ordinances to these scattered sheep. Since they had left their own country no minister of their own persuasion had visited them in their forest settlements till this servant of God came with the message of "glad tidings." Their hearts seem to have bounded at the thought that one had come to them in their destitution and poverty; but he was not ordained and could not administer the sacraments. Owing to this fact, he determined to return to Scotland. Accordingly he departed in the latter part of the year 1829 or the beginning of 1830, leaving these scattered sheep rejoicing that he had come and weeping at his departure. He spent the year 1830 in Paisley, Scotland, and during this year he laid in the grave his mother. In the spring of the following year (1831) he again crossed the Atlantic, and arriving in June, he came to Schenectady, N. Y., to see his old friend and former classmate, the Rev. Thos. Fraser, who was settled in that neighborhood. Mr. Fraser introduced him to the Presbytery

of Albany, and he was soon after settled within its bounds as pastor of the church of New Scotland, N. Y. Here he was ordained and installed, Wm. B. Sprague, D.D., of Albany, preaching the installation sermon. With what feelings he entered on this new field of labor and usefulness he has left no written record to inform us. But from what we know of his character and former desires, we may be well assured that feelings of joy and gratitude were welling up in his heart—joy at the thought that now, after the lapse of twenty-four years from the time of entering on his studies, and about ten from the time of their completion, and eight from the time of being licensed, he was ordained to the full work of the ministry; gratitude to the Head of the Church that he had counted him worthy, giving him a place in the ministry. At New Scotland he supplied two churches which were seven miles apart. He spent much time in pastoral visitation. He also took an active part in advancing the cause of temperance.

From New Scotland, about the year 1833, he removed to West Galway, Saratoga county, N. Y., receiving and accepting a call to the Presbyterian Church of that place and within the bounds of the same Presbytery. His pastoral duties at this place were successfully conducted for over eight years, preaching twice each Sabbath; and, in addition, part of the time, conducting services in the evening. During the week he met with the teachers of different Sabbath-schools, going to one three miles distant to assist them in preparing their lessons for their classes on the Sabbath. He made pastoral visits once a year, accompanied by his elders. During the winter months the pastors of that section frequently visited each other's churches, holding a series of meetings, sometimes two or three weeks at one place. During these seasons many were hopefully converted.

After leaving West Galway, he, as stated supply, ministered to a church in Westernville, Oneida county, N. Y. Here we are informed that his duties were not so laborious.

In January, 1843, he became pastor of the Reformed Protestant Dutch Church of Mariaville, Schenectady county, N. Y., and was connected with Montgomery Classis. At this place he labored nearly nine years. In January, 1852, he removed to South Granville, Washington county, N. Y., and ministered as stated supply to the Congregational church in that village for three years, connecting himself with Troy Presbytery. Here he remained till the summer of 1855, when he removed to the West, and supplied the churches of Verona and Blue Mounds, Dane county, Wis., and was connected with Dane Presbytery. To these churches he ministered till January, 1866, when he was compelled by infirmity and age to relinquish his active labors; and now the presbyterial connection is severed by the hand of God, who has called this servant of Christ from the service of the earthly to the enjoyment of the heavenly temple.

From the time he discontinued his active labors he failed gradually but perceptibly, and was unable either to meet with the people of God in the earthly temple or to visit them in their own homes. Yet fond memory ever turned to those with and for whom he had labored. He remembered them in his daily, yea, hourly prayers, and committed them one by one to the God in whom he trusted. The vital powers of nature gradually gave way, congestion of the lungs supervened, and thus, on Oct. 6, 1866, at his own residence in Springdale, Wis., in the midst of his family, he entered upon the saint's everlasting rest.

On January 2, 1834, he married Miss Margaret Strong, a daughter of Wm. Strong, Esq., an old resident of Schenectady, N. Y., who, with three sons, survive him.

Father Donald was a lifelong student. He was an assiduous worker, devoting himself to his studies with untiring energy when not occupied with direct pastoral duties. He bestowed much labor on his sermons, carefully writing them out, though seldom using the manuscript in the pulpit. When advanced to an age at which many ministers cease from their active labors he occupied a large and laborious field, but even here he invariably revised and re-wrote his sermons. His sermons threw great light on the Old Testament, showing that promises, ceremonies and prophecies pointed to Christ. They were practical sermons, delivered with great earnestness, always having a pointed application.

He was an excellent classical scholar, and read the Latin, Greek and Hebrew with an accuracy, ease and fluency attained and retained by few. He frequently read the old Latin theological works, and for years made a practice of reading a chapter in the Hebrew Bible in the morning before breakfast. His reading was extensive and thorough, embracing particularly the works of the old English and Scottish divines, church and general history, travels and current events both in Church and State. In all he was well versed and studied with delight, usually when reading keeping his maps and dictionary open at his side. The day previous to his death he was engaged in reading a work descriptive of the heavenly state: it was a work in which there was more of fancy than of scriptural facts. He laid it aside with the remark: "It is too much the work of the imagination, and not enough of scriptural proof." And this was descriptive of the man. His whole life was one of fact. His hope of heaven and of eternal life was based on the Scriptures, and not on any theory of man's devising. What God taught he *knew* to be true. Father Donald was not the one to gain great notoriety in the world. He was no controversialist, though firmly holding to his opinions after once formed from careful study and thought. His habits were retiring—that is, from the war of contention and strife: he did his work in a quiet way, going from house to house, inviting, urging and entreating. Especially was this so after his settlement in Wisconsin. No house was passed by: all—the language of whose occupants he could understand—no matter by what name they were called, received from him the visit of the servant of Christ.

Everywhere, wherever he labored, he left behind him the savor of a good name, as numerous letters in possession of the family abundantly testify. But his living voice will no more be heard in earthly sanctuaries: his mortal remains lie in the Prairie Cemetery, where he has helped to lay many who have gone before.

DUNN, OLIVER S.—The son of Samuel and Susan (Sproul) Dunn, was born in Mercer (now Boyle) county, Ky., Oct. 6, 1830. He was educated at Centre College, Danville, Ky., and studied divinity in the Theological Seminary, Danville, Ky., where he graduated in 1860. He was licensed by Transylvania Presbytery in 1859, and preached within the bounds of the Presbytery. In 1862 he removed to Missouri, and labored in Holt county. He still retained his connection with Transylvania Presbytery, but such was the disturbed condition of the country, owing to the civil war then raging, he was not ordained. He died at his residence at Oregon, Holt county, Mo., Dec. 13, 1864.

He married Miss Sarepta J. Farrell. They had one child: they both died a short time before his death.

Rev. N. H. SMITH, of Oregon, Mo., writes: "He gave every evidence of being a true Christian; was an excellent scholar and successful teacher.



The preaching which he did was also with great acceptance. He told me on his deathbed that if the Lord spared his life he would devote all his time to preaching the gospel."

## *Samuel Dunton*

**DUNTON, SAMUEL**—The son of Amasa and Mary Taylor, was born in Cambridge, N. Y., March 23, 1798. He was educated in Amherst College, Amherst, Mass., and studied divinity in the Theological Seminary, Auburn, N. Y., and was licensed by the Oneida Congregational Association and ordained by the Onedia Congregational Council, Sept. 15, 1830. He entered upon his labors as a domestic missionary, under a commission from the American Home Missionary Society. He resided at Florence, Ohio, and his missionary field extended thus over several counties. His labors were arduous and faithfully performed, but his health gave way, and he returned to his native State in 1845, and became stated supply for the Dunning Street Church, Malta, N. Y., in Troy Presbytery. He withdrew from the charge in 1848, and remained without charge till his death. He preached for his brethren occasionally, as his health would permit. In 1850 he removed to Saratoga Springs, N. Y., where he died Oct. 29, 1866, of consumption.

He married Miss Sarah Maria Carpenter, a daughter of Dr. Cyrel Carpenter, who, with a son and daughter, survives him.

**JOHN WOODBRIDGE, D.D.**, of Saratoga Springs, N. Y., writes as follows: "He was an earnest, self-sacrificing, devoted servant of Christ. His trials were great in the ungenial missionary fields he selected for labor. He never hesitated to endure hardness. His severest trials were, that on account of impaired health he was unable to go and preach Christ among the heathen, and that under increasing bodily infirmities he was laid aside from active service in the ministry while it was yet but the noon of his life. His sleep is the sweet sleep of the laborer."

**EDWARDS, JESSE**—The son of George C. and Hannah Edwards, was born in Elmira, N. Y., Feb. 21, 1819. He received a good academical training, and read law for some time in his father's office in Bath, Steuben county, N. Y. He was educated in New Jersey College, Princeton, N. J., where he was appointed tutor. In 1839 he entered the Theological Seminary, Princeton, N. J., where he graduated in 1842, and was licensed by Steuben Presbytery, at Vienna, N. Y., in May of that year. He removed to Indiana, and in 1845 was ordained by Logansport Presbytery, and labored as stated supply for Delphi and Rock Creek churches. In 1846 he preached at Monticello and vicinity, in the same Presbytery. In 1847 he returned to New York and became stated supply for the Second Presbyterian Church, Sparta, N. Y., in Steuben Presbytery, and for a short time in Portageville, Wyoming county, N. Y. In 1850 he removed to Wisconsin, and entered upon his labors as a domestic missionary under circumstances the most arduous and self-denying. He preached at Plover, Portage county, Wis.; at Stevens' Point, and for a time at Grand Rapids. Whilst employed in these many labors he was elected one of the professors in Carroll College, Waukesha, Wisconsin. When that institution was closed he returned to Plover, where he resided till his death.

At all these places his remarkable fidelity and conscientiousness won the

highest respect of the people, as his thorough biblical scholarship, his instructive discourses and his devotion to duty claimed that of his brethren in the ministry.

He died Feb. 6, 1866, of nervous dyspepsia. He married Miss Emily W. Sheetz, who, with six children, survives him.

B. BRETT, Esq., of Plover, Wis., a ruling elder in the church, writes as follows: "He was a man of high classical attainments and scientific tastes, inflexible devotion to his convictions of truth and duty; conscientious, thorough, energetic, punctual; devoted in his zeal and efforts as a missionary. We owe our existence and all our present means of grace to his vigilant care and benevolence in planting our church and contributing means to erect our church edifice. Active in the promotion of benevolent enterprise and education; a pattern of Christian character, exerting an excellent moral influence, sealed by such a delightful exit, exulting in the triumph of faith, that his life and death seem to have been equally precious to the community in which he labored and died. This estimate of his character is not prompted by a blind partiality for a Christian brother, but a sober matter-of-fact computation of the prominent characteristics of his character, as he is generally regarded here."

His health had been somewhat impaired for several years; often so as to produce a very sober, if not despondent, view of himself and his labors. But there seemed to be no anxiety at the approach of death; but he was willing to walk by faith, leaving his soul and its exercises, as he left his widow and children, to his heavenly Father's care. And as death drew near the same calm faith sustained him. At family worship in the morning, an hour or two before he became unconscious, he recited the text: "Thanks be unto God, who giveth us the victory through our Lord Jesus Christ." The victory was won, and in a few hours, without a struggle, he entered into the conqueror's rest.

*John Farquhar*

FARQUHAR, JOHN—The son of Joseph and Christiana (Frazer) Farquhar, was born in Aberdeen, Scotland. His parents emigrated to the United States and settled in Easton, Pa. He was educated in Lafayette College, Easton, Pa., and studied divinity in the Theological Seminary at Princeton, N. J. He was licensed by Newton Presbytery and ordained by Donegal Presbytery, and installed as pastor over the church of Lower Chanceford, in York county, Pa., in 1846. This was his first and only charge. He went in and out before this people for twenty years, teaching by example as well as by precept the great truths of our holy religion.

He died in the MANSE, Sept. 18, 1866, of paralysis. He married Miss Sarah Wilson, who, with five children, survives him.

Rev. E. ERSKINE, Editor of *The North-Western Presbyterian*, Chicago, Ill., writes thus: "We knew Mr. Farquhar well. He was our fellow-student in Princeton and co-presbyter in the Donegal Presbytery for seven years. Lower Chanceford was his only charge. He was a man of a clear, vigorous mind, great independence of character, of strong convictions of truth and duty, honest and outspoken in his utterances. As a preacher he was earnest, doctrinal, and practical. As a presbyter he was intelligent, consistent and rigid in his compliance with the requirements of the constitution and the forms of order. His loss will be deeply felt and sincerely mourned,

both in his church and Presbytery. He was a member of the last General Assembly, and always took an active part in the deliberations of the ecclesiastical bodies of which he was a member."

A friend writes as follows: "Receiving a collegiate education, he first read law for two years, but was led to enter the ministry, and was called whilst quite a young man to his pastoral charge. There he labored and did the Master's work and received many souls to his ministry, years only strengthening, widening and increasing his influence and usefulness. His church was blessed with a gracious revival only a few months before his death. He was a man of positive character, firm and fearless, open and candid in the expression of his sentiments, 'without dissimulation and without hypocrisy.' He was an earnest patriot: his warmest feelings and deepest solitudes were engaged in behalf of his country during her terrible struggles for life and the principles of humanity, liberty and righteousness which were identified with her cause. He was strongly in favor of the policy that emancipated the oppressed from slavery, and he sought to restore the nation on a higher plane of impartial liberty and the recognition of the rights of universal humanity. In the judicatories of his Church his voice, influence and action were all exercised in the same direction. As a preacher he was forcible, perspicuous and evangelical, according to the robust theology of the Presbyterian Church. As a pastor he was endeared to all the people of his charge, ever welcome at their homes with his genial smiles and kind sympathies, cherished in their hearts with a warmth of affection which will often embalm his memory in tears.

"The congregation, with a degree of thoughtfulness worthy of the people of God, *Resolved*, That in the hope that his family will still remain among us, it is our wish that they occupy THE MANSE and grounds which the congregation purchased and built for them, until such time as the congregation should think they may stand in need of it, of which due notice will be given."

FIELD, JACOB TEN EYCK—The son of Jeremiah and Jane (Ten Eyck) Field, was born in Lanington, N. J., Oct. 31, 1787. He was raised in the fear of the Lord, and the blessing of God rested upon the labors and prayers of his parents. He was converted in his youth, and, looking forward to the ministry, he was prepared for college by Rev. William Boyd, then pastor of the Presbyterian church in Lanington, N. J. He entered New Jersey College in 1806, and studied theology under Rev. Dr. John Woodhull, of Monmouth, N. J. He was licensed by New Brunswick Presbytery, and subsequently ordained by the same Presbytery November 28, 1810. He labored in the bounds of the Presbytery, at Flemington, N. J., for some time, and in 1814 he accepted a call from the Reformed Protestant Dutch Church of Pompton, N. J., and joined Passaic Classis. He preached at Pompton till 1827, when he took charge of the Totowa Second Church. This relation existed till the summer of 1832, when he became a member of Newton Presbytery, and commenced his labors in April 24, 1833, in the congregation of Stroudsburg and Middle Smithfield, Pa. Here he labored successfully till 1840, when he suffered from an attack of paralysis, from which he never recovered, and from the effects of which, after lingering for nearly twenty-seven years, he died at his residence in Belvidere, N. J., May 17, 1866.

The weakness and suffering of Mr. Field never kept him from the sanctuary when he had strength enough to reach it. Until the last few months of his life his faltering steps were regularly directed thither. He continued ever to inquire concerning the meetings of the church courts, and in com-

pany with the writer, about six years ago, attended a meeting of the Newton Presbytery, of which he was a member. He was always solicitous that his brethren should know, when his name was called, why he was not with them. He gave five hundred dollars to be disposed of by Newton Presbytery, by which a scholarship was founded in Lafayette College, Easton, Pa., bearing his name.

**FISHER, JAMES PINKERTON**—The son of John and Betsey (Dean) Fisher, was born in Londonderry, N. H., Jan. 1, 1813. He was educated in Union College, Schenectady, N. Y., and studied divinity in the Union Theological Seminary, New York City, though he finished his course privately. He was licensed by Philadelphia Second Presbytery at Germantown, Pa., April 12, 1841, and ordained by same Presbytery in 1843. He began his labors as an agent for the American Tract Society. In 1845 he joined Albany Presbytery and preached as stated supply at West Galway, N. Y. In 1847 he was appointed as agent for the American Board of Commissioners for Foreign Missions. In this service he labored five years, and in 1852 he settled in Johnstown, Fulton county, N. Y., where he remained for a number of years. During the progress of the late rebellion he became identified with "The United States Christian Commission," and labored at various points in behalf of the wounded, sick and dying, whether in the field, the camp or the hospital; and on the formation of "Camp Distribution" he was the agent of the Commission in charge of that important camp. It was located in the immediate vicinity of Washington, D. C., about midway between that city and Alexandria, Va. It was the rendezvous where recruits were gathered from the North for the Army of the Potomac, when, after reporting, they would be "distributed" to the different regiments to which they belonged, at that time besieging Richmond, Va. The following sketch of the work at this important point is taken from the annual report published by The United States Christian Commission:

"The work of the United States Christian Commission at Camp Distribution embraced within its limits Forts Scott, Albany, Camp Casey (for colored troops), Forts Richardson, Berry, Barnard, Reynolds, Battery Garache and Fort Ward. The six first-named forts were regular preaching-places for the Sabbath, as were also the others, when the preaching force would admit. All were visited during the week with papers, hymn-books and Testaments. As the men at these forts were frequently changed, the number thus reached was very large.

"The service in summer was held in open air; in winter, in the barracks, except at Fort Barnard, where the carpenter-shop, nicely swept and with boards supported on nail-kegs for seats, was for the Sabbath converted into a chapel.

"The barracks belonging to these forts were frequently visited, and soldiers conversed with through the week. Said one to Mr. Fisher: 'The people of God will follow us wherever we go.'

"The interest of the Christian Commission work in the camp centred at the chapel. It would accommodate a thousand worshippers. Here were prayer-meetings every morning at nine o'clock, and preaching four evenings in the week and twice on the Sabbath. The preaching services were preceded by half an hour prayer-meeting. Wednesday evening was given to a temperance meeting, and Saturday evening to a soldier's experience meeting.

"The temperance meetings were of great interest and value. An association was formed by the soldiers themselves early in the war, and kept up through all the changing generations of the camp. Every evening the pledge was offered for signature. Some evenings as many as seventy were added.

The roll numbers three thousand seven hundred names. Often the soldiers sent their pledges home; that, as they said, if they fell in battle their friends might know they died sober. The benches under the trees were a favorite resort for soldiers, with paper or book in hand. At early dawn they could be seen absorbed in the perusal of the Word of Life.

“Meetings were often held under the trees, lighted with lanterns swinging in their branches. Picturesque, solemn and impressive was the scene. Five hundred in earnest attention upon the Word, or voices blending in praise. The refrains, ‘I do believe,’ ‘I’m going home,’ ‘There’ll be no more sorrow there,’ wafting upon the evening air arrested attention and attracted careless ones, who gathered around at respectful distance, as if on picket duty, and gradually closed in, scarcely committed, yet wondrously interested. At the close of each service the invitation to come forward, or rise for prayer, was responded to by from ten to fifty. One evening more than half the congregation rose and went forward, asking the prayers of their comrades.

“On the first Sabbath afternoon of every month the Lord’s Supper was administered. Many who intended to unite with the ‘Christian Brotherhood’ on those days were ordered away before the time came. It was the custom to inquire carefully into the religious experience of those who desired baptism before administering the ordinance. At one communion service three soldiers previously examined presented themselves for baptism. As they came forward a young soldier in the congregation, a lad of seventeen years, looked up with surprise, and seeming to comprehend the scene, instantly rose, and with a calm, quiet air and firm step came and stood beside them. Mr. Fisher paused. ‘Do you wish to be baptized?’ ‘Yes, sir.’ ‘Have you never been baptized?’ ‘No, sir.’ ‘Why do you wish it?’ ‘Because I love Jesus.’ ‘Will baptism save you?’ ‘No, sir.’ ‘How long have you loved Jesus?’ ‘Before I came to the army.’ ‘Why did you not unite with the Church at home?’ ‘Because I did not do my duty.’ After further questioning, the delegates expressed their satisfaction, and the delinquent disciple returning to duty knelt with three of his comrades to receive the seal of the covenant, in the name of the Father, the Son and the Holy Ghost. That fair young face, with large blue eyes and heavy masses of light hair brushed back from the forehead, arrested our attention, as for nearly a week his voice with earnest interest testified to his heartiness in the Lord’s service. We subsequently learned that his father had died a victim of rebel inhumanity in a Southern prison, and he was now the sole dependence of his widowed mother and her small children.

“Camp Distribution was guarded by a regiment of Veteran Reserves. In the camp of the Reserves the Christian Commission had a chapel-tent, where preaching service was held always three evenings in a week, and when practicable every evening. After preaching came the prayer-meeting. The work of the Lord at this tent was progressive, persons frequently rising for prayer, and making confessions of penitence and acceptance through atoning blood. Delegates became intensely interested in this regiment, and considered it a field of great promise.

“Camp Distribution itself comprised fifty barracks. For months a portion of the barracks served as a prison for deserters from our own army, and, of course, was closely guarded. These were objects of special regard, and were furnished with large quantities of stationery, needles, thread and reading. Personal attention given to many who had been arrested on false charges led to their speedy examination and release.

“The hospital connected with camp, with its six hundred patients, afforded a field of labor in which the delegates were deeply interested.

"Toward the close of the war, when the camp was daily decreasing by the detachments hurried to the front, our congregations scarcely numbered two hundred. The number rising for prayer grew less. For three nights, four, three, two only rising. What could it mean? Had it been excitement? influence of numbers? Meetings were still solemn, even more so if there were any change. But had the awakening spirit left? Could it be? Sad was the thought, and caused Mr. Fisher anxious solicitude. He took the test: 'All who are on the Lord's side, rise,' when nearly all rose—scarcely a dozen left.

"When the Army of the Potomac had accomplished its work, and marching back from Richmond in May, 1865, halted on the banks of the river Potomac for mustering out, our camp became again the scene of active operations. It was made the headquarters of the Christian Commission and the base of their work in the different army corps encamped around. Our meetings again filled up with our old friends. To many of them it was almost like getting home, and it was affecting to hear them thank God for this Christian Commission Chapel."

WILLIAM BALLANTYNE, Esq., of Washington, D. C., whose name is identified with the religious interests of, and whose bookstore was the headquarters of the Commission in that city, thus writes of this camp and Mr. Fisher's connection with it:

"The dear boys, we were glad to see them go home, but it was hard parting. Those scenes at Camp Distribution, of suffering and relief, of penitence, of prayer, of trust and triumphant joy. How many they were! How distinctly they live in memory! How sacred henceforth to one heart, at least, since intertwined with the entire devotion, the last and best service of one who only lived to see the end of the work at the camp; then hastened above, as if to anticipate the great company of soldiers that are to come after, and bless God for the Christian Commission in the army."

Mr. Fisher left his work at the camp late in June, broken down by incessant toil, amid scenes most exhausting by their constant strain upon the sympathies.

He went as far North as Little Britain, Orange county, N. Y., near Newburg, and there, at the residence of his brother-in-law, Rev. R. Howard Wallace, he died, Aug. 30, 1865. He was prostrated by excessive labor. "I want to sleep more than anything else," he said, on reaching his brother's residence, and unable to go farther toward home, sank and died. Some of the scenes of his last days are touchingly beautiful. Like so many others of the Commission, who have died in the service, when his mind wandered, all his thoughts were on his work for the soldiers.

On the last day of his sickness he called in his sleep, "Frank, ring the bell; it is time for meeting; I am to preach to-night. Is everything ready? ready for the celebration of his dying love?" And so he passed on, not to the preaching in a rude chapel at Camp Distribution, but to the praise where God is the temple. Everything was ready, and our dear brother celebrates the dying love.

He married Miss Ann Van Santvoord, of Schenectady, N. Y., who, with one child, survives him. He was a brother of the Rev. Caleb E. Fisher, pastor of the Lawrence Street Congregational Church, Lawrence, Mass.

J. VAN SANTVOORD, Esq., of New York, writes as follows: "He was eminently a man of prayer, and was also distinguished for earnestness in his ministry, and in whatever religious or other work he had in hand. His wife says that this text was often in his thought and on his lips: 'Now if any man have not the spirit of Christ, he is none of his.' His aim and chief

desire was to become like the Saviour, and this aim he commended to others with all his ability, esteeming *that* to be the loftiest aim men could have. He tried to follow Christ in being kind, affectionate and forbearing, and in love for Zion, and in trying to persuade sinners to yield to the Lord—his tears and his constant prayers showing how real and engrossing was his interest in their salvation. With a large acquaintance among ministers and religious people, I can say that his pattern and example were the best and most consistent I ever knew. His zeal for Christ forbade frivolity and foolish jesting, and idle words were strangers to his lips and unwelcome to his ears. He never hesitated to rebuke wrong-doing. He would not make any compromise with wrong, were it ever so slight. He tried to fulfill his duties, never studying ease or worldly gain, seeming to lose sight of the question of profit and loss, in the worldly sense, and to keep in view always the advancement of Christ's kingdom, his zeal and love for which consumed him.

“He was very diligent in the regular study of the Bible. He delighted in it. His sermons were full of that kind of wisdom which is only found in the word of God, and consequently were highly prized by pious people. Such people always set great store by him and by his public ministrations. Worldly people could not hear him often and continue indifferent. His style of preaching was interesting. He was logical, concise and pointed. There was no weakness in his argument or his rhetoric. Considerable results flowed from his ministry in accessions, and his ministry was full of encouragement to himself and to his church. His character was very decided, and like all strong natures he had a sort of magnetic influence over those with whom he was brought in contact, and that influence being always on the side of the Lord, it resulted that his life and conversation and appeals always produced a religious interest. A religious interest was the natural result of his intercourse with others. He was very liberal, giving always at least one-tenth of his whole income to religious uses. He was very humble during his sickness. There was no thought in his mind of having deserved anything from God. His sickness was attended with a violent delirium. Through that, and through the quiet part of his illness, he was full of wonder at God's love and forbearance. He continually expressed amazement thereat.”

*R. S. Fullerton*

FULLERTON, ROBERT S.—the son of Thomas and Elizabeth (Stewart) Fullerton, was born in Bloomingburg, Ohio, Nov. 23, 1821. He was educated at Miami University, Oxford, Ohio, studied divinity at the Western Theological Seminary, Allegheny, Pa.; licensed by Chillicothe Presbytery, and ordained by the same Presbytery in 1850. He entered upon the service of his Master as a foreign missionary under the care of the Presbyterian Board of Foreign Missions. He was stationed at Mynpoorhee, Agra, Futtehgurgh, Dehra, &c., in Northern India. He was a most devoted missionary, and his brethren held him in high esteem.

He died Oct. 4, 1865, of cancer, at Landour, on the Himmalyah Mountains. He was buried in the Mission cemetery, at Dehra, the station to which he belonged. He married Miss Martha White, a daughter of the late Rev. Robert White, of Washington Presbytery, who, with six children, survives him. He belonged to a large ministerial family; his brothers, the

late Rev. Hugh S. Fullerton\* and J. S. Fullerton; his cousins, A. T. and George H. Fullerton, are Presbyterian ministers.

Rev. A. T. FULLERTON writes as follows:

“SPRINGFIELD, OHIO, Aug. 1, 1867.

“JOSEPH M. WILSON: DEAR SIR:—I am requested to give you an ‘estimate of the character’ of one whose memory is very dear to me, as it is to all who knew him—the Rev. Robert S. Fullerton, late of the Dehra Mission.

“I was but a boy when he left this country, and it may be that my personal recollections do not enable me to form as complete and just a judgment of the characteristics of the man as some who knew him during his later years and in his missionary life might form. But, in the main, I find my impressions verified by those who knew him in India.

“Mr. Fullerton was, physically, a man about five feet ten inches in height, heavily built, strong and capable of great endurance, light-haired and hazel-eyed, with a head and face expressive of decided character, ability and energy. Intellectually, he was a ‘well-balanced’ man, not so remarkable for any special gift as for the equipoise and full development of his faculties. As a scholar his attainments were more than respectable. His judgment was cool and clear. His taste was correct, and cultivated by acquaintance with our best English literature. Morally, he was deeply conscientious, strict with himself, liberal and forbearing towards others—a man of convictions rather than opinions; a man whom every one trusted, because all who knew him readily perceived that his life, inward and outward, was based upon and cased in principle.

“As a preacher he was simple, forcible and scriptural. He went through the world with his eyes open, and thus his mind became fertile in illustrations and practical and direct in its operation upon other minds. Its heat was never latent, but radiated freely, making itself felt. At the same time he was eminently ‘spiritual-minded.’ God and heaven were intense and familiar realities to him. There was no *cant* in his preaching or conversation. Relying simply upon the word of God, it was evident that ‘as of sincerity, as of God, in the sight of God, spoke he in Christ.’ As a teacher he was very successful. Many hundreds of minds received their deepest impressions of revealed and natural truth from him in his mission schools, and are witnesses to his wisdom, care and kindness. Fearing God, he honored all men, and his missionary brethren speak of the good results, of his firmness, tempered with urbanity, in moulding the ignorant and childish heathen natures with which he had to deal. ‘His treatment of the natives of this country,’ says a fellow-laborer, ‘and especially of the native Christians, was very happy. While never afraid to tell them their duty he was more than is usual respectful and courteous to them. This they appreciated as something they do not always receive, and as a consequence he was much beloved and respected by them.’ And thus he carried the principles and habits of a good teacher into his intercourse with all who learned of him.

“Mr. Fullerton was of a thoroughly affectionate nature. Early left an orphan, the fondness which men in general give to their parents he gave to his brothers, sister and companions. In later years his wife and children received the purest and most devoted love, and his work for the benighted heathen was a ‘labor of love’ in the fullest sense. His affection for his friends was singularly ardent, yet gentle and unexacting. No one ever grew tired of him. His feeling for his fatherland was of the same character.

\* A memoir of Rev. H. S. FULLERTON is published in *The Presbyterian Historical Almanac* for 1864, page 133, with portrait.



Patriotism was with him not pride, but love. It had a flavor of the soil. He loved the *land* of his birth quite as much as he admired the institutions, and more than he admired the laws of his country. I think that few men at home or abroad have taken so deep an interest in the political changes and progress of these States. Almost every letter bore witness to this sustained interest, not in war-time only, but long before the war. At the time when he was seized by the disease which ended his earthly life he was contemplating a voyage home, and it is very touching now to remember with how much tenderness he looked forward to seeing America again. And his religion was of the same affectionate type. Profoundly conscious as he was of sin and its guilt, grace did 'much more abound' in his eyes. God was his heavenly Father, Christ his 'dear, his blessed Saviour;' men were his brothers—not merely and by way of form, but his '*brethren*.' His piety was warm and full of positive life. Meet him at almost any moment or any place, and you would feel as if you were talking with one who had just come from a revival prayer-meeting. His religion was so genial, so joyous—a religion social with God as with man. If he had been a hermit, he would have been saintly, but not happy, and his cave would soon have become his sepulchre.

"He was eminently practical. From the time when he first tasted the preciousness of redeeming love, the sole object of his life appeared to be *usefulness*. He could not bear to be idle, but he did not waste his efforts. He sat before himself definite and attainable purposes, and worked toward them with steady and indomitable will. He lost no time in day-dreams. Although naturally of an impulsive disposition, he held under his impulses and kept them in subjection. His consecration to the missionary work was no hasty resolution, nor was it the effect of mere religious sentiment. He counted the cost. His health, his capacities, his adaptability to the task in all of its aspects, were the subjects of profound meditation as well as of inquiring prayer. To the practical wisdom with which he carried on his labors in his chosen field his brethren all testify. One of them in summing up his character speaks, 'in a word, of his happy *tact* in dealing with men generally.' But his was not the tact of the strategist or diplomatist. It was that of a frank and honest soul, wisely and prudently seeking sanctified ends by sanctified means.

"But there was perhaps no characteristic more striking in Mr. Fullerton than his peculiar cheerfulness—the geniality and thorough wholesomeness of his nature. There was nothing morbid or self-involved or repellant about him. He found good cause for hearty laughter where others would only smile. It was impossible to be low-spirited in his company. I somehow always associate his memory with sunshine or winter-evening fires. Few men have ever made friends so easily or retained them so long. Yet, while he loved society and society loved him, his good-feeling and good-fellowship were not outside of his religion, but within it and consecrated by it; for cheerfulness was a pervading element of his piety. While he had many trials, and realized their weight and meaning as a Christian should do, they never crushed his spirit or long concealed God's face from him. Duties and responsibilities which would have disheartened many only nerved him with new courage. He thought and talked much of heaven, but heaven was not mere rest to him, but the blessedness of unfettered service, the triumph of holiness. In writing of the death of a brother to whom he was tenderly attached, he insisted that such a man 'should be followed to his grave with shouts and songs of victory.'

"I recollect well an address which he made at a communion-table shortly

before his departure to India. He was speaking of the Christian's prospect of heaven, and described the retreat of the ten thousand Greeks, their long journey, pregnant perils, hard battles, and, at last, of their attainment of the mountain crest from which they caught a glimpse of their own loved Mediterranean. And his voice swelled with their joy and exultation as he uttered their shout, 'The sea!' 'the sea!' That sea was the narrow strait which to his mind divides the believer from his long-sought home. And he always thought thus of death and heaven. A letter written but a few weeks before his death, and when the fatal nature of his disease had been ascertained, lies before me. I copy a few sentences: 'All I have to do is to wait till my heavenly Father calls me home. The thought of dying in India does not trouble me. For the past fifteen years I have gone forth bearing precious seed, which I have sown broadcast among this people, and in the great harvest I should like to awake among my sheaves. But it matters not where I end my days. I have had many sleepless nights and suffered a good deal of pain during the last month, but my mind has enjoyed perfect peace. "I know whom I have believed." I have no fear of death. I cannot tell you how grateful I am for this evidence that the religion which I have preached to others is founded on a rock—the Rock of Ages.'

"The same cheerfulness of trust and hope was his to the close. He can scarcely be said to have walked through the valley of the shadow of death. His steps were neither in a valley nor in shadow, except from agonizing physical pain. The last connected conversation which he held with his family and friends bore witness to the buoyancy of his religious nature: 'I am so inexpressibly happy that I must talk to you a little while. I wish to say that I would not exchange this bed of pain for crowns and kingdoms. I did not think that I should be permitted to enter the land of Beulah while here on earth, but I have entered it.' 'Do not think that this is excitement; I am as calm as ever I was, but my peace and joy are beyond expression.' 'Oh, can it be that God would thus reveal himself to one so unworthy! Heaven is indeed begun below.' And thus, full of joy and foretasting his reward, he went to his Saviour and his God.

"I have thus sketched in outline some of the traits of one of the most useful and beloved missionaries of our Church. I know that the portrait is a feeble one—more like a photograph taken after death than a living picture—but it may be of some value in preserving the memory of one for whom many hearts will long and tenderly mourn.

Yours, sincerely,

"A. T. FULLERTON."



GALLAHER, ALLEN GILLISPIE—The son of Thomas and Mary (Greene) Gallaher, was born in Blount county, Tenn., Oct., 1798.\* His grandfather, James Gallaher, with a family of seven sons and two daughters, had removed from Cumberland county, Pa., about the year 1779, and settled in what was then an Indian country. His grandfather was of Scotch-Irish descent, and lived but a short time after their arrival in his new and wilderness home. His father, Thomas Gallaher, had twelve children, five sons and seven daughters, ten of whom reached the years of maturity, and three became Presbyterian ministers, viz.: James, Allen and William.

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\* This memoir was prepared by Rev. JOHN LEIGHTON, of Hannibal, Mo.

His father was an elder in the Presbyterian Church, and early instilled into the mind of his son the elements of our common Christianity, and especially the strong and peculiar "doctrines of grace" which distinguish Presbyterians from most other professing Christians. As was realized in Brother Gallaher, those doctrines are, when faithfully implanted in the minds of the young, most tenacious in their hold; and this tenacity may be attributed in part to their consistency with each other, and with man's inmost sense of need; but much more to the faithfulness of a covenant-keeping God, who said to Abraham, "I will be a God to thee and to thy seed after thee." Exemplifying the divine faithfulness in this covenant, our venerated brother, during a deluge of infidelity which for a generation swept through the land, and notwithstanding the surgings of specious and ever-changing heresies which early surrounded him, remained from first to last firm and unmoved in the faith which, as an heir-loom, he had "received from his forefathers." 2 Tim. i. 5.

As intimated above, the region of country in which our brother was born and reared continued through degenerate times a religious oasis—a green spot—while other and neighboring regions were more or less blasted with error and moral declension. There his early youth was spent under the parental roof. The sturdy Calvinistic faith which there survived left its vigorous impress indelibly upon his character; and his character, in turn, continued to vouch for the excellence of the teachings and influence under which he had been trained.

The youth of our brother was not nursed in the lap of ease and affluence, and his theological attainments and his subsequent career are evidence of what, by the grace of God, may be accomplished as the result of an early Christian education and of an ingenuous mind bent on noble ends. Being brought up in a new and wild country, and being habituated to the dangers and hardships of frontier life, he was the more fitted to endure as a good soldier of the cross, and enabled to perform a vast amount of labor in the service of his divine Master.

Although eminently moral and consistent in his conduct, he did not publicly profess the faith which he afterwards preached till he was twenty years of age—a period which now would, in many places, be thought seasonable; but which, then and there, seems to have been regarded later than it should be. So much for a change in our religious sentiments for the worse!

One brother received his classical education in Washington College, East Tennessee, then under the presidency of Dr. Samuel Doak, Sr. After completing his collegiate course, he spent some years in the good and honorable vocation of teaching school. The mean while he was preparing himself for the ministry under the instruction of Rev. Samuel Doak, Jr. He was licensed to preach by the Presbytery of Holston about the year 1828; after which he spent a few years in teaching and preaching in East Tennessee; and then, in the year 1832, emigrated from the State of his nativity. After spending a few months in Cincinnati, Ohio, he removed West, to Sangamon county, Ill. There he remained one year, still adhering to his twofold calling of preaching and teaching. It was in the spring of the year 1834 that he removed to Missouri, and he came here at the earnest solicitation of the Trustees of Marion College, in Marion county, accepting the position of principal in the preparatory school of that institution; and he held the post until the school ceased to exist. In the spring of 1841 he removed to Lick Creek, Ralls county, where he remained till the close of his life.

Thus we see that our dear brother, like the patriarchs of old, was somewhat of a sojourner, going from place to place at the call of God. And if

he did not, like them, remove always on a strictly religious account, yet in his sojournings conscience and religion were never left out of his calculations. In proof of this it should be recorded that, during a period of more than twenty years, he preached to destitute congregations and supplied vacant pulpits in Ralls and the adjoining counties; and for the greater part of this time he labored without any pecuniary remuneration. To the last, his interest in the churches was undiminished, and his labors for their edification were limited only by his growing infirmities. He died November 19, 1865.

As this short memorial of a good man is written simply as a tribute of Christian affection on the part of those who well knew and loved him, for them any labored delineation of his character would be useless. He still lives in all our hearts, and the fragrance of his name, as ointment poured forth, remains fresh in all this region.

Let it be simply said that he was a man of singular kindness and geniality of spirit. Obviously by nature he was gentle, cheerful and easy to be entreated. But, by the grace of God, these natural elements of character were moulded into a form that endeared him to his Christian friends and drew forth the admiration of the unbelieving. Who that was at all acquainted with him is ignorant of his habitual joyousness of spirit, of his words of kindness ever ready, and that vein of humor so original, so pleasant, so free from bitterness? Far remote was he from the charge occasionally laid at the door of conscientious ministers, that with some their strictness is frozen into repulsive severity; while with others, intended pleasantries either evaporates into lightness, or else is turned into a whip whose lash inflicts a smart. He spoke kindly of all. He never indulged in the language of censure, even when it was deserved, except when ministerial duty required, and then his words of disapproval were mingled with regrets and tenderness. Hence it was difficult for any, even the most unreasonable, to be at enmity with our amiable brother. And as for the class that stand especially aloof from too many of us ministers—*i. e.*, the young—Brother Gallaher was a universal favorite with them.

He was not content with the cultivation of these kindly affections in his own breast. As if conscious of the happiness they afforded him, he constantly labored to put others in possession of the same enjoyment by establishing peace and promoting harmony among them. To him truly belonged the benediction, "Blessed are the peacemakers." And by his gentle example and by his tender deprecations and his offices of kindly intervention he allayed many a strife and set alienated brethren at one again.

As an evidence of the extent to which his kindness and good-will were due to the sanctifying truth and Spirit of God, we may cite the ready flow of his emotions whenever that truth, and more especially whenever the touching details of a Saviour's love and devotion were the subject of his meditations. We all have witnessed the frequency with which he was melted down when celebrating with us the sufferings and death of the Redeemer. And particularly, when he was called to officiate on those affecting occasions, we have observed how his breast and eyes filled up and overflowed with spontaneous joy and grief. Often have we known him to stop in the midst of the sacred song—a part of God's service in which he was at home and took delight—to stop, choked with the swelling tide of his rising emotions.

His advancing age, his pressing infirmities and frequent acute pains wrought no diminution in these amiabilities of his character—another proof that they were the gift of the Spirit of grace. Nothing is more common than to find men of the world, once possessed of much natural kindness, lose it all, and become disagreeably sour and even morose, amid the infirmi-

ties of old age, and in view of their approaching end. It is thus true that mere "nature dies." It is equally true, as exemplified in our brother's case, that grace lives and abounds and triumphs even amid the decay and dissolution of the flesh. When Christian men like our brother depart this life, we can readily believe that their "souls are, at death, made perfect in holiness, and do immediately pass into glory." To complete the work of sanctification little more seems needful than to sever the cord which binds the soaring spirit to the "body of sin and death." As the Bible Protestantism which our beloved brother Gallaher professed rejects all sacrifices for the dead, and repudiates the "masses" which the great apostasy offers even for her deceased priesthood, so also did he, by the growing holiness of his life, and his ripeness for immediate glory, verify and confirm the doctrine he believed.

In view, then, of his removal hence, that which remains for us is to mark his Christian virtues, to copy his lovely spirit, and after him to run with zeal in the course he has finished with joy. To all this we are more and more exhorted and stimulated by the happiness of his Christian life, by the peaceful manner of his death, and by the abiding confidence we have that he now possesses the great reward.

To conduce to these ends of personal fidelity, and no less to signify our affection for the memory of one long held in high Christian esteem, these present written words—not needed for the praise of our departed brother—are thus placed on record.

*Sterling M. Galt*

GALT, STERLING M.—The son of Sterling and Margaret (Grayson) Galt, was born near Taneytown, Carroll county, Md., February 28, 1837. He was educated in New Jersey College, Princeton, N. J., and studied divinity in the Theological Seminary, Princeton, N. J., where he graduated in 1861, and was licensed by New Brunswick Presbytery. He began his labors at Newark and Red Clay Creek, Delaware, within the bounds of Newcastle Presbytery, by which Presbytery he was ordained, in 1862, as pastor of these churches. This was his only charge; and here he labored till October 24, 1865, when he died of typhoid fever, at the house of his friend Rev. THOMAS LOVE, of Loveville, Newcastle county, Del., who writes as follows:

"In every view he was most estimable. He honored me as a father—I loved him as a son. To his Lord and Master he was a servant, faithful even unto death. A clear head, a warm heart and a flowing tongue were manifest in all his public services. To the pious people of his charges—particularly the young—he was a pastor dearly beloved. Praying and preaching, he was ever fervent in spirit, and thereby edifying. At his death great lamentation was made over him."

He was buried from the residence of his brother, in Washington, D. C., whence a friend writes as follows: "He was an humble, devout and exemplary Christian—firm and decided. Strong in faith, possessing a full assurance of hope; a workman in the Lord's vineyard who needed not to be ashamed; rightly dividing the word of truth, and by lucid exposition, cogent reasoning, pertinent illustration and pungent application giving to saints and sinners their portions in due season. He plainly, faithfully and entirely declared the whole counsel of God."

## *G. Musgrave Giger.*

GIGER, D.D., GEORGE MUSGRAVE—Was born in Philadelphia, Pa., June 6, 1822. He entered New Jersey College, Princeton, N. J., in the autumn of 1838, and graduated with high honors in 1841, and the labors of an earnest life were ever a connection with his alma mater. He studied divinity in the Theological Seminary at Princeton. He finished his course in 1844, when he was licensed by Baltimore Presbytery; and on the 15th of February, 1860, he was ordained by New Brunswick Presbytery.

Soon after finishing his theological course he was chosen tutor in New Jersey College. This position he held till 1846, when he was elected Adjunct Professor of Mathematics. In the following year he was elected Adjunct Professor of Greek, and in 1854, Professor of the Latin Language and Literature. He held this chair until the opening of the session of 1865, when declining health compelled him to resign. He removed to the residence of his uncle, George W. Musgrave, D.D., in Philadelphia, Pa. Here he lingered until his death, October 11, 1865, of consumption, and was buried in Woodlands Cemetery. The funeral services were conducted by John Maclean, D.D., LL.D., president, and Lyman Atwater, D.D., and John T. Duffield, D.D., professors in the college. Dr. Maclean paid a hearty and affectionate tribute to the memory of his deceased friend and associate. Dr. Giger was ardently attached to the interests of the college with which he was so long connected. He bequeathed to it his library, and it is also a residuary legatee to the extent of thirty thousand dollars, and he also left legacies to Clio Hall, one of the college societies, of which he was a faithful member, and to the Order of Masons.

Rev. J. T. DUFFIELD, Professor of New Jersey College, Princeton, N. J., writes: "I knew Prof. Giger intimately for twenty-seven years, and, so far as I remember, I never knew him fail to perform, to the best of his ability, any duty that devolved upon him. Throughout his college course, I do not believe, that when called on to recite, he was ever heard to say, 'not prepared,' and he uniformly recited well. In the Seminary he was distinguished for this same trait of character—always ready for every duty. The habits of industry, regularity and punctuality which he formed thus early characterized him through life. As a member of the faculty, his duties—aside from those of his professorship—were many, and frequently arduous; yet we always felt that whatever he undertook he would scrupulously perform to the best of his ability, and we were never disappointed. Another trait was his gentlemanly deportment; he was always polite, good-natured, obliging; and though differing in opinion from his intimate friends, and never hesitating to express himself frankly and with the earnestness of one whose convictions were conscientious, he always retained the esteem of those with whom he was associated."

As an instructor he was eminently successful, appreciating the difficulties of the students, and securing their respect and esteem. He was public-spirited as a citizen. His efforts in the cause of education in repeatedly serving as a school-superintendent, his self-denying labors in behalf of the colored people, preaching for the Witherspoon Street Church in Princeton, a church composed of colored people, his devotion to the Masonic lodge, all show the true greatness of the man, and secured to him the love of all who knew him.

He was held in such high esteem by his Masonic brethren that they

held for him a **SORROW LODGE**. This is of rare occurrence, and indicates that the member was distinguished and eminent in the Order, and reflected honor upon the Order. This was held December 20, 1865, and after the ceremonies in the lodge-room the Masons proceeded to the Methodist Episcopal Church, Trenton, N. J., where a public address was delivered by Dr. Thomas J. Corson, from which the following estimate of his character is taken: "When brother Giger died a good man went to his rest. His death has left a sorrowful blank here—our sorrow is natural, for our loss is great: we mourn not for him, for he has been translated to a happier sphere, but we mourn for ourselves; for a kind friend, a prudent counselor has been taken from us. If it be true that 'To live in the hearts we leave behind is not to die,' then our friend is not dead, but sleeping. But, alas! he sleeps that profound slumber from which naught but the trump of the archangel can waken him. We shall never again behold him until that dread day when

*'Tuba mirum spargens sonum  
Per sepulchra regionum  
Coget omnes ante thronum.'*

He was noted for his true piety and earnest devotion to those duties inculcated by the Christian religion. He was distinguished for his purity and consistency of Christian profession. His religion was an ardent love for his Maker and for his fellow-men. It made him kind to all, ever ready to sacrifice his own pleasure that he might do good to others. He moved among his fellow-men gently and pleasantly, doing good in a quiet way. He practiced faithfully the lesson so forcibly inculcated in our Masonic lectures, which call upon us to 'do good and communicate.'

"Another trait was generosity; no call for charity was ever unheeded by him. But it was not only in pecuniary matters that his generosity was shown; it was exhibited in his tender regard for the feelings and opinions of others. However much he might differ in his views from those with whom he was holding intercourse, he was always courteous in his expressions. He was always ready to admit that he might be mistaken, and that his opponent might be right; but he would require to be convinced before he could be converted. Another trait was his moral courage and independence: that which he believed to be right he boldly maintained in defiance of all opposition. He never preferred policy to duty—never made a compromise with conscience. Another trait was his fidelity: his obligations were sacred, his promises inviolable. This was more strikingly illustrated by his connection with our fraternity. Those who were most intimately associated with him, and whose good opinion he most highly esteemed, were strongly opposed to the course taken by him in this matter, because, no doubt, they were conscientiously opposed to Freemasonry; but he, knowing that their opposition was caused by their want of knowledge of the principles of Freemasonry, and having learned for himself those beauties which the profane can never know, was faithful to his vows, and continued to the close of his life an earnest and devoted member of that institution whose principles of virtue and morality he so well exemplified.

"Brother Giger was initiated in Princeton Lodge, No. 38, New Jersey, August 31, 1855, and was installed Worshipful Master of the same lodge, December 27, 1857, which office he held two consecutive years. He passed under the Royal Arch, and became a member of Three-Times-Three Chapter, No. 5, at Trenton, N. J., July 5, 1860. He joined Gebal Council, No. 3, of Royal and Select Masters, at Trenton, December 19, 1861, and he shortly after took the orders of Knighthood, and became a member of St.

Bernard Commandery, at Hightstown, N. J. His modest worth and merit were appreciated also in the Grand Lodge of New Jersey, and at the time of his death he held the office of Junior Grand Warden, and many looked forward with fond anticipation to the time when he should fill the Grand East, for which honorable position he was so eminently well qualified. But alas! our hopes were doomed to bitter disappointment, and his friends and the Craft in general were deprived of one of Masonry's brightest jewels. The brother who has gone before us has left us a bright example of devotion to duty and consistency of profession. Let us then follow that example."

*Geo. F. Goodhue*

GOODHUE, GEORGE FRANKLIN—The son of Samuel and Mary Goodhue, was born in Deerfield, New Hampshire, June 16, 1821. He was educated at Dartmouth College, Hanover, N. H., and studied divinity in the Theological Seminary at Princeton, N. J., where he was licensed by New Brunswick, and entered upon his labors as a missionary in New Jersey at May's Landing, Weymouth, and several stations. He was appointed to this field June 1, 1849. The following year he removed to the West, settling at Marengo, Ill., where he was ordained and installed, and where he labored for a number of years; thence to Belvidere, Ill., and on the breaking down of his health, he removed to South East, N. Y., where he labored until his death, Nov. 8, 1865, of consumption.

He married Miss Elizabeth Lindsley, who, with a family, survives him.

Rev. A. L. LINDSLEY, of South Salem, N. Y., writes: "The most important period of Mr. Goodhue's life was spent in missionary labor in Northern Illinois. He was among the first and most successful founders of the Presbyterian Church in that region. He was identified with every good cause, the ministry foremost, and with it education, religious literature, temperance. He was a missionary, pastor, church-builder, school-founder, superintendent of colportage, president of Collegiate Institute. His labors wore him out, and he came East to recruit and to die. Alas! the Church and the country do not know how much they are indebted to Western missionaries."

Rev. R. H. RICHARDSON, of Newburyport, Mass., writes as follows:

DEAR SIR: You have requested me to prepare a sketch of the character and life of the Rev. George Franklin Goodhue, who died in South East, Putnam county, N. Y., Nov. 8, 1865, and I very cheerfully comply. You may be sure that no worthier name than his can find a place in your *Presbyterian Historical Almanac*.

He was so good a man in all that could be included in the term that even the partial pen of the nearest friendship is in little danger of overstating his excellence. It was because I knew him so well that I loved him so much, and because he was so worthy that the more I knew him the more I loved him. The most intimate association of many years does not furnish the recollection of anything in his character or life that was not true, honest, just, pure, lovely and of good report.

That he loved his Master and his Master's work more than he loved himself was his highest commendation as a Christian man and minister; and this love he proved, not by boastful professions, but by an unflinching readiness to do and suffer anything for the Master's sake. That this spirit of self-sacrifice prompted him sometimes to do what a proper regard for his own



health, comfort and interest would have forbidden; to deny himself that which he ought to have claimed, to place his very life in peril, only made the proof the more convincing, while it was often the occasion of great regret to his friends, and called forth many a remonstrance from them.

His ministerial life was spent mostly in Marengo, Illinois; the last six years of it in the place where he died. Only those who were with him at the West can appreciate the multitude and the greatness of his labors there, or the spirit of genuine and heroic devotion which characterized his whole career. Presbyterian churches were very few and feeble in the region of country which he chose for his home, and that they are neither few nor feeble now is due, in great measure, to his judicious, earnest and persevering efforts to multiply and strengthen them. Of the now numerous churches of the Presbytery of Chicago, there are not many which he did not aid in gathering, organizing or carrying through the struggles of their infancy.

Next to this, the cause of Christian education was nearest to his heart. To this cause, in connection with the other, he sacrificed time, position, property, comfort and health, and never rested till completely broken down. Had his efforts in this department been properly appreciated and seconded, they would have been crowned with larger and more lasting success, but would none the more have merited grateful commendation and remembrance. He had his reward in the consciousness of duty done, and done till he could do no more. Thus compelled at last, he found partial restoration and saved a few years of life in the quiet rural charge which he held at the time of his death. And both East and West he was so universally beloved, respected and admired that his name and virtues will live fresh and fragrant until the last of those who knew him shall have followed him whither he has gone.

His zeal for the Church was kindled by his intelligent love for the truth. Few men have had a better acquaintance with the truth in all its parts, proportions and relations. Few have been able better to explain and defend it. Few have found more peace, comfort and strength in it. It was this that gave such wisdom, earnestness, strength and tenderness to his preaching. It could not have been desired that he should have loved the truth less, but had he loved and preached it more calmly he might have lived to preach it longer.

But he could not restrain the ardor of his feeling and conviction, and preaching under such an impulse, it was too great a strain upon his sensitive nervous system and upon his organs of speech. The word of God was on his heart, as a burning fire shut up in his bones, and whether in the restraint or in the utterance of that word, the fire was consuming him. At the repeated entreaties of his friends, he tried to preach more quietly and composedly, but he could not; and this, no doubt, hastened the development of the pulmonary disease of which he died.

In all his private relations he was what, if it were all told, would be regarded as the language of intemperate eulogy. But he was indeed so faithful, so utterly unselfish, so constant, so true, so gentle and easy to be entreated, so full of mercy and good fruits, so patient under disappointment and even under misrepresentation, so genial, generous and sympathizing, so ready to bear others' burdens, and yet so humble and so unconscious of his own generosity, so ignorant or unmindful of his own self-sacrifice, and making himself so happy in the happiness he provided for others, that it would be as difficult to exaggerate his virtues as to discover his defects. I might enter into many minutiae of his life and character which would illustrate all these points, but the limits assigned to this sketch forbid. It ought to be added, that these

virtues of his were not occasional and spasmodic, but constant; and that, having undertaken any good work, he never gave it up until he had accomplished it or proved its impossibility. Indeed, he was so undaunted and indefatigable in the prosecution of his objects that he sometimes gave occasion to his friends to utter the gentle reminder, "Let your moderation be known unto all men." This was true even in regard to his recreations, which consisted of field-sports and fishing, of both of which he was very fond, and in which he sometimes overtaxed his physical powers; though it was by means of these, no doubt, that his life was prolonged, furnishing him the bodily exercise he needed, and, still more, the requisite relief from his numerous and oftentimes vexatious cares. When I have said, furthermore, that he was greatly given to hospitality—and that, too, in circumstances of great inconvenience and even sacrifice—that his door was as open to his friends as his heart was, and that any wayfarer was sure to receive a welcome due to a friend, I have stated what hundreds can attest from their own experience. It was an especially good gift of God to him that in his noble and devoted wife he had a spirit kindred with his own in self-denying generosity, as well as a wise and faithful counselor and helper in all his works and ways.

There was little to disturb his peace as he drew near to death, except sometimes a longing for a clearer, stronger apprehension of that for which he was apprehended of Christ Jesus. His decline was gradual and attended with much suffering, but with no complaints. Retaining his mental vigor unimpaired to the last, he was enabled intelligently and calmly to note the progress of his disease and its approaching end. And so the end found him ready and patiently waiting to be gone. As a friend knelt beside his bed, at his request, to commend his departing spirit to his God and Saviour, he fell asleep and was gathered to his fathers; and that for which he longed so earnestly he then obtained in the vision of the excellent glory. The abundant grace which dwelt in him, and which developed itself so harmoniously and beautifully in all the virtues which adorn the Christian and the man, gives to those who loved him all the assurance they could wish that he not only has a place, but a very high place, in the heavenly kingdom.

Yours very truly,

R. H. RICHARDSON.

NEWBURYPORT, Mass., Nov. 12, 1866.

GORDON, D.D., THOMAS PATTERSON—The son of Hon. James and Mary Ann (Officer) Gordon, was born in Monongahela City, Washington county, Pa., July 23, 1813. Judge Gordon was one of the oldest inhabitants of Monongahela City, settling there in June, 1810. He established the first Sabbath-school under a great deal of opposition from people who said that children should have at least one day in the week to themselves. He held many important trusts, and died widely lamented.

Mr. Gordon was graduated at Jefferson College, Canonsburg, Pa., in 1834, and studied divinity in the Western Theological Seminary, at Allegheny, Pa., finishing his course in 1837, and was licensed by Ohio Presbytery; and the following year was ordained by Lancaster Presbytery as pastor of the Buffalo Church in Cumberland, Ohio. He labored here with great acceptance till 1842, when he removed to Fayette, Pa., as pastor of Mintours Church, in Ohio Presbytery, and remained there a few years. In January, 1846, he was appointed as agent for the Board of Domestic Missions. He resigned this position the first of July following, and accepted a call from Manchester Church, Allegheny, Pa. This pastorate lasted till 1850, when he removed to Wellsville, Ohio. In 1856 he accepted a call to the Sixth Presbyterian Church, Pittsburg, Pa. He remained in this charge but a single year. In

the spring of 1857 he removed to Terre Haute, Indiana. Here he labored with faithfulness and zeal and with the blessing of the Master until his death, which took place at the residence in Terre Haute, Ind., Aug. 15, 1865, of typhoid dysentery.

He was twice married; first, to Miss Mary Ann Lindsay, of Washington, Pa., Dec. 27, 1837; second, to Miss Jane A. Cowan, of Cumberland, Guernsey county, Ohio, July 6, 1840, who, with six children, survives him.

EZRA W. FISK, D.D., of Greencastle, Ind., who preached his funeral sermon, writes as follows: "In person Dr. Gordon was tall, erect and dignified, with easy and engaging manners. His countenance was pleasant and winning, and seemed clearly to indicate the natural amiability of his disposition. He possessed great loveliness of spirit: not only was he free from bad motives himself, but also free from the unhappy suspicion of such motives in others.

"As a friend and companion he was one of the most genial men I have ever known. In his attachments there was nothing fickle or wavering. His conversation was sprightly and instructive, and in counsel his advice was wise and practical. His discriminating common sense and elasticity of character enabled him to adapt himself gracefully and with effect to all classes of people, and to come into ready sympathy with their condition. 'Rejoicing with them that do rejoice, and weeping with them that weep.' These qualities endeared him, as a pastor, to his flock and as a friend and Christian gentleman to all who knew him.

"As a presbyter Dr. Gordon possessed great excellence. He had extensive knowledge of the polity and government of the Presbyterian Church, and was familiar with the duties and processes of the courts of the Church, and as a Moderator of such courts he possessed unusual efficiency.

"As a preacher he was eminently scriptural and faithful to the souls of men. In presenting divine truth he was earnest, clear and forcible, and withal discriminating, 'rightly dividing to each his portion in due season.' He was truly 'a workman that needeth not to be ashamed.'

"As a speaker he was interesting and impressive, always commanding the attention of his audience. His manner was characterized by dignity and simplicity. At times he was really and truly eloquent.

"As a Christian he was devout and humble, and lived near to the throne of grace; hence he always had a lively and vigorous faith, and in his outward walk and conduct the consistency of a Christian character shone so clearly as to command the confidence and esteem of all who knew him. In short, he might well be described as Barnabas was: 'A good man, and full of the Holy Ghost and of faith.'"

CHARLES C. BEATTY, D.D., of Steubenville, Ohio, writes thus: "I had the privilege of an acquaintance with the Rev. Dr. Gordon during the whole course of his ministerial life, and for some time a very intimate acquaintance, as he was a co-presbyter and near neighbor. He was always highly esteemed by his brethren as a warm-hearted friend, a Christian gentleman and a good minister of the gospel. His preaching-powers were more than ordinary, giving clear presentment of Divine truth. Naturally amiable and pleasant, his life and aims were sanctified by grace, and both as a companion and a pastor he ever made himself agreeable and instructive. The blessing of the Lord also rested upon his labors in the ministry."

*H. A. Gordon*



GRIER, ROBERT SMITH—The son of Rev. Nathan and Susanna (Smith) Grier, was born at Brandywine Manor, Chester county, Pa., May 11, 1790. His father was pastor of the Presbyterian Church of the Forks of Brandywine. He was prepared for college in the Brandywine Academy, and entered Dickinson College, Carlisle, Pa., where he was graduated Sept. 27, 1809. He studied theology under the instruction of his father, and was licensed by New Castle Presbytery Sept., 1812. He soon after was called to the churches of Tom's Creek and Piney Creek, near Emmittsburg, Md., where he was ordained and installed by Carlisle Presbytery in April, 1814. This was his only charge, and for nearly fifty-two years he went in and out before this people, who fully appreciated his services, and their attachment to and affection for their pastor suffered no abatement during this long period.

He died at his residence in Emmittsburg, Md., Dec. 28, 1865, of internal inflammation. He was married three times; first, to Miss Elizabeth Laverty—they had five children; second, Jane Armond—they had two children; third was Mrs. Stuart, who survives him.

A friend writes of him as follows: "His ministrations were characterized by punctuality, fidelity and ability. He was clear, energetic and instructive. He never tried to be eloquent or to win any external sign of approbation. His style was concise, his delivery natural and his whole manner was solemn; his language pure, plain and direct. With him the tone of voice, the gesture, the garniture of rhetoric were subordinate—simple truth and sound argument were all important. He trained his family in the genuine Presbyterian manner, and the blessing of God attended his efforts. His children united themselves with the people of God, and his sons, Rev. Smith F. and Laverty Grier, are Presbyterian ministers.

As a friend and citizen he was sincere and honest. With a great flow of animal spirits, and a ready fund of humor, he combined remarkable decision and independence of character. Always guileless, he was unmistakable in his meaning and uncovered in his deportment. He was eminently a man of truth, and could neither practice deceit and artifice himself nor bear with them in others. To those who did not know him intimately his manner might, at times, assume the air of moroseness and even of acrimony; but to those best acquainted with him he was humble and cheerful in his feelings, kind and benevolent in his disposition, and warm and faithful in his friendship. His moral character was without a stain. The bitterest foes of religion failed to discover in his life anything to constitute a ground of accusation. They were constrained to admit that he was an honest man, a true-hearted friend, a lover of mankind and a sincere Christian. What he believed to be right he advocated with earnestness, and he was just as unwavering in his resistance of what he believed to be wrong. As an illustration of his intrepid fidelity, we may mention the fact that many years before the system of slavery appeared to the eyes of the Church and the nation as it now appears, and although he resided in a State where the system was legalized, he openly opposed it as a crime against God and man. On all suitable occasions, both in his public ministrations and social intercourse, he fearlessly espoused the cause of the oppressed, and vindicated all proper measures to

deliver them from bondage. And it is an interesting illustration of God's kind providence to his faithful servant that before he was gathered to his fathers he was permitted to rejoice that the system was eradicated from both Church and State.

"His piety was never doubted by any one. It was an intelligent piety, based upon fixed principles. It was neither the exuberance of animal feeling, nor the heartlessness of cold and formal sentimentalism, but it was the result of the Spirit's application of the truth to his heart and conscience. Hence no one could share his confidence, or hear his opinions on religious subjects, without being impressed with the fact of his self-consecration to the service of God."

GRUNDY, D.D., ROBERT C.—The son of Samuel and Elizabeth (Caldwell) Grundy, was born in Washington county, Ky., in 1809. His mother was a relative of the Rev. James Caldwell, who was killed at Elizabethtown, N. J., during the war of Independence, by the British. His father was the brother of Hon. Felix Grundy, quite prominent in the political history of the United States.

He was well educated, attending St. Joseph's College at Bardstown, Ky., and afterward Centre College, Danville, Ky., where he was graduated. He studied divinity in the Theological Seminary, Princeton, N. J., finishing his course in 1835. He was soon after licensed by Transylvania Presbytery, and accepting a call, he was ordained and installed by Ebenezer Presbytery as pastor of the church in Maysville, Ky., in 1836. This relation existed for twenty-two years. In 1858 he removed to Memphis, Tenn., and was installed pastor of the Second Presbyterian Church in that city. In 1863 he removed to Cincinnati, Ohio, and became pastor of the Central Presbyterian Church. During this pastorate he was taken ill, suffering for several weeks from typhoid fever. Recovering sufficiently to ride out, but still requiring assistance to descend from his room, he concluded that a visit to his relatives at Dayton would facilitate his recovery. He was accordingly conveyed to that city, where he suffered a relapse, which terminated fatally. For several days previous to his death he was almost unconscious and recognized no one. His children were taken to him on Monday, and at the time of his death he was surrounded by his family, but they received from him no word or look of recognition.

He died at the residence of his brother-in-law, H. Stoddard, Esq., at Dayton, Ohio, June 27, 1865. He was married three times: his first wife was Miss Canfield, a grand-daughter of Rev. James Caldwell, of Elizabethtown, N. J. His family, consisting of six children, survive him.

A friend writes as follows: "Dr. Grundy was a noble, high-minded gentleman in every sense of the word. He was a man of courage, morally and physically; was ever ready to defend the truth and oppose error. He did much in Kentucky to oppose the inroads of Catholicism. In early life he was a student in the Catholic College at Bardstown, Ky."

N. C. BURT, D.D., of Cincinnati, Ohio, writes: "He was a generous, earnest, fearless man, a vigorous preacher, an active presbyter. In the relations of private and social life he was remarkably courteous and even chivalric. None doubted his sincerity. He seemed truly a man of God."

His life was one of great mental activity. He was identified with various institutions of the Church, and never spared himself when good could be accomplished. He was a man of marked ability and positive qualities, and consequently occupied a leading position in the Church; and neither in the pulpit nor in the church courts did he hesitate to declare his views on ques-

tions affecting the duties of a Christian minister. In his first charge he labored zealously and effectively for many years, until, because of the decline of that city, the field became too contracted for his acknowledged abilities, and he was prevailed upon to accept a call from the Second Presbyterian Church at Memphis, Tenn. There he labored until the rebellion broke up the relations between himself and his church. In the excitement which preceded the rebellion he had warmly advocated what he considered the interests of the South. But when the war began he refused to relinquish his attachment to the Union, and this fact caused him to be driven from the church. He remained at Memphis, however, preaching most of the time in a public hall, without compensation, until that city was occupied by the United States troops. Soon thereafter he was called to the pulpit of the Central Presbyterian Church of Cincinnati.

Opposed to change, he remarked, when considering the call that reached him from Cincinnati, that he desired the field then to be selected to be his final one.

In regard to the rebellion his views were decided, as they were on all other matters. A Southern man, and having, until his removal to Cincinnati, Ohio, resided in the South, he entertained views peculiar to that section on the subject of slavery; but these were changed when he discovered that slavery was the cause of the war and stood in the way of the re-establishment of the Union. He took a deep interest in the war, and watched, with a lively interest, its progress. Happily, he lived to see that which he so ardently desired—the triumph of the national authority.

**HAPPERSETT, D. D., REESE**—The son of Melchi and Rebecca Happersett, was born in Brandywine Manor, Chester county, Pa., July 31, 1810. He was educated in Washington College, Washington, Pa., and studied divinity in the Theological Seminary at Princeton, N. J. He was licensed by New Castle Presbytery in 1839, and ordained by the same Presbytery in 1841. His field of labor was at Havre de Grace, Md., as stated supply. He remained at this place till Aug. 1, 1844, when he was appointed agent for the Board of Domestic Missions, and in this capacity he was eminently active and useful. In 1850 he was appointed Assistant Secretary of the Board. He remained in this connection till 1854, when he was made Associate Secretary, which position he retained till 1858, when he resigned. In 1859 he was elected Corresponding Secretary, in conjunction with Dr. Musgrave. This relation existed till 1861, when he resigned. His connection with the Board extended over a period of seventeen years, during which time he was eminently useful. He was warm-hearted, generous and made many friends, and he did much to awaken the affection of the people toward the Board, and his friends regretted his withdrawal. He soon after removed to California, where he gained friends, and where he was held in high esteem. He was connected with Stockton Presbytery, and was stated supply of the church in Sacramento, California, where he died of fever, Oct. 2, 1866. He never married, but performed the duties of a devoted son and brother in a manner that won the praise of all who knew him.

He preached the gospel with simplicity, with earnestness, and greatly to the acceptance of those to whom he ministered. He was generous, amiable, frank, and with a heart full of kindness, he sought constantly to serve those who needed his aid or were working for the Church of Christ.

**HARRISON, D. D., ELIAS**—The son of Thomas and Nancy (Orsborn) Harrison, was born in New York City, Jan. 22, 1790. He entered New Jer-

sey College, Princeton, N. J., in 1812, and was tutor from 1814 to 1816. He studied divinity in the Theological Seminary, Princeton, N. J., where he finished his course, and was licensed by New Brunswick Presbytery. Soon after he was ordained by Baltimore Presbytery, in 1817, and installed pastor of the First Presbyterian Church, Alexandria, Va. This was his only charge. Here he labored faithfully and zealously forty-six years.

He died at his residence in Alexandria, Va., Feb. 13, 1863, of the decay of the vital powers. He married Elizabeth, daughter of Richard Veitch, Esq., of Alexandria, Va., who survives him; they had three children—two daughters, now living, and a son, who died in infancy. His younger brother, Rev. James Harrison, of Waterloo, Iowa, is a Presbyterian minister.

LEWIS MCKENZIE, Esq., of Alexandria, Va., an elder of the First Church, writes as follows: "He was a very learned man, greatly beloved by his people—one of the most simple, unostentatious ministers, attentive to all the duties of his office as a Christian minister. Eminent in prayer, regular in all his collections in the Church for missionary operations, and hardly ever missed the monthly concert. He was one of the most modest, unassuming men that ever lived in Alexandria—lived all the time a frugal life on a small salary, and yet had always something to put in his Lord's treasury. He was greatly beloved by the entire community. His death was peaceful and resigned."

HENDRICKS, ABRAM T.—The son of John and Jane (Thomson) Hendricks, was born in Westmoreland county, Pa., Dec. 27, 1814. His parents removed to Xenia, Ohio, and in 1821 they removed to Shelbyville, Ind. He was educated for two years in the Miami University, Oxford, Ohio, and one year at Hanover College, Hanover, Ind., where he was graduated in 1838. He studied divinity under the care of Rev. Drs. Matthews and Monfort, and in the New Albany Theological Seminary, then located at Hanover, Ind. He was licensed by Indianapolis Presbytery in 1841, and preached one year at Carrollton, Ky. In 1843 he was ordained and installed by Indianapolis Presbytery at Shelbyville, Ind. In 1846 failing health caused him to withdraw from the active duties of the ministry. In 1847 he removed to Princeton, Ind., being the first pastor of the church in that place. He remained here till 1853, when he removed to Petersburg, Ind. During his stay in Petersburg a substantial and commodious church edifice, with a membership, though still weak, yet, notwithstanding deaths and removals, nearly quadrupled under his ministry, are the monuments of his faithful and self-denying labors. His work was not confined to the village, but was much of it expended in the country around. He went to that field when it might have been termed a moral desolation.

He labored in Petersburg ten years, and in April, 1863, entered the army as chaplain of the Fourth Indiana Cavalry. He was connected with the service about ten months, returning to his home disabled in February, 1864.

He remained without charge until his death, which took place at his residence at Petersburg, Ind., Jan. 19, 1866, of epilepsy, from which he had been suffering for a number of years. He married Miss Anna, a daughter of Rev. James Blythe, D.D., who, with seven children, survives him.

Rev. HENRY W. FISK, of Petersburg, Ind., writes thus: "His strict conscientiousness was his most marked characteristic: it extended to the minutest affairs of everyday home-life, and likewise regulated every position which he took as a citizen or as a Christian minister. As a pastor he was diligent, working in season and out of season, praying and instructing in the cottages of the poor—was a favorite laborer. As a presbyter he was a strict

adherent to rule. He stood high with his brethren, enjoying the unbounded confidence of all."

A friend writes of him as follows: "In early life he engaged in the acquisition of a liberal education, with the ultimate purpose of devoting himself to the practice of law, and bright were the prospects presented before him. Good natural talents, a liberal education, influential friends and a combination of favorable circumstances were instrumentalities at his disposal. While thus favored by circumstances for the accomplishment of his purpose, his Saviour brought him to a saving knowledge of the truth, and he forsook all to follow him. Voluntarily and cheerfully he turned his back upon all his bright prospects of wealth and honor and fame and distinction to serve his Master in the self-denying work of the ministry. Like Moses of old, he esteemed the reproach of Christ greater gain and honor than the treasures and pleasures of Egypt.

"His subsequent course in the ministry proved the sincerity and reality of his religious profession. After having labored in other fields with acceptance and success, God in his providence led him to Petersburg, Ind., where the church to which he belonged was little known and much misapprehended.

"His piety was deep, sincere and conscientious. Every thought and feeling and desire and emotion of the inner man seemed to feel its power. It displayed itself not by empty words and professions, or any desire to be seen of men, but practically by the genuine fruits of holiness. It manifested itself in the common walks of life, by integrity and honesty in all things. It made him a man without guile, and being a stranger to guile and deception himself, he never suspected them in others. He was an epistle of God, so 'known and read of all men' as to command their respect and confidence. It was his companion at home as well as abroad, making him a kind and affectionate husband, an indulgent but faithful parent, and leading him daily to his closet, there to engage in the reading of the Scriptures, self examination and prayer."

*William A. Holliday*

**HOLLIDAY, WILLIAM ADAIR**—The son of Samuel and Elizabeth (Martin), was born in Harrison county, Ky., July 16, 1803. His mother was a sister of Rev. William Martin, father of W. A. P. Martin, D.D., missionary to China. His ancestors on both sides were originally Scotch, but during the persecutions of the seventeenth century they removed to Tyrone county, in the north of Ireland, and subsequently to this country, settling in Virginia and Pennsylvania just before the War of Independence. Mr. Holliday's grandfather removed to Kentucky toward the close of the last century. The families and collateral branches, so far as can be traced back, have always been Presbyterians, and have contributed a number of members to the ministry, seven of whom are now living; among them, Rev. Dr. Elliott of the Western Theological Seminary. While Mr. Holliday was yet in early childhood his father removed to Ohio, and subsequently to Indiana, where he grew up to manhood, sharing the labors of his father's farm. Opportunities of education were then very limited, and when he reached man's estate he determined, if possible, to achieve something better in this regard than his home then afforded; and for this purpose made his way on foot to Hamilton, Ohio, where there was a good school, and where he found



an opportunity to study, supporting himself the meantime. He subsequently pursued his studies at Bloomington, Indiana, where he made a profession of religion in connection with the Presbyterian Church. He finished his collegiate studies at Miami University, Oxford, Ohio, and graduating in 1829, made a journey on horseback to the then far-off East for the purpose of enjoying the instructions of Drs. Alexander Miller and Hodge in the Theological Seminary at Princeton, N. J. After the usual course of study he was licensed by New Brunswick Presbytery, and declining a favorable opportunity to settle at the East, returned to the West, and in November, 1832, accepted an invitation as stated supply of the First Presbyterian Church, Indianapolis, Ind., in which position he remained for two years. Subsequently he devoted himself to missionary labors, in various parts of Indiana, among feeble churches, and also to teaching, finally making his home in Indianapolis, where his prayers and counsels and influence were always heartily given to every good work. During the last three years he had filled the position of Professor of the Latin Language in Hanover College, Hanover, Ind. He was a man of deep piety, of much learning and of a most excellent spirit. His habits of study were continued to the close of his life. He read daily the Scriptures in the original. He kept well abreast of the most valuable of the new religious literature of the day, and yet was a careful and thoughtful student of passing events. Yet so modest was he that few, except his intimate friends, knew the treasures of learning he had gathered. At sixty years of age he commenced and made considerable progress in the acquisition of the German language. He had been several years stated clerk of Muncie Presbytery, and was a regular and valuable member of the church courts, and very frequently was a member of the General Assembly. For many years he was a member of the congregation of the First Church, Indianapolis, of which he had formerly acted as pastor, and was a most punctual and earnest attendant upon the ministry of the word and the prayer-meetings, and always ready to give his pastor the benefit of his counsels, sympathies and prayers.

Rev. J. H. NIXON, of Indianapolis, Ind., writes as follows: "His interest in the church was also manifested by a punctual attendance upon the ministry of the gospel. I have known him for six years as a regular hearer of the Word under my ministry, and I do not believe that in that time he has ever been unnecessarily absent from one religious service. He loved the sanctuary and the place of prayer. He was probably the most learned of all my hearers, being a thoroughly well-informed theologian and a diligent student. Yet so intent did he always seem upon his own spiritual profit in our religious exercises that, in these six years, not one thought of unfriendly criticism or remark has ever passed my mind. I bear grateful testimony today to the high value of his counsels on all subjects relating to ministerial work. There is, perhaps, no one with whom I have conferred so fully on these subjects or gone to so frequently for counsel, and I have been led, from year to year, to esteem more and more highly his opinions and the wisdom of the advice so modestly suggested upon my duties and work as a minister of the gospel.

"I said that Mr. Holliday had always been a diligent student. More than any man among us, perhaps, he lived in his books. Books, old and new, were his delight, and chiefly books of information and thought. The amount of solid reading he has accomplished—reading which demanded and received careful thought—is almost incredible. No day passed, when he was well, in which he did not read some portions of the Scriptures in the original languages. In Greek and Latin he had such proficiency as to be

counted by the Board of Trustees of Hanover College competent to fill the professorship of those languages in that institution—a duty which he discharged acceptably until compelled by failing health to relinquish it. In addition to these languages he was also acquainted with French and German to such an extent as to be able to read works in those tongues with ease. Nor did this mental activity employ itself wholly upon books and far-off studies. He was a diligent reader of the papers, and watched with eager interest the rapidly-unfolding events of the past few years, in the Old World and in the New; and all broad questions, affecting either the Church or the State, were carefully pondered over by him. One of the few regrets I heard him express in his illness was his inability to read, and only a few days before his death he expressed himself on topics of importance with as much clearness and vigor as in his best days—so unimpaired were his faculties almost to the last.

“Mr. Holliday’s early struggles in obtaining an education gave him deep sympathy for young men similarly situated, and grew into a desire to do something which would prove a lasting benefit to the cause of religion and ministerial education. With this in view, he made a donation of more than \$12,000 to the endowment fund of Hanover College for the foundation of a Professorship of Mental Philosophy and Logic—probably, all things considered, the largest bequest that long-struggling institution has ever received. The last protracted conversation I had with him, and one in which he expended much of his failing strength, was with reference to the advancement of certain educational projects which lay very near his heart. He did not live to see the accomplishment of his wishes in this regard, but he has done much to promote the cause of Christian education which will remain, though he himself has passed away.

“It is perhaps unnecessary in this community, where he was so well known, to attempt any full portraiture of Mr. Holliday’s character, but I would like to indicate what have seemed to me, during my six years’ acquaintanceship, some of the more prominent characteristics.

“One of these was his unaffected modesty. He never claimed great things for himself. He never seemed conscious that his attainments or experience were such as entitled him to any degree of deference from those about him. I do not recollect anything like self-assertion or self-seeking. He was most scrupulously truthful in all his utterances; sincere in every expression, he never would profess the least regard he did not feel. He was warm in his attachments and lasting in his friendships. His integrity was unquestionable. He was of a generous and self-sacrificing disposition. I have known few men so prompt and hearty in the performance of little kindnesses, and in all my intercourse with him I have never heard him utter a word inconsistent with the truest delicacy and purity of feeling. ‘Blessed are the pure in heart, for they shall see God.’

“In his general temperament he was inclined to be desponding. Whether this was natural or the result of several years of ill health I do not know. But it prevailed at times, and to some extent affected his religious experience, which was marked rather by contrition and humility of spirit than by any lively emotions of religious hope and joy. Frequently, during his last illness, he would weep at the remembrance of his sinfulness. In a conversation a few days before his death he repeated the words of the Psalmist, ‘Now also when I am old and gray-headed forsake me not, O God.’ ‘You do not feel that you are forsaken?’ I said to him. ‘No,’ was his answer, ‘but I feel that I deserve to be;’ and then went on to speak of the wonders of God’s grace, which can make of such sinful creatures the heirs of eternal glory. The

Friday before his death was a day of great composure and enjoyment. He said little after that, but the little that he did say leaves no reason to doubt that the Lord Jesus fulfilled to him the promise, 'I will not leave you comfortless—I will come to you.' He lay unconscious for several hours the day before his death, and a little time before he breathed his last there came over his countenance the most beautiful smile, responsive to no earthly voice or scene, for earth had been, so far as those who watched him could see, entirely shut out from his mind. Who can tell whence it came, if it were not that he saw the King in his beauty, and was smiling in response to words of welcome, from the Lord he loved, to his eternal joy?"

He died at his residence in Indianapolis, Ind., Dec. 16, 1866, of an affection of the kidneys.

He married Miss Lucy S. Craft, of Boston, Mass., who, with three sons and a daughter, survives him: their eldest son, Rev. Wm. A. Holliday, is a Presbyterian minister.

J. W. SCOTT, D.D., Professor in Hanover College, Indiana, writes as follows:

Having been one of Brother Holliday's instructors during his last year in college, and having been by Providence again thrown into somewhat intimate society with him during a number of the later years of his life, I have had as favorable an opportunity as perhaps any person of becoming acquainted with his distinguishing mental characteristics and attainments.

In regard to the general cast of his mind, I would say, it was characterized by strength and solidity rather than sprightliness and brilliancy. In college, he maintained a highly respectable standing in his class, in all the departments. His leaning, in after life, seemed to be toward the department of languages, though, so far as my recollection serves me, he showed an equal aptitude in the other branches of a college course, if his tastes had so led him.

In the course of his life he made large acquisitions in the linguistic department, reading the Latin and Greek classics, as a matter of regular habit, for his own mental entertainment and improvement. In this way he read and reviewed whole books. I am told that during the last year of his professorship in Hanover College he read the whole Iliad in the Greek, beside the Latin reading which he did in connection with his regular instructions in that department. As an evidence of his love for the study of the ancient languages, he was in the habit for years of reading the Scriptures, in his daily family devotions, from the Hebrew and Greek originals.

His taste also led him to study the modern languages, and he made himself quite familiar with French and German.

He was an extensive and careful reader of history and polite literature generally, and kept himself well posted on matters of theological discussion, the progress of science, of the arts, and all the current topics of the day. In short, he was a man of very general and accurate information on nearly all subjects.

Brother Holliday was a diffident man, indeed, almost morbidly so, which greatly prevented his prominence, and sometimes impaired his usefulness as a professional and public man. Many a man with far less talent and attainment, but with a larger share of that self-confidence which he so much lacked, has made quite a figure in the world. None but those who were intimate with him knew his intellectual and moral worth, as it was only in familiar private intercourse these traits of character fully developed themselves.



**INGERSOLL, JOHN F.**—The son of John Calvin and Sarah (Squire) Ingersoll, was born in Lee, Berkshire county, Mass., July, 1810. He received a fair academic education, and for a short time attended the Theological Seminary at Princeton, N. J., in 1836. He was licensed by Columbia Presbytery in 1837, and soon after ordained and installed by the same Presbytery as pastor of the Presbyterian Church at Hunter, N. Y. In 1849 he removed to Franklin, N. Y., where he labored as pastor of the Congregational Church till 1855, when he returned to Hunter, N. Y. In 1860 he joined Albany Presbytery, and was stated supply to a church near Catskill, N. Y. His health was declining for about ten years. He died at his residence at Catskill, N. Y., June 22, 1864, of consumption.

He married Miss Mary W. Platt, who, with a family, survives him.

He was deemed by those who knew him as one of the best of men. Rev. J. J. BUCK, of Jewett, N. Y., writes that "his perceptions were clear, his views discriminating, his judgment sound, his theology strictly Calvinistic, his preaching very acceptable and useful, and by his brethren in the ministry he was very highly respected for his talents, his knowledge and his candor. He was a noble-hearted Christian gentleman."

**KERR, JAMES**—Was a native of Scotland, and was born A. D. 1805.\* He finished his collegiate education at the University of Glasgow, and took the title of A. B. in 1832. In his twenty-fifth year he emigrated to the United States of America, and in a short time after his arrival he entered the Western Theological Seminary; and after finishing his course of study he was licensed to preach the gospel of Christ by the Presbytery of Baltimore, at its sessions in the First Presbyterian Church of that city, April 27, 1836, and was ordained an evangelist by the Presbytery of Winchester, at Martinsburg, Va., on the 22d day of April, 1837.

He labored as a missionary in Hampshire county, Va., for two years, and was successful in his ministry, planting the standard of the cross in many portions of that hitherto forsaken country; but this field was not to be his abiding place, for the providence of his Lord and Master soon opened up another door, and determined that he should fill his commission and finish the work assigned of God in another and perhaps more important part of his moral vineyard.

Mr. Kerr being invited by the church of Cadiz, Ohio, visited them and preached six months as a stated supply, in view of becoming their pastor; and began his ministerial work in this congregation Dec. 2, 1838. In due time a call was made out, and through the agency of Presbytery, was put into his hands, and being accepted, he was installed pastor of the church of Cadiz, June, 1839, and continued the incumbent of said office until removed by death, a period of over sixteen years.

He died April 19, 1855, of consumption, in the fiftieth year of his age and nineteenth year of his ministry. He was confined to his room from November preceding his death, and the most part of the time to his bed. During his illness it was the lot of the writer of this memoir to frequently

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\* This memoir was prepared by Rev. THOMAS R. CRAWFORD, of Moorfield, Ohio.

visit him, and often did this afflicted brother caution me to beware of sleeping in cold and damp beds in the winter season, "For," said he, "I received the cause of my present sickness and probable death by trying to sleep (for it was only trying) in a cold room and damp bed with insufficient covering, which resulted in a chill, followed by this congested state of my lungs, which apparently must end my life;" and with all the strength he could rally said, with emphasis, "My brother, husband your health, that you may long be spared to preach Christ."

The deceased, when on his deathbed, was a striking illustration of an humble and heavenly-minded man; he had strong faith in the promises of God's word; would frequently express his confidence and trust in Christ. But a few hours before his death, when sitting in an easy-chair, he asked that he might be drawn to the door, "That I," said he, "may once more look upon the rays of the natural sun before I shall go hence to for ever behold the Sun of Righteousness."

Mr. Kerr was the author of a book entitled "*Mode of Baptism*," and a small work on *Psalmody*: both productions have been favorably received and appreciated by their friends, and much tortured by their enemies.

He was a good presbyter, and made an excellent presiding officer of an ecclesiastical court, to which both the members of Presbytery and Synod can testify. His decisions were uniformly correct, and his thorough acquaintance with the government and polity of our Church gave him a superior influence in all her judicial meetings upon which he was called to attend.

He was remarkably conscientious in every sphere of life, whether you contemplate him as a citizen, a Christian, or a minister: a strict fidelity marked his conduct everywhere. He was proverbially prompt to fill all his appointments, and we never recollect of his being absent from a meeting of Presbytery until he was taken down by disease. It was ever his desire to live in unbroken fellowship with his ministerial brethren; and more than once was he heard to express sadness of heart because a somewhat sensitive brother became unduly hostile toward him. "Oh," said he, "I would do anything consistent with Christian principle to disabuse his mind."

Our departed brother was a true specimen of a learned, earnest and unwavering Scotch minister; he stood up for Jesus in every place and in all circumstances; there was no give-back to his resolves and convictions of duty; alike in the family, in the pulpit and in the church courts, he was conscientious in all that he did, and consistent with himself. So decided was he against reading sermons, or even taking the smallest abstract into the pulpit, that he invariably voted against the licensure and ordination of any young man that did commit this "great mistake," as he sometimes termed it. Well does the writer remember that twenty-one years ago, when beginning my present field of labor, I preached a trial sermon for ordination, and he (Mr. Kerr) was the only presbyter that voted against sustaining it because of my abstract: his argument for this course was that no minister could be successful or even useful in the Western country unless he preached without manuscript.

The older members of Presbytery will remember with what fervor, in a sermon delivered before them, from 2 Cor. iv. 7, he advocated an humble and consecrated ministry, and the discarding of every time-serving principle of expediency. And whether you approved or disapproved of his conclusions, no intelligent hearer could but admire his analysis of divine truth: he was clear in argument, concise in language and scholarly in research, affecting no flights of oratory and fancy, but speaking directly to the understanding and the heart.

As a preacher he was clear and logical, plain and interesting, in his statements of the great truths of the gospel. His pulpit productions thoroughly partook of his own character, and came forth as the result of close application and much study; and on no occasion would he agree to preach, if it could at all be avoided, without special preparation. Every close observer who heard his deliverances from the pulpit would be at once convinced that he was an able and orthodox expounder of Bible truth, ornate and chaste in language and style; whilst at times his manner of delivery was rather monotonous, yet the matter of his sermons overbalanced any other defect, for he equally well addressed the intellect, the conscience and the heart of the hearer.

He married Miss Margaret McWhorter of Pittsburg, Pa., who, with five children, survives him. She was a kind and affectionate wife, an amiable and efficient woman, both at home and among the people of the congregation.

*M. S. Kinkaid*

**KINKAID, MOSES S.**—The son of David and Nancy (Stansburg) Kinkaid, was born in Monongalia county, Va. (now West Virginia), Aug. 23, 1842. He was educated at Washington College, Washington, Pa., where he was graduated in 1862; studied divinity in the Western Theological Seminary, Allegheny, Pa., and was licensed by Redstone Presbytery April 26, 1865. He was never ordained, and at the time of his death he was in his senior year at the seminary.

He died at his residence, in the country, about fifteen miles from Morgantown, West Virginia, March 24, 1866, of typhoid fever. He was not married.

During his seminary course his mind was directed to the foreign field, but this purpose it was not permitted him to fulfill. A short time before his death he expressed a fervent wish that he might live to work for Jesus—to preach Jesus Christ and him crucified; but when death came he was found ready, and went calmly down to the grave, fearing no evil.

**KINKAID, SAMUEL PORTERFIELD**—The eldest child of John and Jane (Porterfield) Kinkaid, was born May 24, 1827, in Donegal, Butler county, Pa. His parents, whose immediate ancestors came from Ireland, were strict and exemplary members of the Presbyterian Church. Dedicated to God in baptism, this beloved brother in early life gave great promise of future usefulness. His pious mother consecrated him to the ministry, praying that the Master would so order his steps that her son would be a herald of the gospel of "peace and good-will to men." In early life he attended the academy at Butler, Pa., for a number of terms, and completed the mathematical course, fitting himself for practical engineering, for which he exhibited a great inclination; and though leading a strictly moral life, that dear mother passed away before her prayers were answered. She died almost instantly, apparently in good health, February 16, 1852, whilst the subject of this brief sketch was engaged in business near his early home. This sore bereavement was to him the call of God. He at once closed his business and returned home, where he remained one year, during which his father died; and he acted as parent and counselor to his brother and sisters, thus

bereft of both parents in less than a year. In April of this year (1853) he commenced with zeal, energy and earnest prayer a course of preparation for his future life-work at the Witherspoon Institute in his native county. In the fall of 1855 he entered the junior class at Washington College, Pa., where he was graduated with honor in 1857. He at once repaired to the Western Theological Seminary, Allegheny, Pa., where he remained three years, graduating in the spring of 1860. In the spring of 1859 he was licensed by Allegheny Presbytery, and whilst teaching the Academy at West Freedom, Clarion county, Pa., preached almost every Sabbath. During his last year at the seminary he preached to the congregations of Academia and Rockland, in Clarion Presbytery, where his early labors were most signally blessed in the outpouring of God's Spirit upon that people.

One of his elders in the church at Academia writes to me as follows: "Your lamented brother came amongst us about the 15th of January, 1860, and preached on Sabbath, when the attention was so marked that he made an appointment for Monday. The meetings became more interesting from day to day. On the 29th of January the Lord's Supper was administered, when forty-five persons (twelve of whom received the ordinance of baptism) sat down, for the first time, to commemorate the death and sufferings of our Lord Jesus Christ. In March he held a meeting in the Rockland congregation, the result of which was an addition to that church of seventeen—in both churches *sixty-two*. He was a man who labored diligently for his Master's cause and kingdom. The love of souls lay near his heart. I shall never forget with what zeal he labored amongst us, not only publicly, but from house to house. Though he was cut off in the midst of his days, for him 'to live was Christ, to die was gain.' From four locations offered to him at his graduation, after much thought and earnest prayer, he resolved to labor among the people where his preachings during the previous winter had been so greatly blessed. He was ordained by Clarion Presbytery November 13, 1860, and at the same time installed over the united churches of Academia, Rockland and Richland. Here his labors were abundant and greatly blessed. Some idea of their magnitude can be reached when we remark that in addition to his labors as pastor of the three congregations, he taught unassisted the Academy at Freedom, Venango county, Pa. With this people he remained for several years, going in and out before them as a preacher, teacher, man and citizen, eminent for his diligence in his Master's work and for his exalted Christian character in every relation of life. His pastoral relation over this people was dissolved in the summer of 1863, and immediately thereafter, on the 15th day of September, he was installed over the churches of Callensburg and Concord, where he labored earnestly and faithfully until his Master called him to a better, higher and holier service. We find the manner of his death and the estimation in which he was held by his ministerial brethren in a paper adopted shortly after his decease, by Clarion Presbytery."

Rev. S. P. Kinkaid died on the evening of the 24th day of March, 1866. At the close of the day and of the week, having made thorough preparation for the Sabbath, and in the enjoyment of his usual health, he was suddenly snatched from time to eternity. He went out to the stable to attend to his horse, and continuing absent for some hours his family became alarmed. After searching for him he was found in the feeding-room, cold in death. From a careful examination of his body by a board of physicians, and from all the circumstances attending this sad event, it was satisfactorily ascertained that he came to his death by the *crush* or *kick* of a horse. Thus, unattended by loving companions, and with no kind ministrations of earthly

friends, but secure in the arms of the Beloved, he stepped down to the Jordan of death.

"A servant of the living God is dead:  
His errand hath been well and early done,  
And early hath he gone to his reward."

The providence that called him away is dark to us. That one so active in the Master's work should be removed in the flush of manhood and in the midst of usefulness is truly mysterious. He was an earnest preacher and a faithful pastor. His flaming zeal, his ardent piety and his peculiar ability to present the truth with directness and searching power, were just grounds for high hopes of continued usefulness. But his toils are over. His life-work is done.

"Soldier of Christ, well done.  
Praise be thy new employ;  
And while eternal ages run,  
Rest in thy Saviour's joy."

Rev. LEVI RISHER, of Ohio Presbytery, who was with him during the afternoon of the evening on which he died, refers to him thus: "Brother Kinkaid departed this life on Saturday night, March 24, 1866, and has gone to his reward. Suddenly, unseen by mortal eye, he passed away. Much of mystery must for all time hang over that last scene. But what comfort to those who knew and loved him is the undoubted evidence of his piety, and that it matters little where or by what means such a man dies!

"He stood, as Moses stood, alone with God in that last hour, and he died, as Moses did, in God's embrace. A more laborious and faithful minister I have never known. He was always at work. Every moment of time was priceless in his estimation. He was a constant and persevering student. He was a zealous advocate and promoter of education. He loved to teach. He kept the faith. He fought the good fight. He has finished his course and wears the crown. In our last interview, but two short hours before he was last seen alive, he expressed his joy at the evident tokens of God's presence in many parts of his church. How soon was he to pass where, ever revived, he need go no more out for ever! He spent the next Sabbath in the very presence of the Saviour whom he loved and preached on earth."

Thus lived beloved and died lamented, after a brief career in the ministry of about six years, Samuel P. Kinkaid. He was married in 1861 to Miss H. J. McFarland, who, with two children—a son and daughter—is left to mourn his loss.

He was a man given to hospitality, of fine personal appearance, pleasing in his address: frank, courteous and cheerful, he carried life and enjoyment to every circle he entered. He was a living Christian, and an earnest minister of the gospel of Jesus Christ. Why, then, should we lament? Our Father in heaven deals mercifully with all his children. What is now so dark will soon be understood in the light of eternity.

*J. Kirkpatrick*

KIRKPATRICK, D.D., JACOB—The son of Alexander and Sarah (Earle) Kirkpatrick, was born on Long Hill, near Baskingridge, N. J., Aug. 7, 1785. He was educated in New Jersey College, Princeton, N. J., where he was graduated in 1804, and studied divinity under John Wood-



hull, D.D., of Freehold, N. J. He was licensed by New Brunswick Presbytery, June 20, 1809, and was ordained and installed by the same Presbytery as pastor of the United First Church of Amwell, Ringoes, N. J., June 20, 1810: this was his only charge. For fifty-six years did this man of God go in and out before this people.

He died at his residence in Ringoes, N. J., May 2, 1866, of the breaking down of his system.

He married Miss Mary Sutphen, of Freehold, N. J. They had fourteen children.

P. O. STUDDIFORD, D.D.,\* of Lambertville, N. J., preached his funeral sermon, whence the following is taken: "The Great Shepherd of Israel has removed from this fold the under-shepherd whom, for many years, he had employed to feed and guide and watch over this portion of the flock. He has called away the oldest pastor of our Synod—revered by our ministry as a father, and tenderly loved as a friend and brother. Sorrow has filled our hearts. If I were to ask this people what was the most marked trait of his character as a man and a Christian, they would say it was an earnest care for their souls; for he showed it in the tenor of his life, in the tenderness and pathos of his preaching, in the earnestness with which he besought and entreated you all to hear the Saviour's call, not ceasing to warn every one, night and day, with tears. He showed it in his readiness to meet every call made on him for his pastoral services, never declining to minister to the sick, the suffering and the afflicted. The most careless felt that he loved their souls, by his interest in their eternal welfare, by his faithful efforts to rouse them, and thus lead them to inquire for their Saviour. It has been a great mercy that he was continued so long, that his bodily health was preserved unimpaired for so many years, so that he could, with scarcely any interruption, minister to his people. The church of Baskingridge, at the time of his birth, was under the pastoral care of the Rev. Samuel Kennedy, an able and successful preacher of the gospel. By him he was baptized. In 1795 the Rev. Robert Finley became pastor of the church. He exerted an important influence in forming the mind and character of the youth, now one of his charge. Dr. Finley was an earnest, faithful and affectionate preacher, and from him our brother formed his first ideas of what a minister ought to be. Often, in listening to him, I have noticed the force of his solemn utterances, and felt that with more tenderness he had quite as much earnestness and pathos as Finley. At an early day Dr. Finley opened a classical school, and he, with Hon. Samuel L. Southard and Rev. Dr. Philip Lindsley, formed the first class that he prepared for college. He entered New Jersey College, where he was graduated in 1804, and soon after commenced teaching school in Somerville, N. J., at the same time studying law at that place and afterward at Flemington, N. J. In 1807 he was hopefully brought to the Saviour, and he relinquished his legal studies and entered upon his preparation for the ministry.

Rev. W. J. WRIGHT, who was co-pastor with Dr. Kirkpatrick, spoke of him as follows: "It was meekness which adorned his life and lent a gentle and tender grace to every lineament of his countenance. So far did meekness rule in his life, so anxious was he to govern himself, that I have feared he might have carried his forbearance too far: his dread of controversy, his fear of casting reproach upon Christian character by any seeming contention, sometimes led him to yield his judgment to opinions far below his own. He

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\* This was Rev. Dr. Studdiford's last sermon. He died soon after, and his memoir is in this volume, page 204.

would not make an ambitious claim. He would forego his own due rather than seem to contend for it. Unassuming gentleness and retiring modesty were the constant ornaments of the character of this dignified, polished, perfect gentleman, and kind, affectionate, exemplary Christian."

*Robert Kirkwood*

**KIRKWOOD, ROBERT**—The son of William and Ann (Watson) Kirkwood, was born in Paisley, Scotland, May 25, 1793. He was educated at Glasgow College, Scotland, entering in 1820 and attending four years. He studied divinity in the Theological Hall, under John Dick, D.D., of Glasgow, in 1824, remaining four sessions. In 1828 he was licensed, and as there were urgent calls from America at that time for ministers, he sailed for the United States. On his arrival he joined the New York Classis of the Reformed Protestant Dutch Church. At first he supplied the pulpit of an absent minister in the city; then labored under the Missionary Society of that Church till 1830. This year he took charge of the church in Courtlandtown, N. Y., and here his labors were highly blessed. He deemed it his most interesting and successful field of labor. Through his instrumentality a congregation was gathered and some precious seasons of revival occurred. His next settlement was at Auburn, and in 1837 at Sandbeach, in Cayuga Classis. In 1839 he started West as a domestic missionary. He remained in Illinois seven years. In 1846 he returned East, and for eleven years he labored as agent for the Bible and Tract Societies. In 1857 he removed to Yonkers, N. Y., and passed the remainder of his life in writing for the press. Up to this time his ministerial relations had been with the Reformed Protestant Dutch Church; but when the Westminster Presbyterian Church was started in Yonkers, he cast in his lot with that people, and remained a faithful, attentive and zealous member of the congregation, his ministerial relation being with Albany Presbytery.

He died at his residence in Yonkers, N. Y., Aug. 26, 1866, of paralysis.

He married Miss Ann Ogilvie, who, with two sons and three daughters, survives him.

Besides numerous articles contributed to *The Christian Intelligencer*, *New York Observer* and *The Presbyterian*, he wrote Lectures on the Millennium, a series of lectures delivered in the Reformed Protestant Dutch Church, Yonkers, N. Y., in 1855, published by Sheldon & Co., New York, pp. 168.

*Universalism Explained*, published in 1856. A *Plea for the Bible*, a popular work, having an extensive sale, published by Sheldon & Co., New York, in 1860, pp. 175.

*Illustrations of the Offices of Christ*, a practical treatise on divine influences, together with a selection of sermons, published by Sheldon & Co., New York, in 1862, pp. 346.

Rev. LEWIS W. MUDGE, of Yonkers, N. Y., writes as follows:

"He was an earnest worker, carrying out in his life the missionary spirit of his Master. Brought up under the preaching of one of the most popular and evangelical ministers in Scotland, and studying under the excellent Dr. Dick, he enjoyed opportunities—faithfully embraced—of learning and studying systematically the great doctrines of our faith above many. His mind was vigorous and practical. He was not what we would call now-a-days a popular preacher. His sermons have no flowing language nor particular elegance of diction, but their great recommendation is their simplicity,

plainness, practical and scriptural tone. He was greatly blessed in his labors by frequent and powerful revivals of religion. His only peculiarity in doctrine was his pre-millennial views, in which, however, as his work on this subject abundantly shows, he was moderate, cautious, and never went to the extreme of fixing the time and seasons, 'which the Father hath put in his own power.' In his family and social relations he was greatly beloved."

*W. W. Lavery.*

LAVERTY, WILLIAM W.—The son of James H. and Maria Lavery, was born in Union county, Pa., June 15, 1828.

He was brought to a knowledge of Christ in his sixteenth year, and he set about his preparation for the ministry. He entered Washington College, Washington, Pa., where he was graduated with high honor in 1849, receiving, at that time, from the faculty, the Greek salutatory as a testimonial of their high appreciation of his scholarship.

He studied divinity in the Theological Seminary at Princeton, N. J., and was licensed by Steubenville Presbytery in June, 1852, and was ordained by the same Presbytery, and installed pastor of Big Spring and New Cumberland churches, near New Hagerstown, Ohio, in the autumn of 1853. He, about the same time, having a very decided taste and talent for teaching youth, accepted the principalship of Hagerstown Academy, in which he continued to labor for several years with great evidence of usefulness. His labors, while pastor of these two churches and principal of this academy, were very great. After a week spent in teaching, he would often preach three times on the Sabbath, and travel ten miles to meet his appointments. He loved greatly to preach the gospel, and for the gratification of his master-passion he was willing to endure almost any self-denial.

Early in the spring of 1857 he commenced his ministry at Wellsville and East Liverpool, Ohio. Here his labors were greatly blessed by God. During his ministry here, which lasted seven years, both these churches enjoyed precious revivals, in which many sinners were converted and God's people greatly blessed. Through his untiring energy a heavy debt was lifted off the church at Wellsville, and thereafter he had the satisfaction of seeing it start forward in a new career of prosperity. Here also his labors were of a very severe and exhausting character. Sabbath was always a day of incessant toil, during which it was his custom to preach three times, with sometimes a walk of four or six miles to meet his appointments.

In the spring of 1864 he was elected principal of Monongalia Academy, Morgantown, W. Va., which position, in consequence of a vocal disorder occasioned by incessant preaching, he accepted as a temporary relief. The academy attained a high degree of prosperity under his principalship, and was steadily growing in public favor and patronage when he was suddenly cut down in the midst of usefulness, leaving a large circle of friends to mourn his loss.

He died at his residence in Morgantown, W. Va., Oct. 28, 1865, of typhoid fever.

He married Miss Miranda Finley, of Washington county, Pa., who, with one child, survives him.

Rev. W. A. HOOPER, of Morgantown, W. Va., writes as follows: "He was emphatically an earnest man. He devoted himself with untiring assid-

uity to whatever he undertook. His sickness was very brief, lasting only six days. When the intelligence was communicated to him that he must die, he expressed his acquiescence in the will of God, and declared that his only trust was in the blood of Jesus Christ that cleanseth from all sin. He has gone to his rest and reward, after a laborious and well-spent life, leaving a memory fragrant with the odor of piety and blessed with many acts of self-denial and labor in the service of Christ. He was diligent in business, fervent in spirit, serving the Lord.'"

His brother, Rev. D. H. Lavery, of Bellair, O., is a Presbyterian minister.

*L. F. Leake*

**LEAKE, LEMUEL FORDHAM**—The son of Amos and Nancy (Strong) Leake, was born at Chester, Morris county, N. J., in 1790. He was educated at New Jersey College, Princeton, N. J., where he was graduated in 1814, when he was soon after taken under the care of Presbytery, and after spending two years, in conjunction with the Rev. Dr. Finley, in conducting the Union Classical School at Baskingridge, and two sessions in the Theological Seminary at Princeton, N. J., under the instruction of Drs. Alexander and Miller, and studying privately under Rev. Dr. Joseph Campbell, he was licensed by Newton Presbytery Oct. 7, 1818. On June 19, 1819, he was ordained (*sine titulo*) at Harmony Church, N. J., and in 1812 was installed pastor of the churches of Oxford and Harmony by Newton Presbytery.

In 1825, at his own request, this pastoral relation was dissolved, and from that time until the year 1831 he was engaged with several of the missions connected with the Church. In 1831 he reached Canonsburg, Pa., having completed a tour through Virginia of a thousand miles, and he was soon after called to be pastor of the old Chartiers Church at Canonsburg, as successor of Dr. McMillan.

From 1831 to 1850 the ministerial labors of this departed servant of God, as pastor of the Chartiers Church and at other posts in that region, were expended in giving tone and character to that noble generation of Presbyterians who were trained in and about Canonsburg. He resigned his charge to become president of Franklin College, at New Athens, Ohio. From this he removed to Zelenople, Butler county, Pa., where he labored for several years. Afterward he went to Waveland, Indiana, and took charge of an academy, and united with Crawfordsville Presbytery; and from that time until his death he had been engaged in teaching and in preaching occasionally as the Lord opened the way for him. His remarkable scholarship eminently qualified him for the work which the Lord had put upon him.

In the month of September of 1866 he left his home at Terre Haute, Ind., to accompany his daughter to school at Oxford, Ohio. Shortly after reaching that place he was taken ill, and died Dec. 1, 1866, of breaking down of his system.

He was twice married; his first wife was Miss Mary White, of Belvidere, N. J., who died in 1827, a short time after their marriage; the second was Miss Catharine Richie, of Canonsburg, Pa.: they were married in 1831, and had a large family of children: but two, a son and daughter, survive. Mrs. Leake died in 1859. His remains were taken to Terre Haute, Ind., and buried in the cemetery.

Rev. GEORGE MORRISON, of Terre Haute, Ind., writes as follows: "Mr. Leake kept a very full diary of events during the whole of his ministerial career, extending from 1814 to 1816. He was a man of positive opinions, of profound scholarship and large views, though of a peculiar temperament, which led him to study the sterner attributes of God. But to him no relish so great, nothing so precious as to hear one of his younger brethren talk to him of the preciousness of Jesus to the believer. Such a believer, such a scholar, such a minister, such a father, died in Christ, and is now partaker of the fullness of his glory. His classical and theological attainments were of a high order, and he was a writer of considerable force. Upon the issues which disrupted the Church in 1837 he was one of the most rigid of the Old School party, and upon the issues of the Assemblies of 1861 to 1866 he stood with those who recognized authority in the Church, said authority to be respected and enforced."



LLOYD, CHARLES HOOKER—Was born in New Haven, Conn., Feb. 21, 1833. He removed to New York City, where he was engaged in mercantile pursuits until 1856, when he made a profession of religion, and was soon after prompted by a desire to consecrate himself entirely to Christ by becoming a missionary to the heathen. With this purpose in view he entered New York University in 1856, where he remained a year and half, but owing to ill health he did not graduate. He studied divinity in the Theological Seminary at Princeton, N. J., finishing his course in 1862. He was licensed by New York Presbytery, and was ordained as an evangelist by the same Presbytery, April 29, 1862, in Rev. Dr. Potts' church, New York City, the Dr. preaching the sermon. He married Miss Katie C. Parker, a daughter of Willard Parker, M. D., of New York City, May 8, 1862, and himself and wife were appointed by the American Board of Commissioners for Foreign Missions to South Africa, and sailed from New York June 21, 1862. After a few months spent in travel in Europe, they reached Natal, South Africa, Dec. 11, 1862, and were cordially received by the missionaries. Their first residence was at Amanzintote, from whence, by a vote of the mission in June, 1863, they were removed to Umvoti as their permanent home. Hardly six months more had passed before Mr. Lloyd's health became so much impaired that, by the advice of his physicians, he made a journey of some months into the cooler hill-country of the interior, in the hope of restoring his strength and arresting the disease which threatened him. But he learned that whatever he had to do must be done quickly. He returned to Umvoti, and labored with renewed zeal, and threw himself into the work of missions with his whole heart, and carried others away with his enthusiasm.

With such a spirit it was no light trial to be laid aside just as he began to see the dream of his life realized, and to resign himself to die. Yet, through the lingering approaches of consumption for many months, and six months of wearisome and wasting confinement, no murmur or complaint was ever heard, no look or sign of impatience ever seen. It was during this period that he wrote the following letter, the last he ever wrote to the American Board:

"UMVOTI, SOUTH AFRICA, July 28, 1864.

"We took the house of a native here, and went to housekeeping, having altogether eight boys and girls in our family, and here we taught and did

other mission work as we were able. My health continued feeble, and as summer came on with its heat and heavy rains, my strength failed and my cough became very troublesome. A decided change was necessary. We debated whether to return to America or try an inland journey. We love the people and our work so much that after frequent prayer and anxious thought we decided on the latter plan.

"We started and were absent some four months, returning last month. I gained strength, a good appetite, &c., but other symptoms did not leave me. We consulted an eminent physician; he gave us no hope, but said plainly I never could be better—that my disease was of recent origin, but had progressed too far to be arrested. This was a death-blow to my hopes of usefulness among this poor people. For a time, a few hours, it seemed as though heart and flesh must fail, but He who is our strength and support did not fail me in my hour of need, but enabled me to rise above my troubles, and to feel for the time, at least, 'Thy will, not mine, be done.'

"It is a dark, mysterious providence, but my faith, thank God! rises above all, and enables me and my dear wife to see a Father's hand and love in this chastening, however grievous, and in his own good time the 'needs be' will be made plain. I feel that I have not long to live, but I do not fear to die. My trust is in Christ, my Saviour, in his precious blood shed for me; and every day he reveals himself to me by his blessed Spirit in some form, and I am often impelled to cry out with deep humility, Christ is mine, and I am his child, unworthy and helpless, but still his child. Do not think, my dear sir, for one moment, that I regret having come to Africa. No; I would call upon my soul, and all that is within me, to adore Him, that He has permitted me even to come here and see this people and show my interest in their salvation, though I have done so very little. I would not change my lot with my most favored prosperous friends in America. It is sweet to feel that I have been enabled, by the grace of God, to consecrate myself to this blessed work, and to give myself to it, even for a little while."

His love of music was always a strong and ruling passion; and after he was laid aside from all active work, he busied himself in writing and arranging chants and hymns for the natives, to whom music is a means of refinement and elevation. Only two days before his death he prepared a chant, both words and music, which proved his last legacy to them.

In all his Christian life Mr. Lloyd was personally faithful and wise to win souls, and many, both in America and Africa, and some who have gone before him, were led to the Saviour by his direct entreaty. Who shall say that such a life is short?

Just before his death a native missionary from the interior came to Umvoti, reporting that there was much religious interest at his station. Among a people who naturally shrink from sickness, and who dread death with superstitious fear, his testimony is remarkable: "Oh, you don't know how far and wide the people love and talk of 'the dear sick missionary.' Heathen and Christians they speak of him, and his illness has been blessed to natives miles away in every direction."

Rev. ALDIN GROUT, of Umvoti, South Africa, writes as follows: "You will not be surprised when I tell you that Mr. Lloyd, our fellow-laborer, is dead. He died Feb. 10, 1865, of consumption. Months ago the physicians told him that his disease was incurable and his remaining days would be few. He at once set his house in order, and quietly waited the coming of his Lord. When the question of life and death was first presented, he was agitated and anxious. He thought of the difficulty he had in breaking away from friends, supported under it by the assurance he felt in his own heart





*E. D. MacMaster.*

*Portrait of E. D. MacMaster, 1850.*



that in leaving home and country he was following an undoubted call of God, while he hoped and expected to live, and by his labors to satisfy his friends that he had been thus led of God. But it soon occurred to him that God's thoughts are not always man's thoughts, nor his ways as man's ways, and he became as calm and quiet as possible. If he could not *do* God's will, divine grace helping him, he could *suffer* it. Thenceforward, 'Thy will be done,' was his submissive prayer and his only anxiety.

"Soon after the question as to life and death had been thus peacefully settled, I was sitting with him alone, at the fireside, when he said: 'Mr. Grout, since I shall not live long, I have a request to make of you. Do you remember there is a little tree standing about thirty feet from the door of your new chapel? When I am dead, I wish you would bury me near where that tree stands. Mrs. Lloyd will enclose the spot, and erect my tombstone there, where all your Sabbath worshipers can see it as they go up to worship. As they look it may be they will remember that the dead man came to preach to them. Thus I wish, hope and pray that my grave may preach the gospel when I am gone.' The enclosure and the grave are made according to the good man's wish, and on the tombstone are these words: 'Weeping may endure for the night, but joy cometh in the morning.'

"Now that the sickness, the death and the burial are over, we sit silently and submissively down and think of the past—the quick, light step; the active body and mind; the social converse; the delightful, all-absorbing music; the warm, affectionate heart; the active, warm-hearted piety, which were so noticeable in him who is now silent in death."

Mrs. Lloyd, who is eminently blessed in her labors, is still connected with the mission: their only child died Oct. 30, 1864.

MACMASTER, D.D., ERASMUS D.—The son of Rev. Dr. Gilbert and Jane (Brown) MacMaster, was born at Mercer, Mercer county, Pa., Feb. 4, 1806. His mother was a daughter of Benjamin Brown, Esq., of Canonsburg, Pa., who was an uncle of Matthew Brown, D.D., for many years president of Jefferson College, Canonsburg, Pa. He was graduated in Union College, Schenectady, N. Y., July, 1827. He studied divinity under the care of his father, and was licensed by the Northern Presbytery of the Reformed Presbyterian Church at Albany, N. Y., June 16, 1829. He was ordained and installed pastor of the Presbyterian church of Ballston, N. Y., by Albany Presbytery (having changed his church relation). This connection lasted seven years, and at his request the pastoral relation was dissolved, April 24, 1838. This was his only charge. This pastorate was pleasant, and only dissolved by reason of the concern he felt for the great West and the education of its sons. In the sermon he preached on leaving his people he makes use of the following remarks: "Standing among you, brethren beloved of the Lord, for the last time as your minister in the mystery of the gospel of Christ, I feel that the occasion is one of deep and solemn interest. Myself and my personal feelings, however, I have never made the theme of my ministrations among you. I shall not begin now. Bear with me when I say that the ties of sensibility and of strength are far other than existed on the day when I was ordained to the work of the ministry among you. Never can I forget that it was here and among you that I was consecrated to the work of preaching the gospel of Christ, and that it has been among you that the first seven years of my ministry have been spent. I came among you young in years, and with many defects which only experience could remedy. You have manifested forbearance toward my imperfections. I have received many proofs of your kindness. With

you, or with any individual of you, I have had no quarrel, public or private. We part in amity and with good-will and kindness. I shall ever cherish you in my memory; I shall ever bear you in my heart. For myself, one request I have to make of you, and that is—pray for me.”

In 1838 he was elected president of Hanover College, Hanover, Ind., and in his inaugural address, delivered Nov. 7, 1838, he thus speaks of his views regarding education: “The education which does not instruct man in his relations to God, his relations as a religious being, in his religious duties and destinies, which does not properly cultivate the religious principles of his nature, is chargeable with the grossest oversight of his actual character and condition and of the exigencies of his being, and must be looked on as utterly inadequate in the matter of chief importance to that for which it is the object of education to provide. This college has been founded upon Christian principles, in faith and prayer, by men who fear God and honor his Son; and while we trust that there will be, in the religious instructions which shall be here imparted, and in the spirit here cherished, nothing narrow or illiberal or merely partisan, it will be our aim to carry out the intentions of the founders of the institution. We avow that it is our aim to bring over and into the institution the influence of the principles of the gospel of the Son of God. It is our design to mingle the waters of the Pierian spring with those of the well of Bethlehem and of “Siloa’s fount that flows fast by the oracle of God.”

Here he assumed labors of a varied and arduous character. Having just succeeded in freeing the institution from a heavy debt, and in securing a subscription for endowment, a financial crisis rendered these results nugatory. Though the institution was elevated in literary character, and the reputation of its president established for high scholarship and ability, difficulties so thickened in the end that Dr. MacMaster determined on attempting the removal of the college to a neighboring city. The transfer not having proved acceptable to the majority of the Synod under whose control the institution was, the new enterprise failed. At this juncture the presidency of Miami University, Oxford, Ohio, was tendered him. He was inaugurated Aug. 13, 1845, and in his inaugural address, whilst pressing the necessity of the religious element being identified with the University, he remarked: “God gave me my birth as a Presbyterian, and I am not ashamed of my ecclesiastical lineage. Without any disparagement of other families of the great Christian commonwealth, I reckon the Presbyterian to be some of the best blood in Christendom. As I was born so I expect to live and to die—a Presbyterian; unless God should in mercy, before that event come to me, hasten the day earnestly hoped for by all the good, when the watchmen upon the walls of Zion shall see eye to eye, and together lift up the voice, and when, as there is one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all, so there shall be visibly, as there is spiritually, but one body, and all these party names shall be sunk in the one catholic and glorious name—the Church of the living God, the ground and pillar of truth.”

For something over four years from that inauguration he was employed in those harassing and severe labors and conflicts apparently inseparable from the history of Western colleges, and certainly unavoidable in an institution so conditioned as was Miami University at the accession of Dr. MacMaster. Here, too, the curriculum was advanced. The contest for discipline was fought, and just as the victory had been won, another institution seemed imperatively to claim his services.

In his address, delivered Aug. 9, 1849, on the occasion of resigning the

presidency of Miami University, he spoke of the difficulties that surrounded the institution, the falling off in the number of students, &c., as follows: "First among these causes of evil is a prevalent misconception of the true and proper object for which a college is established. In former times the class of schools commonly designated in our land 'colleges,' had a specific object, well defined and generally understood. This is not even instruction in the studies immediately and properly belonging to preparation for the exercise of the liberal professions; still less is it to do the work of the mere elementary and common schools, and least of all is it the communicating of the special knowledges and instruction by which men are fitted for the ordinary manual and industrial occupations of life. Not that these are not important in their own place, but a 'college' is not the proper place to obtain instruction in them. Its specific and proper object is, along with the formation of good moral, gentlemanly and Christian character, to give to youth that training in liberal studies of higher grade than those of the common school or academy, and the consequent mental discipline, which constitutes the fitting preparation for entering on the strictly professional studies of medicine, theology, law, government or general literature, science and philosophy. If this one thing were understood and remembered, the specific and proper object for which a college is established, it would correct a thousand mistakes and furnish an answer to a thousand objections, and put to rest the vague, indefinite and crude, but erroneous and mischievous notions which are afloat on the subject."

He accepted the professorship of Systematic Theology in the seminary at New Albany, Indiana, reluctantly. The seminary was established by Indiana Synod; other Synods subsequently became associated with that of Indiana in its control, viz.: that of Cincinnati in 1840; Missouri in 1841; Illinois in 1842; Northern Indiana in 1844; Kentucky in 1846; and Nashville also in 1846. The seminary, though regularly established, was not in any special degree successful. When, in 1849, the directors secured the services of Dr. MacMaster troubles and embarrassments broke out afresh, so that the Synods, and finally the General Assembly were called upon to have the seminary question up for discussion year after year. Dr. MacMaster was opposed to the multiplication of theological seminaries. In all these discussions and plans for getting up seminaries and arranging professorships, the exclusion of Dr. MacMaster from any faculty that might be formed was deemed most important. The contest apparently ended in the success of those who were opposed to him, and though, when New Albany Seminary passed away two other seminaries saw the light—one at Danville, Ky., the other at Chicago, Ill.—the chair of theology was filled by another in each institution.

It was at the Assembly in Indianapolis, Ind., on May 30, 1859, that Dr. MacMaster made his celebrated speech, on the motion to postpone the election of professors in the Theological Seminary of the North-West, at Chicago, Ill., till the following Assembly. His speech was in vain; the Assembly decided against him, and it seemed as if he, "the noblest Roman of them all," had been crushed; but "time at last sets all things even." The echoes of that speech were audible in the Assembly of 1866, when in St. Louis, Mo., June 2, he was elected to the chair of theology in the North-West Theological Seminary, Chicago, Ill. Seven years, to a day, had wrought out a harvest of truth; men saw things as they really were, and were prompt to acknowledge the fact. It may be asked, especially by my subscribers in foreign lands, Whence this persistent opposition to Dr. MacMaster? It was simply because he was in favor of the abolition of American

slavery as it existed in the United States; he was a lifelong, a consistent and honorable opponent of the whole system of human bondage.

During the years that succeeded this decision of the Assembly, Dr. MacMaster remained in comparative retirement, though he ever lived in the hearts of his friends. For a year or two he resided in Monticello, Ind., and in 1863 projected a monthly magazine, entitled "THE MESSIANIC WITNESS." This never saw the light; the price at which it was offered was too small, being one dollar per annum. The troubles of the country prevented a large subscription list; hence it was thought best not to start it. In 1863 he removed to Poland, Ohio, and became an inmate of the family of his high-minded brother, Rev. Dr. Algernon Sydney MacMaster. It was here that the action of the Assembly of 1866 found him, and the following letter will show the spirit with which he responded:

"POLAND, OHIO, July 10, 1866.

"The Rev. Messrs. Thomas Ebenezer Thomas, D.D., and R. G. Thompson, and John C. Grier, Esq., Committee, &c. :

"MY DEAR BRETHREN:—Your favor of the 11th of June, informing me that I had been appointed by the General Assembly of the Presbyterian Church professor of theology in the Theological Seminary of the North-west, has been duly received.

"It is impossible that I should not feel, with profound sensibility, the obligation under which I have been laid by the regard shown by my brethren to myself in this appointment, and in the spontaneity and the approach to unanimity of the action of the Assembly, and the views by which, as I am assured by yourselves and by many others, the great body of its members were influenced; the significancy of which, in reference to the past, not less than to the future, I am not left to doubt. It is not I, but the principles in the maintenance of which I, along with many other brethren, have borne an humble part in times past, that are honored in this appointment. In comparison with these, all mere personal considerations are nothing, and less than nothing, and ought not to be allowed to come into mind.

"The question of my return to the service from which I was seven years ago relieved, is not so clear to me as I could wish. As I have always had, so have I now more than ever, a painful consciousness of my own insufficiency for the work. But, as this is now a question for myself, on it I have no disposition to multiply words, or to invite my friends to say what their friendship or their politeness might dispose them to say. Other considerations, too, have had with me their weight; especially that which concerns the present endowment, the income of which appropriately belongs to the professors already in the seminary, and which is insufficient even for their proper support. But this difficulty is obviated by the spontaneous action of the brethren who have the matter in charge, and by whom I am assured that the endowment of the chair to which I have been appointed is to be provided for by an additional fund, so as to preclude the necessity of drawing for its support on the present endowment. Upon this subject, therefore, I have no occasion to say anything, except to express my sense of the considerate forethought of the brethren.

"I have only to say that, so far as I am able to judge upon as careful a consideration of the subject as I can give to it, I do not see that, under all the conditions of the question, I am at liberty to decline this appointment; and that I therefore hereby signify to you my acceptance of it.

"As I have frankly referred to my former relations to this seminary, which are well known to all concerned, and to avoid all mention of which

would therefore be a prudish affectation which no one will expect of me, I will not be misinterpreted in saying, with equal frankness, that, as it has always been my habitual aim to act, in reference to the public affairs of the Church, from public considerations alone, so, in returning to the service to which I am recalled, I shall go to it bearing on account of the past no private griefs to be avenged and no personal resentments to be remembered. The questions which have been in controversy, and by which not alone the comparatively small interest of this seminary has been affected, but the whole Church and the whole nation have been so deeply agitated and convulsed, and both have been so sore broken, I trust may be regarded as now settled, and that among us all controversy in respect to these questions is at an end. The brethren who, in times past, took of these questions views different from my own and those of other brethren with whom I acted, and who, on that account, were opposed to our designs and our measures, or what they were led to suppose these to be, I shall know only as brethren in the Lord, in the full persuasion that henceforth we all shall be found joined together in one spirit, with one mind, striving together for the advancement of this great interest, as of every other interest of the kingdom of our God, which we all alike have so deeply at heart. The remembrance of the fearful conflict of the last few years, and the spectacle of our broken Church and country, in which the Holy One has been teaching us by terrible things, ought to preclude all glorying in the flesh; and in respect to our seminary in particular, the past has been to us all a discipline which ought to lead us to walk very softly and humbly before God. For myself, it is my earnest desire, in returning to the service to which, if I have not been misled, I am called by the voice of the Church, and, through the Church, of her divine Head, to go to it in the fear of God, with a single eye to His glory, with whatever poor qualifications for it I may have to be spent upon a service of which I am every way so unworthy.

“Be pleased, my dear brethren, to accept for yourselves my grateful acknowledgments for the words in which you have been so good as to communicate to me the information of this appointment and to express your own wishes for its acceptance—words by which my heart, unless it were stone, could not but be deeply affected.

“With great respect and Christian affection, I am, reverend and dear brethren, your brother and fellow-servant in the faith and patience and hope of the kingdom of our Lord,  
E. D. MACMASTER.”

He proceeded to Chicago on the opening of the term, and his inauguration was an event of more than ordinary interest to the Church, and his lectures were listened to with profound attention by the students—rich as they were in scriptural truth, profound wisdom and ripe experience. He was cheered by the fact that his friends and the friends of the seminary had taken heed to his suggestion regarding the necessity of a further endowment of the professorship in justice to his colleagues, and the prospect of a speedy and complete endowment was very bright.

In October he was present at the meeting of Cincinnati Synod, where he enforced the necessity of sustaining the seminary in an adequate manner. Especially he insisted upon more extensive buildings, such as would furnish each young man with a room of his own, where he could retire at his convenience to hold communion with God in private. Whilst concluding his appeal he thus referred to himself and the associations that clustered around that eminently Presbyterian community—the city of Xenia, Ohio. He went on as follows: “You will please indulge me for a short time, if I speak of

personal matters. I feel as if I belonged in a peculiar manner to this place, and as I have sat here such thoughts as these have crowded upon me. Within the hallowed precincts of your cemetery lie the remains of my honored father, who was to me the guide of my youth and the companion of my riper years. By his side repose all that was mortal of my venerated mother and two cherished sisters. I have now entered upon the last stadium of my life, and when my work is done on earth, it is my fond desire that I too may rest in the grave till the resurrection beside my honored father, my venerated mother and my cherished sisters." These closing words seemed prophetic. He returned to the seminary, renewed his labors until November 25, when he was prostrated by a violent attack of pneumonia, of which he died at his residence in Chicago, Ill., Dec. 10, 1866. He was buried, according to his wish, in the cemetery at Xenia, Ohio.

He never married. Whilst he was president of Miami University, Oxford, Ohio, the health of his father's family having become impaired, he took them to live with him. On his removal to New Albany, Ind., they accompanied him. There his father and a sister died. When, by subsequent changes, he was deprived of stated employment and means of support, his household was broken up, and with the remaining members of the family, his beloved mother and an invalid sister, removed to Poland, Ohio, and made their home with his brother, Rev. Algernon S. MacMaster, D.D.

The following letter from WILLIS LORD, D.D., Professor of Biblical and Ecclesiastical History, Chicago, Ill., gives the following account of his dying hours:

"DEAR SIR:—At the close of our Sabbath morning service, November 25, he first spoke of being somewhat indisposed. 'I feel a slight stricture,' he said in reply to an inquiry after his health. Two Sabbaths previous to this he preached in my pulpit what proved to be his last sermon. The text was 2 Tim. i. 12: 'I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.' It was an able discourse, and full of the very essence of the gospel. Though his indisposition increased, he met his classes on Monday and Tuesday. His last lecture in theology was devoted to an elaborate exposition of Anselm's notable argument for the being of God, derived from the idea of a perfect Being.

"On the following Monday, December 3, his sickness had assumed a serious aspect. At that time he said to me that, in his judgment, his work on earth was done, and he took occasion to express feelings personal to myself and wishes relative to the seminary, which, in this communication, it would not be proper to relate. Later in the week, as his condition became still more critical, I said to him, 'Doctor, we have a great Saviour, and I trust you now find him all-sufficient.' His reply was, 'I have never expected to die in ecstasies, or to experience such transports as some Christians have done. It would not accord with the character of my mind or the nature of my religion. But from my childhood up I have trusted in Jesus Christ, and I trust in him now. I have no disturbing fears, no anxiety as to death and the future; and now,' he added, 'kneel down and pray with me.' In the amen of that prayer he joined audibly and with much fervor. At times, both before and after this, there was more or less of mental aberration. When, however, the Sabbath, December 9th, came this was all over. From that sacred morning until three o'clock the next day, when he died, his mind was as when the sun shineth in its strength. On going into his room after public worship, I found him just closing a series of messages of love and religion to dear relatives and friends. Then, taking my hand

and renewing expressions of tender personal regard, he continued, 'I have a charge for our dear young men. I want you and Dr. Elliott to tell all and every one of them to strive to be eminently godly men. I do not undervalue learning. It is greatly important. Nor do I undervalue philosophy, especially in its relations to religion. As you know, I have given some thought to that; perhaps more than was useful; but, after all, the great thing for a Christian minister is godliness. Say this to our dear young men.' He then spoke of the seminary thus: 'I hope God will bless it. I hope large numbers of young men will come here to be trained for the gospel ministry. I am not indispensable to it—no man is indispensable. But its interests, and the interests of truth and righteousness in connection with it, require that it shall be in the hands of those who would not oppress and destroy the image of God in man.' This was his only allusion, during his sickness, to questions which have disturbed the Church; but it was made with deep feeling. It was his solemn testimony that the convictions of his life as to slavery and its adjuncts were still his convictions in death. He then proceeded to speak of 'our dear country' and the Church of Christ, on both of which he fervently invoked all the blessings of God. In another connection he said, 'Oh that God would lead thousands of young men, endowed by Christ with holy gifts, to go out into the world where men are heaping up gold, to persuade them to embrace Christ, who is better than much fine gold.' Dr. Elliott having offered prayer, he said to him, 'I am glad to hear your voice once more. These are the good words of God who cannot lie, and I rest upon them.' Once only did there seem to be a spiritual conflict. 'Satan comes to me,' he said, 'and tempts me. He says I have not loved the Lord Jesus Christ, nor served him with all my heart. I have told my Saviour that a thousand times. Get thee behind me, Satan! Thou canst not take my crown from me. I do not fear thee, for the Lord is my strength.' A few hours before his death he said: 'It is a pleasant thought that I am soon going to be with that blessed mother and my beloved father and my dear sisters; and where, besides those who sustain these natural relations, will be all the saints;' going, I added, 'to the General Assembly and Church of the First-Born whose names are written in heaven.' Here he interposed and said, 'Does that refer to the saints or to the angels? What do you think?' He then continued the quotation I had thus begun, until coming to the words 'the spirits of the just made perfect,' he said, 'Does not that mean the saints?' 'Yes, doctor,' I replied, 'both the saints and angels will be there, and above them will be Jesus.' 'Yes,' was his response, 'Jesus will be there, Jesus.' Several passages of Scriptures were then repeated as appropriate to his condition, when he said, 'Oh, how much of precious matter is contained in God's word! Tell our dear young men to incorporate it abundantly in their sermons.' Shortly after this reference was made to his last sermon and its precious text: 'I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day,' when he said, 'That is it; that expresses my views and feelings now.' 'You trust, doctor, that he is your Saviour?' 'I know,' was his reply. To another friend he said, 'I die in the strength of the Lord Jesus Christ, the eternal Son of God, who redeems us from all iniquity.' A little later he said, 'Lord Jesus, receive my spirit, redeemed, washed, sanctified by the blood of the cross. I commit myself to Thee and Thy keeping, who art the resurrection and the life.'

"Life was now fast ebbing. He lay for some time with his eyes intently fixed upward. At length his brother said, 'Why do you look so earnestly, as if to heaven?' 'I see the heavens open,' he replied, 'and Jesus on the

right hand of God!' Presently I asked, 'Is Jesus with you now?' The power of speech was almost gone, but he answered, 'Yes.' 'Well, doctor, you must rest in the arms of Jesus, like a little child.' A smile lighted his countenance, and his head bowed the acquiescence which his lips could scarcely speak. 'Jesus,' it was further added, 'is the centre and sum of all true theology;' and again he gave a most expressive sign. Many of the students now came in to see their venerated teacher once more. While a considerable number of them stood by, I said to him, 'Our young men are here to see you.' He turned his dying eyes toward them, but his tongue could no more perform its office. 'Shall I tell them for you that Jesus is a precious Saviour?' He signified his assent most impressively. 'Shall I tell them to preach that precious Saviour?' Again the assent was decided as it was touching. In subdued tones we then sung these verses:

"Dear dying Lamb, Thy precious blood  
Shall never lose its power,  
Till all the ransomed Church of God  
Be saved to sin no more.

"E'er since by faith I saw the stream  
Thy flowing wounds supply,  
Redeeming love has been my theme,  
And shall be till I die.

"Then in a nobler, sweeter song  
I'll sing thy power to save,  
When this poor lisping, stammering tongue  
Lies silent in the grave.'

"Such were some of the scenes in connection with the sickness and death of Dr. MacMaster. In a few minutes after our song ceased our beloved friend had exchanged this world for heaven.

"Very truly I am yours, WILLIS LORD."

CHICAGO, Dec. 22, 1866.

The DIRECTORS OF THE SEMINARY make this record: "He was inaugurated at the opening of the present term, and entered upon his labors with great fidelity and zeal, discharging the duties of his professorship to the satisfaction and delight of the students and of his colleagues in the faculty.

"The Board would also record their high appreciation of the eminent talents, the varied and extensive acquirements for which, as a preacher and a theologian, Dr. MacMaster was so justly distinguished. He was confessedly one of the foremost men of our Church. He was in some respects a representative man of his times. Endowed by nature with the noblest powers of intellect, blessed as he was from early life with the highest advantages of education, and early endowed with the graces of the Holy Spirit, he was enabled at an early period in life to take a high position in the ministry. As a scholar, a theologian, an educator and a preacher, he was long recognized as taking the highest rank. The young men placed under his instruction at the different centres of his influence, especially the students of theology at New Albany and Chicago, who enjoyed the advantages of his department, all bear witness to his great ability as a theological teacher. As an instructive gospel preacher, a thorough expounder of the Word, few have ever excelled him. He was clear in his conceptions of truth, concise and logical in his statements and severe and exhaustive in his analyses, even in the most difficult and abstruse questions. As might naturally be expected from such intellectual endowments, and the religious culture which he had received at the hands of his godly parents, Dr. MacMaster was a man of great strength, decision



and firmness of character. He was never daunted by opposition, nor intimidated by human authority. No man in our generation exhibited greater honesty of purpose or a higher moral courage in the formation and expression of his views than the lamented subject of this brief record. At the same time none was more sensitive to the slightest wrong or injustice toward others, or more regardful of the rights and feelings of his fellow-men.

“Dr. MacMaster was no more the eminent scholar and profound theologian than he was the Christian gentleman. He came to Chicago in the spirit of his divine Master to do his will. His whole deportment and bearing was full of conciliation and kindness. From his first entrance upon his duties until he was prostrated by sickness, his colleagues in the faculty, and the students in the seminary, were equally struck with the exceeding richness and fullness of his expositions of Scripture truth, and his occasional addresses and sermons. All who made his acquaintance were deeply impressed with the dignity, solemnity and excellence of his character, and with the uniform kindness and courtesy of his deportment.”

The STUDENTS OF THE SEMINARY adopted the following minute: “We feel that it is no less a duty than a pleasure to cherish the memory of those who, by their learning and genius, their labors and pre-eminent Christian virtues, have ennobled humanity, adorned the Church of Christ, and elevated the age in which they lived. They are the model men of time; the beacon lights of eternal truth shining through the gloom of universal depravity. In this, our more especial bereavement, humanity has lost an earnest friend, the Church a spiritual father, the world a peerless mind, and the Theological Seminary of the North-west a pillar of strength and glory.

“His mind was a deep channel of wisdom flowing out of the fear of the Lord, and his heart was a fountain of pure affection flowing out to all mankind. In manners and deportment he represented the highest type of a Christian gentleman. A gentle refinement and dignity graced his actions, and the moral excellencies of character beautified his daily walk and conversation. His life was a living epistle ‘known and read of all men,’ of the truth as it is in Jesus Christ; and in his triumphant death he has bequeathed a priceless legacy to the Church. In his decease we mourn the loss of a true friend and a wise teacher, a brother in Christ and a spiritual father.

JOHN M. STEVENSON, D.D., Secretary of the American Tract Society, New York, writes thus: “He was a man of rare powers, large culture and sterling character. The writer has known him for many years, and has regarded him as unsurpassed in the Church for intellectual acumen, massiveness of thought and scholarly culture, while his attainments were all laid at the foot of the cross, and consecrated to the cause which that cross embodies and represents. Should such a man pass from among us without some note of those traits which made him so noble a specimen of the true Christian gentleman?

“The profoundest humility marked his character. So grand were his conceptions of God as infinite and holy in all His attributes, and so deep his convictions of sin as exceedingly sinful, that in his religious services, public and social, in his study and expositions of sacred Scripture, and in his estimate of himself, he was the furthest possible from self-confidence. He had the humblest view of his own spiritual attainments. Having settled it in his mind that the Bible was God’s word, he bowed with child-like simplicity to its teachings, and only asked, What does it teach? When this was settled, he shrank not from applying its severest condemnations to his own imperfections.

“Another trait of Dr. MacMaster’s character was a manly independence of thought and action upon questions of truth and duty as they came be-

fore him. For human authority, the dicta of the schools, he had no respect, except as they commended themselves to his calm and matured judgment. Hence he was fearless in opposing, with a persistent and unflagging zeal, what he regarded as wrong in Church or State.

“He was a man of decided convictions upon all practical questions. And seeing clearly, he felt deeply, and often expressed himself with a strength and fervor which seemed to the unthinking and the temporizing as disproportionate, if not censorious. Truth was to him above all price, and he had little patience with those who concealed or perverted it, either by words or actions. This love for the truth and reverence for its teachings made him in the course of years a remarkably wise man. His views upon the great questions which agitated the Churches and the nation, ten years ago, then considered chimerical, are now verified with wonderful exactness, while upon questions of biblical interpretation and true Christian philosophy his recorded opinions command the assent of the best thinkers of our age.

“Another characteristic was an inflexible purpose to do what was right, when he had determined what that was. ‘What is duty in this case?’ was the question always asked when brought into a new position. This question settled by an appeal to his infallible guide, he never hesitated a moment in its discharge. The duty pointed out might be difficult, distasteful, or even hazardous; it might destroy his popularity, drive him from his position of usefulness and rob him of daily support; but with his face set as a flint he pressed forward through fire and water to its accomplishment. He shrank from no toil or self-sacrifice to attain the end, and this often against the advice of timorous friends. Nor was this with him, as with many, mere blind stubbornness, but the simple conviction that he was right, and the inflexible purpose to do what was his duty. When personal friends and co-laborers, destitute of his keen vision and resolute will, discouraged his efforts and forsook him as an impracticable reformer, he bowed in sadness, and waited humbly the vindication he was assured would come in God’s good time.

“He denounced the despotisms of the Old World, because they kept the millions in ignorance and robbed them of their rights. He contended against Romanism, because it steeped the souls of its votaries in blind and unreasoning superstition. He opposed slavery, not because all who were implicated in it were necessarily sinners—for of these he spoke with great gentleness and forbearance—but because of the iniquitous laws defining the system which contravened the laws of God by separating husband and wife, parent and child, and by holding in enforced ignorance of God’s word the entire class. These laws, which characterized American slavery, he denounced with unsparing severity, and labored to free the Church and nation from the responsibility of sustaining them. To the joy of his heart, he lived to see the system swept away in this land, and he looked for the speedy downfall of despotism in the Old World. Whatever tended to hasten this he labored for, whatever retarded this he opposed, and with a persistency of effort, singleness of purpose and loftiness of resolve which placed him on a level with the apostles and martyrs of the past ages—the highest embodiment of true greatness.

“But perhaps the most marked characteristic of Dr. MacMaster was his sympathy with man as man. Such was his estimate of the soul, its future capabilities and immortal destiny, that he made little account of the accidental differences distinguishing one from another in this world. In his planning and prayers for the good of others he looked upon the race as on an equality before God and in view of law, and he labored for the souls of

men as lost and ruined, but redeemed by Christ, with a singleness of purpose and elevation of aim rarely attained. This ever-present estimate of the value of man made him jealous of human rights, civil and spiritual, and indignant at the wrongs inflicted upon so many in our own and other lands; and with an intense yearning he looked for the day when civil, intellectual and religious freedom should be universal. If his aims were too high to be realized during his life, he so impressed his views upon hundreds of his pupils that they will aid in their realization hereafter.

"In his domestic and social relations he was gentle and loving as a child. His home was the centre of the tenderest affections, and none came within its enclosure but to feel the power of his Christian heart. In the wider range of social life, and in all variety of circumstances, he exhibited that true courtesy which springs from a noble and refined nature, while for his personal friends he had the strongest affection. If his guileless simplicity of character allowed the designing to impose upon him sometimes, this never weakened his faith in the trustworthy nor shook his confidence in those he had proven.

"With these traits of gentleness, humility, independence and philanthropy were combined other qualities, which made him one of the noblest of men; and in his early death, the seminary, the Church of God and the country have suffered a great loss, while many who sat at his feet as learners will long mourn his departure as a personal bereavement."

*James L. Merrick*

MERRICK, JAMES LYMAN—The son of Gideon and Beulah (Stebbins) Merrick, was born at Monson, Mass., Dec. 11, 1803. He went to school in the academy of his native town, and was graduated at Amherst College, Amherst, Mass., in 1830. He made a profession of faith in his twenty-second year, and henceforth had the ministry in view. He entered upon the study of divinity in the Theological Seminary, Princeton, N. J., but on account of his health—which required a warmer climate—he went to Columbia, South Carolina, and entered the Theological Seminary there in January, 1831, and graduated in the first class of that institution in December, 1833. In April, 1832, he was licensed by Charleston Presbytery. After his licensure he preached as opportunity offered, and after his graduation for about three months in Savannah, Georgia. He was ordained as an evangelist by Charleston Presbytery, April 15, 1834; and soon after returning to his native State he received his commission as a missionary to the Persians in the chapel of Amherst College, Mass., Aug. 10, 1834. He arrived at Tabreez Oct. 15, 1835, labored, traveled and explored among the Mohammedans of Persia somewhat less than two years, and then joined the Nestorian Mission at Oroomiah, where he remained till June, 1845. He returned to the United States Oct. 1, 1845, was installed pastor of the Congregational Church in South Amherst, Mass., June 21, 1849, and dismissed Feb. 17, 1864. He transferred his presbyterial relations from Charleston to Connecticut Presbytery in April of 1854, and though he labored as pastor of a Congregational church, he retained his connection with the Presbyterian Church.

He was a close student, even after he had withdrawn from the active duties of the ministry. Without any special disease, save a general breaking down of his system, he died at his residence in South Amherst, Mass., June 18, 1866.

He married Miss Emma Taylor, a native of Portsmouth, England, at Tabreez, Persia, who survives him. They had no family.

A friend writes as follows: "His heart was devoted to the missionary cause whilst he was in college, during which time he began the study of the Persian language, and he eventually became one of the finest Persian scholars. His recall from the mission by the A. B. C. F. M. was a great disappointment to him, and on his return to his native land, he published 'An Appeal' from their decision in abandoning the mission. And though this rested heavily upon his hopes and plans, and placed an irreparable blight upon his life-work, it never took away his heart from his beloved Persia; and he left a large sum of money at his death to found four Persian scholarships in the four institutions where he had received his classical and theological education, in the inextinguishable hope that the work he began in Persia might be carried forward."

WM. S. TYLER, D.D., professor in Amherst College, Mass., writes thus: "He had a strong mind, was a good scholar, hard student, lover of study and of books; wrote much for the press and the pulpit; a zealous patriot, especially during the war, he gave a bounty to every soldier who entered the army in his own parish; an ardent philanthropist, a devoted Christian, a faithful pastor, an earnest missionary. A man of marked character, with a mind of his own and positive opinions—and, as such men are apt to be, perhaps a little impracticable—it was difficult for him to work with others. He left his property for four 'Persian Scholarships' in the four institutions where he was educated."

Rev. WALTER BARTON, of Suffield, Conn., writes as follows: "I was Brother Merrick's successor at South Amherst, Mass., and was his pastor for nearly three years. He was certainly an exception to the remark that ex-pastors make the worst parishioners: my relations with him were very pleasant. He was an able and faithful minister, though it might be thought that he did not preach man's duty and responsibility as often as he ought. He was strongly self-willed, which was natural to him, and which he mourned over as a snare and trouble."

A friend, who knew him many years, writes thus: "He was a man with genial temperament and kind, social disposition. He had a superior mind, finely cultivated and endowed. He was a constant and laborious scholar from early youth, and had stored his mind with learning from books, by extensive travel and large and general observation. He was a minute thinker and close reasoner, always deciding all questions for himself after right examination, and faithful in the last degree to his convictions of right and duty. He was regarded a Persian scholar of the finest type, and well read in the Arabic, Hebrew, Turkish, Greek, Latin and French tongues. He studied, wrote and labored to the last of life, and died without a defined disease, wearing out a fine constitution with hard study and hard work, with a mind clear and intensely active to the last, trusting wholly and joyfully in Christ as his Redeemer and Saviour."

He was the author of "The Pilgrim's Harp," 8vo., pp. 628, Crocker & Brewster, Boston, Mass., 1847; "The Life and Religion of Mohammed," translated from the Persian, 12mo., pp. 483, Philip Sampson & Co., Boston, Mass., 1850; "Keith's Evidences of Prophecy," translated from the Persian, Edinburgh, Scotland, 1846. He left in manuscript, "A Full Work

on Astronomy, Selected and Compiled," "A Friendly Treatise on the Christian Religion," and "A Treatise on Orthography and Grammar of the English language, with a new alphabet of forty letters—eighteen vowels and twenty-two consonants." He also contributed largely to the religious and secular local press.

**MUNSON, JOHN**—Was born in New Jersey in 1783. But little is known of his early history, save that he was a child of pious parents, and that his father died while he was very young. His mother married Mr. Joseph Grady, and the family removed to New York State, thence to Lycoming county, Pa.; and in 1808 they removed west of the Allegheny mountains, and settled near Greersburg, Beaver county, Pa. In the academy of that town he received a fair education. He studied theology privately under Rev. Thomas E. Hughs, and was licensed by Hartford Presbytery. He joined Erie Presbytery in 1817, and was ordained by that body, at Plain Grove, Feb. 25, 1818, and installed as pastor of the congregations of Plain Grove and Centre, Pa. He was dismissed from the former, Feb. 6, 1838, by Allegheny Presbytery, and gave all his time to the latter charge, where he labored till June 28, 1859, when he resigned. He subsequently removed to London, Mercer county, Pa., where he died Dec. 18, 1866, of paralysis.

He was three times married—first, to Miss Jennie Allen; second, to Miss Elizabeth Clark; third, to Mrs. Brandon. They had no family. His last wife died in 1860.

R. B. WALKER, D.D., of Plain Grove, Pa., writes as follows:

He was a man of superior intellect. Subjects which others could master only by study and severe mental application he comprehended almost at a glance. He was a great reader, especially of standard works, such as Bates, Edwards, &c. He always made himself master of the subject treated, and could tell all about it. In this way he treasured up stores of useful knowledge, from which, in discussing a subject, he could draw with great pertinence and force. He was an able theologian. He was familiar with all the great questions in controversy between Calvinists and Arminians, and could present these difficult subjects in the most clear and convincing manner. No one who ever read his debate with the Rev. Brunson, at Plain Grove, on the subject of Predestination, or heard his sermon preached before the Synod of Pittsburg from the text, "And the government shall be upon His shoulders," could fail to be convinced that he was an able theologian.

He was an excellent preacher. His preaching was mostly textual, and yet in his discourses he explained a great deal of Scripture, his expositions being clear and satisfactory. We have heard him say, that on entering the ministry, if there was any one thing he sincerely desired of God it was that he might be enabled to understand the Scriptures. He sincerely loved and revered God's word. He was strongly attached to the doctrines of our Church. He preached sound doctrine. He laid it down as a rule for himself never to advance a doctrine or idea which he could not "back up by a text of Scripture." Indeed, his preaching was very much of this sort. It was eminently scriptural. In speaking of the great themes of redemption, of God's great love and rich mercy, of Christ and his cross, in pointing sinners to the Lamb of God, and in warning them to flee from the wrath to come, he often became truly eloquent, and spoke with great freedom and power.

He was remarkable for his conversational powers. His conversation flowed easily, and was always interesting, instructive and useful. No one could be

in his company, even for a short time, without getting a new idea or hearing something calculated to make him wiser and better. He scarcely ever lodged with a family that did not feel that they had enjoyed a real feast, and that did not wish him to return again. He was careful to use his fine powers for the good of others.

He was abundant in labors. In his early ministry he preached oftentimes day after day and night after night, assisting brethren, going from house to house, sometimes making long and wearisome journeys in order to preach to distant, sparsely-settled and destitute neighborhoods. He scarcely ever failed to meet an appointment to preach or to be present at the meetings for prayer, or to attend the meetings of Presbytery and Synod. He made it a matter of duty and conscience to be there.

Nor did he labor in vain. Owing to the loss of sessional records, it is not possible to ascertain how many were added to the churches during his pastorate. We know that at Plain Grove there were seasons of refreshing and blessed ingatherings. So also in Centre. Shortly before he gave up his charge there was a precious revival there, and a goodly number were added to the Church.

He was great in goodness. But few Christians have had a richer experience. The principles of the gospel were deeply fixed in his heart. He lived out and adorned the doctrine which he preached. It is true that he was of an ardent temperament, and sometimes spoke hastily; but no man was ever more ready to confess a fault.

He was a man of faith and prayer. He "walked with God." He took great delight in reading the Scriptures. He was a poet and a musician; and in singing some of the familiar airs set to our precious hymns, he seemed sometimes to be almost enraptured.

His last sufferings were protracted and severe. He was for months paralyzed so as to be almost entirely helpless. His mind, however, kept bright and vigorous. His conversation was very much about Christ and heavenly things. He spoke to those who called to see him in regard to their eternal interest, sent messages to his old parishioners and acquaintances, telling them of his peace, and giving them his love and blessing.

**McDONALD, JOHN**—The son of Joseph and Elizabeth (Pettit) McDonald, was born in Brooke county, Va. (now West Va.), July 25, 1794. He was educated in Ohio University, Athens, Ohio. He was licensed and ordained by Athens Presbytery in 1827. He was pastor of the church in Burlington, Ohio, and was a missionary for some time in Kentucky. In 1832 he labored in the churches of Manchester and Huntington, Ohio; and in 1836 took charge of the Pleasant Prairie Church, in Coles' county, Ill. This relation existed till his death, which occurred Aug. 15, 1866, of congestion of the bowels.

He married Miss Nancy N. Means, who, with a family of nine children, survives him.

Rev. R. A. MITCHELL of Charleston, Illinois, in a report to Palestine Presbytery, speaks of him as follows: "In the death of our brother our Church has lost one who was possessed of rare mental strength and discriminating powers; one of extensive religious and literary acquirements; one of sterling piety, and the most unassuming Christian humility; and withal, one whose wisdom and counsels in the practical application of the principles of our Book of Discipline and Form of Government have always been acknowledged and admired by all who have associated with him in this capacity. And although the deceased, for a number of years, has not

been able to preach stately, nor to participate in the deliberations of this Presbytery, yet we hereby record our testimony to his faithfulness and zeal in preaching the word in season and out of season; and especially amid all the hardships and exposures incident to our early existence as a Presbytery."

*J. Nimmo*

**NIMMO, JOSEPH**—The son of William and Margaret (Wright) Nimmo, was born near Norfolk, Va., in 1798. He was educated in Hampden-Sidney College, Prince Edward, Va., and studied divinity in the Theological Seminary, Princeton, N. J., where he graduated in 1827. He was licensed the preceding year by Hanover Presbytery, and ordained by the same Presbytery in 1828, and labored as stated supply for the church in Portsmouth, Va. In 1830 he removed to New York Presbytery, and was stated supply at Sweet Hollow, L. I. He became a member of Long Island Second Presbytery, and labored at Fresh Pond, N. Y. In 1837 he removed to Red Mills, N. Y., in the bounds of Bedford Presbytery, and was installed pastor of the church at that place in 1840. He became stated supply of the church at Somers, N. Y., until 1846, when he removed to Croton Falls, N. Y., preaching also at North Salem, N. Y. In 1849 he removed to Huntington, N. Y., where he opened a school, and his life thenceforward was devoted to teaching.

He died at his residence in Huntington, N. Y., April 19, 1865, of a general breaking down of his system.

He married Miss Hannah Dixon, who, with two children, survives him. His son, Rev. Gershom H. Nimmo, is a Presbyterian minister.

He was a devout, faithful and exemplary minister, and his career was laborious, useful and honorable.

*Elipha Nott*

**NOTT, D. D., LL. D., ELIPHALET**—The son of Stephen and Deborah (Selden) Nott, was born at Ashford, Windham county, Conn., June 25, 1773.

The following is the substance of an account of the earlier part of Dr. Nott's life, as taken down by one of his friends from his own lips. It was subsequently read to the doctor, who fully endorsed it:

"Dr. Nott's parents resided for many years in Saybrook, Conn. They were highly respectable people, and his mother (who was a sister of Col. Selden of the Revolution, who died in the slave-ship in New York) was a person of uncommon powers of mind, highly cultivated for that day, of the most kindly and generous disposition and of exemplary piety. He was a descendant of John Nott, who came from England to this country and settled in Wethersfield, Conn., in 1641. His paternal grandfather was the Rev. Abram Nott, who was a native of Wethersfield, Conn.; was graduated at Yale College in 1720; was settled as minister of Pautapaug (now Essex) in Saybrook, Conn., in 1725; and died Jan. 24, 1757, aged ninety-one. His father was a country merchant, and was doing a business which placed his family in comfortable worldly circumstances. A short time before the birth of this son his house took fire in the night, and house, furniture, store-

goods and nearly everything that belonged to them were burnt to ashes. They were awakened from sleep by the roaring of the fire, and such progress had it made that the utmost his mother could do was to run up stairs, pitch some beds out of the window, throw out the children, and then jump out after them. By this calamitous event they were reduced to poverty.

"The family shortly after this removed to Ashford, and settled down in an obscure neighborhood, and on an unproductive patch of ground which his father had by some means made out to procure. Here Eliphalet Nott was born, on the 25th of June, 1773, and here he passed his earliest years, under the watchful and intelligent supervision of one of the best of mothers. At the age of four years he had read through the Bible, and committed considerable portions of it to memory. His early boyhood was passed principally in laboring with his father on the farm, and the understanding seemed to be that the farm was ultimately to become his. His parents, he supposed, must have been very venturesome in respect to him, for he remembered that his father used to send him to mill when he was only four years old, and tie him upon a little pony, and the miller did the same when he was ready to send him home. On one occasion he stooped over to give the pony part of an apple that he was eating, and the pony was ungracious enough to catch his hand and bite it so severely that he could show the scar even in his old age. His thirst for knowledge, even in his earliest years, was insatiable, and under the direction of his mother he was constantly adding to his acquisitions from every source within his reach. When between eight and nine, he passed a winter with a married sister in New Salem, N. Y., and the next winter he passed with another sister at Hartland. This latter journey, which was forty-three miles, he made on foot in one day, carrying with him a bundle that weighed fourteen pounds. He reached the place of his destination at a late hour in the evening, and though he did not soon recover from the fatigue of his journey, it occasioned him no permanent injury. During his stay here (Hartland) he went with another boy five miles to procure some pine-knots, by the light of which they might study arithmetic on the winter nights, his sister's family being too poor to furnish him with better accommodations. Subsequently he spent some time with his brother Samuel (afterward the Rev. Dr. Nott) at Franklin, Conn., but he returned again to his home at Ashford. At one time he was strongly bent on becoming a physician. As he was hoeing in the field the doctor, or rather the doctor's student, who was attending his sick mother, passed, and upon his inquiring how his mother was, the young doctor replied that she was in a *comatose doze*; and though the boy was not the wiser for the answer, not understanding the meaning of the words, it struck him that he should like himself to be a doctor, and he immediately stuck his hoe in the ground, and traveled off five miles to the physician's residence to ask him if he would consent to receive and educate him for the medical profession. The doctor's answer was: 'You do not know enough yet, my son, to become a doctor, but wait a while, till you have grown taller and know more, and then I will take you.' He continued after this to make himself somewhat familiar at the doctor's house, and on a certain occasion, when a cancer was to be cut from a woman's breast, *his* services were put in requisition in some part of the process. He went through it in a manly way, but when it was all over he fainted. This was an effectual damper upon his zeal for being a doctor.

"After the death of his mother, which occurred when he was about twelve, he went to live with his brother, Rev. Samuel Nott, at Franklin, who was then young in the ministry, and had but little property, though he had purchased a farm, which, however, was still unpaid for. For two or



three years he worked on his brother's farm during the summer, and in the winter prosecuted his studies under his brother's instruction. At sixteen he taught a school at Pautapaug, Lord's Bridge, and was there for two successive winters. At eighteen he took charge of the Plainfield Academy, and at the same time pursued his classical and mathematical studies under the Rev. Dr. Benedict, who afterward became his father-in-law. Previous to his going to Plainfield, Conn., however, and about the time of his sojourn at Pautapaug, he engaged with another young man, by the name of Mason, in inflicting a deserved castigation through the newspapers on certain barbarous practices which prevailed in that region among the lower and middle classes of society. He finally wrote a satirical poem, entitled '*Woman's Soliloquy*,' which, though not published, gained an extensive circulation, and the result was a tremendous excitement. As he had become a member of his brother's church not long before, an ecclesiastical process was instituted against him. Roger Griswold, afterward Governor of Connecticut, was employed by the church (his brother refusing to take any part in the transaction), but after the first day Mr. G. frankly told him that he had the right of it, and abandoned the case and went home. The trial lasted several days, exciting the greatest interest not only in Franklin, but in all neighboring parishes; but, though he had no advocate but himself, the trial resulted in his entire acquittal. The doctor, however, in relating the affair, expressed a doubt whether his own course was altogether discreet, though he knew that the object at which he aimed was good, and those whose good opinion he valued most fully justified him.

"On leaving Plainfield, after having been for some time principal of the academy, he became a member of Brown University, Providence, R. I., and remained there about a year. He did not, however, graduate in course, but received the degree of Master of Arts in 1795. From Providence he returned to Franklin, and after studying theology under the direction of his brother for about six months, he was licensed to preach by the New London Congregational Association, holding its sessions at Canterbury, Conn., June 25, 1796. He preached a couple of Sabbaths at New Salem, and finding that there were rattlesnakes there (a man having just been bitten by one), he determined to keep himself out of the way of that kind of harm, and declined remaining there any longer. The association that licensed him sent him on a mission to what was then an almost desolate region—the part of New York bordering upon Otsego Lake. He was one of the first persons who had ever passed over the whole of the Great Western Road, it having been completed just about the time that he made this journey. After laboring about two months as a missionary, he accepted an invitation to return to Cherry Valley, N. Y., in the double capacity of a preacher and a teacher. Here he established a flourishing academy, and had charge of it as long as he remained in the place.

"Shortly after his settlement at Cherry Valley he became acquainted with a Mr. Waldo, whose farm was mortgaged to a considerable amount, and the whole was likely to be sacrificed, unless he could procure within a given time a pretty large sum of money. The doctor had money owing to him at Plainfield, and so deeply interested was he in the case that he made a journey all the way thither, with a view to obtain the money for Mr. W.'s accommodation. Failing in this, however, he continued his journey to Byfield, Mass., the residence of the Rev. Dr. Parish, whom he had known at Plainfield, and who, he had heard, had money to lend. But here again he was disappointed, and on his return to Albany it happened to occur to him that the Patroon (General Stephen Van Rensselaer), to whom he had once been

introduced, might possibly heed such a request, and he ventured to call at the Manor House and state the case to him. The Patroon received the application with great kindness, and though he had not the money at hand, he promptly borrowed it from the bank, receiving Dr. Nott's note for the amount. Thus Mr. Waldo was enabled to keep his farm, and in due time he paid Dr. Nott, and Dr. Nott paid the Patroon. The doctor said he had never ceased to be grateful for this act of princely generosity on the part of General Van Rensselaer. The journey referred to cost him the enormous sum of five dollars, that being all that he had. It was the fall of the year, and he lived chiefly upon apples while on the way.

“After having been two or three years at Cherry Valley, he was on a journey to or from New England, and stopped to pass the night in Schenectady. A Mr. Halsey, who was teaching a school there, was about to hold an evening meeting in the village, and having fallen in with this young stranger, and ascertained that he was a preacher, he asked him to conduct the evening service and obtained his consent. It happened that Dr. John Blair Smith, who was at that time president of the college, was present, and being gratified by the sermon he addressed Dr. Nott very kindly, and intimated to him his intention, at a meeting of Presbytery that was about to take place, to procure for him an invitation to preach in the then vacant Presbyterian church in Albany. Dr. Nott at that time, after the Yankee manner, wore his hair long and braided, and Dr. Smith ventured to suggest to him that it would be good policy, before appearing in the presence of an Albany audience, to cut off his queue. In due time the invitation was actually procured (it came as an appointment of Presbytery) for him to preach two Sabbaths to the grandees of Albany, and he did not hesitate to accept it. He boarded at the house of a Mrs. Wright, and she also, being somewhat ludicrously impressed by the queue, delicately hinted to the owner of it that perhaps it might be well for him to conform so far to the prevailing taste as at least to *modify* the mode of wearing his hair. Several members of the Legislature who were boarding with her had put in requisition a barber on Sunday morning, and she insisted that he should at least *curl* his hair, and while he was engaged in it the bell rang for church and he tucked his curls and his queue under his coat-collar as well as he could and went off in that plight to church. He preached two Sabbaths, and shortly after received a call. It was not a perfectly unanimous call, as some of the Scotch opposed him on the ground of his being from New England; but the majority in his favor was so large that he thought proper to accept it. His examination by the Presbytery was exceedingly rigid, and lasted through one whole day, and, strangely enough, was chiefly on the sciences and the classics. It was conducted by Dr. Smith, and was evidently intended to make an impression favorable to the candidate. He yielded, so far as he could, to the prejudices of his Scotch parishioners, and gradually succeeded in conciliating them altogether.

“When he was settled in Albany he had but three written sermons, having been accustomed previously to preach from short notes. But as the sight of *any* notes was offensive to his Scotch friends, he gradually fell into the habit of writing his sermons nearly or entirely out and committing them chiefly to memory. His labors during the five years that he was in Albany were very great, and it was his own opinion that one more year of an equal amount of labor would have closed not only his labors but his life. This was the motive that chiefly influenced him in accepting the presidency of the college. His was the principal church, and most of the leading men in the State, such as Hamilton, Burr, Livingston and others, resorted to it, and many of them were his intimate friends.

“When the news of the duel between Hamilton and Burr reached Albany, Dr. Nott was at Schenectady attending a meeting of the Board of Trustees of Union College. The Common Council of Albany despatched a messenger (John V. Henry, Esq.) to him, with the request that he would make the melancholy event the subject of a discourse the next Sabbath. He reached home about noon on Wednesday. The next Sabbath he preached the sermon on Hamilton, both of which he had prepared in that brief interval.”

The sermon on Hamilton gave him a wide and lasting fame as a pulpit orator, and made a profound impression on the public mind, assisting greatly to bring odium on the bloody practice of duelling. Union College was chartered in 1795, and held its first commencement in 1797, John Blair Smith, D.D., being the first president—the younger Jonathan Edwards, D.D., succeeded Dr. Smith, but he only lived a year. Jonathan Maxey, D.D., was his successor, but withdrew in 1804. Up to this time the whole number of graduates was only sixty-three. When he took charge of the college its affairs were in a very discouraging condition. It was without funds, buildings, library, or philosophical apparatus, and was in debt and disheartened. In an address delivered some fifty years afterward, Dr. Nott said: “Some forty students scattered over the then village of Schenectady, meeting for educational purposes in what was then a cabinet-maker’s shop, with a single professor, was the whole of Union College.” The task was great, but the new president was adequate to the work. He at once set himself to removing the disabilities and providing for the pressing needs. He succeeded beyond all expectation in raising funds, and manifested consummate ability in their management and investment. But this was not all. He soon exhibited high qualities as an executive officer and a disciplinarian, and gathered around him an able faculty. Students from every State in the Union flocked to Schenectady, and within less than a score of years after his inauguration Dr. Nott was permitted to behold graduating classes numbering from seventy-five to one hundred, and during his long incumbency upwards of four thousand young men graduated. Among these were many who have occupied distinguished positions in the State and the Church, such as the Hon. WM. H. SEWARD, our present Secretary of State, and ROBERT J. BRECKINRIDGE, D.D., of the Presbyterian Church. Union College is emphatically of his own formation. He came to it in its poverty and infancy, and raised it to wealth and reputation. In 1811 Dr. Nott was Moderator of the General Assembly of the Presbyterian Church, and has always been watchful of its interests and desirous of its advancement. In 1860 he went for the last time to his lecture-room, and in 1862 presided for the last time at the annual commencement. In 1864 the semi-centennial anniversary was celebrated, when between six hundred and seven hundred of the men who had been graduated under him came together to do him honor; and many will yet remember the affecting and beautiful tribute addressed to him by one of his former pupils—the late Francis Wayland—at that time president of Brown University.

His health gradually declined until his death, January 29, 1866, of paralysis.

He was married three times; his first wife was Miss Sally Benedict, a daughter of Rev. Joel Benedict, of Plainfield, Conn.; his second, Miss Gertrude Tibbits; his third, Miss Urania E. Sheldon, who, with his family, survives him. One of his daughters became the wife of the late Alonzo Potter, D.D., Protestant Episcopal Bishop of Pennsylvania. She died many years ago.

GEO. R. CROOKS, D.D., editor of the *Methodist*, New York, writes of him as follows:

The death of this distinguished man is announced in the daily papers. He has long been one of the living historical monuments of the country—a man of extraordinary characteristics, of rare length of life, of great public services. Born before the Declaration of Independence, he not only saw the entire war of the Revolution and the constitutional organization of the republic, but he survived the war of the restoration of the Union and saw the constitutional extinction of slavery. Seventy-two years in public life, he knew and largely influenced many of the leading men of the nation. Not a few of the greatest characters of our national history were his intimate friends—the men whose names are still familiar to us, but who have long since disappeared from the popular eye. He has fallen in the midst of a new generation, when most if not all the compeers of his active years had gone; but he made his position in our times a living one, felt and recognized by the public generally. Perhaps no American educator, no American preacher, who has seen the dawning of 1865, has had so unique a history—few, probably, so effective a career.

Intellectually, he was a remarkable man—many-sided, and superior on most sides. His mechanical genius is well-known, and one of the most famous iron manufactories (the "Novelty Works," New York), whose novel name has excited many a curious inquiry, originated in one of his inventions which by its economical peculiarities was first known as a "novelty." He was a great financier, and enriched himself and Union College by his masterly skill and enterprise. But these talents were but secondary with him—pastimes of his varied mind. In the higher activities of intellect he commanded not only the respect but the admiration of all who knew him. He was notably perspicacious, and his luminous mind never failed to throw at least a *new* light on whatsoever subject he treated.

He had no small amount of intellectual courage, and was not afraid of the "bugbear" imputation of charlatanism against new opinions and startling theories. Some of our best evening converse with him has been upon themes transcending the usually allotted limits of speculation, and when his winged but ever serene mind seemed to soar with the sweep and steadiness of the eagle. But such was the strength of his religious faith, such the real humility of his piety, that we never knew him to trench with any recklessness on the mysteries of revealed truth.

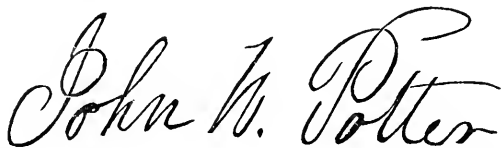
As a preacher he was pre-eminent. The present generation has not been able to appreciate him fully in this respect, for he was past his prime and was immersed in other duties and cares when it was old enough to turn a critical eye upon him. Still, in some of his latest appearances in the desk, before the Church or before his college, his transcendent power has commanded wondering admiration. He was oratorical, without being declamatory, and a more finished or perfect oratory was never heard in the American pulpit. We have been disposed to pronounce it faultless. One of his many extraordinary talents was his memory, which, through most of his life, seemed infallible, and it had much to do with his eloquence, for it enabled him to go almost immediately from the composition of his discourse to the desk without his manuscript, and deliver it without the least apparent effort of recollection. His most striking characteristic as a preacher was his perfect grace of manner, toned by a perfect graciousness (if we may so speak) of religious feeling. Strong, serene, dignified, beautiful in language (sometimes to ornateness), clear in thought and argument to transparency itself, appropriate in every modulation and gesture, he impressed one as a consum-

mate master of the art of speaking. And what one could not fail to remark was the fact (indisputable) that this perfection of manner was not at all mechanical, not at all a perfunctory accomplishment, but entirely natural—an expression of the natural symmetry of his intellectual and moral nature. No man was happier in short, impromptu or extemporaneous addresses, but he took beaten gold into the pulpit; he prepared his sermons studiously and prayerfully, yet delivered them with a facility that may be characterized as altogether felicitous. And the moral impression of his sermons was always profound.

Being a truly devout man, he was charitable and catholic. He was an ardent friend of Methodism. We have known no Methodist who has had a higher idea of its mission and destiny, and we know that it was one of the deepest matters of Christian solicitude with him that Methodism should, by its steadfast fidelity, prove itself worthy of its mission.

J. TRUMBULL BACKUS, D.D., of Schenectady, N. Y., his pastor, in an address delivered at the funeral, spoke of him thus: The grand aim of Dr. Nott's life would seem to have been the melioration of men according to the spirit of the gospel. This simple idea of a renewed, a Christian heart, with its Puritan associations (may we not say its Puritan essentials?) of education, freedom and fraternity, afford the clue for a fair unfolding of this remarkable life.

Just threescore and ten years ago he first came to this State. He came in a missionary spirit. In his Puritan associations the school and the Church kept company, knowledge and religion were properly twin sisters, real science and real religion never at variance; and throughout his long and admired career he has diligently pursued this aim in this spirit. He has endeavored to instill it into all others. He has striven to impress it with its love of truth as truth, its regard for duty as duty, its candor, catholicity and all magnanimity upon the young. He was remarkably superior to all the littlenesses of human selfishness. He was truly a magnanimous man, because his natural nobleness of spirit was informed and aggrandized by fear of God; and it was this character which so adapted and singularly empowered him as the educator and governor of youth. There was one characteristic of this beloved man of essential affinity with his grand aim, a vital part of it, which I hazard nothing in styling the crowning glory of his character and life: he was pre-eminently and unreservedly a peace-maker; the chief element in this excellence was his own forgiving spirit. The immediate expectation of death is a severe test of man, and he was conscious of that condition for years. Yet there was always a reverent submission to the Divine will and a childlike fearlessness of trust and hope. His dying counsel to his nearest friend was, "Fear God and keep his commandments." His last words were, "Jesus Christ, my covenant God."



POTTER, JOHN W.—The son of John and Eliza (Hair) Potter, was born in Beaver county, Pa., July 30, 1832. He was the child of pious parents, and early made a profession of religion. He was educated in Jefferson College, Canonsburg, Pa., and graduated in 1859. He studied

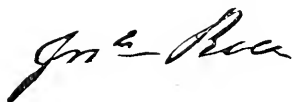
divinity in the Western Theological Seminary, Allegheny, Pa., and finished his course in 1862. He was licensed by Allegheny City Presbytery, and after supplying some churches for a time, he was called to take charge of the church of Plains, Pa., which call he accepted, and was ordained and installed by the same Presbytery September 8, 1863. Not long after he was earnestly solicited to take charge of Fairmount Church, Pa., in connection with that of Plains. Although it made a very large field of labor, yet, after prayerful consideration, he consented to this arrangement, and was installed pastor of Fairmount Church October 17, 1864.

This relation existed till June 10, 1866, when he died at his father's residence near Sharpsburg, Pa., of consumption.

He married Miss Angie McCune, of Epworth, Iowa, July 19, 1864, who survives him. His three brothers, J. H., G. M., and H. N. Potter, are Presbyterian ministers; also his two uncles S. and G. M. Hair.

He entered upon his duties with his usual energy and earnestness. He did a great amount of pastoral work. His whole soul was enlisted in the service of Christ, and God abundantly blessed his labors in his churches. He has many seals to his ministry. His preaching was plain, pointed and scriptural. He carefully prepared his sermons, and delivered them with a great deal of earnestness. But his labors were too much for his physical strength. His health gradually failed. Yet he preached on until at last it was necessary to hold by the pulpit in order to stand. In this weak state he took a severe cold, which settled on his lungs. He gradually declined in health, though every effort of human skill and kindness was made for his recovery; but his warfare was accomplished, and the victor's crown was awaiting him. When told by the physician that he could not recover, he received it as a weary traveler the glad tidings of his being almost home. Death had no terrors to him. It had been robbed of its sting. Even its shadow was not dark to him. His views of the plan of salvation were clear. He rejoiced with calm, simple trust in our crucified Redeemer. He seemed to see Christ on the cross, and he took him to his embrace, and was happy in holding fast to him. Christ was all in all to him. He kept self far in the background. He most ardently loved the truths of the Bible. Every other book seemed insipid in comparison with it. He seemed to feast his soul with its rich food. He enjoyed the singing of such hymns as "All hail the power of Jesus' name!" and "How sweet the name of Jesus sounds!" and kindred ones.

His sick-room was not a gloomy place. His happiness was so great that you could see it shining forth in every expression of his countenance. This was not transient, but constant—not for a few days only, but for months. His sky was almost cloudless. Now and then a cloud would intervene, but it soon passed away, and the Sun of Righteousness shone forth with increased effulgence. It was strengthening to the faith of the Christian, and convincing to the sinner who visited him. He showed, beyond the possibility of a doubt, that there is a reality in the religion of Christ. His patience was remarkable. He never uttered a complaint. He ripened rapidly for glory, and when fully matured his heavenly Father sent his angels and they conveyed him home. He had asked to be taken home on Sabbath. In answer to his prayer, the Lord took him just as the sun was bursting forth from the eastern horizon. His mind was perfectly clear to the very last. Just before his spirit departed, after the power of speech had gone, when asked if he still rested on Jesus, and if he was precious to him, with a most triumphant smile he nodded assent, and in a few minutes he ceased to breathe.



REA, D.D., JOHN—The son of Joseph and Isabel Rea, was born in the village of Tully, Ireland, in 1772,\* and emigrated to the United States when eighteen years of age. After remaining at Philadelphia, Pa., a short time, "I left on foot," said he, "traveled mostly alone through the wilderness, sad, gloomy and despirited, until, after many days, I arrived west of the Allegheny mountains, stopping at the house of Mr. Porter, a Presbyterian minister." He now prosecuted the study of Latin privately, which he had begun in his native land; and to procure temporary means of support he taught first a night and afterward a day school.

In 1793 he married Miss Elizabeth Christy, of Westmoreland county, Pa., which was well ordered in the providence of God, for in after years she proved to be the right woman in the right place, and, when necessary, able to conduct the secular and financial affairs of the household in the frequent absence of her husband. They had nine children, seven sons and two daughters, four of whom are still living; and one grandson, Rev. David Thompson, who is laboring in Japan under the direction of the Presbyterian Board of Foreign Missions.

Mr. Rea felt it his duty, even after marriage, to finish his education already commenced, and, if it was the will of his divine Master, to enter the work of the gospel ministry; for at his conversion and public profession of religion he secretly vowed to his God that if he would spare his life, and give him strength and grace, he would dedicate himself to the work of preaching the gospel of Christ. With faith in Jesus, and his eye ever fixed upon his future calling, he labored and struggled on amid many adverse circumstances. With untiring zeal and more than ordinary industry, he worked his way through a literary course of education, teaching school and studying alternately, until he graduated with honor at Jefferson College, when it was only a small school kept in a log-cabin near Canonsburg, Pa. Mr. Rea was among the first alumni of this college, and studied theology under the direction of Dr. John McMillan; was licensed by Ohio Presbytery, June, 1803, and after some three months' itinerating in the wilderness of Eastern Ohio among Indian camps, he was appointed to supply the newly-organized churches of Beechsprings and Crabapple, both on the confines of civilization, but now in the midst of well-improved and densely-populated country.

After preaching for one year as stated supply of these congregations, a united call was made out and carried up to Presbytery from the above-named churches, in the spring of 1805, for each one-half the labors of Mr. Rea, which was put into his hands and accepted. He was immediately ordained, and in due time installed pastor, in said churches, by the Presbytery of Ohio.

Thus commenced the pastorate of this faithful and worthy man, this able and successful minister of the New Testament. The field of his labor was then a frontier settlement, and spread over a large district of country thinly inhabited, and subjecting him to more than ordinary hardships and privations.

The country settled up rapidly, and his charges grew as fast, so that it soon became necessary to have the relation between these two churches dis-

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\* Rev. T. R. CRAWFORD, of Moorefield, Ohio, prepared this memoir.

solved, that he might labor all his time at the Beechsprings, with the exception that some of his services might be occupied in fostering these vines springing up on his borders. So untiring and devoted was this servant of Christ that, besides constantly ministering to his own large congregation, he found time to be instrumental in raising up some six or seven separate societies, that went out as colonies from the mother church, and are now self-sustaining and prominent congregations.

Dr. Rea died of decay of vital powers Feb. 12, 1855, at his residence near Union Vale, Ohio, among the people with whom he first settled, in the eighty-third year of his age and fifty-second of his ministry, greatly and deservedly beloved and esteemed as a citizen, Christian and faithful preacher of "Christ and him crucified." Whatever else he omitted, he never neglected due preparation for the pulpit. His sermons evinced research, invention and original thought. It might be truly said of him that he was everywhere a living example of a Christian minister—he taught both by precept and daily walk.

The deceased entered the State of Ohio immediately after it ceased to be a territory. And we learn from an old manuscript letter of his, furnishing historical collections for Henry Howe, Esq., author of "Historical Collections of the States of New York, New Jersey, Virginia and Ohio," that Harrison county was not yet struck off from Jefferson; and "I saw," said he, "the place now occupied as the seat of justice for this county (Cadiz), when the oak trees stood where the court house, streets and magnificent buildings now range, and when all this surrounding country was a forest, except here and there where the new occupant had cleared a patch of ground and built a cabin." He farther states: "My first place of regular ministrations was at the Beechsprings, in a log-cabin not more than twenty feet square. This building, like others of its day for the same purpose, had no stove nor furnace for heating the house, but being without ceiling and having only an earthen floor, when it was necessary to fire up on the colder days, a pile of wood was built in the centre and fired. But there being no chimney nor pipe, the smoke had to find its way out as best it could at an opening in the roof made for that purpose.

"This building soon gave place to another, large, respectable and commodious, which was soon filled, and became the largest Presbyterian church in Eastern Ohio, numbering, at one time, nearly five hundred members. But this church has sent out several colonies, and the territory of this good old pioneer church has become comparatively small, and her membership, though respectable, is not quite half what it once was."

Mr. Rea was at one time, with a single exception (Rev. Joseph Anderson), the only minister in the bounds of what is now the territory of St. Clairsville Presbytery; and between sixty and seventy years ago the privations and trials of frontier life were no small inconveniences, which we find from the conditions of the call put into his hands in 1805, promising one hundred pounds sterling, paid annually, one-half in trade, namely wheat, corn and rye: the former was only worth twenty-five cents per bushel, and the latter from fifteen to twenty cents per bushel. At this rate grain accumulated on his hands. It often occurred, when he and other ministers, at this early day, in Eastern Ohio, needed a little money to procure the comforts of life for themselves and families, it became necessary to have the grain—which had increased to many bushels—put into market. To bring this about—in keeping with the times and customs—the wheat was converted into flour, the rye and corn into whisky, and after a sufficient number of barrels of each were obtained, a flat-boat was loaded, and the whole shipped down the



Ohio and Mississippi rivers to some Southern port, and the proceeds, after paying expenses, returned to the preacher. The amount was frequently quite small.

Dr. Rea was pastor of the church at Beechsprings forty-five years, and during all that time he was much beloved and appreciated by his people. The older members of the congregation were enthusiastically attached to him both as a preacher and spiritual adviser; and well they might, for he was untiring and self-denying in his exertions for their well-being. For many years he went in and out before them, showing himself to be a wise and prudent teacher, a sure and successful guide, constantly breaking unto them the bread of life, and exercising all the endearing relations of pastor to the flock; baptizing their children, admitting many of them to full communion in the Church, marrying their sons and daughters, talking with the anxious, and directing inquirers to the cross of Christ; bowing oft at the sick bed, and speaking peace to the dying, burying their dead and consoling the bereft, weeping with those that wept, and rejoicing with those that rejoiced; for he was truly, both by nature and grace, a man of great sympathy and tenderness of feeling.

The history of the Presbyterian Church in Eastern Ohio is closely connected with the biography of this man, as his manuscripts show. In the early part of his ministry he was remote from his clerical brethren. In the whole region that now embraces the bounds of four Presbyteries in this part of the State, there were but five or six ministers where there are at present eighty-six ministers and one hundred and twenty-six churches. Hence we infer that the work of a faithful shepherd in those days was no easy task; and in the language of the deceased, when speaking of his early toil, we have the following words: "Wherever one was found, or wherever we heard of one, in our communion, him we visited by day and by night, summer and winter—all seasons of the year—and without a road in many places save the mark of an axe on the bark of a tree or the Indian trail."

In the spring of 1848, in consequence of age and infirmity, this venerable and holy man of God appeared in Presbytery, and with Christian firmness, mingled with tears of fatherly sympathy for the people of his charge, resigned the pastoral relation which had been harmoniously maintained nearly a half century; retiring from the responsibilities of a successful and protracted pastorate with the good will of those among whom he labored, and, no doubt, with heaven's benediction. Still he was not idle, but spent the remnant of his days in close application to study or going about preaching for his brethren. True, he had given up his pulpit and charge from convictions of duty arising from physical inability to longer fill so laborious a sphere. He did not cast off his mantle nor lay down his pen until a few months before his death.

When in his active ministry, Dr. Rea was energetic and persevering. He was clear in the arrangement of his subject, lucid in his style and persuasive in his manner. When in his prime there was perhaps no man in the State more popular as a preacher and more successful in building up the cause of Christ, which his record clearly shows. But in this department we forbear, as more may be said in future in the form of a written volume.

Such a man was destined to make and leave an impression behind him—an impression not easily erased from the minds of the people, for we humbly believe that no one man has contributed more to mould the evangelical character of Eastern Ohio than the subject of this narrative. He was an original thinker, independent in thought and expression; still he was

mild and winning in his exhortations, but pointed and scathing in his reproofs.

He was a close student, and to the end of his life was enthusiastically attached to his study, even after the cessation of public services. And never did he finally leave that "banqueting-room," as he was wont to call it, until after the death of his wife, which occurred six months before his decease. At my last interview with him, he said, "I am glad to see you. I am waiting till my change comes." He died as he lived, in possession of his reason and in full confidence of a blessed immortality.

*Thomas Savage*

SAVAGE, THOMAS—The son of Ezekiel and Margaret (Vose) Savage, was born in Boston, Mass., Sept. 2, 1794. His father's family emigrated from London, England, in 1635. His mother was also of English descent. His father early determined to bestow upon him all the advantages of a thorough classical education. His preparatory studies were pursued at Phillips' Academy, in Andover, Mass. His collegiate course was at Harvard University, Cambridge, Mass., where he was graduated with honor at the age of twenty years, being the eleventh of the family who had graduated at that university. He entered upon the study of theology at the Divinity School connected with that institution, and finished his course in three years, when he was invited to preach in Boston and Salem, Mass. Not wishing to settle so early in life, he accepted an invitation to become a private tutor in Louisiana, in the vicinity of Baton Rouge. Changing his theological views, he became a licentiate of Mississippi Presbytery. He preached frequently, in addition to teaching, remaining in Louisiana about seven years.

He returned to Boston, Mass., in the summer of 1824, and soon after supplied the pulpit of Dr. Codman, of Dorchester, Mass., who was to be absent in Europe for a year. When this engagement ended he was called to the church in Bedford, N. H., and July 5, 1826, he was installed by Londonderry Presbytery as pastor: this pastorate lasted forty years. He found a large congregation, a people united and well taught in the doctrines of the cross, but having little of that ardor and demonstrative piety which they have since exhibited. The town, like many others in New Hampshire, has suffered greatly from emigration; still, the church has maintained its numbers in a remarkable degree. The whole number added during his ministry was 379 by profession and 47 by letter.

The closing period of his life seemed like the evening of a summer day when all is calm. It was painful for him to lay aside the work of the ministry. But as his fortieth anniversary drew near he became convinced that the same Master who called him to the work bade him retire. He prepared a sermon for the occasion on the text: "And thou shalt remember all the ways which the Lord thy God led thee these forty years." He resigned his pastorate to take effect when his successor might be obtained. This occasion was observed a few weeks later, when the people of his charge presented him with a purse of twelve hundred dollars. He rendered every assistance in obtaining a successor, and took part in the installation services. Indeed, he continued to preach most of the time up to the period of his death, only one Sabbath intervening between labor and rest. His health was as usual

till the 2d of May, when his vigorous constitution showed signs of failing, and the progress of disease was rapid. The night previous to his death he suffered greatly, but was enabled to exclaim: "Oh, the goodness of God! My trust is in my Saviour." His wife repeated to him the twenty-third Psalm, which afforded him great consolation.

He died May 8, 1866, at his residence, Bedford, N. H., of congestion of the lungs. He was twice married: first, to Miss Lucy Woodruff, of Connecticut; she died May 16, 1847: his second was Miss Sarah Webster, daughter of Benjamin Webster, of Haverhill, N. H., who survives him. He had six children.

C. W. WALLACE, D. D., of Manchester, N. H., in a funeral discourse speaks of him thus: "His character presented a remarkable degree of completeness. He was good at home, good on the street, in school, at college. He passed through no period of waywardness. He was a pure-minded, honorable young man. His ministry was in conformity with such a character. He was truly catholic—no narrow bands of sect could shut in the feelings of his large heart. He loved all good men.

"He was an accurate scholar. He excelled perhaps in the classics, but was familiar with the best models of his native tongue. His habits, early formed, shaped his whole life. His style was clear, beautiful and impressive; there was no redundancy of words, and never an inelegant expression. As a preacher he was practical and impressive. He did not dwell so much on the distinctive doctrines of the gospel as many ministers. He seldom preached theology as a system, yet he preached salvation only by the cross, but its doctrines were mingled with precept as the leaven pervades the mass in which it is hidden; they appeared not as the veins penetrate the marble, but as the painter's color shades the whole.

"In the revivals of thirty years ago he was one of the most active of laborers. He was at home in the inquiry meeting, so earnest, affectionate and persuasive that he drew all hearts to himself and his Saviour. He strongly preferred to dwell on the bright side of things. He was no complainer, no misanthrope. Under God he was ever hopeful. His spirit and experience were sunny. He was ever welcome in the private study, social circle and ecclesiastical bodies. Rejoicing in the happiness of others, he was forgetful of self. He eminently loved the work of the ministry. He found delight in the service, and felt the importance of being prepared both by study and discipline of the heart for the pulpit, and he gave himself wholly to the work, and seeking out all that was essential to the office; and after he became a pastor he did nothing else, until it became surprising how little he knew about the affairs of common life."

Rev. ARTHUR LITTLE, of Bedford, N. H., his successor, writes: "He was a man of rare taste, culture, refinement, geniality and mildness of disposition and real Christian excellence."

*Eljah Slack*

SLACK, LL.D., ELIJAH—The son of J. and M. (Torbert) Slack, was born Nov. 24, 1784, in Lower Wakefield township, Bucks county, Pa. His ancestry by his father's side came from Leyden, Holland, and landed at New Amsterdam (New York) in 1662. The mother came from Belfast,

Ireland. He made a profession of his faith in 1801, and began the study of Latin with his pastor, Rev. James Boyd, of Newtown, Bucks county, Pa., in 1802. In 1803 he attended the grammar school at Trenton, N. J., and remained there till 1806, when he entered New Jersey College, Princeton, N. J., and graduated in 1808. He became principal of Trenton (New Jersey) Academy, and continued as such three years, during which time he studied theology under the pastor of the church at Trenton, N. J.

He was licensed by New Brunswick Presbytery at its sessions in Newton, Sussex county, N. J., in the autumn of 1811. He was elected vice-president of New Jersey College in 1812, and professor of Natural Philosophy and Chemistry. He continued to discharge these duties five years, and in 1817, removing to Cincinnati, Ohio, he was elected superintendent of the Literary and Scientific Institute, Cincinnati, Ohio. The first winter after his arrival in that city he delivered the first successful course of lectures on chemistry ever delivered there. In 1819 the Cincinnati College was established, and he was appointed president and professor of Natural Philosophy and Chemistry. In this position he remained, with some changes, until 1828, when, from deficient endowment, the college was closed. During this time he had, in connection with Dr. Daniel Drake, established the Cincinnati Medical College and Commercial Hospital.

In the autumn of 1837 he removed to Brownsville, Tenn., and established a high school for young men, which was very successful. In all these labors he never failed to preach as opportunity presented itself. In 1842 he returned to Cincinnati, Ohio, and retired from public life.

He died at his residence in Cincinnati, Ohio, May 29, 1866, of the decay of vital powers. He married in 1812 Miss Sophia, a daughter of Judge Samuel Leake, of Trenton, N. J.

Rev. L. D. POTTER, principal of the Female College, Glendale, Ohio, writes as follows: "He was a man of an ardent and impulsive temperament, and sometimes erred in judgment, but consistent and very conscientious in the discharge of duties, either secular or religious. Very attentive while health allowed in attendance on ecclesiastical meetings, and an ardent and uncompromising Presbyterian. In his prime he preached considerably in destitute and new settlements, organizing churches, &c. Was a fair (and perhaps more) preacher, and a very successful teacher and lecturer. In the earlier history of Cincinnati he was very highly esteemed as a Christian and man, and was very closely identified with its educational interests for several years. I never heard him preach or lecture, but often met him in his old age in the Presbytery and Synod. A short time before his death his alma mater conferred upon him the title of LL.D."

**SNYDER, HENRY**—The son of Charles and Mary Snyder, was born in Stephensburg, Frederick county, Va., Dec. 2, 1814. He was educated in Jefferson College, Canonsburg, Pa., graduating in 1838. He studied theology privately and was licensed by Ohio Presbytery, and in 1850 was ordained by that Presbytery as an evangelist. In 1841 he was appointed adjunct professor of Mathematics in Jefferson College, Pa. In 1843 he was appointed professor of Mathematics. He resigned in 1850, and in 1851 he was professor of Latin in Centre College, Danville, Ky., where he remained two years. In 1853 he removed to Bridgeton, N. J. The following year he removed to Winchester, Va., and in 1856 he was stated supply to the church at Amelia C. H., Va. In 1857 he was elected professor of Mathematics in Hampden-Sidney College, Prince Edward, Va. Here he remained until the outbreak of the rebellion, and though he and his wife resisted to the utmost

the tide of secession that swept around them, they were compelled to abandon everything and seek refuge in the North.

When they with their family arrived in New York they were entirely destitute of money, and with only the clothing which they wore. Kind and Christian hearts immediately provided relief and made the fugitives comfortable. After a time Mr. Snyder obtained a chaplaincy, and was stationed at Fort Richmond, Staten Island, in N. Y. harbor. He remained at this post until he was mustered out of the service, and was making arrangements to settle in Sharpsburg, Pa., to resume the work of teaching, when, on the evening of Feb. 22, 1866, he was seen on a steamboat on its way from New York to Staten Island, and from which he fell overboard and was drowned.

He married Miss E. B. Little, of Winchester, Va., who, with six children, survives him.

Rev. THOMAS SKINNER, Jr., of Stapleton, Staten Island, N. Y., writes thus: "He was well read in English literature; a clear and logical mind, with a taste for metaphysical thought; quick in discernment of the character of others; a remarkable conversationist; genial in his spirit, equable in his temper and animated by a very simple faith in the Redeemer."

## *Alex Strain*

STRAIN, ALEXANDER—The son of Robert and Eve Maria Strain, was born in Watervliet, N. Y., June 29, 1838. He was blessed with pious parents, and at the age of fifteen he made a profession of religion and began a course of liberal training. He attended the academy at Princetown, N. Y., where he remained two years, and completed his preparatory studies at the academy in Kinderhook, N. Y. He entered New Jersey College, Princeton, N. J., in 1856, and was graduated in 1860. He had as yet no definite plan as to his future course. Distrustful of self he shrank from the ministry. There came then the struggle between God and self, and the victory was unto God who had called him. From that time the spirit of his life was devotion to the ministry of Christ in the gospel, and he commenced his studies in the Theological Seminary, Princeton, N. J., under the discouragement of poor health. He graduated in 1863, and went West and took charge of the churches in Kilbourn City and New Lisbon, Wisconsin, where, having been licensed and ordained by Winnebago Presbytery, he went to his work fired with zeal for his Master, and his labors were successful in building up the churches under his care and in the manifest interest excited among the people. He won for himself, as an ambassador of Christ, a multitude of friends, especially among the young. His health seemed very much improved during his stay in the West. He remained in this field one year, which constituted all of his active ministry upon earth. He frequently declared that this was the happiest year in his life, since in it he had been enabled to do most for Christ. He returned to his friends in the East in the spring of 1864, and shortly after his health again gave way, suffering from a nervous debility which led to inflammation of the stomach. He was not, until near the time of his death, without hope that he might be enabled to resume his chosen work. He gradually declined, however, and died at his home in Kinderhook, N. Y., Dec. 23, 1865. He was never married.

Rev. CHARLES T. BERRY, of Valatie, N. Y., writes as follows: "I knew much of my friend through four years of college life, and for the last two years through ill-health compulsarily an attendant upon my preaching. I

came to understand him so well that I fear I shall be unable to do justice to his memory in so brief a space.

“He was a diligent student and passionately fond of acquisition, though often foiled in his efforts by ill health. He was no mere acquirer, however, but his mental food underwent a process of thorough digestion. He was strictly original. His sermons were of the simplest character, yet full of the most ‘chaste imaginings,’ and ever redolent of Christ. His letters were fountains of delight. His conversations, though not fluent, were ever characterized by sterling common sense. His perception of the congruous was very keen. His wit, particularly as expressed by the pen, was of a unique and most substantial sort, and his friendships were of the deepest and firmest and purest character. Unselfish to a fault and considerate of the happiness of others to a remarkable degree, his many deeds of kindness, even in the little spheres of life which so many regard not, irresistibly won the hearts of all with whom he came in contact. Possessing a very positive character, he yet had no enemies. None knew him but to love him, and most to praise him. He was almost Pauline in his passion to preach the unsearchable riches of Christ, and only resigned the idea of so doing a few days before his death. Nothing could compensate his grief in this regard—nothing but ‘to be with Christ.’ His sufferings were severe, but borne with uncomplaining resignation. In him patience had a well-nigh perfect work. His exceeding weakness toward the last was ‘highly unfavorable to a devotional frame,’ as he himself expressed it, yet he added that he must say he had not a doubt as to the reality of his faith in Christ. He lived an accomplished Christian gentleman—he died a chastened and purified Christian believer.”

STRATTON, DANIEL—The son of Daniel P. and Jane (Buck) Stratton, was born in Bridgeton, N. J., Sept. 28, 1814. His parents were members of the church. His father being an elder—his mother dying soon after his birth—anew consecrated him to God, and with a fervent prayer dedicated him to the work of the Christian ministry. He made a profession of religion in early life, and after proper academic training in the Lawrenceville High School, N. J., he entered New Jersey College, Princeton, N. J., where he was graduated in 1833. After graduation he devoted himself to teaching in the town of Salem, N. J., for one year, when he began his theological course in the seminary at Princeton, N. J.; but failing health compelled him to withdraw in his third year, and seeking a warmer climate, he completed his course at Union Theological Seminary, Prince Edward, Va., in 1837. He was licensed by West Hanover Presbytery April 13, 1837. Soon after licensure he returned to his native place, and in the autumn of the same year he was married at Salem, N. J.

He started to a Southern field of labor, his steps being directed to Newbern, N. C., where he was ordained and installed by Orange Presbytery, and where for fifteen years he faithfully preached the word of God, while with a holy example he illustrated its power.

In 1852 the church in Salem, N. J., was without a pastor, and a call was extended to him, which led to his removal thither. He began his labors in Salem in August, 1852, and for the space of fourteen years he went in and out before this people.

His health had been feeble for some years, and after attending a funeral on Monday, August 6, 1866, he was attacked with the disease (chronic diarrhœa) which soon wore out his little remaining strength. He died at his residence in Salem, N. J., Aug. 24, 1866.

He married Miss Eleanor C. Hancock, who, with two sons, survives him. His brother, Rev. James Stratton of Jackson, La., and his cousin, Joseph B. Stratton, D.D., of Natchez, Miss., are Presbyterian ministers.

Rev. JOSEPH W. HUBBARD, of Bridgeton, N. J., preached the funeral sermon, whence the following is taken:

In the sick chamber or the house of mourning he had no superior and few equals, and he was always a welcome visitor.

In addition to all his natural loveliness of character, God was specially qualifying him for the duty of loving consolation. Stricken in his own household, he was again and again called upon to lay down in the dust the little treasures God had given him. The angel of death seemed to love to linger around the Eden of his domestic love and snatch away the sweetest buds and the opening flowers. Thus instructed, he cherished and comforted his people. And full well did they return his love. We all remember how their hearts for him to visit them, and how he came back strengthened for his work by the cheerful visit and loving Christian communion he had so much enjoyed.

As a preacher of the gospel our friend and brother was sound, scriptural, practical and useful. His constant physical weakness and ill-health must have diminished largely the power with which he prepared and pronounced his message. His very feebleness was in one respect an element of power. His appearance always aroused the sympathies of his hearers and opened their hearts to receive the word. But I am persuaded that in many instances this sympathy became painful, and thus lost him even this poor advantage.

There was a certain sameness in the style of his preaching. It was perhaps better adapted for consolation and edification than for warning and reproof. For those in bereavement or sorrow his discourses always had a peculiar charm.

Schooled in affliction, he well knew what balm to bring to the wounded heart. Among the light afflictions that were working out his far more exceeding and eternal weight of glory were his burying his venerated father and mother, and beloved sisters, and darling little children. His trials had made his heart tender. Almost every discourse had the odor of the crushed flower. They were all wrung out from the fullness of a deeply-stricken heart, tempered and sweetened by a strong, abiding faith in God.

There was a remarkable degree of unction in his preaching, and we have heard him when it seemed almost as if the disciple whom Jesus loved were speaking to us from the opening gates of the celestial city. Again and again have we heard strangers and others say, "That man fills my ideal of St. John."

He preached on Sunday, August 5th, twice, and gave notice that on the next Sabbath he expected to preach his fourteenth anniversary sermon, then in the course of preparation. The following day he attended a funeral, and was soon after taken ill. Gradually and peacefully he failed in strength. Toward the last there was an entire absence of worldly anxiety. His faith enabled him to commit his nearest and dearest interests to his loving Saviour. On the Monday preceding his death he said, "I have tried to live for Christ. I have been an unworthy servant. I trust not in my own righteousness, but in the righteousness of Christ imputed to us, and received by faith alone."

On the following days he used frequent ejaculations, such as "Complete in Christ!" "To see him and know him as he is." "He has been with me in six troubles; in the seventh he will not forsake me."

He frequently dwelt upon the hymn commencing—

“How firm a foundation, ye saints of the Lord!”

On Thursday morning he desired a beloved elder to tell him concerning his prospects for death or recovery; and when told our fears, listened without the least apparent emotion.

He spoke many words of tenderness for those nearest and dearest. His whole ministry seemed to pass before him in pleasing vision. He spoke of Newbern, and said that he had never received an unkind word there, but had always been treated lovingly. He dwelt upon the mercies he had received here. He thanked God for the faithful elders and for the great kindness of his people.

He wished the church to be told that he felt they had been loving and generous to him. He invoked God's blessing upon them. He sent messages to the Sunday-school, and to the young men especially, charging the latter to be faithful.

And then, looking upon the loving group around him, and no doubt in them blessing the congregation and the friends they represented, he said: “The Lord bless you and keep you; the Lord cause his face to shine upon you, and be gracious unto you. The Lord lift up the light of his countenance upon you, and give you peace. Amen and amen.”

During the afternoon an occasional sentence burst from his lips, such as, “God knows best.” “Whatever God does is best.” “As thy day, so shall thy strength be.”

During the night he said but little. At eleven he repeated, “He has been with me in six troubles; in the seventh he will not forsake me.” Then followed the Lord's Prayer, and once more he pronounced the apostolic benediction.

At five minutes past three on Friday morning, August 24, death was swallowed up in victory.

Rev. Mr. Hubbard read from the pulpit the fourteenth anniversary sermon prepared by Mr. Stratton previous to his death, which closes as follows: “The fourteen years of my ministry here have been in many respects blessed years. At our communion in July last our numbers were one hundred and ninety-two. In 1852, just previous to my coming, it was ninety-two—a most encouraging progress has been made. While the membership of the church has been more than doubled, your liberality has kept pace with your increase in numbers. As these years of the ministry have passed they have summoned many to the purer service of a better world. The wheat has been safely garnered. Many have fought the good fight and finished their course. And now we are to be followers of those who through faith and patience inherit the promises. Some of us are drawing near the close of life. Time is leaving its impression, strength of body and mind passing away. A few years ago our children lay in our arms, and now they stand by our side to enter upon this strife for life. Another generation presses upon us, and we pass from the stage of action. Submissive, joyful, without any desire to stop in the course, we are passing to the chambers of the dead. We see already the valley of the shadow of death, and beyond it the land of eternal peace. If those who follow us will cleave to Christ with a stronger faith, if they will walk more humbly before God, if they will more diligently serve God, and defend the doctrines, worship and ordinances of the Church of our fathers, we will cheerfully resign the world when our appointed time shall come. How important, in view of so solemn an event, that we have a daily preparation for the hour of our departure! How need-



ful for us all that we have an abiding assurance of our acceptance, so that we may be ready in season for the coming of our Lord!"

An elder in the Church writes as follows:

We have heard strangers and others say, "That man fills my ideal of St. John."

The above extract from the discourse delivered at the funeral of our lamented pastor embodies perhaps the most truthful estimate of his character that can be given. As in his great prototype, so in him, the milder attributes of the Christian character predominated. His ministry was preeminently a ministry of love. The goodness and mercy of God were the themes upon which he delighted to dwell. He seldom indulged in the language of denunciation or appealed to the fears of his audience.

His power as a preacher consisted more in appealing to the affections and awakening sentiments of love and gratitude than in arousing the terrors of a guilty conscience. Yet there was nothing effeminate in his piety. His convictions were as strong as his faith in the gospel which he preached was steadfast. No servant of Christ stood up firmer than he when the doctrines of his Church or the vital interests of Zion were imperiled. He loved his fellow-men with a generous love, but his love for God was the controlling impulse of his heart. He disliked innovations in the forms of worship or in doctrine, and ever stood a watchful sentinel at the portals of the Church. Educated in the theology of Princeton, he was jealous of the slightest departure from it. The writings of Dr. Hodge were always to him "words fitly spoken;" "apples of gold in pictures of silver." But while he so much revered the doctrines and forms of his own Church, his heart went out in Christian charity and love to other denominations.

He possessed the rare faculty of being firm without giving offence in the expression of his opinions. His skill in softening the asperity of discussion was remarkable. To the graces of the Christian minister he united in an eminent degree the gentle demeanor of the man. Though greatly successful as a preacher, his greatest influence for good was exerted as a pastor and in social life. Many, not only in his own church, but in this community, will long remember with gratitude his ministrations in the sick chamber and in the house of mourning.

No one prized more highly the enjoyments of the social circle than our late beloved pastor. While mingling in these pleasures the charm of his presence diffused itself through all hearts. Young and old welcomed him with a cordiality that bespoke the esteem in which he was held. Indeed, few men have mingled so largely in society, and left behind memories so pleasant and suggestive of all that is pure in our fallen nature.

JOSEPH B. STRATTON, D.D., of Natchez, Miss., writes as follows:

My cousin was possessed of a well-organized and vigorous mind, and is entitled to the credit of having improved and cultivated it with conscientious fidelity. I think, therefore, he may be said to have been a growing man all his life. It was rarely that I had the opportunity of hearing him preach. The last occasion was in 1865, before West Jersey Presbytery, convened at Bridgeton, upon some assigned subject, and I confess I listened to him with surprise and delight. There was a massive force and a luminous wisdom in his utterances, a pertinence in his matter, a gracefulness in his style, and an unction in his tone which charmed me, and proved him, in my estimation, to be a preacher of no common order. His popularity for a series of years, both in Newbern and Salem, is probably evidence sufficient that he was this. He was eminently a consecrated man—well versed in the letter, thoroughly imbued with the spirit of Christianity. He loved the work of the ministry,

wrought in it with a simplicity of faith and a tenderness of love which I think are unusual, and was successful in winning many souls to the Saviour. He had a broad sympathy with his fellow-men, and a remarkably clear common sense, and hence was apt and acceptable in his intercourse with his people, so that his influence out of the pulpit was perhaps even more positive than in it. Though an invalid all his life, he was singularly free from petulance, and had the same hearty ring in his laugh—when I saw him last, with the silver of a premature old age on his brow—which I had loved to hear when we were boys together.

I could go on indefinitely in my reminiscences and praises, but fear I am writing quite aside from the point to which your inquiries relate.

*P. O. Studdiford*

STUDDIFORD, D.D., PETER O.—The son of Rev. Peter and Phœbe (Vandever) Studdiford, was born at Readington, N. J., Jan. 11, 1799. Having received a faithful religious training, he early made a profession of religion, and became a minister of the Reformed Protestant Dutch Church at Readington, of which his father was pastor. He attended the academy at Baskingridge, N. J., then under the care of Robert Finley, D.D., and subsequently at Somerville, N. J., under the tuition of Cullen Morris, Esq. He was educated in Rutgers College, New Brunswick, N. J., and was graduated with the highest honor in 1816. After leaving college he was occupied about three years in teaching—first at Bedminster and afterward in Somerville, N. J., with great success and acceptance. He entered the Theological Seminary at Princeton, N. J., July 8, 1819, and finished his course Sept. 29, 1821. He was licensed by New Brunswick Presbytery April 27, 1819, and began his labors in the neighborhood of Bristol and Tullytown, Pa. He was ordained as an evangelist by the same Presbytery Nov. 28, 1821, and on the Sabbath, Dec. 2, 1821, commenced his labors at Lambertville, N. J., alternating for one year with the Solebury church in Pennsylvania. September, 1822, upon the application of seven persons, the church of Lambertville and Georgetown was organized by Charles Hodge, D.D., under the direction of New Brunswick Presbytery, and Emley Holcombe and Jonathan Pidcock were chosen elders. In June, 1825, he was installed pastor of Lambertville and Solebury churches. In the same year he opened a classical school in his own house, and from that time onward he labored as pastor and teacher with this people. He declined various calls to other churches, because his judgment and his feelings prompted him to abide with the church of his early choice, and this relation existed most happily for a period of forty-five years.

Whilst on a visit to his brother-in-law, Josiah Simpson, M.D., United States Medical Director, Baltimore, Md., he was taken ill, and died June 5, 1866. His remains were taken to Lambertville, N. J., and buried in the cemetery. October 12, 1824, he married Miss Ellen W. Simpson, daughter of John N. Simpson, of New Brunswick, N. J., who, with four sons, survives him.

GEORGE HALE, D.D., of Pennington, N. J., preached the funeral sermon, whence the following is taken: "He was a diligent student through his whole life; his reading was varied and extensive; he was a sound and able theologian and an independent thinker, investigating for himself the great questions that claimed his attention; he was a judicious, discriminating and

most instructive preacher, which can be accounted for when we consider his extended biblical researches. He seized with avidity every book coming from the press which promised to throw light on the word of God, which he studied constantly in the Hebrew and Greek. He was mighty in the Scriptures, and sought to make his people so. He was a man of pure motives, sound principles and elevated aims; a man who held communion with God; was imbued with an evangelical spirit, was animated with love for souls and love for the Church of God, and was ready 'to spend and be spent' in his Master's service. One of his latest public exercises was the giving of the charge to his son Samuel at his installation as pastor of the Third Presbyterian Church, Trenton, N. J. His last sermon was preached at the funeral of his friend Jacob Kirkpatrick, D.D. His closing hours were such as befitted such a life. Cyrus Dickson, D.D., of Baltimore, Md., visited him during this period, and to him the dying man said: 'I feel conscious of deficiencies, but the Lord has granted to me his presence and sustained me by his grace. I have found him to be a precious Saviour. I would not exchange my situation as an humble minister of the gospel for that of the greatest prince on earth, or the honor of serving such a Master for all the honors this world can give.' The evening before he died his mind wandered, but after a season of extreme agony his pain suddenly left him, his reason returned, and with a radiant face he exclaimed: 'Let me go, for the day breaketh!' He afterward suffered excessively, and finally settled into a partial stupor. About two hours before his death he awoke from it and was able to articulate 'good-bye' and 'love to all.' On being asked, 'Is it well with you?' he replied, 'All is well; I know that my Redeemer liveth.' He then repeated the first line of a favorite hymn: 'Jesus, thou art the living bread,' and of a psalm he often used in public worship: 'Happy the man whose hopes rely on Israel's God.' He then said: 'Into thy hands I commit my spirit,' and engaged in prayer, but quite inaudibly. After that he waved his hand, requesting those around him to leave the bedside, evidently desiring to be alone with God. Thus closed his long and useful life."

CHARLES HODGE, D.D., Professor in Princeton Theological Seminary, made the following address: "In the year 1811-12, when at school in Somerville, N. J., I stood beside Peter O. Studdiford, then a delicate, fair-haired boy about twelve years old. It is difficult to believe that the frail-looking youth and the venerable man whose remains lie before us are one and the same, not in person only, but in character. What he was as a boy he was as a man. The impression made on his school-fellows was the impression he has left on this community, after his forty-five years of pastoral service among them. Intellectual superiority, distinguished scholarship and goodness, in the comprehensive sense of that word, were his characteristics in school, and have been his characteristics through life. He was a good student, a good and obedient pupil, good in his moral character, good in his disposition, and good to all around him. Although I knew him longer perhaps than any one in this large audience, you knew him better, for he lived among you and lived for you. It is, however, a satisfaction to his old friends to bear their testimony to his varied excellence. We all esteemed him as an eminently wise, judicious and able theologian. In the course of fifty-five years I never heard him speak evil of any man, and I never heard any man speak evil of him. In the discharge of his pastoral duties he was instructive, faithful and laborious. In the judicatories and boards of our Church he was uniformly kind and courteous, and his opinions were always received with the greatest deference. Very few men lived a more honored and useful life—few men more lamented in death."

Rev. WILLIAM H. KIRK, of Belvidere, N. J., spoke as follows: "He appeared to me, during seventeen years of intimate intercourse with him, as ever active—a restless (in the best sense) man. God gave a physical constitution active and nervous, and in early life, by his grace, consecrated that constitution to his own service. He was ever restless in doing good, always earnestly at work, constantly engaged in achieving something for the Master whom he loved and served. He was restless in study; he loved to ponder the ancient classics and especially to dig for treasures in the Hebrew and Greek Scriptures, and these riches he sought, not merely for himself, but that he might pour them forth for the instruction, consolation and establishment of his people. He was restless in exploring all sources which promised light upon the sacred volume. He was restless in the communication and reception of knowledge; he loved social intercourse; he enjoyed greatly the interchange of thought with friends and brethren in the ministry. Nothing which concerned them was foreign to him. While by his classical attainments he lived with interest in the quiet past, by this love of social intercourse he lived also amid the dust and toil of the busy present."

Rev. JOHN L. JANEWAY, of Flemington, N. J., speaks of him as follows: "Gifted by nature with a high order of talent, a clear, vigorous mind, with the close application which marked all his days, his attainments as a scholar were of a very high character. He was distinguished for an almost incessant activity; he was in the highest sense a worker; he never seemed to rest, but was always actively employed. As a preacher he was instructive; he fed his hearers; none could listen and fail to derive something worth serious thought. As an educator of young men, to which he gave great attention and for which he was admirably fitted, he was highly successful. He held, as the Presbyterian Church has always held, that education was of the highest importance—an education which should discipline the mind and call forth its best powers. As a man he was cheerful and kind in his disposition, free from guile and overflowing with kindness."

*Robert F. Taylor*

TAYLOR, ROBERT FRANCIS—The son of Rev. Samuel\* and Elizabeth (White) Taylor, was born in Bourbon county, Ky., Dec. 29, 1830. He was converted in infancy and was early impressed with a strong desire to become

\* SAMUEL TAYLOR was born in Nova Scotia, September 14, 1795. The sermon preached on the occasion of his father's funeral by James Hoge, D.D., at Columbus, Ohio, from 1 Peter iv. 18, was instrumental in his conversion. About the year 1822 he entered the Theological Seminary at Princeton, N. J. After remaining there for three years was licensed to preach. During the next six months he labored as missionary in Indiana, and was greatly blessed in the awakening and conversion of souls. In 1825 he was ordained and installed pastor of the Millersburg and Stoner Mouth churches of Bourbon county, Ky.

In 1831 he was installed pastor of the Nicholasville and Cedar Creek churches, Ky., where he remained until 1836, when he removed to Frankfort, Ind. While at Frankfort he organized and built

up the church of Jefferson, Ind. In consequence of ill health, he resigned his charge at Frankfort in 1843. Having recovered his health, in 1845 he became pastor of the church of Waveland, Ind. In 1852, his health having again begun to fail, he removed to Washington, Ind., where he preached for eighteen months. Continuing feeble, but still retaining all the zeal and energy of early manhood, he thought that removal to a Southern climate would build him up again physically; accordingly in 1854 he went to Waco, Texas. Soon after reaching Waco he and the Rev. Thomas Alexander organized a church. In all the churches to which he ministered his labors were attended with ample and blessed fruits, and hundreds of persons were added to them. Possessing great energy of character himself, he succeeded in a remarkable degree in

a minister. His education was conducted principally by his father until he entered Hanover College, Ind., where he was graduated in 1851. He studied theology at the New Albany and Princeton Seminaries, and was licensed to preach by the Presbytery of Vincennes, Ind., in June 1853. Though preaching regularly, he had no charge until the spring of 1854, when he settled at Batesville, Ark. Here he labored so earnestly that in the autumn he was gladdened by a precious harvest of souls. But the unwearied spirit made greater demands upon the body than it could endure, and rupture of the lungs with severe hæmorrhages followed, and he was compelled to resign his charge. Seeking restoration by change of climate, he went with his father and brother-in-law, Rev. Wm. Rice, to Texas. For eighteen months he was wholly unable to preach. In the fall of 1855 he was ordained by the Presbytery of Eastern Texas, convened at Rush. In the spring of 1856 he accepted an invitation to supply for one year the church of Dallas, Texas. He also organized and supplied one Sabbath in each month the church at Lancaster, Dallas county, Texas. In 1857 he went as commissioner from the Presbytery of Eastern Texas to the General Assembly, held that year at Lexington, Ky. In July following he went to Constantine, Mich., where he preached until November, 1857, when, finding it impossible to endure the rigors and dampness of the climate, and being upon the verge of another failure of health, he accepted an invitation to take charge of the churches of Vernon and Scipio in Ind., where he labored with good success until May, 1860, leaving because the salary was inadequate to his support. He next went to Macomb, Ill., where he preached until the first of October, when he was again stricken down by hæmorrhage. Hoping that the climate

developing into a healthful activity the talents and energies of his people. His ready tact and the ability to adapt himself to all conditions of society gave him great opportunities for usefulness. He embraced every occasion for interesting men in the subject of religion. He was of a meek and quiet spirit, excepting where fidelity required great plainness of speech: in such cases he was bold and uncompromising, sacrificing friendship rather than fail in duty. He was a member of six or seven General Assemblies, and generally took an active part in the proceedings. Twice he rode on horseback from Kentucky to Philadelphia when the Assembly was in session there. He was always a leading member of the Presbyteries and Synods with which he was connected. He often with his horse swam creeks and rode through intense cold to meet his appointments, which frequently were twenty miles distant. His congregations generally doubled in size within a few weeks after his settlement in any place, and a year rarely passed in which there were not under his ministrations some precious seasons of grace. At one time he traveled for several months with Rev. Daniel Baker as evangelist in Kentucky Synod. All the churches which they visited were revived and many persons were converted. He was for a number of years an active member of the Board of Trustees of Hanover College, Ind., and of the New Albany Theological Seminary, Ind. He assisted a number of young men in procuring an education, and carried through his entire course the Rev. James M. Priest, a colored minister of Liberia, who was liberated on condition that he would educate him. Mr. Taylor was a close student and a man of literary tastes. As a theologian he was acute, prolific and systematic. Three weeks previous

to his death he held a series of meetings a few miles from Waco. He had scarcely commenced them when he received a premonition that his work was accomplished and his end at hand. In view of this he fervently prayed that God would grant him one more visitation of his grace in connection with his labors in preaching the gospel before he was taken away. His prayer was answered; a number were awakened and converted by means of these services. After this he was chiefly occupied in spiritual exercises, and manifested but little interest in any matter of mere temporal concern. Erysipelas soon made its appearance on his face, but though suffering greatly, his mind was ceaselessly active. In one instance, during a momentary respite from pain, he expressed a deep sense of his sinfulness. In reply, his son quoted the language of Paul to Timothy: "It is a faithful saying, and worthy of all acceptation," &c. His mind seemed to lay hold upon it with his characteristic eagerness, and he repeated it, emphasizing the latter part of the verse. A few hours before his death he exclaimed with rapture, "Happy! happy! hallelujah! hallelujah!"

On the 9th of June, 1855, having meekly and patiently, heartily and energetically, done and suffered all his Saviour's righteous will, his ransomed spirit mounted up to God.

Mr. Taylor was twice married: first, to Miss Elizabeth White, daughter of Major John White, who lived near Winchester, Va.; and again to Mrs. Hannah Crawford, widow of the Rev. John Crawford of the Presbyterian Church, who still survives.

He had five children, not one of whom are living at this time (1867).

of Minnesota might benefit him, he went thither, and after being in a measure restored, he entered upon his work again, preaching at Rochester, Minn., where he remained until August, 1862, when he entered the Seventy-eighth Regiment Illinois Volunteers as chaplain. He continued in the service until July, 1863, when exposure and overwork resulted in several violent hæmorrhages, and from which he never entirely rallied. In November, 1864, he organized a church at Colfax, Ind., where he was most useful, and to which, without compensation, he preached until January, 1866. Here his active life ended, and months of patient endurance of physical suffering followed, until his life was terminated, by consumption, on the 19th of December, 1866, in Vernon, Ind. As he walked in this, so did he enter the eternal world, leaning trustingly upon his Saviour. His last words were, "Jesus is near, Jesus is precious." Heaven was his home, his Father's house, and he longed to enter it. Though his life had been full of sorrowful disappointments, he felt that it had also been full of mercies, and that it was not unmeet that his cup should contain some of the gall and wormwood which his Saviour drank to the very dregs, and which, as a cup of discipline, he was willing freely to take. He was remarkable for that simplicity of character which is as beautiful as it is rare. He prayed and talked to God with the same confidence and familiarity that a loving child uses toward an earthly father. He took no step in life without laying his plans before God and asking for his approval, and in matters which to most persons would have seemed unimportant. Prayer was his habit—the atmosphere in which he lived. He possessed great vigor of intellect and much originality, which he devoted almost wholly to his ministerial labors. He was a clear and profound thinker, and an indefatigable student. His sermons, which were always carefully prepared, and spiritual in an eminent degree, were rich in thought. As a pastor, his graces shone most brightly; his gentle, cheerful manner and his rare gift of sympathy made him ever welcome to the afflicted and sorrowing. The poor and friendless of his flock always received from him the most attentive and delicate consideration.

It has been said of him that he was benevolent to a fault, giving away often that which was necessary to his comfort. "He exported his fortune before him into heaven, and he has gone thither to enjoy it." He was the last of his family. He married Mary L. Babb of Cincinnati, who survives him.

**THOM. JOHN CULBERTSON**—The son of John and Mary (Culbertson) Thom, was born in Clarion county, Pa., April 19, 1830. He was of Scotch-Irish origin. His grandfather came to America when a boy, and was a soldier in the war of Independence. He was at the battle of Brandywine. He lived some time in Westmoreland county, Pa., and married a sister of General A. Craig, of Revolutionary memory. They brought up their family in the good old-fashioned Presbyterian mode.

The father of John Culbertson Thom was a man of more than ordinary force of character, and in 1812 married Mary Culbertson, whose father, a fine scholar, had educated her much beyond the average of that day. She was retiring, sensitive and religious. They had six children, John C. being the youngest. In his third year his gentle mother died. This bereavement he felt through life, and the impression made by her piety and prayers had great influence on him as a man and Christian. A short time after the death of his mother he was taken sick, and became so ill that all despaired of his recovery. Then his bereaved father, like Jacob, wrestled with God in prayer for a blessing—the life of his boy—and on his recovery dedicated

him anew to God. The teaching, training and ruling of his family was now devolved wholly on the father, and these duties of a parent he performed judiciously. His son early learned to read, and before his seventh year he had committed to memory many texts, poems and the Shorter Catechism. He was a healthy, playful boy, not remarkably studious, but always in advance of his classes.

He made a profession of religion June 13, 1846, and became a member of New Rehoboth Church, in Clarion Presbytery—his pastor being Rev. John Montgomery, and in the church his father had long been an elder.

Mr. Thom was remarkable, from a boy, for the order and propriety of his conduct, but he now seemed to give himself unreservedly to the Lord and to his service. Soon after his connection with the church he began the study of the Latin grammar, preparatory to a thorough literary course, reciting for a time to his pastor, and for this purpose riding from home a distance of seven miles. After some time spent in this manner, Robert Sutton, Esq., then a law student, now a Presbyterian minister, began to teach in the Clarion Academy, Pa. Mr. Thom entered this academy and remained in it for some time. It is said by one of his family that this term was more marked by developing his social feelings than his mental faculties. From his studies in this academy he passed to teaching a district school, in which work he was employed during the winter of 1848-9. On April 17, 1849, he entered the academy at Eldersridge, Pa., taught then and now by A. Donaldson, D. D., an eminent educator. Here he set himself energetically to study, showing a conscientious determination not to be absent a day nor be unprepared for a recitation. During his stay at this academy his piety was consistent and his influence in the institution highly salutary.

In 1851 he entered Jefferson College, Canonsburg, Pa. In the first year of his college course, some time about the first of March, 1852, an extensive revival occurred in the church connected with the college, in which he was particularly active. He had special cases, for whom he made special prayer, every one of whom was converted. From his journal of March 21, 1852, we copy the following: "With a full heart I record what God has done for us. He has again visited us in mercy and not in wrath, and we trust many have been called from darkness to light. Oh what a privilege to pass through such scenes, when the Spirit descends with power, and sinners in Zion as well as out of it are made to tremble! I thank God that he has permitted me to see another time of refreshing from his presence. I have had some precious evidence in the past few weeks of the readiness of God to answer prayer."

After graduating with honor in August, 1853, he returned to Eldersridge Academy as assistant teacher. This position he held for two years, and performed its duties eminently to the satisfaction of pupils and principal. Toward the close of the first year of his tutorship here, typhoid fever prevailed in the neighborhood of Eldersridge, epidemic in its form and nature. In consequence of this epidemic character of the disease a panic was created, and few would attend the sick and dying. Mr. Thom shrank from no exposure, and his nursing and gentleness and pious counsels facilitated the recovery of those who survived, and lighted up the dark valley to such as were then called to pass through it. Now he was offered several situations of far greater profit pecuniarily than the one he held, but sympathizing with the academy, greatly reduced in the number of its pupils by the epidemic and panic, he remained another year, and aided in restoring the academy to its former prosperity.

In the summer of 1855 he was chosen to take charge of the senior male de-

partment of the Natchez Institute, of which institution his college classmate and life-long friend, now the Hon. Thomas Ewing, of the Pittsburg (Pa.) bar, was then principal. He arrived in Natchez, Miss., on the first of September, when the yellow fever was just breaking out in that place. He went to the house of a widow lady, about two miles out of Natchez, where he obtained his first and very favorable experience of Southern hospitality, and where he remained until the fever disappeared. Then he began his work of teaching, which he pursued for two years. He taught during this period Latin, Greek and the higher mathematics; and although teaching nine and a-half hours per day, in a climate unfavorable to confining and protracted mental toil, yet it is believed he enjoyed good health all this time. His success in his work, the friends he made, his personal advantages in gaining knowledge of men and things, and the large pecuniary reward which he received for his labor, were more than himself or his friends had anticipated. He left Natchez respected and esteemed by all with whom he had come in contact.

Our departed brother, whose life we are tracing, had now been arduously engaged for four years in teaching. He knew that he had been devoted to God in the work of preaching the gospel. It was his own desire and the wish of his honored father that he should engage in his work as soon as possible. To provide the means of defraying the expenses of his preparation for this work, and to remove the anxiety of an honored and worthy parent, were the causes why he engaged in and continued so long teaching. In the fall of 1857 he entered the Theological Seminary, Princeton, N. J., where he exhibited the same traits of character, industry, energy, perseverance and piety which had characterized him as a student in the academy, at college and as a teacher. As he had during the four years he was engaged in teaching anticipated some of the studies of the theological course, he remained only two sessions in the seminary. In January, 1859, he was licensed to preach by Saltsburg Presbytery, at Leechburg, Pa. Already a high estimate was put on his brightening talents and acquirements, and his brethren observed premonitions of that pulpit power to which he afterward attained. After his licensure he returned to the seminary, and remained to the close of the session. Some time after he received a call from the Waynesburg church, which he accepted, and at a meeting of Donegal Presbytery, held in Waynesburg, Chester county, Pa., May 19, 1859, Mr. Thom was received, ordained and installed pastor of the Waynesburg church. He entered upon his duties with zeal.

As a presbyter we all can bear witness to his regular attendance at our sessions, to his faithfulness, diligence and promptness. In preaching at the opening of our sessions, and in addresses in our devotional exercises, we have listened to him with interest, feeling and spiritual profit. True to his Revolutionary ancestry, when the enemy was coming in like a flood, he volunteered in the defence of his country as a private soldier. He was promoted to be chaplain of his regiment. In these relations, as in others, he was earnest and effective, securing the confidence and affection of those with whom he labored.

In July, 1865, he received a unanimous call to the Pine Street Church, St. Louis, Mo., which, owing to the peculiar circumstances in the case, he felt constrained to accept. He arrived in St. Louis in the following October, and immediately entered upon his labors. The ministry thus commenced was full of promise. His gentle manners and temperate spirit, his manifest piety and devotion to his work and his popularity as a preacher instantly drew around him a circle of warm and admiring friends. He seemed in



every way peculiarly qualified for the difficult work before him in that church. But his Master had something higher and better in store for him. After preaching two Sabbaths he was suddenly recalled to the East by the illness of his eldest child. Upon its recovery he returned to his work, but with the seeds of disease in his system. During the week following his return he was seized with nervous typhoid fever, but not with such violence as to prevent his occupying the pulpit the next Sabbath. Both morning and evening he preached with great power and earnestness, and, as he subsequently remarked to the writer, "with great joy" to his own soul. At the close of the night service, as if some premonition of his departure had crossed his mind, he rose before dismissing the congregation and again urged his hearers with renewed entreaties to accept Christ and not neglect the offered salvation. It was his last public entreaty as an ambassador for Jesus. After a painful illness of three weeks he died, Nov. 28, 1865, of typhoid fever.

In June, 1859, he married Miss Jennie M. Bracken, of Cannonsburg, Pa., who, with two sons, survives him.

Rev. S. J. NICOLLS, of St. Louis, Mo., writes of his last illness as follows: "At first there was nothing alarming in the symptoms of his disease, but after two weeks' continuance it assumed a typhoid character. His family were sent for, and under the cheering influence of their coming we all hoped for his speedy recovery. But in a few days there was a decided change for the worse, and from this time on he sank rapidly. The temper of his mind during the whole of his illness affords a pleasing illustration of the power of divine grace in the believer's heart. He was continually speaking of the goodness of God and of the preciousness of Christ. Referring to his ministry, he said: 'It seems to me that I have new views of the glory of the Saviour, and that if I am spared I can preach as I have never before done.' No doubt clouded his mind, no fear disturbed the joyful repose of his soul. His faith seemed to lift him up into the divine presence, and he saw everything from that great centre of the soul's life—Jesus Christ. This was manifest even in the delirium produced by his disease. Then Christ was his only theme and all his joy, and he was always able to give a rational answer when questioned on that subject. When asked by the writer if he knew his wife, who stood at his bedside, he gave no reply; when asked again who was speaking to him, he could not tell; but when asked still further if he knew Christ, he replied, with a smile, 'Oh, yes; he is all my salvation and all my joy.' Often in the delirium, fancying he was in the pulpit, he would rise from his pillow and commence entreating all around to love Jesus, in accents of such pathos as to move all to tears. When asked what messages he would leave for his children, he would say, 'Speak to them about the love of Jesus, and tell them to love Jesus.' A few moments before his death, when his tongue seemed to have lost the power of speech, he suddenly uttered aloud an earnest prayer for the church to which he had come; then turning to his wife, recognized her with a smile, and with the audible whisper 'heaven' on his lips, sunk into unconsciousness, and calmly breathed his life away.

"Thus, in the strength of manhood, with a mind richly endowed and cultivated by accurate study, and with an ability as a preacher equaled by few of his age and experience, he is taken away. Mr. Thom, as a man, possessed strong sensibilities and sympathies, and he well knew how to 'rejoice with them that rejoice, and weep with them that weep.' Genial, tender and guileless in his manners, his presence in the social circle was ever welcome and grateful. As a Christian his character was full of the 'fruits of the Spirit.' Especially was he faithful in speaking, *personally*, to others about

their salvation. It was a rule with him, when traveling, never to let an opportunity of speaking to a fellow-traveler about his soul go by unimproved. As a preacher he had few superiors of his own age; he was a close student, always bringing 'beaten oil' into the sanctuary. His style was simple and abounding in striking illustrations of gospel truth. His delivery was graceful and earnest, and especially effective when he spoke, as was his favorite theme, on the love and compassion of God to sinners. His public ministry, though brief, was still long enough to make it a power in the Church through years to come, for many now in the ministry attribute their conversion to his instrumentality, and hold his memory in fondest recollection.

"His remains are interred in the Bellefontaine Cemetery, near St. Louis, and over his grave his bereaved church has erected a beautiful and costly monument, on which are inscribed the place of his birth, the date of his death, pastor elect of Pine Street Church, and beneath is engraved, 'Saved by grace.'"

*E. P. Tucker*

TUCKER, E. R.—The son of John and Hannah Tucker, was born in Newburyport, Mass., Feb. 4, 1816. He was educated at Dartmouth College, Hanover, N. H., and studied theology in the seminary at Andover, Mass., where he finished a four years' course in 1840. He was licensed by a Congregational Association, and entered upon his labors as a domestic missionary in the town of Defiance, Ohio, when he was ordained by Huron Presbytery in 1841. Here he remained for twenty-three years, pursuing his self-denying work with singular devotion, until failing health compelled his retirement. He was successful in gathering a church, which still remains as a memorial of his toil and fidelity. But his labors extended far beyond the bounds of his own congregation, for there at first was no other Presbyterian church within fifty miles of his residence, and his duties therefore called him to great distances from home, with all the perils and exposures incident to ministerial life in a new country. He several times refused to leave his post, though tempted to do so—once by the offer of a college professorship, which would have relieved him not only from his arduous labors, but from the pecuniary embarrassments with which they were attended.

He returned to his early home in Newburyport, Mass., in 1863, and became a member of Londonderry Presbytery, and continued to preach as opportunity offered until his failing health compelled him to desist. He died January 13, 1866, of consumption.

He married Miss Lydia C. Dana, who, with one son, survives him. She is a daughter of the late Daniel Dana, D.D.\*

R. H. RICHARDSON, D.D., of Newburyport, Mass., writes as follows: "He was a faithful preacher, sound, clear, scriptural, enforcing always some great point of Christian doctrine, and applying it with tender earnestness to the judgments and consciences of his hearers. None who listened to him could doubt his sincere conviction of the truths which he preached, nor his sincere desire to bring others to feel as he himself felt. Especially they could not doubt that he was earnestly endeavoring so to set Christ before them as to win their love and allegiance to him, and to make them sharers in the great salvation. For the last few months of his life he went steadily downward to the grave, with increasing weakness and pain. The last sentence

\* A memoir of Rev. Dr. DANIEL DANA is published in *The Presbyterian Historical Almanac* for 1861, page 84.

which he wrote revealed the ground of his hope: 'Conviction of sin, joined with assurance of God's pardoning mercy, is one of the strongest tokens the Lord can give us of his love—no less precious to the saint near death than at any other time; yea, more precious then, for it is a proof of the Lord's constancy in conducting the work of preparation for his presence in glory.' Afterward he said, 'None but Jesus,' repeating it three times with emphasis, and added, 'My soul thirsteth for God.'"

Mr. WELLS, of Fort Dodge, Iowa, who was a member of his church in Defiance, Ohio, writes as follows: "It was my pleasure from 1848 to 1858 to be a witness to his fidelity as a minister of the Lord Jesus, during all of which time, in my judgment, he dealt faithfully with the souls committed to his charge, diligently laboring that none of them might fail to secure the grace which bringeth salvation; and the abiding impression that he has left on the mind of myself and all my family is that he was eminently a man of God, who was consecrated wholly to his work of 'pointing souls to heaven and leading the way.' All my family who were old enough to be benefited by his preaching and example, and to appreciate their value, do now, and I trust always will, remember Mr. Tucker with great reverence and affection, in which I largely participate."



VANNUYS, JAMES HARVEY—The son of Samuel and Anne (List) Vannuys, was born in Franklin, Ind., Dec. 18, 1831. He was the child of religious parents. His father has been an elder in Hopewell church, Johnson county, Ind., from its organization May 23, 1831. He was educated in Hanover College, Ind., and studied divinity in the Theological Seminary, Princeton, N. J., where he graduated in 1861. He was licensed by Donegal Presbytery, and went West, preaching for one year at Sand Creek church, Indiana, and then at Andover, Ill., where he was ordained by Rock River Presbytery in 1863, and labored three years. He removed to Wilton Station, Iowa, preaching there and at Sugar Creek. This relation lasted but a few months, but in that time had greatly endeared himself, not only to the members of his own congregation, but to those of the other churches and to the whole community. He took a deep interest in the children, to whom he often preached, and by whom he was much beloved.

Having attended a meeting of Iowa Synod, at Dubuque, Iowa, he went to Frankville, Iowa, to visit his brother-in-law, Rev. J. W. Crawford, where he was taken ill and died Nov. 25, 1866, of typhoid fever. He was never married. His uncle, Rev. H. L. Vannuys, and cousin, Rev. C. P. Voris, are Presbyterian ministers.

"He was a warm-hearted Christian, an earnest and very acceptable preacher. I never heard him preach (and I have heard him often) but he kept the attention of the hearers from the opening to the close. He was an affectionate friend and counselor to the members of his parish. He died in the triumphs of faith."

*John Wallace*

WALLACE, JOHN—The son of Charles and Ann (Truman) Wallace, was born near Gap, Lancaster county, Pa., Oct. 1, 1791. He was self-educated, both in regard to his classical attainments and theology. He was licensed by New Castle Presbytery and ordained by the same Presbytery in 1832, and installed as pastor of the Pequa church in Lancaster county. This was his only charge. He labored faithfully among this people.

He died at his residence in South Hermitage, Pa., Oct. 29, 1866, of cholera. He was married twice: his first wife was Mrs. Margaret Gibson; his second was Miss Anna E. Buyers, who, with a family, survives him.

He was highly esteemed by his ministerial brethren, and was known throughout the whole region of his labors as an eminently good and faithful man.

*Wm Wallace*

WALLACE, WILLIAM—The son of John and Margaret (Anderson) Wallace, was born in Chester county, Pa., March 17, 1787.\* He finished his education at Jefferson College, Pa., studied theology under the direction of James Hervey, D.D., and was licensed by Steubenville Presbytery in the spring of 1821. He entered upon the service of his divine Master as a domestic missionary, going through the new settlements of Eastern Ohio, and hunting up families of the Presbyterian order, and when finding one or more such families in any destitute place, he would give out an appointment for preaching, and in this way was instrumental in gathering up and forming nuclei from which have arisen some of our more prominent congregations. After reporting progress from time to time to Presbytery, he received permission to be chairman of the committee that organized several churches, and among them the churches of Nottingham and Freeport, Ohio; and in 1822 he became the pastor of these two congregations, laboring the one-half of his time in each place, and continuing thus for eighteen years, until his health failed, when he was compelled to resign his charge; and his health gradually declining, he died Dec. 18, 1841, of heart disease, in the fifty-fifth year of his age, after spending twenty years in the work of the ministry. His last moments were full of comfort, and his faith strong in Christ and his promises; thus he passed from earth with a full confidence of a blessed future.

Mr. Wallace had the reputation in his day of being a man of ardent piety and practical worth; he was modest and retiring in his manners, cautious and reserved in expressing the convictions of his mind. His whole ministerial intercourse among his clerical brethren, as also among the people of his charge, was but a verification of the Scripture precept: "Let every man be swift to hear, slow to speak and slow to wrath."

He was social in his habits, and never failed to win the hearts and warmest regards of those with whom he mingled in daily walk. His strong hold upon the affections and sympathies of the people was in the family circle and at the bed of the sick and dying. In this connection his name is still held in grateful remembrance by the older members of the church of Not-

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\* This memoir was prepared by Rev. THOMAS R. CRAWFORD, of Moorefield, Ohio.

tingham. He was faithful and successful as a pastor, mild and amiable as a man and Christian, tender and kind as a parent and husband. As a preacher he had the reputation of being plain and textual; his sermons were rather expository than topical. He was diligent in his attendance upon the courts of the Church, always taking a deep interest in presbyterial business. Although not disposed to be very officious in ecclesiastical meetings, still he was prompt in action, a wise and judicious presbyter and counselor.

He married Miss Mary W. McWilliams, who still survives him; but, in consequence of age and its attending infirmities, she has lost much of her vitality and former activity. When in her prime she was a woman of strong mind and great decision of character and energy of purpose, eminently fitted for her station, both at home and in the congregation. As a wife and mother she has had few if any superiors. She was distinguished for her business tact, and she and her husband were greatly blessed and successful in their family discipline, and have eight children living, all of whom are good citizens and influential members of the Church of Christ.

*S. D. Westervelt*

WESTERVELT, SAMUEL D.—The son of Lucas and Belinda Westervelt, was born in Schralenburg, N. J., April 21, 1813. He was the child of religious parents: they were members of the Reformed Protestant Dutch Church. They intended to raise their son to a mechanical pursuit, but his health did not permit him to adopt it. In his eighteenth year he made a profession of religion, and from that time he was strongly moved to become a preacher of the gospel. He had many difficulties to surmount, but he succeeded in completing his studies. He was educated in the New York University, New York City, and studied theology under the care of Rev. C. T. Demarest.

Mr. Westervelt was licensed by New York Classis, and commenced his labors in New York, having charge of a church in King street, known as the "True Reformed Dutch Church." Here he was ordained October, 1839. To this congregation he preached for about thirteen years, after which he transferred his ecclesiastical relation to New York Second Presbytery, and in 1853 he was called to the pastorate of the Presbyterian church of Yorktown, N. Y., in connection with Bedford Presbytery, and was installed October 26 in that year. Here Mr. Westervelt continued to labor until the close of his ministry, and almost until the close of his life. "Among us," writes a venerable brother who knew him well, "he occupied a high place, both as a scholar and as a friend. He was not a brilliant preacher, but sound, clear and instructive. He preached the gospel in all his intercourse with his people—in his humble Christian walk and self-denying labors, as well as in the utterances of the pulpit. The congregation to which he ministered were at the time of his coming among them few in number and feeble in worldly resources. Our brother having means of his own, generously supplemented the deficiency by using his private income for his support. A short time before his death he was permitted to see his church strengthened by the union of another congregation in the place with it, and was encouraged by the prospect of its greater prosperity under the care of those who should enter into his labors."

Owing to his increasing infirmities, Mr. Westervelt sought and obtained a release from the pastorate of the church of Yorktown, Oct. 4, 1865. He

lived only six weeks after this. His death, which was eminently peaceful and serene, occurred Nov. 15, 1865, at Hackensack, N. J., of an internal disorder, from which he had suffered four years.

Mr. Westervelt was married twice: first, Nov. 5, 1849, to Catharine, daughter of Edward J. and Elizabeth Earle, who died Nov. 5, 1861; his second was Eliza, daughter of Albert and Jane Doremus, who survives him. He had three sons and three daughters, all now living but one. They were both residents of Hackensack, N. J.

A co-presbyter writes as follows: "Brother Westervelt was a good scholar, and by diligent reading of the classics he kept fresh in his mind a knowledge of the languages, and hence he was always on the committee in Presbytery to examine candidates on the languages. He was a great lover of the fundamental doctrines of the Bible, and especially those peculiar doctrines which distinguish our Church from other denominations. He was not a great preacher in the popular sense of the word, but he was a faithful, instructive preacher. He studied his discourses, and always had beaten oil for the sanctuary. He preached ordinarily without a manuscript, but he was an acceptable writer, and wrote one of the best articles on dancing as a fashionable amusement that has recently been published. The essay was first presented to Presbytery as the report of a committee on that subject, and by Presbytery was published. It was quoted in all the religious journals, and republished in London, and highly spoken of by the London press. He was a sound theologian, a good presbyter, a safe adviser, a kind father and an affectionate husband.

"He finished his work in the meridian of life. He was highly respected by his brethren, and his loss is deeply felt by us all. His health had been failing for four years, and at the last fall meeting of Presbytery he resigned his charge, and retired amid his friends to Hackensack, N. J. After his removal his health rapidly failed him, and death came quite unexpected to him and his family. But he was ready. He had on the Christian armor. He heard the call of the Master, 'Come up higher,' willingly, and went to his reward. When it was ascertained that he must die, his weeping wife said to him, 'My dear, what have you to say if it should be the will of the Lord to take you?' He answered, 'The will of the Lord be done.' It was said to him, when near his last moments, 'My heart and my strength faileth me, but God is the strength of my heart and my portion for ever.' He emphatically answered, 'Sweet, sweet!' The last words that fell from his quivering lips were, 'They are singing in heaven.' Thus he fell asleep in Christ."

## *Stephen Williams*

WILLIAMS, STEPHEN—The son of William Williams, was born in Somersetshire, England, in 1782. He emigrated to the United States when young, and having made a profession of religion, he was taken under the care of Baltimore Presbytery, in May, 1824, and licensed to preach the gospel, but was never ordained. He began his labors in the ministry as a missionary among the sailors, having charge of the Seamen's Bethel in Baltimore, Md. He was a very warm friend of Rev. Joseph Eastburn, the seamen's preacher in Philadelphia, Pa. He subsequently became city missionary, and went about the streets of Baltimore visiting the poor, the sick, the afflicted, the dying—ministering the consolations of the gospel to persons in

every condition of society, in mansions of the rich, in the garrets and cellars of the poor, who has not only been acceptable to all, but has had the confidence, respect and even love of almost every one who knew him; to whom children and even those in riper years looked as unto a father; whose walk and life stood out before his brethren in the ministry of the different denominations as a quiet example of patient, laborious, persevering work for the honor of his Master and the welfare of men.

From his first entrance upon his ministry until the week, even the very day, of his death, he did not cease to preach Jesus Christ in public and private. When in the vigor of health he preached in the missionary institutions around the city, also in the city, and during the last summer in the streets and lanes of the city. After leaving the Seamen's Bethel, he was devoted almost entirely to visiting the poor, sick, afflicted and dying. He probably attended as many funerals, assisted as many brethren and supplied as many churches as any minister that ever lived in this city.

For several years he felt the gradual decay of vital powers, requiring him to use care for himself and restrict his labors, but he had seldom been confined to the house; and on the afternoon on which he died, at four o'clock he visited a friend, then went to a barber's and was shaved, came home, went up to his chamber, then took his tea, afterward entered on his journal the visits of the day, and was about making a list of persons to visit the next week, when the pen dropped from his fingers and he fell over and was gone.

He died Dec. 15, 1866. He was twice married. His widow survives him.

**WILSON, ALEXANDER L.**—Was born about the year 1840. He was educated in Wabash College, Crawfordsville, Indiana, and studied divinity in the Theological Seminary, Princeton, N. J., and was licensed and ordained by Crawfordsville Presbytery in 1866 as an evangelist. He went to the eastern part of Tennessee, and he labored but a few months, when he died, Nov. 24, 1866, of consumption, hastened by a hæmorrhage of the lungs, at his residence near Madisonville, Tenn. He was never married. His father is a Presbyterian minister.

*R. W. Wilson*

**WILSON, ROBERT W.**—The son of Rev. Robert and Elizabeth (Harris) Wilson, was born in Washington, Mason county, Ky., July 12, 1821. His father died soon after the birth of his son, and he was raised under the influence of a pious mother. He was educated in Miami University, Oxford, Ohio, and whilst a member of the institution he made a profession of his faith and dedicated himself to the work of the ministry. He began his divinity studies in Lane Theological Seminary, Walnut Hills, Ohio, but finished his course in the Associate Reformed Presbyterian Theological Seminary, Oxford, Ohio, under Joseph Claybaugh, D.D. He was licensed by Oxford Presbytery in 1842, and the following year was by the same Presbytery ordained and installed pastor of Bethel Church, Butler county, Ohio. Here he labored with zeal for five years, when he resigned to assist in the management of the Salem Academy, South Salem, Ohio. Whilst engaged in teaching he preached for two years at Rocky Spring Church. He was

then invited to the church at Bloomingburg, Ohio, as co-pastor with Rev. William Dickey,\* and entered upon his work in October, 1851.

As the junior minister and younger brother he labored with great fidelity and affection for the venerable senior pastor and the flock so long under his care. When Father Dickey was called to glory, brother Wilson, with a deep sense of the responsibility of his position, became pastor of the church and congregation. His experience and personal acquaintance with the people enabled him to carry along, without the usual check incident to a change of pastors, all the operations of the church. He knew and felt the wants of the flock when bereaved of its under-shepherd. He was a man of unusual and retiring modesty, tender and affectionate sympathies, uniform and cheerful piety, affable and gentle manners, and of untiring and self-denying devotion to the office and work of a bishop. Ever ready to visit the sick and attend at the house of mourning, he gained the affection of all classes in the community, and was known by old and young only to be loved.

He labored faithfully until his health, which had been somewhat impaired by labor and study, began to decline rapidly. A tour for the restoration of his health failed to be beneficial. He returned to his home in Bloomingburg, Ohio, in September, and died Oct. 31, 1865, of consumption.

He married in 1845 Miss Lane, who survives him.

Rev. EDWARD COOPER, of Bloomingburg, Ohio, writes as follows: "In his preaching he blended the doctrines of grace with the practical duties of our holy religion, and was always interesting and instructive, because he aimed to present the truth as it is in Jesus. In his daily walk and conversation he exemplified the doctrines of the gospel and adorned his ministry. Patriotic and loyal to his Church and country, he was full of good works in providing for the sick and wounded defenders of the nation's life. He made two trips to the army as a delegate of the Christian Commission, and counted not the toils and privations of the valuable services rendered. In all the public enterprises of the community for advancing the interests of his fellowmen he took an active and important part. When the effort to found an institution of learning was commenced he was among the most efficient in the work. The elegant and commodious edifice for the academy was completed a few weeks before his death, and over it he rejoiced as an earnest of the future growth of the Church he loved. In all his abundant labors he was respected by the entire community while living, and the general sense of bereavement and sorrow for his death reveals the strength and sincerity of this attachment. Though taken in the prime of life, his ministry was eminently useful. He was a man of prayer and faith, and so filled with the spirit of his divine Master that he never wearied in the work committed to his hands.

"To the Synod in session a week before his departure his last message was: 'Tell the brethren my work seems to be done. I am full of confidence in the Lord Jesus, for whose coming I wait. Give them my love and tell them to be faithful. I love the brethren. Ask them to pray for us and bid them farewell.' This dear brother's last words on earth, 'Come, Lord Jesus, come quickly,' were spoken clearly a few moments before his spirit gently took its flight 'to be for ever with the Lord.'"

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\* A memoir of Rev. WILLIAM DICKEY is published in *The Presbyterian Historical Almanac* for 1864, page 112, with portrait.



*E. W. Wright*

WRIGHT, D.D., EDWARD W.—The son of Rev. John Wright, was born in Lancaster, Ohio, April, 1817. He made a profession of his faith in early life, and was educated in Miami University, Oxford, Ohio. He studied divinity one year in the Theological Seminary, at Princeton, N. J., and finished his course in the Western Theological Seminary, Allegheny, Pa., in 1838. He was licensed and ordained as an evangelist by Logansport Presbytery in October, 1839: previous to that time he had labored at Lafayette, Ind., and received a call to that church, which he declined (owing to the troubles following the "disruption" of the Church in 1837-8). This church was finally divided, and the Old School portion renewed the call, which he accepted in 1840. This pastorate lasted five and a half years. He then acted as agent in the West for the Presbyterian Board of Education for six months, when he accepted a call and took charge of the church in Delphi, Ind., in 1846. This pastoral relation continued for a period of twenty years, his labors there ceasing only with his strength to labor longer. This church had been organized some ten or twelve years previous to his taking charge of it, but after "the division" seems barely to have existed, as at this time he could gather in all but seventeen members. His labors here were greatly blessed. The church grew and became a feeder to new churches beyond. And few are the pastors between whom and their people mutual attachment has been so strong and abiding.

But his labors were by no means confined to his own particular field. Very many were the protracted meetings which he held, or at which he assisted in neighboring and also in distant churches. And there were few whose services, on such occasions, were so acceptable and successful. Sincere will be the sorrow of many in other churches, and scattered here and there throughout the West, when they learn that never again on earth will they see his face or hear his voice. Because of his vigorous constitution in early life, he seems to have considered himself possessed of special fitness for the extensive travel and "much hardness" encountered by pioneers in founding and caring for churches in new countries. For him to swim his horse and himself through canals, creeks and rivers, and to continue his journey "just as he was," was no uncommon occurrence. At the time he became connected with the Synod of Indiana it extended from the Ohio river on the south into Michigan on the north, and to Missouri on the west. To attend the meetings of Synod required a ride on horseback sometimes of one hundred and fifty, two hundred, or even three hundred miles. It was the custom at such times for the ministers to travel "two and two," as the phrase was, and preach every evening. They would stop about four o'clock in the afternoon, and then gather the people in the vicinity together, thus fulfilling the command, "As ye go, preach." He was stated clerk of the Synod of Northern Indiana from the time of its formation in 1842 until his removal to Allegheny, and also of the Presbytery of Logansport about the same length of time; and it was generally admitted, that "as a presbyter he had no equal in all the Synod."

But these severe toils, protracted labors, and the effects of Western malaria at length broke down this robust constitution. Nature gave way under the heavy burden and frequent attacks of disease. However, his people were unwilling to part with him, but released him from active duty;

and although the church was not a rich one, it continued his salary and called his eldest son, Rev. W. S. Wright, to be co-pastor. At length medical advice persuaded him that a removal from the malarious region where he had so long resided might restore him, at least in part. At this juncture he was elected librarian by the Board of Colportage of Pittsburg and Allegheny Synods, Pittsburg, Pa., and soon afterward he removed his family to Allegheny, Pa. Though suffering from disease and an enfeebled body, he entered upon his new duties with great zeal, wisdom, tact and success. But hopes of health were not to be realized; strength failed and suffering increased.

He died at his residence in Allegheny, Pa., Sept. 17, 1865, of consumption. In October, 1839, he married Miss Henrietta M. Swift, a daughter of the late E. P. Swift, D.D.,\* of Allegheny, Pa., who, with six children, survives him; two of whom are Presbyterian ministers—Rev. W. S., pastor at Delphi, Ind., and John E., pastor of the Manchester Church, Allegheny, Pa.

Dr. Wright's funeral took place in the First Presbyterian Church, Allegheny, Pa., at 2 P.M., on Wednesday, the 19th inst. The services were introduced by the Rev. David Elliott, D.D., who had been one of the theological instructors of the deceased, and who spoke of his excellence as a student and of his great worth as a minister of the gospel. He was followed by the Rev. A. C. McClelland and the Rev. S. C. Logan, who had labored in the same field with Dr. Wright in the West, and who well knew his merits and his toils. The prayer at the church was offered by the Rev. B. C. Critchlow, who had been a fellow-student, and the services at the grave were conducted by the Rev. John Kerr, who had been a classmate.

Rev. A. C. McCLELLAND, who preached the funeral sermon, spoke as follows: "All who have knowledge of our brother's labors there will accord to him the name of a successful pastor. He took special pains to seek out and introduce suitable young men to the work of the ministry, and as a result, from the church of Delphi and that of Rock Creek, of which, in connection with Delphi, he had charge for a time, at least *eight* are now engaged in this good work.

"But the labors of our departed brother were never confined to his own immediate field. They extended to 'the regions beyond.' Very many were the protracted services which he held, or assisted in holding, in neighboring and more distant churches, and few were the men who, in such services, were so acceptable and successful as he. Sincere will be the sorrow of the whole people of his late charge and the community in which he lived, nor less sincere that of many in surrounding churches and scattered thence to distant places, when tidings of his decease shall reach them.

"As in health, so in sickness, he was calm, contented, cheerful. Sickness, with death in prospect, did not alarm him. 'I have no fears,' were his quiet words. To go or stay, as God might will, he seemed perfectly content, though 'willing rather to depart.' And of that departure he spoke as cheerfully as one would of a pleasant journey. On one occasion, knowing that the brother (Rev. S. C. Logan) was in the room below, he sent for him, not to talk—for this he was too weak—but just to say, 'Good-bye' pleasantly, 'good-bye.'

"After having given parting counsel and a parting kiss to each member of his family, he fell asleep calmly as does a little child. He has fought a

\* A memoir of ELISHA P. SWIFT, D.D., is published in *The Presbyterian Historical Almanac* for 1866, page 172.

good fight, he has kept the faith; henceforth there is laid up for him a crown of righteousness. Though he died far from the scenes of his active ministry, he was among those who loved and appreciated him."

Rev. AMOS JONES, of Delphi, Ind., pastor of the (N. S.) Presbyterian church there, preached a funeral sermon, from which the following is taken: "Prominent among the characteristics of our brother was a sound judgment. His mental structure was removed as far as possible from the class of visionary minds. His passions were adjusted to the strength of his intellectual faculties, and his control over them was so complete that they were never suffered to cloud his mental vision. Hence he was ever ready for action; he clearly saw the golden opportunity, and was prompt to improve it. He possessed a profound insight into character; he read men with remarkable facility; he held his opinions with great firmness, and when necessary asserted them with great force and wisdom. In his peculiar views he was a Presbyterian, chiefly by his own intelligent and personal choice, modified partly by tradition and education. He loved the Church of his fathers with a deep and ardent affection, whilst he exercised Christian consideration to other forms in which religion is clothed. To him no other compend of divine truth could equal the Westminster Confession—no other church order could take equal rank with the Government and Discipline of our beloved Presbyterian Church.

"The unity of his life-purpose aided him much in his career. He entered the ministry with no divided heart; he ever sought to magnify his office. He was vigilant to protect and advance every interest entrusted to his care. His mind was eminently wakeful; he was a true watchman; he loved his work, and felt his personal accountability to his God and Saviour. He possessed fine social qualities, and manifested his sympathy with every class in society. As a preacher he was instructive, scriptural and edifying; he did not appeal to the sympathies or the passions, but rather to the reason and the consciences of the people. He took no crude materials into the pulpit; his sermons always afforded proof of patient and prayerful study, and they were delivered in a solemn and reverential manner."

*John Wylie*

WYLIE, JOHN—The son of Rev. James and Susan McF. Wylie, was born in Easton, Washington county, N. Y., October 2, 1842. Although by no means a precocious child, he had before the completion of his seventh year fully acquired both the Child's and the Shorter Catechisms. At the age of nine he began the study of Latin and Greek, in company with his older brothers, and from that time throughout his whole course in college and the seminary he was in the same class with them. As he grew up he exhibited decided musical talent. There was in him a happy blending of the various graces of the Christian gentleman, which made him a universal favorite wherever he was known. In person he was above the medium height, but of rather slender frame, with fair complexion and wavy black hair. His manners were easy and graceful, and his conversational powers were such as won him favor among all whom he met. During his preparatory course (which was pursued partly with Rev. David King, at Stillwater, N. Y., partly with Rev. Robert Cruickshank, also of Stillwater, and com-

pleted in the select school of J. C. Schenck, Princeton, N. J.), he manifested a peculiar aptness for the study of the languages and pleasure in the Greek, in which branch he excelled. When eleven years of age he made a public profession of religion, and in the following year began to lead in public prayer. Shortly after he became a Sabbath-school teacher—a duty in which he found much pleasure, and continued while pursuing his studies.

He was educated in New Jersey College, Princeton, N. J., and graduated with honor in 1861, and studied theology in the Seminary at Princeton, N. J. In the vacation of his second year at the Theological Seminary he was employed by the Mission Board of the Canadian Presbyterian Church at Silver Hill, Canada West, and his sojourn and labors there were signally blessed to the people of his care. He was licensed by New Brunswick Presbytery, and ordained by the same April 23, 1864, in the Second Presbyterian Church in Princeton. It was an occasion of rare interest, and the scene one long to be remembered, when three brothers—Richard, James S. and John Wylie—by the “laying on of the hands of the Presbytery,” were set apart to the sacred work of preaching Christ; and, in accordance with a form customary in our Church, were welcomed by brethren in the Master’s service, some of them their former instructors in college and seminary, to take part in the ministry with them. Two of the brothers soon after sailed for the Pacific coast, where they are now settled and at work in their respective fields.

He commenced his labors as stated supply for the Witherspoon Street Presbyterian Church, Princeton, N. J., an organization of colored people. This relation lasted a year, when, in company with his father, he went out to the Pacific coast and settled in Eugene City, Oregon, and took charge of the church in that place. This relation was of short duration, less than one year. His health gradually gave way, suffering as he did from an abscess, until he died, Jan. 27, 1866. He was not married. His father and two brothers, Richard and James S. Wylie, are Presbyterian ministers.

A friend writes as follows: “He was eminently successful in Oregon, the membership being more than doubled. In preaching he seldom used his manuscript, although he very often wrote his sermons. His manner was full of persuasive earnestness, and it was evident that he realized the solemnity of the position of a dying man to dying men. In pastoral visitation he was a model of fidelity, manifesting a peculiar regard for the young of his flock, who were greatly attached to him. His conscientious liberality was also another peculiarity which marked his character. With a heart full of sympathy for the suffering everywhere, it seemed to be to him a pleasure to give for their relief. His missionary spirit led him to forego very tempting offers both in the Eastern States and in California, and carried him far away to the frontier, where, after nobly contending for the faith while he was able, preaching to within a month of his death, literally being spent in the service of the Lord, he laid his armor aside and entered into rest. His body is interred in the Odd Fellows’ burying-ground, near Eugene City, Oregon, and his grateful people have erected over his grave a suitable monument.”

Rev. E. R. GEARY, of Albany, Oregon, Stated Clerk of Oregon Presbytery, sends the following paper adopted by that Presbytery: “Eminently social, and with attractive accomplishments, his circle of acquaintances was large, yet social attractions never drew him from the duties of the recitation-room or to neglect the due preparation of his lessons. The social and church prayer-meetings found him a constant attendant, and in the Sabbath-school he was an efficient and devoted teacher. His attainments in both vocal and instrumental music were of a high order, and the choir of the church in which

he worshiped, the social home circles, though his melodious voice is now silent and his skillful hand has lost its cunning, will not soon forget the pure and refined emotions they have often awakened. His silvery tones, that fell so sweetly and soothingly on the ear, and rendered him so attractive as a public speaker, will long vibrate in the memory of those who heard the gospel from his lips.

“On his way to Oregon a pressing invitation from the church of San Jose, California, was declined, that a more needy field might be supplied. He said in reply to this invitation: ‘I am led from a sense of duty to the church in Oregon to decide in its favor, and cannot therefore accept your kind invitation, which I could not refuse were I otherwise situated.’

“His labors in Oregon were characterized by great zeal and conscientious devotion, and had a marked success, though pursued under many disadvantages and bodily infirmities. He often said, ‘he wished, were it God’s will, to die with the harness on.’ To those who visited him during his last illness, his constant exhortation was that they should be active and earnest Christians. The progress of his disease precluded his public labors for a month before his death.

“To the very close of life there was the same cheerfulness, courage and faith so eminently his habitual characteristics. He died in the triumph of the gospel he loved to preach.

“Our brother’s work is done—well done and completed early. Through faith and patience he inherits the promises. May the grace of God enable his surviving brethren and the people to whom he ministered to follow him as he followed Christ.

“With his bereaved people we would mingle our tears and prayers, and unite our efforts, that one of kindred spirit and aptness to teach may be sent to break to them the bread of life. The cup of consolation could be no fuller to the surviving father and brothers of the deceased.”

THE FOLLOWING PAGES, from 224 to 237 inclusive, give the INSTITUTIONS, &c., the names of the SYNODS and PRESBYTERIES with the Stated Clerks, the names of the MINISTERS and LICENTIATES with their Post-office address. The ministers number two thousand two hundred and ninety-four, divided as follows: 1038 are Pastors, 397 are Stated Supplies, 275 are Professors, Presidents of Colleges, Teachers, Editors, Domestic and Foreign Missionaries, Evangelists, Colporteurs, Superintendents, &c., and 584 are without charge. There are also 255 Licentiates, making a total of 2549.

RESIDENCE, ACCORDING TO STATES, &c., OF THE MINISTERS AND LICENTIATES.

Alabama.....	1	Iowa.....	89	Mississippi.....	1	Pennsylvania.....	514	Asia.....	7
California.....	31	Kansas.....	19	Missouri.....	86	Rhode Island...	1	Canada.....	1
Colorado.....	2	Kentucky.....	115	Nebraska.....	11	South Carolina..	1	China.....	16
Connecticut.....	13	Louisiana.....	1	New Hampshire	15	Tennessee.....	8	France.....	1
Delaware.....	11	Maine.....	1	New Jersey.....	193	Vermont.....	1	India.....	24
Dis.of Columbia	9	Maryland.....	60	New York.....	287	Virginia.....	20	Sand. Islands...	1
Florida.....	1	Massachusetts...	17	North Carolina..	1	West Virginia...	29	Scotland.....	1
Illinois.....	222	Michigan.....	12	Ohio.....	307	Wisconsin.....	47	South America..	2
Indiana.....	124	Minnesota.....	19	Oregon.....	9	Africa.....	5	* Unknown.....	213
									TOTAL, 2549.

\* The unknown are made up of Licentiates and Ministers *in transitu*.

THE

Presbyterian Church in the United States, (o. s.)

Moderator,

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*Permanent Clerk,*

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Bovell, S. J.	Ashmore, Ill.	Bullions, Alex. B.	Sharon, Conn.	Carson, J. E.	Hanoverton, Ohio.
Bowen, Littleton P.	Palmyra, Mo.	Burchfield, W. A.		Carson, R.	Louisville, Ky.
Bower, E. R.	Springfield, Mo.	Burchfield, Wm. M.	Ansonville, Pa.	Carson, Wm. P.	Epworth, Iowa.
Bowman, Geo. A. S.	Windsor, Conn.	Bullock, J. J.	Baltimore, Md.	Carswell, James	Renfrew, C. W.
Boyd, Andrew W.	Leesburg, Pa.	Burgster, J. K.	Plover, Wis.	Carter, John P.	Baltimore, Md.
Boyd, James S.	Kirksville, Mo.	Burnham, P. J.	Windsor, N. Y.	Carter, Saml. T.	New York, N. Y.
Boyd, John F.	Tarentum, Pa.	Burns, J. H.		Carter, Thos.	Pluckamin, N. J.
Boyd, John N.	Slifer, Pa.	Burr, H. B.	Baltimore, Md.	Caruthers, J. E.	Leechburg, Pa.
Boyd, Samuel		Burr, Marcus	Freeport, L. I.	Caruthers, John	Brady, Pa.
Boyd, S. T.	Savannah, Ohio.	Burroughs, M. D.	G. W., Phila., Pa.	Cathart, Wm.	Lima, Ind.
Boyd, W. L.	Elizabeth, Pa.	Burrows, D. D.	Geo., Easton, Pa.	Cattell, Thos. W.	Princeton, N. J.
Brace, F. R.	Blackwoodtown, N.J.	Burrows, John	Lambertville, N.J.	Cattell, D. D.	Wm. C., Easton, Pa.
Brack, John M.	Dundas, Minn.	Bush, G. C.		Cellar, T. J.	Marseilles, Ohio.
Bracken, T. A.	Nicholasville, Ky.	Burt, D. C.	N. C., Cincinnati, Ohio.	Chalfant, George	
Bradbury, E.	Hudson, N. Y.	Burt, R. J.	Oscola, Iowa.	Chalfant, W. M.	Martin's Ferry, O.
Braddock, E. G.	Moorhead, Pa.	Burtis, J. H.		Chamberlain, A.	Croton Falls, N.Y.
Braddock, J. S.	Elida, Ill.	Butler, H. S.		Chamberlain, Wm. B.	Hanover, Ind
Bradford, Thomas B.	Dover, Del.	Butler, John		Chambers, A. G.	College Hill, Ohio
Bradner, Thomas S.	Goshen, N. Y.	Butts, Joshua	Yorkville, N. Y.	Chambers, G. S.	New York, N. Y.
Brainerd, T. G.	Grinnel, Iowa.	Byers, J. H.	Somersct, Ky.	Chandler, Frank	Freehold, N. J.
Branch, H.	Port Deposit, Md.			Chanay, J. M.	Dover, Mo.
Branch, John	Kingwood, W. Va.	Cable, Jonathan	Knoxville, Iowa.	Chapman, I. B.	New York, N. Y.
Brank, R. G.	Lexington, Ky.	Caffrey, Philip S.	Portland, Ore.	Chapman, L. W.	Richmond, Ind.
Brauns, F. W.	Salem, N. J.	Cain, George F.	Erie, Pa.	Chapman, E. J.	
Breck, R. L.	Richmond, Ky.	Cain, W. H.	Fort Jones, Cal.	Charles, B. H.	Boonville, Ill.
Breckinridge, D. D.	R. J., Danville, Ky.	Caldwell, Alex.	Shellsburg, Iowa.	Cheek, S. B.	Danville, Ky.
Breckinridge, D. D.	W. L., Danville, Ky.	Caldwell, A. J.	Yougheny, Pa.	Cheney, S. W.	Winchester, Ky.
Breed, D. D.	W. P., Philadelphia, Pa.	Caldwell, James	Elizabeth, Pa.	Chestnut, Thos. M.	Bantam, Ohio.
Breese, Augustus	Sandwich, Ill.	Caldwell, J. C.	Hickory, Pa.	Chester, Alfred	Elizabeth, N. J.
Brengle, J. P.	Corydon, Iowa.	Caldwell, J. C.	Stillwater, Minn.	Chester, E. F.	Lexington, Ill.
Brewster, James F.	Chester, N. J.	Caldwell, J. D.	Chatham, Iowa.	Chester, M. D.	John, Washington, D.C.
Brice, Wm. K.	Columbus Grove, O.	Caldwell, J. P.	Barnesville, Ohio.	Christfield, J. A.	Lexington, N. C.
Bridells, Wm. J.	Philadelphia, Pa.	Caldwell, R. F.	Crawfordsville, Ind	Christy, D. D.	Coultersville, Pa.
Bridge, Daniel J.	Sidney, Ohio.	Caldwell, Samuel	Pittsburg, Pa.	Clahey, John	Schenectady, N. Y.
Bridgman, Wm.	Richview, Ill.	Calhoun, J. A.		Clark, A. J.	Chester, Ill.
Briggs, C. A.	New York, N. Y.	Calhoun, J. Y.	Bloomington, Ill.	Clark, D. D.	F. G., New York, N. Y.
Brinsmade, H. N.	Newark, N. J.	Califf, S. A.	W. Newark, N. J.	Clark, James	Philadelphia, Pa.
Bristol, C. B.	Monmouth, Ill.	Callen, James H.	Brooklyn, N. Y.	Clark, J. H.	Stephensburg, N. J.
Brittain Theron	Coschocton, N. Y.	Cameron, H. H.	Attica, Ind.	Clark, C. R.	San Francisco, Cal.
Brobston, Wm.	Wartrace, Tenn.	Cameron, Henry C.	Princeton, N.J.	Clark, James H.	Acton, Ind.
Brock, John	St. Paul, Minn.	Campbell, C. A.	Paducah, Ky.	Clark, J. W.	Nebraska, Neb.
Brodhead, Aug.	Futtehgurgh, N. Ind	Campbell, C. M.	Boulder City, Cal.	Clark, J. W.	Clarinda, Iowa.
Bronson, Edwin	Monroetown, Pa.	Campbell, D. R.	Staubenville, O.	Clark, Walter H.	New York, N. Y.
Bronson, E. S.	Point Lookout, Md.	Campbell, D. T.	Morning Sun, Iowa.	Clark, Wm.	Amherst, N. H.
Brooks, D. B.	Jas. H., St. Louis, Mo.	Campbell, E. V.	St. Cloud, Minn.	Clarke, John H.	Tyrene, Pa.
Brooks, Peter H.	W. Milton, N. Y.	Campbell, James	Anderson, Ind.	Clarke, J. P.	Doc Run, Pa.
Brown, Allen H.	May's Landing, N.J	Campbell, J. A.	New Cumberland, Ind.	Clayton, Joshua A.	Clarkston, Mich.
Brown, Faris	Dresden, Ohio.	Campbell, D. D.	J. K., New York, N. Y.	Cleland, James	Ogdensburg, N. Y.
Brown, D. D.	F. T., St. Paul, Minn.	Campbell, James R.	Princeton, N.J.	Cleland, T. H.	Lebanon, Ky.
Brown, John, Freedom, Pa.		Campbell, R.	Newburyport, Mass.	Cleland, Jr. T. H.	Council Bluffs, Io
Brown, John A.	W. Liberty, W. Va	Campbell, R. M.	Belleville, Pa.	Clemants, A.	Red Bank, N. J.
Brown, D. D.	J. H., Springfield, Ill.	Campbell, S.		Cleveland, J. L.	Covington, Ky.
Brown, J. R.	Hillsboro, Ill.	Campbell, Wm.	Manteno, Ill.	Cleveland, Wm. N.	Brooklyn, N.Y.
Brown, E.	Roseoe, Ill.	Campbell, Wm. O.	Depere, Wis.	Cline, E. C.	Oxford Furnace, N. J.
Brown, Milton W.	Millersburg, O.	Campbell, W. W.	Nashville, Tenn.	Coale, J. J.	Baltimore, Md.

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NAME.	POST-OFFICE.	NAME.	POST-OFFICE.	NAME.	POST-OFFICE.
Cobb, Archibald,	Englishtown, N.J.	Cramer, Jno. K.,	Churchville, Md.	Dernelle, Daniel,	.....
Cochran, And.,	Durhamsville, N.Y.	Crane, Elias N.,	Norfolk, Va.	De Pue, M. A.,	Boston, Mass.
Cochran, James,	Prescott, Wis.	Crane, F. A.,	Jeffersonville, N. Y.	De Veuve, Prentiss,	Pottsville, Pa.
Cochran, J. W.,	.....	Crane, Jas. B.,	Elizabeth, N. J.	Devine, James A.,	.....
Cochran, Wm. P.,	Millerstown, Pa.	Craven, D.D.,	E. R., Newark, N. J.	Devoo, Isaac,	Edinburgh, N. Y.
Coe, Henry I.,	St. Louis, Mo.	Craven, H. L.,	St. Charles, Minn.	Dewing, Charles S.,	Princeton, N.J.
Coffin, S. J.,	Easton, Pa.	Crawford, James,	Grayville, Ind.	De Witt, A.,	Troy, N. Y.
Cogswell, E. C.,	Northwood, N. H.	Crawford, Josiah,	Polk Run, Ind.	De Witt, Abraham,	Fair Hill, Md.
Coie, Thomas,	St. Louis, Mo.	Crawford, J. W.,	Frankville, Iowa.	Dickerson, A. C.,	Bowling Green, Ky.
Coleman, D.D.,	L., Easton, Pa.	Crawford, Thos. M.,	W. Bangor, Pa.	Dickey, D. L.,	Black Hawk, Pa.
Coleman, Wm.,	West Union, Ohio.	Crawford, Thos. R.,	Moorefield, O.	Dickey, J. S.,	Andrew, Iowa.
Collier, Francis J.,	Canonsburg, Pa.	Creath, John,	Amanda, Ohio.	Dickey, James W.,	Venango, Pa.
Collins, B. E.,	Shirleysburg, Pa.	Creigh, D.D.,	Thos., Mercersburg, Pa.	Dickey, D.D.,	John M., Oxford, Pa.
Collins, Chas. J.,	Wilkesbarre, Pa.	Crissman, Geo. T.,	Marrison, Ill.	Dickey, Samuel,	Oxford, Pa.
Colmery, D. R.,	Clifton, Ohio.	Crissman, S. M.,	Rossville, Ind.	Dickey, John B.,	Richmond, Ohio.
Colmery, R. C.,	Mendota, Ill.	Crisswell, R. A.,	Bloomington, Ill.	Dickhaut, C.,	E. Williamsburg, I. I.
Colmery, W. W.,	Monroe, Ohio.	Critchlow, B.C.,	New Brighton, Pa.	Dickinson, D.D.,	R. W., Fordham, N. Y.
Colt, Samuel F.,	Troy, Pa.	Crittenden, L. B.,	Wilkins, Pa.	Dickson, D.D.,	Cyrus, Baltimore, Md.
Compton, A. J.,	Arcata, Cal.	Crocker, James N.,	Chariton, N. Y.	Dickson, D.D.,	H. S., West Chester, Pa.
Conant, R. T.,	Ogdensburg, N. Y.	Crosby, S. L.,	.....	Dickson, Robt.,	New Lisbon, Ohio.
Conceicao, Senhor,	.....	Cross, Andrew B.,	Baltimore, Md.	Dickson, William,	North Benton, O.
Condict, Walter,	.....	Cross, J. M.,	Findlay, Ohio.	Dickson, W.,	Dover, Mo.
Condit, Ira M.,	Canton, China.	Cross, Jonathan,	Wheeling, W. Va.	Diefendorf, D.D.,	S., Haysville, Ohio.
Condit, John G.,	Salina, Iowa.	Crother, Thomas,	New York, N. Y.	Dillon, S. P.,	Pleasant Run, Ohio.
Condit, John H.,	Washington, Ky.	Crothers, S. D.,	Greenfield, Ohio.	Dillon, T. E.,	Marshall, Liberia.
Condit, R. A.,	Minneapolis, Minn.	Crow, Wm.,	West Point, Iowa.	Dilworth, Albert,	Darlington, Pa.
Condit, D.D.,	Robt. W., Oswego, N.Y.	Crowe, J. B.,	Bedford, Ind.	Dilworth, D.D.,	R., Enon Valley, Pa.
Condit, Thaniel B.,	Stillwater, N.J.	Crowe, Thos. S.,	Jeffersonville, Ind.	Dinsmore, A. A.,	Des Moines, Iowa.
Condit, W. C.,	Ashland, Ky.	Crowell, D.D.,	Jas. M., Phila., Pa.	Dinsmore, F. B.,	Mt. Pleasant, Iowa.
Congeng, U.,	Ningpo, China.	Crozier, H. B.,	Mono Mills, C. W.	Dinsmore, J. H.,	Louisville, Ky.
Conkey, John P.,	Philadelphia, Pa.	Crozier, John,	Oxford, Ohio.	Dinsmore, J. W.,	Shelbyville, Mo.
Conkling, N. W.,	New York, N. Y.	Crozier, W. M.,	Olney, Ill.	Dinsmore, T. H.,	St. Francisville, Mo.
Conn, Samuel,	Decatur, Ill.	Cruikshanks, J.,	Spencer, Mass.	Dinsmore, Wm. H.,	Mahony City, Pa.
Conover, Robt.,	Bloomington, Ill.	Cruikshank, Robert,	Pottstown, Pa.	Dinsmore, John M.,	Mt. Vernon, O.
Conzett, J.,	Sherrill's Mount, Iowa	Cummings, P. J.,	New Sheffeld, Pa.	Doak, W. S.,	Greenville, Tenn.
Cook, Darwin,	Merrill, Pa.	Cummins, F. P.,	Laporte, Ind.	Dobbins, Thomas,	.....
Cook, P. B.,	Wheatland, Ind.	Cunningham, Alex.,	Whitestown, Pa.	Dobbins, H. H.,	Jackson, Cal.
Cook, Solomon,	Golconda, Ill.	Cunningham, D. A.,	Phila., Pa.	Dobson, Aug. T.,	East Moriches, N.Y.
Cooke, Wm. H.,	Baltimore, Md.	Cunningham, H. R.,	Rostraver, Pa.	Dod, Samuel E.,	Wilkesbarre, Pa.
Cooke, J. J.,	Harrodsburg, Ky.	Cunningham, T. M.,	Phila., Pa.	Dodd, Luther,	Toledo, Iowa.
Coon, Jacob,	Albany, Ill.	Cunningham, Wm.,	Princeton, Ill.	Dodd, Samuel,	Ningpo, China.
Coons, G. W.,	Maysville, Ky.	Curran, Rich. A.,	Huntingdon, Ind.	Dodd, E. L.,	Mt. Vernon, Iowa.
Coons, John F.,	Cincinnati, Ohio.	Cushman, J. J.,	Murdock, Ohio.	Dodge, J. V.,	Evansville, Ind.
Cooper, Chas. W.,	Babylon, N. Y.			Dodge, N.,	Mount Joy, Pa.
Cooper, Edw.,	Bloomington, Ohio.	Dale, D.D.,	James W., Media, Pa.	Dodge, Rich. V.,	Washington, Pa.
Cooper, J.,	New Brunswick, N. Y.	Dale, John,	Fairburg, Ill.	Donaldson, D.D.,	A., Elder's Ridge, Pa.
Cooper, Wm. H.,	Bellport, N. J.	Dalzell, Wm.,	Mechanicstown, O.	Donaldson, Asa,	Morrison, Ill.
Cooper, D. W.,	Olivesburg, Ohio.	Danforth, J. A.,	.....	Donaldson, J.,	Ironton, Mo.
Copp, D.D.,	Jos. A., Chelsea, Mass.	Darling, Chas. C.,	New York, N. Y.	Donaldson, J. H.,	Schellsburg, Pa.
Corbett, Henry,	Winfield, Iowa.	Darrach, Wm. B.,	Newburg, N. Y.	Donaldson, W. M.,	Ossian, Ind.
Cornick, R. W.,	Tuscarora, N. Y.	Davidson, D.D.,	R., Huntingdon, N.Y.	Dongwo, L.,	Ningpo, China.
Cornelison, I. A.,	Washington, Ill.	Davidson, D.D.,	C.B., New Albany, Ind.	Donnelly, Saml. J.,	Covington, Ky.
Cornell, D.D.,	F. F., Somerville, N.J.	Davies, D. Owen,	Clarksville, Tenn.	Dool, Wm. S.,	Aledo, Ill.
Cornell, D.D.,	Wm. M., Boston, Mass.	Davis, James,	Blairsville, Pa.	Doolittle, Henry	L., York, N. Y.
Cornell, Wm. M.,	Woodstown, N. J.	Davis, Jesse B.,	Bridesburg, Pa.	Doremus, J. H.,	Stephensburg, N.J.
Cornes, Edward,	Chicago, Ill.	Davis, John,	Allegheny City, Pa.	Dorland, Luke,	Concord, N. C.
Coss, Chas. C.,	E. Smithfield, Pa.	Davis, J. K.,	Troy, N. Y.	Dorland, W. M.,	Salisbury, N. C.
Cortelyou, T. F.,	Montgomery, O.	Davis, J. K.,	Experiment Mills, Pa.	Dougherty, Peter,	Mackinac, Mich.
Cory, Benj.,	Plainfield, N. J.	Davis, R.,	Le Sneur, Minn.	Douglas, James,	Hampton, C. W.
Cory, Joseph,	Nyack, N. Y.	Davis, Robt. H.,	Deerfield, N. J.	Douglass, R.,	Versailles, Ky.
Cosby, J. V.,	Bardstown, Ky.	Davis, Thos. K.,	Hayesville, Ohio.	Downer, Edwin,	Westfield, N. J.
Cottrell, G. W.,	.....	Davis, William,	Salina, Iowa.	Downes, C. B.,	Utica, Ohio.
Coulter, David,	Columbia, Mo.	Davis, W. C.,	.....	Drake, F. T.,	Holly, N. Y.
Coulter, Jas.,	Coultersville, Pa.	Davison, R. A.,	Monticello, N. Y.	Drake, J. M.,	Roanoke, Ind.
Coulter, J. R.,	Anderson's Mills, Pa.	Davison, J. S.,	Brooklyn, N. Y.	Drake, J. W.,	Union City, Ind.
Cowan, Edward P.,	St. Joseph, Mo.	Dawson, T. M.,	Lewisburg, Pa.	Drake, L. I.,	West Liberty, Ohio.
Cowen, A. M.,	Urbana, Ohio.	Day, Alanson R.,	Brodhead, Wis.	Drake, R. T.,	Troy, Ohio.
Cowhick, J. Y.,	Stewartstown, Pa.	Day, Wm. J.,	Wilkesbarre, Pa.	Dripps, J. E.,	.....
Cowles, Salmon,	West Point, Iowa.	Dean, Benjamin	.....	Drysdale, W. S.,	Belair, Md.
Coyner, D. H.,	Kilbourne, Ohio.	Dean, Wm. H.,	Amagansett, L. I.	Dubois, Robt. P.,	New London, Pa.
Craft, David,	Terrytown, Pa.	Dechert, H. P.,	Falls Church, Va.	Dubnar, James,	Northville, Mich.
Craig, Adam,	Lime Springs, Iowa.	De Heer, C.,	New York, N. Y.	Duffield, D.D.,	J. T., Princeton, N. J.
Craig, David,	Newton, Iowa.	De Lancy, D.D.,	R. A., Hampton, N.H.	Duncan, James,	Mount Vernon, Wis.
Craig, Wm. B.,	Duncannon, Pa.	Denarey, J. K.,	Palisades, N. Y.	Donald, C. C. B.,	W. Rushville, Ohio.
Craig, Willis G.,	Keokuk, Iowa.	Denny, Alfred N.,	Moro, Ill.	Duncan, W. W.,	Portland, Ky.

PRESBYTERIAN CHURCH IN THE UNITED STATES, (O. S.) 229

NAME.	POST-OFFICE.	NAME.	POST-OFFICE.	NAME.	POST-OFFICE.
Dundass, D.D., J. R., Sandy, Ohio.		Farnham, J. M. W., Shanghai, Chi.		Frothingham, James, Lansing, Iowa.	
Dunham, S. P., Bainbridge, Ohio.		Farnham, Luther, Boston, Mass.		Frothingham, John, Galesville, Wis.	
Dunlap, Chas., South Lyon, Mich.		Farrar, Robt. B., Montezuma, Iowa		Frothingham, W., Fonda, N. Y.	
Dunlap, C. H., Carondelet, Mo.		Farris, F. W., Odenville, N. Y.		Fry, H. B., Marion, Ohio.	
Dunlap, James, Springfield, Ohio.		Farris, R. P., St. Charles, Mo.		Fuller, C., Hannibal, Mo.	
Dunlap, S. G., .....		Farris, S. C., Princeton, N. J.		Fuller, Henry, Huntington, N. Y.	
Dunning, J. S., Vinton, Iowa.		Fay, B. M., Flint, Mich.		Fuller, Chas., Princeton, N. J.	
		Fenner, D.D., Jas., Patterson, N. J.		Fullerton, A. T., Springfield, Ohio.	
Eagleson, D.D., Jno., Brush Run, Pa.		Fenton, Joseph F., Washington, Mo.		Fullerton, Jas. S., Mt. Vernon, Iowa	
Eagleson, W. S., Fredericktown, O.		Ferguson, James, Peoria, Ill.		Fulton, H., Chandlersville, Ohio.	
Eakins, David W., .....	Cal.	Ferguson, J. S., .....		Fulton, James P., Pulaski, Pa.	
Eastman, Wm. P., Piketon, Ohio.		Ferguson, W. A., Dubuque, Iowa.		Fulton, S., West Philadelphia, Pa.	
Eaton, Saml. J. M., Franklin, Pa.		Ferguson, W. M., Washington, O.		Fulton, Wm. R., Greenfield, Mo.	
Eckard, D.D., J. R., Easton, Pa.		Ferriday, W. Calvin, .....			
Eddy, C., .....		Ferrier, Edsall, Gettysburg, Pa.		Gage, J. L., Kasson, Minn.	
Eddy, F., Londonville, Ohio.		Fife, N. H. G., Connellsville, Pa.		Galbraith, R. C., Odin, Ill.	
Edgar, David, West Day, N. Y.		Fillmore, I. O., Knowlesville, N.Y.		Galbraith, Jr., R. C., Roxabell, O.	
Edgar, Edw. B., Westfield, N. J.		Findley, John R., Mercer, Pa.		Galbraith, Wm. M., Urbana, O.	
Edgar, Moorehead, Allegheny, Pa.		Finley, Samuel, Dayton, Ohio.		Galbraud, T., Westminster, Md.	
Edgar, Wm., Harrison City, Pa.		Findley, D.D., W. T., Xenia, Ohio.		Galliday, P. H., Harrison, Ohio.	
Edgar, Robert, East Toledo, Ohio.		Finley, C. W., London, Ohio.		Galpin, Horace, New York, N. Y.	
Edie, J. Wm., Penningtonville, Pa.		Finley, J. P., Brookfield, Mo.		Galt, Thomas, Chicago, Ill.	
Edmonson, John B., Jarvis, C. W.		Fisher, Robt. M., Wooster, Ohio.		Gamble, Robt., McSherrysville, Pa.	
Edwards, Jas. C., W. Hoboken, N.J.		Finney, H. G., Cogan's Station, Pa.		Gamble, Saml. L., Stillwater, N. Y.	
Edwards, John, Visalia, Cal.		Finney, S. L., Princeton, N. J.		Gardner, A. S., Southampton, Ill.	
Edwards, D.D., Jon., Canonsburg, P.		Finney, Wm., Churchville, Md.		Gardner, Alfred, Weyauwega, Wis.	
Edwards, R. R., .....		Fish, C. R., .....		Gardner, James, Hammond, N. Y.	
Edwards, D.D., T., Hagerstown, Md.		Fisher, Danl. W., Wheeling, W. Va.		Gardner, Robt. D., Sharon, Conn.	
Eels, D.D., J., San Francisco, Cal.		Fisher, Geo. W., Bakersville, O.		Garretson, D.D., Lawrenceville, Pa.	
Eels, Wm. D., Pittsburg, Pa.		Fisher, M. M., Fulton, Mo.		Garrison, S. Y., Bowling Green, Ky.	
Eekin, D.D., John, Topeka, Kansas.		Fisk, D.D., Ezra W., Greencastle, Ind		Garritt, J. B., Hanover, Ind.	
Elcock, Thos. P., Van Vert, Ohio.		Fisk, H. W., Petersburg, Ind.		Gaston, Wm., Belair, Ohio.	
Elder, Jas. S., Limestone, Pa.		Fitch, John, Delaware, Ohio.		Gates, S. P., Canton, Pa.	
Elfeld, Edward A., Bay, Mo.		Fitzgerald, J. D., Cumberland, Md.		Gayley, S. A., W. Nottingham, Md.	
Elliott, D.D., Chas., Chicago, Ill.		Flangan, Jas. H., Fairmont, W. Va.		Gazlay, Sayrs, Williamsburg, O.	
Elliott, D.D., David, Allegheny, Pa.		Fleming, James, Independence, Pa.		Geary, Edw. R., Albany, Oregon.	
Elliott, F., .....		Fleming, John, Meridia, Ill.		George, S. C., Bangkok, Siam.	
Elliott, George, Reedsville, Pa.		Fleming, W. A., Marietta, Pa.		George, Benj. Y., .....	
Elliott, Jared L., Fort Randall, Da.		Fletcher, J. C., Newburyport, Mass.		George, Wm., Midway, Ky.	
Elliott, J. C., Nebraska, Neb.		Floyd, Moses, Belleville, Pa.		Gibbs, Jon. C., Charleston, S. C.	
Elliott, John, Selma, Ill.		Folsom, Arthur, Canton, China.		Gibson, D.D., Wm. J., Duncansville, Pa	
Elliott, John, Gap, Pa.		Forbes, Anderson O., .....	S. Islands.	Giffen, John, Macomb, Ill.	
Ely, B. E. S., Healdsburg, Cal.		Forbes, Cochrane, Shirleysburg, Pa.		Gilbraith, J. N., Rockhill, Mo.	
Ely, James, Thompsonville, Conn.		Forbes, H. W., Deep River, Iowa.		Gilchrist, James, Whiteland, Ind.	
Ely, D.D., S. R., Roslyn, N. Y.		Forbes, J. F., .....		Gill, G. W., Allegheny, Pa.	
Emerson, Edwin, Paris, France.		Forbes, S. A., Antrim, Ohio.		Gill, W. H., Greensburg, Pa.	
Emerson, T. P., Mahomet, Ill.		Ford, Charles E., Williamstown, NJ		Gill, J. H., Reading, Ohio.	
Enders, J. H., .....		Foresman, Robt. B., Middaghs, Pa.		Gillam, J. C., Berlin, Ohio.	
English, Jas. T., Liberty Cor., N.J.		Forman, A. P., St. Joseph's, Mo.		Gillespie, John, Wilkins, Pa.	
Erskine, Ebenezer, Chicago, Ill.		Forman, C. W., Lahore, N. India.		Gillette, N. H., Latrobe, Pa.	
Erskine, Jas. M., .....		Forman, E., Lexington, Ky.		Gilliland, A. B., Ross, Ohio.	
Erskine, H. W., Mouravia, Liberia.		Foreman, J.P.B., Pigeon Creek, Mo.		Gilmor, J. S., Kennett Square, Pa.	
Evans, B. D., New California, O.		Forsyth, Walter, South Bend, Ind.		Gilmore, John, Columbiana, Ohio.	
Evans, Chas. A., South Bend, Ind.		Forsythe, W. H., Cynthiaana, Ky.		Gilmour, James, .....	
Evans, D.D., Jas. S., E. Setauket, N.Y.		Foster, A. S., Mechanicsburg, Pa.		Giltner, H. M., Pawnee City, Neb.	
Evans, J. M., Mayslick, Ky.		Foster, D. R., Phelps, N. Y.		Girard, E. G., Hillsboro', Ohio.	
Evans, Thomas, Blauveltville, N.Y.		Fouke, H. C., Remington, Pa.		Glenn, Saml. M., Lithopolis, Ohio.	
Evans, W. B., Washington, D. C.		Fox, John P., Mirabile, Mo.		Glover, Chas. P., Trenton, N. J.	
Everitt, Benj. S., Stroudsburg, Pa.		Fox, Louis R., Washington, D. C.		Gable, Gershom, Washington, D.C.	
Ewing Chas. H., Camden, N. J.		Fox, Matthew A., Oregon, Wis.		Golliday, P. H., Harrison, Ohio.	
Ewing, F. N., Decatur, Ill.		Frame, John S., Morris, Ill.		Goold, Nath, Jalandhar, N. India.	
Ewing, Jas. A., Ravenswood, W. Va.		Frame, Reuben, Morris, Ill.		Goodel, D.D., M. S., Amsterdam, N.Y.	
Ewing, John, Philadelphia, Pa.		Fraser, Geo., Wintersville, Ohio.		Goodloe, W. O., Lexington, Ky.	
Ewing, Wm., Canonsburg, Pa.		Fraser, Thomas, Santa Rosa, Cal.		Goodman, E. W., Caldwell, N. Y.	
Ewing, T. D., Kittaning, Pa.		Frazer, D. R., Staten Island, N. Y.		Goodman, R.S., Grand Rapids, Mich.	
		Frazer, Wm. J., Brimfield, Ill.		Gordon, James, Columbia, Iowa.	
Fackler, Jno. G., San Francisco, Cal.		Fredericks, Jas. T., Burghetts'dn, Pa.		Gordon, J. S., Fannettsburg, Pa.	
Fairbairn, A., Bloomfield, Cal.		Freeman, D. Kerr, Harmony, N. J.		Gortscheus, S. G., Macomb, Ill.	
Falconer, Wm. C., Sharon, Pa.		Freeland, D. N., Monroe, N. Y.		Gosman, A., Lawrenceville, N. J.	
Faries, Isaiah, .....		Freeman, S. A., Squan Village, N.Y.		Gould, C. C., Chippewa, Ohio.	
Faris, J. M., Anna, Ill.		Freeman, Jno. N., Peekskill, N. Y.		Graff, J. J., Baltimore, Md.	
Faris, S. C., Buckhannon, W. Va.		Freely, John, .....		Graham, Geo., Clarksville, Iowa.	
Faris, W. B., Henry, Ill.		French, C. P., Elm Grove, W. Va.		Graham, J. B., Holliday's Cove, W. Va	
Faris, W. W., Chicago, Ill.		Fries, Henry C., Laurel, Del.		Graham, J. R., Winchester, Va.	
Farmer, Saml. F., Fordham, N. Y.		Frink, D. C., New Boston, N. H.		Graham, L. Y., Belleverson, Pa.	

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Graves, A. T., Plainfield, N. J.		Hanna, J. W., Hayesville, Ohio.		Hennigh, H. K., Newcastle, Ind.	
Graves, L. M., Rosston, Pa.		Hanna, Wm., Beck's Mills, Pa.		Henry, A., Lodianna, N. India.	
Gray, D. D., John, Easton, Pa.		Hanson, Hezekiah, Oquawka, Ill.		Henry, Ebenezzer, St. Charles, Ohio.	
Gray, Jas. H., Emlenton, Pa.		Happer, M. D., A. P., Canton, China.		Henry, J. A., West Phila., Pa.	
Gray, Jos. J., Farr's Store, Ill.		Harbison, D., Salem Cross Roads, Pa.		Henry, Jas. V., Jersey City, N. J.	
Gray, Thos. M., Derby, Conn.		Harbaugh, F. R., Philadelphia, Pa.		Henry, D. B., R. W., Philadelphia, Pa.	
Green, A., Highland Falls, N. Y.		Hardie, H., Woodstock, Va.		Henser, P., New Orleans, La.	
Green, David D., Ningpo, China.		Harding, Wm. C., Greenleaf, Minn.		Heplburn, S. C., Goshen, N. Y.	
Green, D. D., Wm. H., Princeton, N. J.		Harkness, Geo., Ryrex Corners, N. Y.		Heroy, Peter B., Bedford, N. Y.	
Green, Wm. L., Chenoa, Ill.		Harkness, Jas., Jersey City, N. J.		Herrick, S. E., Chelsea, Mass.	
Greene, James, Indianapolis, Ind.		Harlan, G. W., Farmington, Mo.		Herring, Amos, Monrovia, Liberia.	
Greene, J. M., .....		Harlow, A., Blooming Grove, N. Y.		Herron, D., Northampton, N. Y.	
Greenlee, And., Businessburg, O.		Harlow, H. A., Florida, N. Y.		Herron, Robert, Jewitt, Ohio.	
Greenleaf, Jr., Jos., Bordentown, N. J.		Harlow, James M., Bath, N. Y.		Herron, R. B., Williamsburg, O.	
Greenough, Wm. F., Logansport, Ind.		Harmon, M., Hopkinton, Iowa.		Herron, S. P., McEwensville, Pa.	
Gregory, Casp. R., Bridgeton, N. J.		Harned, A. G., Slattingon, Pa.		Hersman, C. C., .....	
Gregory, D. S., Troy, N. Y.		Harper, D. D., Jas., Shippensburg, Pa.		Hersman, Wm. H., Princeton, N. J.	
Gridley, J. J., Greenville, Pa.		Harris, Edward, New York, N. Y.		Hervey, David, Wellsburg, W. Va.	
Grier, D. B., Isaac, Millifinburg, Pa.		Harris, F. D., Woodbury, N. J.		Hervey, D. B., Mt. Vernon, Ohio.	
Grier, John H., Jersey Shore, Pa.		Harris, John H., Aurora, Ill.		Hervey, Henry, Martinsburg, Ohio	
Grier, J. N. C., Brandywine Ma., Pa.		Harris, John M., Romney, W. Va.		Hervey, H. M., Newark, Ohio.	
Grier, Laverty, Elm Grove, W. Va.		Harris, Oscar, Middletown, N. Y.		Heydrick, D. M., Brooklyn, N. Y.	
Grier, Matt. B., Philadelphia, Pa.		Harris, Ralph, Warsaw, Ill.		Heyl, Francis, Philadelphia, Pa.	
Grier, S. F., N. Cumberland, W. Va.		Harris, Wm., Towanda, Pa.		Hickman, G., Wathena, Kansas.	
Grimes, Jos. S., Rockford, Ill.		Harrison, S., Monrovia, Liberia.		Hickok, H. F., Sandy Hill, N. Y.	
Grimes, Wm. M., Cadiz, Ohio.		Harrison, S., Washingtonville, Pa.		Hickok, D. M., M. J., Scranton, Pa.	
Grimes, Wm. F., Fort Leavenworth, K.		Harrison, Wm. P., Portersville, Pa.		Hicks, W. H., Etina, Mo.	
Grove, T. A., Woodfield, Ohio.		Harrow, J. M., Bath, N. Y.		High, E. Scudder, Tonica, Ill.	
Gubby, James, Brooklyn, L. I.		Harry, John, .....		Hill, Charles, Zanesfield, Ohio.	
Guiteau, S., Baltimore, Md.		Harsha, Wm. W., Chicago, Ill.		Hill, George, Blairsville, Pa.	
Gurley, P. D., Washington, D. C.		Harsh, W. P., Louisiana, Mo.		Hill, M. L. R. P., Little Falls, N. Y.	
Gurn, Das Maitra, Lahore, N. India.		Hart, Samuel, Waynesville, Ill.		Hill, Samuel, .....	
Guthrie, H. W., Mt. Carmel, Ind.		Hartpence, A., Holmesburg, Pa.		Hill, D. D., W. W., Hobbs' Station, Ky.	
		Harvey, D. D., Jos., Harvey, Mich.		Hillman, W. G., Hogestown, Pa.	
Iahn, Renben, Gahana, Ohio.		Harvison, Wm. P., Allegheny, Pa.		Hills, Oscar A., Cincinnati, Ohio.	
Iaight, John, Lebanon, Ohio.		Haskell, S., Newburyport, Mass.		Hills, Wm. H., Allegheny City, Pa.	
Iaines, Alf. W., Crawfordsville, Io.		Haskell, T. N., East Boston, Mass.		Hindsdale, H. G., Bridgeport, Conn.	
Iaines, A. A., Hamburg, N. J.		Hassinger, Peter, Aviston, Ill.		Hitchcock, R. S., Frankfort, Ky.	
Hair, G. M., Gerardstown, Va.		Hastings, John M., Wilkinsburg, Pa.		Hobson, B. M., Augusta, Ky.	
Hair, Samuel, Chicago, Ill.		Hattery, John, Belair, Ohio.		Hodge, D. D., A. A., Allegheny, Pa.	
Hair, S. G., New Boston, Ill.		Haughwout, L. L., Centralia, Pa.		Hodge, Caspar W., Princeton, N. J.	
Hale, D. D., Geo., Pennington, N. J.		Hawkins, John L., Tomlon, Ill.		Hodge, D. D., Chas., Princeton, N. J.	
Hall, D. D., A. G., Rochester, N. Y.		Hawn, Abra. D., Newbury, Pa.		Hodge, E. B., Burlington, N. J.	
Hall, David, Mansfield, Ohio.		Hawthorn, James, Princeton, Ky.		Hodge, Frank B., Oxford, Pa.	
Hall, F. B., Plattsburg, N. Y.		Hay, L. G., Indianapolis, Ind.		Hodge, J. A., Hartford, Conn.	
Hall, Isaac, Piqua, Ohio.		Hays, Geo. P., Baltimore, Md.		Hodge, Wm. H., Red Mills, N. Y.	
Hall, D. D., John, Trenton, N. J.		Hays, Geo. W., Aurora, Ill.		Hofford, M. L., Beverly, N. J.	
Hall, D. D., John, New York, N. Y.		Hays, I. N., Middle Spring, Pa.		Hoge, M. A., Walnut Hills, Ohio.	
Hall, J. G., Hubbard, Ohio.		Hays, J. S., Louisville, Ky.		Hogue, Aaron A., Danville, Ky.	
Hall, M. D., J. P., Philadelphia, Pa.		Hays, Robert, Inverness, Ohio.		Holcomb, James F., Sirevey, Ohio.	
Hall, R. J., Greenfield, Ohio.		Hays, Samuel, .....		Hollander, J. N., New Orleans, O.	
Hall, Wm., Corry, Pa.		Hazard, O. H., New Brunswick, N. J.		Holliday, S. H., Brookville, Pa.	
Halley, D. D., Ebenezzer, Albany, N. Y.		Hazlett, John M., Carrick, Pa.		Holliday, W. A., Salisbury Mills, N. Y.	
Halliday, D. D., D. M., Peekskill, N. Y.		Hazlett, Silas, Lake City, Minn.		Holloway, A. H., Danville, N. J.	
Halsey, D. D., J. F., Norristown, Pa.		Heacock, J. S., Gloversville, N. Y.		Hollyday, R. H., Findlay, Ohio.	
Halsey, D. D., L., Blooming Grove, N. Y.		Heagan, J. W., Mt. Washington, Ky.		Hollyday, W. C., Charlton, Iowa.	
Halsey, D. D., L. J., Chicago, Ill.		Heaton, A. C., Princess Anne, Md.		Holmes, Wm. E., Ransom, Pa.	
Hamill, D. D., Robt., Boalsburg, Pa.		Heborton, Alex., West Phila., Pa.		Honnell, W. H., De Graf, Ohio.	
Hamill, Hugh, Lawrenceville, N. J.		Heckman, Geo. C., Albany, N. Y.		Hooper, W. A., Morgantown, W. Va.	
Hamill, D. D., S. M., Lawrenceville, N. J.		Heckman, C. H., Salt Creek, Neb.		Hopkins, A. C., Martinsburg, Va.	
Hamilton, E. J., Hamilton, Ohio.		Hedges, P. P., .....		Hopkins, J. H., Ravenswood, N. Y.	
Hamilton, J. J., .....		Heider, Daniel, Sigourney, Iowa.		Hopkins, T. M., Bloomington, Ind.	
Hamilton, John R., Newark, Ky.		Heidrich, N. C., Iberia, Ohio.		Hopkins, H. H., Owensboro', Ky.	
Hamilton, J. W., Amity, Pa.		Hemstreet, Oliver, Bloomfield, Cal.		Hopper, E., New York, N. Y.	
Hamilton, Wm., Omaha Reserve, Na.		Hench, J. C., Uniontown, Pa.		Hopwood, I. B., Cresco, N. Y.	
Hamilton, Wm. F., Uniontown, Pa.		Hench, Thos., Burnsville, Pa.		Hornblower, W. H., Paterson, N. J.	
Hamilton, Wm., Greenville, Ill.		Hench, T. H., Bushnell, Ill.		Hough, A. A., Brownsville, Pa.	
Hammond, J. R., Salano, Cal.		Henderson, J. J., Annapolis, Md.		House, M. D., S. R., Bangkok, Siam.	
Hancock, J., Brooklyn, L. I.		Henderson, J. S. H., Middlebrook, Md.		Romse, Wm., Londonderry, N. H.	
Hancock, Wm., Tonawanda, N. Y.		Henderson, S. M., Wilkinsburg, Pa.		Howard, C. M., Chicago, Ill.	
Hand, D. D., A. H., Bloomsbury, N. J.		Hendi, J. F., Crittenden, Ky.		Howard, D. D., Wm. D., Allegheny, Pa.	
Handy, Wm. C., Princess Anne, Md.		Hendren, Wm. T., Caledonia, Minn.		Howe, S. M., Vincennes, Ind.	
Hanna, A., Mount Eaton, Ohio.		Hendrick, J. P., Flemingsburg, Ky.		Howell, Ellis, Milton Station, Ill.	
Hanna, Jos. A., Ashland, Oregon.		Hendrick, J. R., Newtown, Ky.		Howell, Geo. R., Southampton, L. I.	

NAME.	POST-OFFICE.	NAME.	POST-OFFICE.	NAME.	POST-OFFICE.
Howell, J. S., Elm Point, Ill.		Janeway, D. D., J. L., Flemington, N. J.		Kemper, A. C., Cincinnati, Ohio.	
Howell, S. N., Reed's Ferry, N. H.		Janeway, D. D., T. L., Philadelphia, Pa.		Kemper, A. S., Preston, Minn.	
Howell, J. D., Lewes Centre, Ohio.		Jardine, Andrew.....		Kemper, J. S., Dayton, Ohio.	
Hoyt, T. A., New York, N. Y.		Jeffery, D. D., Wm., West Fairfield, Pa.		Kempshall, E., Elizabeth, N. J.	
Hubbard, J. W., Cape Island, N. J.		Jeffries, Wm. H., Princeton, N. J.		Kennedy, David, Philadelphia, Pa.	
Hudson, John, West Liberty, Iowa.		Jelly, Alex. M., Philadelphia, Pa.		Kennedy, D. D., Catskill, N. Y.	
Hudson, Jno. P., Walker P. O., Pa.		Jenks, Wm. A., Titusville, N. J.		Kennedy, Edw., Falls Brook, Pa.	
Hughes, D. L., Tipton, Iowa.		Jennings, C. P., Shelbyville, Ind.		Kennedy, G. W., Oxford, Md.	
Hughes, J. M., Ross, Ohio.		Jennings, J. H., Bloomery, Va.		Kennedy, Jas. B., Trenton, N. J.	
Hughes, J. D., Mogadore, Ohio.		Jennings, P. S., Pittsburg, Pa.		Kennedy, Jas. F., Chambersburg, Pa.	
Hughes, J. P., Tipton, Iowa.		Jennings, D. D., S. C., Moon, Pa.		Kennedy, John P., Grant, Pa.	
Hughes, J. R., Blairsville, Pa.		Jewett, S., Epworth, Iowa.		Ker, J. W. E., Philadelphia, Pa.	
Hughes, Levi, Bloomington, Ind.		Jewett, A. D. L., Fordham, N. Y.		Kerr, A. H., St. Peter's, Minn.	
Hughes, M., Princeton, N. J.		Jikenge, Ibiya.....		Kerr, B. M., Mechanicsburg, Pa.	
Hughes, S. A., London, Pa.		Johns, John H., Fairhill, Md.		Kerr, Jas. D., Richland, Ill.	
Hughes, S. B., West Unity, Ohio.		Johns, R. B., Baltimore, Md.		Kerr, John, West Manchester, Pa.	
Hughes, T. E., Constantine, Mich.		Johnson, A. J., Rushsylvania, Ohio.		Kerr, Jos., Fairfield, Iowa.	
Hughes, Thos. W., New York, N. Y.		Johnson, H. C., Hillsboro', Ohio.		Kerr, S. C., Cincinnati, Ohio.	
Hughes, Wm., Pittsburg, Pa.		Johnson, Baker, Oxford, Wis.		Kerr, Wm. C., A.....	
Hughes, Wm., Loudonville, Ohio.		Johnson, B. P.....		Ketcham, K. P., Allentown, N. J.	
Huhus, E., Dayton, Ohio.		Johnson, Jas. G., Newburyport, Mass.		Killen, J. T., Green Bay, Wis.	
Hull, D., Dewart, Pa.		Johnson, John, Sybertsville, Pa.		Kimball, D., Hanover, N. H.	
Humphrey, D. D., E. P., Louisville, Ky.		Johnson, Silas, Indianola, Iowa.		King, A. B., Wyoming, Pa.	
Hummer, Saml. A., Dwight, Ill.		Johnson, Thos. S., Oxford, Wis.		King, Fred. L., Flora Falls, N. Y.	
Hunookh, .....		Johnson, W. F., Fetteguruh, N. Ind.		King, Jno. C., Vinton, Iowa.	
Hunt, H. W., Schooley's Mt., N. J.		Johnson, W. M., Cohoes, N. Y.		King, O. J., Birmingham, Iowa.	
Hunt, H. W., Metuchen, N. J.		Johnston, D. O. N., Pittsburg, Pa.		King, Ezra, Miller's Place, N. Y.	
Hunt, Thos. P., Wilkesbarre, Pa.		Johnston, Geo. N., Oxford, Ill.		Kingery, David, Loveland, Ohio.	
Hunt, Wm. E., Coshocton, Ohio.		Johnston, Jas. W., Yorktown, N. Y.		Kingsley, J. C., Worthington, O.	
Hunter, C. J., New Phila., Ohio.		Johnston, J., Luney's Creek, W. Va.		Kinnard, H. R., Fort Madison, Io.	
Hunter, H., Charleston, S. C.		Johnston, J. W., Darlington, Pa.		Kirby, W. Wallace.....	
Hunter, Wm., Clinton, Pa.		Johnston, R. A., Danville, Ky.		Kirk, James, Pittsburg, Pa.	
Hunter, J. H., Rockford, Minn.		Johnston, Thos. P., Lima, Ohio.		Kirk, Wm. H., Orange, N. J.	
Hunter, Cyrus, Dover, Del.		Johnston, T. R., Edington, Ill.		Kirkpatrick, D., Oakla'd ♂ Roads, Pa.	
Huntington, J., Nashville, Tenn.		Johnston, Jas. G., Nokesville, Va.		Kirkpatrick, J. H., Penn Run, Pa.	
Huntington, Jas. M., Jamaica, N. Y.		Johnston, A., Waddington, N. Y.		Kirkwood, T. C., Chicago, Ill.	
Huntington, Wm., Plainfield, N. J.		Johnstone, Wm. O., Philadelphia, Pa.		Kirkwood, Wm. R., Holmes Mills, O.	
Husted, J. N., Philadelphia, Pa.		Jones, B. T., Berlin, Md.		Kirkland, O. L., Springfield, N. J.	
Huston, C. D., N. Middleton, Ind.		Jones, B. T.....		Kittredge, Chas., Clarkston, N. Y.	
Huston, John, Carmi, Ill.		Jones, C. J., Sailor's Snug Harb., N. Y.		Klichestein, L., Franklin Cen., Io	
Hutchinson, A. F., Lambertsville, N. J.		Jones, M. D., A., Deep Water, Mo.		Klink, N. B., Vallejo, Cal.	
Hutchinson, S. N., S. America, N. Y.		Jones, John, Geneseo, N. Y.		Knight, H. B.....	
Hyndshaw, Jas. B., Morristown, N. J.		Jones, J. Molton, Dayton, Pa.		Knight, M. G., Goshen, Ky.	
Hynes, T. W., Greenville, Ill.		Jones, D. D., J. H., Philadelphia, Pa.		Knight, W. S., Carlisle, Ill.	
		Jones, J. S.....		Knighton, Fred., Belvidere, N. J.	
Ijadis, Wm. E., Germantown, Pa.		Jones, Norman, Washington, Ohio.		Knoct, J. W., Blue Grass, Iowa.	
Imbrie, D. D., Chas. K., Jersey City, N. J.		Jones, R. G., Judson, Minn.		Knox, A. L., Heyworth, Ill.	
Ingles, G. S., Andover, Ill.		Jones, Wm. K., Attica, Ohio.		Knox, D. D., J. H. M., Germantown, Pa.	
Irvin, Geo. A., Fort Scott, Kansas.		Jones, Wm. E., Cedarville, N. J.		Knox, John, East Springfield, O.	
Irvin, Jas. P.....		Jones, D. D., S. B., Bridgeton, N. J.		Knox, John P., Newtown, N. Y.	
Irvin, S. M., Highland, Kansas.		Joss, A. A., Cambridge, W.		Knox, W. W.....	
Irvin, Wm., Troy, N. Y.		Julian, Robert, Bordentown, N. J.		Kolb, F. F., McEwensville, Pa.	
Irvine, James S., Newark, Ohio.		Junkin, A. C., Oxford, Pa.		Kolb, Jacob, Winona, Minn.	
Irvine, Wm.....		Junkin, Benj. O., Farmer, Ohio.		Kopf, E. X., Brownstown, Ind.	
Irving, D. D., David, New York, N. Y.		Junkin, D. D., D. X., Newcastle, Pa.		Kost, J. K., Shelby, Ohio.	
Irwin, D. D., Ebenezer, Pa.		Junkin, D. D., Geo., Philadelphia, Pa.		Koutz, W. P., Wild Cat, Ind.	
Irwin, J. C., Greensburg, Ind.				Kudobe, Ernest, Muscoda, Wis.	
Irwin, Leslie, Bath, Pa.		Kalb, Geo. L., Bellefontaine, O.		Kuester, C. E., Indianapolis, Ind.	
Irwin, Robert, Muncie, Ind.		Kaufman, J. H., Govanstown, Md.		Kugler, J. B., New Hampton, N. J.	
Irwin, Jr., Robert, Waveland, Ind.		Kay, Richard, Lansingburg, Mich.		Kuhn, W. C., Camden Mills, Ill.	
Irwin, S. M., Little Osage, Mo.		Kean, Wm. F., Freeport, Pa.		Kuhns, E.....	
		Kearns, J. E., Curwensville, Pa.		Kwong-nyi, B., Ningpo, China.	
Jack, Alex., Newburg, N. Y.		Keboo, John L., Malanapan, N. J.			
Jackson, G. W., Huntington, Pa.		Keigwin, A. N., Fulton, Ill.		Lackey, A. H., Albany, Ill.	
Jackson, R. H., Gettysburg, Ohio.		Keiry, Wm., Sagetown, Ill.		Laird, F. H. L., Upper Alton, Ill.	
Jackson, Sheldon, Rochester, Minn.		Keller, Isaac, Peoria, Ill.		Lamb, H. B., Milledgeville, Pa.	
Jackson, Wm. P., Belfast, N. Y.		Kellogg, A. H., New York, N. Y.		Landis, D. B., R. W., Frankford, Pa.	
Jackson, D. P., Goshen, N. Y.		Kellogg, E. M., Manchester, N. H.		Lane, C. K., Tunkhannock, Pa.	
Jacob, P. H., Knoxville, Iowa.		Kellogg, E. W., Oakland, N. Y.		Lane, G. W., Moscow, N. Y.	
Jacobus, D. D., M. W., Allegheny, Pa.		Kellogg, Saml., Plainfield, N. J.		Lane, J. J., Wrightsville, Pa.	
Jagger, S. M., Marlborough, N. Y.		Kellogg, S. H., Fetteguruh, Ind.		Lane, S. E., Carmel, N. Y.	
James, D. M., Budd's Lake, N. J.		Kellogg, Chas. D., Wilmington, Del.		Lang, J. E., Archbald, Pa.	
James, D. D., Wm., Albany, N. Y.		Kelly, David, Andover, Ill.		Langmuir, G., Morristown, N. J.	
James, Wm. H., Springdale, Ohio.		Kelly, John, McConnellsville, O.		Laporte, E., Green Bay, Wis.	
Jamieson, D. D., J. M., Monmouth, Ill.		Kelly, Jos. C., Necedah, Wis.		Lapsley, J. E., Mattoon, Ill.	

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Lapsley, J. T.	Louisville, Ky.	Loudon, Clarke	Marrowbone, Ill.	Martin, D.D., W. A. P.	Pekin, China.
Lapsley, W. J.	.....	Loughhead, S. D.	Carlyle, Ill.	Martindale, C. S.	Putnam, Ohio.
Larrimore, J. W.	Chicago, Ill.	Love, David R.	Lexington, Ill.	Martyn, J. I.	.....
Latta, Wm. W.	Philadelphia, Pa.	Love, Thomas	Loveville, Del.	Marvin, E. P.	Lockport, N. Y.
Launitz, J.	West Manchester, Pa.	Lowary, D. P.	Beaver, Pa.	Mason, Jas. D.	Davenport, Iowa.
Laurie, Wm.,	Stewartsville, N. J.	Love, B. I.	San Francisco, Cal.	Mason, J. G.	Woodhaven, N. Y.
Laverty, D. H.	Belair, Ohio.	Lower, J. L.	Delaware, Ohio.	Mason, Wm. C.	Galesburg, Ill.
Law, Sidney G.	Northport, N. Y.	Lowes, A. B.	Decatur, Ind.	Masters, F. R.	Matteawan, N. Y.
Lawrence, Samuel	Lewistown, Pa.	Lowes, J. A. I.	South Salem, Ohio	Mateer, C. W.	.....
Lawson, Orr	Tyrone, Pa.	Lowrey, John	Brooklyn, N. Y.	Mateer, Joseph	Crisville, Pa.
Laws, S. S.	New York, N. Y.	Lowrie, D.D., J. C.	New York, N.Y.	Mathers, J. H.	McConnellsburg, Pa.
Layman, J. M.	Piqua, Ohio.	Lowrie, M. B.	Fort Wayne, Ind.	Mathes, A. A.	Sigourney, Iowa.
Lea, Richard	Arsenal, Pa.	Lowrie, N. S.	Conneautville, Pa.	Mathes, A. R.	Wilton, Iowa.
Lea, T. D.	Smiletown, Ky.	Lowrie, S. J.	Philadelphia, Pa.	Matthews, James	Danville, Ky.
Leadbetter, Alex.	Wilmington, O.	Lowrie, And. M.	Port Carbon, Pa.	Matthews, D.D., J.D.	Lexington, Ky.
Leaman, John	Leaman Place, Pa.	Lucas, Geo. C.	Woodbridge, N. J.	Matthews, R. J. L.	Vandalia, Ill.
Leason, Thos. S.	Brookville, Pa.	Luckett, S. M.	Russellville, Ky.	Matthews, D.D., W.C.	Shelbyville, Ill.
Leavenworth, C.	Galesburg, Ill.	Ludlow, Jas. M.	Albany, N. Y.	Matthews, D.D., Jas.	Logansport, Ind
Leavitt, E. H.	Cincinnati, Ohio.	Lutz, J. S.	Aledo, Ill.	Mattoon, Stephen	Bangkok, Siam.
Le Boutellier, G. T.	Princeton, N.J	Lyle, J. K.	Lexington, Ky.	Maxwell, A. B.	Salem, Ohio.
Ledyard, E. D.	.....	Lyman, Henry	.....	Maxwell, J. M.	Baltimore, Md.
Lee, C. G.	New Haven, Conn.	Lynn, E. K.	Iola, Kansas.	Mayhew, H. A.	Austin, Minn.
Lee, Henry F.	Bristol, Pa.	Lynn, Francis	Rockfield, Ind.	Maynard, Wash.	Fairfield, Iowa.
Lee, W. B.	Brooklyn, N. Y.	Lynn, Samuel	Jerseyville, Ill.	Mayo, B. E.	Assumption, Ill.
Lefevre, Jas. A.	Baltimore, Md.	Lyon, David	Mariaville, Ill.	Mealey, J. M.	.....
Leffler, B.	Richview, Ill.	Lyon, David C.	Rochester, Minn.	Mechlin, G. W.	Dayton, Pa.
Leggett, J. H.	New York, N. Y.	Lyon, John W.	Philadelphia, Pa.	Meeker, B. C.	Elizabeth, N. J.
Leggett, T. A.	.....	Lyons, N. B.	Prosperity, Pa.	Meikle, Wm.	Dobb's Ferry, N. Y.
Leighton, John	Hannibal, Mo.	Lyons, W. L.	Luni, Iowa.	Melick, Philip W.	.....
Leington, R.	Jacksonville, Ill.	MacCarthy, C.W.	Portageville, N.Y.	Meloy, J. C.	Urbana, Ohio.
Lester, Wm. H.	W. Alexander, Pa.	Macdonald, A.	Princeton, N. J.	Menaull, John	.....
Leutzinger, H.	Princeton, N. J.	Macdonald, D.D., J.M.	Princeton, N.J	Mercer, Wm. R.	North Bend, Wis.
Lewers, James	Easton, Pa.	Macgregor, J. M.	Berlin Station, O	Merrill, John L.	Ackworth, N. H.
Lewis, H. R.	Decatur, Ill.	Mack, John	Bridgeport, Ill.	Merrill, Benj.	Barton, Md.
Lewis, E. P.	Atcheson, Kansas.	Mack, Thomas	Spring Valley, N.Y.	Merrill, R.	Butler Centre, Iowa.
Lewis, V. A.	Cleveland, Ohio.	Mackey, W. D.	Snow Hill, Md.	Merritt, J. L.	Ozawkee, Wis.
Leyenberger, J. A.	.....	Maclean, D.D., John	Princeton, N.J.	Mershon, S. L.	Birmingham, Conn
L'Hombal, Thos.	Buenos Ayres, SA	MacLise, D.D., D.M.	Montgomery, N.Y	Merwin, Miles T.	.....
Liesveldt, J.	Scale's Mound, Ill.	MacMaster, D.D., A. S.	Poland, Ohio.	Metcalf, A. D.	Auburn, Ky.
Life, Wm.	Muncy, Pa.	MacNair, S.	Gap, Pa.	Middlemas, Jasper	.....
Liggett, J. A.	Rahway, N. J.	Macoubry, A. R.	Bloomington, NY	Milby, A. W.	Philadelphia, Pa.
Lilly, John	Salem, Neb.	Madeira, A. D.	St. Louis, Mo.	Milford, Thos. J.	Kittanning, Pa.
Lilly, R. H.	Champaign, Ill.	Magee, George A.	.....	Milholland, A. S.	Millersburg, O.
Lindsley, A. L.	South Salem, Conn	Magill, H.	Orrsville, Pa.	Milley, Alex.	Greenville, Ohio.
Lindsley, J. B.	Nashville, Tenn.	Magill, J. F.	Lewistown, Ill.	Miller, Allen C.	Toulon, Ill.
Lingyin, K.	Ningpo, China.	Magner, W. C.	Paris, Ill.	Miller, D. M.	Florence co., Ohio.
Linn, Alonzo	Canonsburg, Pa.	Magruder, T. P. W.	Rushville, Ill.	Miller, F. E.	Washington, Ohio.
Linn, D.D., James	Bellefonte, Pa.	Mahaffey, Saml.	Washington, O.	Miller, G.	Pleasant Hill, Mo.
Linn, S. P.	Cleveland, Ohio.	Mahon, Joseph	Shippensburg, Pa.	Miller, Jas. E.	Plumsteadville, Pa.
Linn, John	.....	Major, J. W.	Rochester, N. Y.	Miller, John B.	North Benton, O.
Lippe, F.	.....	Mann, D.D., J. R.	Kingston, N. J.	Miller, John V.	Cumersville, Pa.
Lippert, H. E.	St. Anne, Ill.	Manning, R. S.	Hamilton Sq., N.J.	Miller, D.D., L. M.	Ogdensburg, N.Y.
Littell, Luther	Mt. Hope, N. Y.	March, Wm. G.	Cunfield, Ohio.	Miller, M. R.	Seneca, Ohio.
Littell, W. H.	Summit, N. J.	Marks, D.D., J. J.	Meadville, Pa.	Miller, O. H.	West Newton, Pa.
Little, Arthur	Bedford, N. H.	Marquis, D. C.	Chicago, Ill.	Miller, D.D., Samuel	Kt. Holly, N.J.
Little, E. G.	N. Middleboro', Mass.	Marquis, John	Aledo, Ill.	Miller, Saml. J.	Washington, Ohio
Little, Jas. A.	Perth Amboy, N. J.	Marquis, J. S.	Cross Creek, Pa.	Miller, S. W.	Cedar Rapids, Iowa.
Little, Levi	Ridgeway, Pa.	Marquis, R. W.	Keene, Ohio.	Miller, W. L.	Statesville, N. C.
Little, Levi C.	Newark, N. J.	Marr, Jas. H.	La Crescent, Minn.	Miller, Geo. M.	Bryan, Ohio.
Livingston, W. S.	Brooklyn, Ohio.	Marr, Joseph	.....	Miller, John	Neega, Ill.
Lloyd, J. P.	Crestline, Ohio.	Marr, Phineas B.	Lewisburg, Pa.	Milliam, Wm. H.	.....
Lockwood, W. H.	Eau Claire, Wis.	Marriner, G. K.	Trenton, N. J.	Milligan, G.	Bath, C. W.
Logan, S. C.	Pittsburg, Pa.	Marsh, W. B.	New Brenton, Ill.	Milligan, Jonah	Princeton, Ill.
Logan, J. V.	Harrodsburg, Ky.	Marshall, Alex. S.	Marion, Iowa.	Milligan, T. L.	Horicon, Wis.
Long, Chester	Farmingdale, N. Y.	Marshall, D.D., G.	Up. St. Clair, Pa.	Milligan, J. V.	Waynesburg, O.
Long, E. M.	Philadelphia, Pa.	Marshall, J. H.	Hooker, Pa.	Milligan, W. V.	Academy, Ohio.
Long, G.	Indianapolis, Ind.	Marshall, Jos. H.	Perry, Ill.	Milliken, S. J.	Cambridge, Pa.
Long, L. H.	Urbana, Ohio.	Marshall, Wm. R.	Columbus, Ohio	Millikin, Joseph	Hamilton, Ohio.
Long, Thos. S.	S. Hermitage, Pa.	Martin, C. B. H.	Evansville, Ind.	Millis, C. R.	Tungchow, China.
Lougmuir, D.	Morristown, N. J.	Martin, D.D., J. W.	New York, N.Y.	Mings, Geo. J.	New York, N. Y.
Loh, Dongwo	Ningpo, China.	Martin, James	Norristown, Pa.	Mitchell, And. D.	Harrisburg, Pa.
Loomis, A. W.	San Francisco, Cal.	Martin, John L.	Toledo, Ohio.	Mitchell, D.D., Benj.	Mt. Pleasant, O.
Lord, C. S.	Brooklyn, N. Y.	Martin, S. N.	Carlisle, Ind.	Mitchell, D.	New York, N. Y.
Lord, D.D., John C.	Buffalo, N. Y.	Martin, Thomas	Petersburg, Ind.	Mitchell, D. H.	Oskaloosa, Iowa.
Lord, D.D., Willis	Chicago, Ill.				

PRESBYTERIAN CHURCH IN THE UNITED STATES, (O. S.) 233

NAME.	POST-OFFICE.	NAME.	POST-OFFICE.	NAME.	POST-OFFICE.
Mitchell, J. C., Montgomery, O.		Munn, Chas. A., Waterloo City, Ind		McDonald, N. A., Bangkok, Siam.	
Mitchell, John, West Galway, N. Y.		Munnis, Robt. M., Baraich, India.		McDonald, S. H., Belleville, Pa.	
Mitchell, J., Rockville, Ind.		Munson, Asahel, Dundee, Mo.		McDonnell, J. B., Newburg, Ky.	
Mitchell, R. A., Charleston, Ill.		Murden, B. F., Plymouth, Mich.		McDougall, Jas., Huntington, N. Y.	
Mitchell, S. S., Harrisburg, Pa.		Murkland, S. S., Statesville, N. C.		McDougall, Jr., Jas., Yorkville, N. Y.	
Mitchell, S. W., Vincennes, Ind.		Murphey, Thos., Frankford, Pa.		McElhinny, S. A., Bedford, Iowa.	
Mitchell, Stuart, Kilbourn, Wis.		Murphey, Thos. G., Dover, Del.		McElroy, F. B., Hannibal, Mo.	
Mitchell, W., Corpus Christi, Tex.		Murphey, Wm. J., .....		McElroy, J. M., Ottumwa, Iowa.	
Mitchell, J. D., Binghamton, N. Y.		Murray, Chauncey D., .....		McElroy, d.b., J. M., New York, N. Y.	
Moerie, Godfrey, Dubuque, Iowa.		Murray, John L., Princeton, N. J.		McElroy, S. C., .....	
Moffatt, D. W., Madison, Ind.		Murray, Jos. A., Carlisle, Pa.		McElroy, W. T., Louisville, Ky.	
Moffatt, Francis J., .....		Murray, J. O., New York, N. Y.		McElwain, And., Indiana, Pa.	
Moffatt, d.b., Jas. C., Princeton, N.J.		Muse, Eben, Warrensburg, Mo.		McElwee, Wm., Philadelphia, Pa.	
Moffatt, John, Wheeling, W. Va.		Musgrave, d.b., G. W., Phila., Pa.		McFarland, A., Palestine, Pa.	
Monfort, David, Greensburg, Ind.		Mustard, C. H., Blackwater, Del.		McFarland, D. F., Santa Fe, N. M.	
Monfort, F. C., Walnut Hills, Ohio.		Mutchmore, S. A., Philadelphia, Pa.		McFarland, J., Greenfield, Mo.	
Monfort, E. P., .....		Myers, B. F., Jarrettsville, Md.		McFarland, S. G., Bangkok, Siam.	
Monfort, d.n., J. G., Cincinnati, Ohio.		McAboy, d.b., L. R., Wexford, Pa.		McFarland, G. M., .....	
Monfort, J. W., Greenfield, Ind.		McAdams, Wm. T., Mercer, Pa.		McFarlane, James, New York, N. Y.	
Monfort, C. V., Butler, Ill.		McAfee, J. A., Louisiana, Mo.		McFarren, d.b., S., Congruity, Pa.	
Monteith, Wm. J., Albany, Oregon		McAfee, R. L., Columbia, Mo.		McFetridge, N., .....	
Montgomery, James, Clarion, Pa.		McBride, J. B., Princeton, Iowa.		McGaughey, A., Tinker Run, Pa.	
Montgomery, d.n., J., Longwood, Mo.		McCachran, Robert, Newville, Pa.		McGill, d.b., Alex. T., Princeton, N.J.	
Montgomery, John, Sullivan, Ind.		McCain, C., Stewartsville, Mo.		McGilvary, Daniel, Bangkok, Siam	
Montgomery, John, Rocheport, Mo		McCandlish, Wm., Indianola, Iowa		McGinley, J. A., .....	
Moore, Joseph P., Swan, Ind.		McCampbell, G. M., Alexandria, Va.		McGookin, W., Springfield, Ohio.	
Moore, A. Y., Crown Point, Ind.		McCarroll, Alex., Clayville, Pa.		McGowan, J. A., .....	
Moore, David W., Centreville, Del.		McCartee, D. B., Ningpo, China.		McGregor, J. W., Corunna, Mich.	
Moore, I. B., West Lebanon, Ind.		McCartee, D., Columbus, Ohio.		McGuigan, Robt., Mt. Pleasant, Iowa	
Moore, J., Peoria, Ill.		McCartney, Geo., Webster, N. Y.		McIlvaine, d.b., J. H., Princeton, N.J.	
Moore, John, Philadelphia, Pa.		McCaslin, Robt, Sidney, Ohio.		McIlvaine, Wm. B., Wilkins, Pa.	
Moore, d.n., John, Parkville, Mo.		McCauley, Clay, Chicago, Ill.		McIntyre, James, Elkton, Md.	
Moore, J. H., North Henderson, Ill.		McCauley, Thos., Hackettstown, N.J		McIntyre, J. A., Callensburg, Pa.	
Moore, R. B., Tiffin, Ohio.		McClay, Chas. B., Delavan, Ill.		McIntyre, T., Indianapolis, Ind.	
Moore, R. B., .....		McCleam, James, Nevada, Ohio.		McJimsey, Wm., New York, N.Y.	
Moore, R. J. O., Philadelphia, Pa.		McCleam, O. O., Lewistown, Pa.		McKaig, Clem. V., Pittsburg, Pa.	
Moore, S. M., Alexandria, Pa.		McClellan, C. H., Wheeling, W. Va.		McKean, Jas., Scotch Grove, Iowa.	
Moore, Wm. H., Troy, Ohio.		McClelland, A., Brooklyn, N. Y.		McKean, John, Utica, Pa.	
Moore, Wm. L., N. Providence, N.J.		McClelland, A. C., Pittsburg, Pa.		McKee, D. D., Hanover, Ind.	
Moore, Wm. P., Oil City, Pa.		McClintock, John, Carmichaels, Pa		McKee, H. W., Burkesville, Ky.	
Moorhead, J. D., New Texas, Pa.		McClintock, J. C., Mt. Pleasant, Iowa.		McKee, James A., Clarksburg, O.	
Moorhead, W. W., Camden Mills, Ill.		McClintock, J. D., Catlettsburg, Pa.		McKee, J. B., West Newton, Pa.	
Morrell, Henry, Green Bay, Wis.		McClung, J. S., .....		McKee, d.b., J. L., Louisville, Ky.	
Morey, A. B., Franklin, Ind.		McClung, S. M., New Texas, Pa.		McKee, S. V., Kendallville, Ind.	
Morey, Henry M., .....		McClure, J. B., Denver City, Cal.		McKee, Wm. B., Fleming, Pa.	
Morgan, J. J. A., Hempstead, N.Y.		McClure, St. T., State Line, Ind.		McKee, C. B., Georgetown, D. C.	
Morgan, Wm. J., Rural Valley, Pa.		McCluskey, J. W., Somerville, Ohio		McKee, J. M., Dillsboro', Ind.	
Morris, Geo., Mansfield, Ohio.		McCluskey, d.b., J., Hightstown, N.J.		McKeehan, J. Q., Queensville, Ind.	
Morris, H. W., Rochester, N. Y.		McColl, d.b., Scottsville, N. Y.		McKelway, John, .....	
Morris, Robt. D., Oxford, Ohio.		McComb, D. S., Fern Valley, Iowa.		McKinley, Geo., Champaign, Ill.	
Morrison, A. A., Salina, Kansas.		McCoughy, J. M., Rochelle, Ill.		McKinley, W. D., Moscow, N. Y.	
Morrison, A. F., Franklin Grove, Ill		McCoughy, N., Swedesboro', N.J.		McKinney, C., .....	
Morrison, Alex. G., Coatesville, Pa.		McConkey, W. J., Cambridge, O.		McKinney, d.b., D., Pittsburg, Pa.	
Morrison, Geo., Terre Haute, Ind.		McConnell, A. S., New Athens, O.		McKinney, Sr., E., Clarksville, Tenn.	
Morrison, d.b., J. H., Rawal Pindi, N.I		McConnell, Joseph, Quincy, Ill.		McKinney, Jr., E., Key Port, N. J.	
Morrison, Wm. J., Lahore, India.		McCook, H. C., St. Louis, Mo.		McKinney, R. C., Hebron, Ind.	
Morrison, Wm. T., Elizabeth, N. J.		McCord, Wm. J., Wassaic, N. Y.		McKinney, W. W., Pittsburg, Pa.	
Morrison, R., Louisville, Ky.		McCorkle, J. B., Philadelphia, Pa.		McKnight, W. J., Danville, Ky.	
Morrison, R. F., .....		McCormick, R. W., Tuscarora, N.Y.		McLaren, D., Annapolis, Md.	
Morrow, J. H., Peoria, Ill.		McCorn, B. H., Hobb's Station, Ky		McLaren, d.b., J. F., Allegheny, Pa.	
Morrow, N. V., Van Buren, Ohio.		McCoy, Jas. S., Princeton, N. J.		McLaren, W. E., Detroit, Mich.	
Morse, A. B., Balston Centre, N. Y.		McCoy, John, Smyrna, Del.		McLaren, d.b., M. N., Caledonia, N.Y.	
Morse, G. B., Marengo, Ill.		McCracken, H. M., Columbus, O.		McLean, Jr., Alex., Buffalo, N. Y.	
Morton, F. R., Vincennes, Ind.		McCrae, J. N., Philadelphia, Ind.		McLean, d.b., D. V., Red Bank, N.J.	
Morton, Geo., Philadelphia, Pa.		McCready, A., New Wilmington, Pa		McLahan, E. T., Warsaw, Ill.	
Morton, J. B., Middletown, Ohio.		McCullough, Robt., Yreka, Cal.		McMichael, Wm., Agnew's Mills, Pa.	
Morton, Robt. S., Wurtemburg, Pa.		McCune, John W., North's Mills, Pa.		McMillan, A. J., New Plymouth, O.	
Morton, S. M., .....		McCune, R. L., Shaver's Creek, Pa.		McMillan, G. W., Brunswick, Ill.	
Morton, James, Boonville, Mo.		McCune, S. C., McVeytown, Pa.		McMillan, J. P., Smithfield, Ky.	
Mott, Geo. S., Newton, N. J.		McCune, R. L., .....		McMillan, M., Mt. Gilead, Ohio.	
Moultrie, J., Edisto, S. C.		McCurdy, T. A., Wellsville, Ohio.		McMillan, Wm., Circleville, Ohio.	
Mowry, Philip H., Newville, Pa.		McDonald, Geo., Bealsville, Ohio.		McMonagle, J. H., San Francisco, Cal	
Mudge, Lewis W., Yonkers, N. Y.		McDonald, J. M., Winneconne, Wis		McMullen, Chas. T., Alsecom, N. J.	
Mullan, H. C., Bardolph, Ill.		McDonald, J. S., Sacramento, Cal.		McMullen, S. H., West Phila., Pa.	
Mundy, E. F., Salem Centre, N. Y.		McDonald, J. W., Depauville, N.Y.		McMurray, Jos., Gloucester, N. J.	

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NAME.	POST-OFFICE.	NAME.	POST-OFFICE.	NAME.	POST-OFFICE.
McNair, Solomon,	Little Britain, Pa	Olmstead, D. D.,	J. M., Philadelphia, Pa	Phelps, D. D.,	J., San Francisco, Cal.
McNair, W. W.,	Philadelphia, Pa.	Olmstead, L. G.,	Moreau Station, N. Y.	Phelps, W. B.,	Kilbourn, Wis.
McNair, D. D.,	John, Lancaster, Pa.	Orbison, J. H.,	Rawal Pindi, Ind.	Phillips, Andrew,	Morristown, N. Y.
McNutt, S. H.,	Rockville, Ind.	Orr, Franklin,	Kent, Pa.	Phillips, B. T.,	Philadelphia, Pa.
McPheeters, S. B.,	Shelbyville, Ky.	Orr, John,	Apollo, Pa.	Phillips, B.,	Chippewa Falls, Wis.
McPheeters, W. C.,	Liberty, Mo.	Orr, Thos. X.,	Allegheny, Pa.	Phraner, W.,	Sing Sing, N. Y.
McPherrin, Josiah,	Saxonburg, Pa.	Orris, S. S.,	Graysville, Pa.	Pierce, S. M.,	La Crescent, Minn.
McPherson, R.,	Mansfield Val., Pa.	Oshorn, R.,	Cedarville, N. Y.	Pierson, A. T.,	Waterford, N. Y.
McQueston, R.,	.....	Osborn, Robt.,	Green Island, N. Y.	Pierson, D. H.,	Elizabeth, N. J.
McRee, James M.,	Dillsboro', Ind.	Oslar, J. T.,	Princeton, N. J.	Pingry, John F.,	Elizabeth, N. J.
McRoberts, S. S.,	Stanford, Ky.	Osmond, Jon.,	Iowa City, Iowa.	Pinkerton, J. A.,	Petersburg, Ill.
McWilliams, Jas.,	Towanda, Pa.	Osmond, S. M.,	Iowa City, Iowa.	Pinkerton, J. W.,	Chillicothe, Mo.
Nassau, D. D.,	C. W., Lawrenceville, N. J.	Overstreet, N. M.,	Franklin, Ind.	Piper, Jas. A.,	Quincy, Ill.
Nassau, Jos. E.,	Warsaw, N. Y.	Oviatt, Tracy M.,	Decatur, Ill.	Pirez, Emanuel,	Rio Janeiro, S. A.
Nassau, R. H.,	New York, N. Y.	Owen, Griffith,	Baltimore, Md.	Pitkin, John,	Milford, Ohio.
Nath, Golok,	Jalandhar, India.	Owen, Roger,	Chestnut Hill, Pa.	Pitkin, B. H.,	Bogota, S. A.
Naylor, A. R.,	Richview, Ill.	Owen, Thos. Moriches,	N. Y.	Pitman, B. H.,	Albany, N. Y.
Neander, John,	Williamsburg, N. Y.	Owen, Joseph,	.....	Platt, Jas. M.,	Pittsburg, Pa.
Neely, W. C.,	Uricksville, Ohio.	Oxtoby, John T.,	Wheeling, W. Va.	Platt, Joseph,	Virginia, Ill.
Neill, Henry,	Wilmington, Del.	Paige, Jas. A.,	Springfield, Mo.	Plummer, D. D.,	Wm. S., Columbia, S. C.
Neill, Peter,	Monnt Eaton, Ohio.	Painter, Henry M.,	Buffalo, N. Y.	Plumdy, G. S.,	Metuchin, N. J.
Nelson, A. K.,	Chambersburg, Pa.	Painter, D. D.,	J., Kittanning, Pa.	Plumstead, J. B.,	Portage City, Wis.
Nelson, H. F.,	Cincinnati, Ohio.	Palmer, N. S.,	Franklin, Ind.	Ponce, J. B.,	Ashley, Mo.
Nesbitt, J. H.,	Macomb Ill.	Park, Chas. H.,	Pottsgrove, Pa.	Polk, J. L.,	Newtown, Md.
Nesbit, Wm.,	New Bedford, Pa.	Park, Oscar,	Chat-worth, Ill.	Pollock, Geo. C.,	Newark, N. Y.
Nesbit, Joseph,	Lock Haven, Pa.	Park, S.,	Mine Hill, Md.	Pomeroy, J. S.,	Fairview, W. Va.
Nevin, D. D.,	A. J., Jacksonville, Florida.	Park, W. J.,	Atlanta, Ill.	Pomeroy, S. W.,	Harrisburg, Pa.
Nevin, D. E.,	Sewickleyville, Pa.	Park, W. J.,	Fredericksburg, Ohio.	Pomeroy, Jno. J.,	Parkeburg, Pa.
Nevius, H. V. D.,	Peoria, Ill.	Parke, N. Grier,	Pittstown, Pa.	Pomeroy, C. S.,	Brooklyn, N. Y.
Nevius, J. H.,	South Bend, Ind.	Parke, Samuel,	State Hill, Pa.	Porter, J. W.,	Concord, Mo.
Nevius, John L.,	Ovid, N. Y.	Parkinson, M. A.,	Bloomington, O.	Porter, G. J.,	Slatington, Pa.
Newcomb, H. S.,	South Britain, Con	Parks, J. J.,	.....	Potter, Cyrus K.,	.....
Newell, B.,	Wakatomoka, Ohio.	Parks, Wm. H.,	St. Charles, Mo.	Potter, G. D.,	Blairtown, Iowa.
Newell, Geo. W.,	Belleville, Wis.	Parmlee, Jas. H.,	Duncan's Falls, O.	Potter, Gilbert M.,	Sharpsburg, Pa.
Newell, Hney,	Franklin, Pa.	Parsons, W. S.,	Wilkesbarre, Pa.	Potter, H. N.,	Red Lion, Ohio.
Newell, J. M.,	E. Liverpool, Ohio.	Patterson, D. D.,	A. O., Oxford, Ohio.	Potter, J. H.,	Delafield, Wis.
Newell, D. D.,	Saml., Paris, Ill.	Patterson, B. F.,	.....	Potter, L. D.,	Glendale, Ohio.
Newell, Jr.,	W. W., Wappinger's F., N. Y.	Patterson, J. B.,	Elizabeth, N. J.	Potter, S. S.,	Centreville, Ind.
Newell, H. A.,	Greenville, Ohio.	Patterson, I. M.,	Emmetsburg, Md.	Potter, John W.,	Allegheny, Pa.
Newhall, Ebene.,	Cambridge, Mass	Patterson, J. G.,	Brownsville, Pa.	Potts, A. P.,	Morrisania, N. Y.
Newkirk, Jr.,	M., Downingtown, Pa.	Patterson, J. T.,	Rensselaer, Ind.	Powelson, Benj. F.,	.....
Newlin, D. D.,	E. J., Hazleton, Pa.	Patterson, M. P.,	Freeport, Ill.	Pratt, F. A.,	Christiana, Minn.
Newman, F. M.,	.....	Patterson, R. F.,	Sardinia, Ind.	Pratt, John H.,	Athens, Iowa.
Newton, C. B.,	Stuebenville, Ohio.	Patterson, D. D.,	R., Chicago, Ill.	Preston, Chas. F.,	Canton, China.
Newton, John,	Lahore, Ind.	Patterson, R. M.,	Philadelphia, Pa.	Price, H. K.,	New London, Ohio.
Newton, John,	Knox Hill, Florida.	Patterson, Saml.,	Deersville, Ohio.	Price, R. T.,	Wellsburg, W. Va.
Newton, T. H.,	Carlinsville, Ill.	Patterson, Wm.,	Pomdridge, N. Y.	Price, J.,	Annapolis, Ohio.
Nicoll, Cyrus,	Racine, Wis.	Patton, D.,	Cochranon, Pa.	Prideaux, Wm.,	Tyrone, Pa.
Nicolls, Saml. J.,	St. Louis, Mo.	Patton, Geo.,	Geneva, N. Y.	Priest, J. A.,	Gloversville, N. Y.
Nichols, G. P.,	Victor, N. Y.	Patton, H. H.,	Princeton, Ind.	Priest, Jas. M.,	Since, Liberia.
Nightingale, J. C.,	New York, N. Y.	Patton, J. H.,	New York, N. Y.	Prime, D. D.,	E. D. G., New York, N. Y.
Nimmo, G. H.,	Lewes, Del	Patton, T. L.,	.....	Prime, G. W.,	New York, N. Y.
Niven, D. C.,	West Town, N. Y.	Patton, W. D.,	Harrisville, Pa.	Prime, D. D.,	S. I., New York, N. Y.
Nixon, Geo.,	West Farms, N. Y.	Patton, W. T.,	.....	Pringle, H. C.,	New Concord, Ohio.
Nixon, J. H.,	Indianapolis, Ind.	Paull, A.,	West Philadelphia, Pa.	Printz, Geo.,	Reading, Pa.
Noble, Wm. F. P.,	Smryna, Pa	Paul, Sannet,	.....	Pritchard, James,	Craven, C. W.
Noble, W. R.,	.....	Paxson, Wm. D.,	St. Charles, Mo.	Pritchett, E. C.,	Utica, N. Y.
Noble, W. B.,	Fort Madison, Iowa.	Paxton, D. D.,	J. D., Princeton, Ind.	Proctor, John O.,	Lexington, Ohio.
Noerr, M.,	St. Louis, Mo.	Paxton, D. D.,	Wm. M., New York, N. Y.	Prondfit, Alex.,	Fislerville, N. Y.
Norcross, Geo.,	Galesburg, Ill.	Paxton, J. T.,	.....	Prondfit, Alex.,	Saratoga, N. Y.
Norris, Jas.,	Shavertown, N. Y.	Pears, H. R.,	Kenton, Ohio.	Prondfit, D. D.,	John, New York, N. Y.
Northrup, J. H.,	Brooklyn, N. Y.	Peck, Elias S.,	Wampon, Wis.	Prondfit, R. R.,	Weehawken, N. J.
Nourse, Jos. E.,	Washington, D. C.	Peck, H. P.,	Beaver Dam, Wis.	Pryse, J. M.,	South Bend, Minn.
Nourse, J. M.,	Bull Creek, W. Va.	Peck, Simeon,	Florence, Neb.	Pryse, John,	Ellsworth, Ohio.
Noyes, Henry V.,	Guildford, Ohio.	Pelan, Wm.,	Connorsville, Ind.	Purviance, Geo. D.,	Baltimore, Md.
Noyes, Varnum,	Guildford, Ohio.	Pentzer, Jacob,	Wilton, Iowa.	Putz, J. A.,	Chillicothe, Ohio.
Nuzent, E. R.,	Mapleton, Kansas.	Pering, J. D.,	Bloomington, Ind.	Quarles, J. A.,	Lexington, Mo.
Nying-kwe, T.,	Ningpo, China.	Perkins, C. H.,	Delaware, Ohio.	Quigly, T. H.,	.....
Oakes, Isaac,	Nunda, N. Y.	Perkins, G. K.,	Lynchburg, Ill.	Quillen, Ezekiel,	Ipawa, Ill.
Oakey, Peter D.,	Jamaica, N. Y.	Perkins, D. D.,	H., Allentown, N. J.	Quinan, Thos. H.,	Baltimore, Md.
Oakley, Chas. M.,	Amagansett, N. Y.	Perry, D. J.,	Bloomington, Ill.	Rabe, W. Lewis,	Chicago, Ill.
Ogden, Ephr.,	Glad Mills, Pa.	Perry, T. C.,	Brookfield, Conn.	Radcliffe, W.,	West Philadelphia, Pa.
Ogden, D. D.,	J. M., Chatham, N. J.	Petrie, James,	Manchester, N. J.	Pettigrew, S.,	.....



PRESBYTERIAN CHURCH IN THE UNITED STATES, (O. S.) 235

NAME.	POST-OFFICE.	NAME.	POST-OFFICE.	NAME.	POST-OFFICE.
Raffensperger, E. B., Toledo, Ohio.		Roberts, Jno.S., Williamsburg,N.Y.		Scott, D.D., Wm. A., New York,N.Y.	
Ralston, J. Grier., Norristown, Pa.		Roberts, John S., Shanghai, China.		Scott, J. M., Paris, Ky.	
Ralston, W. W., Uniontown, Pa.		Roberts, R. M., Litchfield, Ill.		Scott, Stephen, Mexico, Mo.	
Ramsay, Saml., Columbus, Ohio.		Roberts, Wm. C., Elizabeth, N. J.		Scovel, Alden, Bloomington, Ill.	
Ramsay, J. R., Fort Gibson, Ark.		Robertson, H. M., Columbus, Ohio.		Scovel, S. F., Pittsburg, Pa.	
Randolph, J. C., Landisburg, Pa.		Robertson, Saml., Winneconne, Wis.		Scribner, Wm., Plainfield, N. J.	
Randolph, A. F., La Grange, Ind.		Robertson, W. S., Fort Gibson, Ark.		Scudder, H. M., Elizaville, Ky.	
Randolph, J. C., Nicholasville, Ky.		Robertson, W. W., Concord, Mo.		Seawright, S. R., Monticello, Ind.	
Randolph, J. D., Freichtown, N. J.		Robinson, Chas. E., Oneida, N. Y.		Seeley, Augustus H., City, N. Y.	
Rankin, Alexander, Marion, Ky.		Robinson, G., Princeton, N. J.		Seeley, Anson II., Carlisle, N. Y.	
Rankin, Alex. T., Black Rock, N.Y.		Robinson, John, Ashland, Ohio.		Semple, Philo M., Dalton, Ohio.	
Rankin, J. C., Baskingridge, N. J.		Robinson, J. H., Delhi, N. Y.		Senour, F., Centerville, Ill.	
Rankin, J. N., Rockport, Ind.		Robinson, W. M., Mercer, Pa.		Seymour, Erastus, New York, N.Y.	
Rankin, Wm. A., Newcastle, Del.		Robinson, D.D., Stuart, Louisville, Ky.		Shaffer, Geo. W., New Florence, Pa.	
Rankin, W. B., Greenville, Tenn.		Rockwell, A. O., Lebanon, Pa.		Shand, W. G., Davenport, Iowa.	
Rankin, D.D., E. E., Newark, N. J.		Rockwell, D.D., J. E., Brooklyn, N.Y.		Sharp, J. H., Steubenville, Ohio.	
Rattelman, Davis, .....		Rodenbough, H. S., Eagleville, Pa.		Sharon, Jas. C., Bloomfield, Iowa.	
Rathbun, D. L., Pacific City, Mo.		Rodgers, J. L., Springfield, Ohio.		Shaw, Jos., Bellefontaine, Ohio.	
Ray, Charles, Wyoming, N. Y.		Rodgers, D.D., R. K., Bound Brook, N.J.		Shaw, Peter H., Williamsburg, N.Y.	
Raymond, C. H., Oxford, Ohio.		Rogers, John M., Mattawan, N. J.		Shearer, A. W., .....	
Raymond, M., Springfield, Va.		Rogers, W. S., Oxford, Ohio.		Shearer, F. A., Washington, Iowa.	
Read, E. G., Madison, Wis.		Romanowski, E., Herman, Mo.		Shearer, F. E., Southampton, N. Y.	
Read, Hollis, Elizabeth, N. J.		Rosborough, H. O., Smithfield, Pa.		Shearer, G. L., Richmond, Va.	
Reardon, Jas. D., Millflin, Pa.		Rose, Arthur, Cincinnati, Ohio.		Shedd, D.D., Wm. G. T., New York, N.Y.	
Reaser, J. G., Leavenworth, Kan.		Rosenthal, C. D., White Corners, N.Y.		Shedd, D.D., S. S., Rahway, N. Y.	
Reasoner, J. S., Brownsville, Ore.		Roser, P. M., Mayville, Wis.		Sheely, V. G., Waverly, Iowa.	
Reed, D.D., Alex., Philadelphia, Pa.		Ross, John, Tipton, Ind.		Sheldon, D.D., Geo., Princeton, N. J.	
Reed, Carson, Canton, Ill.		Ross, R. G., Champaign, Ill.		Sheldon, G. W., Princeton, N. J.	
Reed, David B., Hanover, Ind.		Ross, John B., Bladensburg, Md.		Shepherd, Isaac N., Raleigh, Tenn.	
Reed, David C., Worth, Pa.		Rossee, Joseph A., Wysox, Pa.		Sherrard, J. H., Bucyrus, Ohio.	
Reed, H., Elizabeth, N. J.		Rout, G. H., Versailles, Ky.		Sherwood, N. M., Patterson, N. Y.	
Reed, Hugh, Spring Hill, Kan.		Rowe, John, Springfield, Ohio.		Shide, R., Washington, Mo.	
Reed, Jas. A., Wooster, Ohio.		Rowell, Morse, New York, N. Y.		Shields, D.D., C. W., Princeton, N.J.	
Reed, James, .....		Rowland, James, Mansfield, Ohio.		Shields, Edw. P., Daretown, N. J.	
Reed, J. B., Parkersburg, W. Va.		Rowland, L. P., Paterson, Mo.		Shields, Jas. M., Beaver, Pa.	
Reed, J. Stewart, Hudson, Wis.		Rudd, Robert, Oswego, Ill.		Shields, J. W., Spring Valley, Ohio	
Reed, Samuel, Bealsville, Ohio.		Rudolph, A., Lodiana, N. India.		Shiland, And., Mount Kisco, N. Y.	
Reed, D.D., V. D., Camden, N. J.		Russell, J. L., Clifton, Ohio.		Shimeall, Richard, New York, N.Y.	
Reed, Wm., Calcutta, Ohio.		Russell, Watson, Beverly, Ohio.		Shinn, Jas. G., Philadelphia, Pa.	
Reed, Wm., Trenton, Mo.		Rutter, L. C., Chestnut Level, Pa.		Shipley, M. H., Blairsville, Pa.	
Reed, Wm. M., Lido, Ohio.		Ryder, Chas. E., Woodstock, Ill.		Shirley, M. M., Cass, Pa.	
Rees, Joseph, Mankato, Minn.,				Shockley, H. M., Newcastle, Ind.	
Reeve, Wm. B., Quogue, N. Y.		Sachse, H. C., Louisville, Ky.		Shriver, Saml. S., Hightstown, N.J.	
Reeves, Henry, West Phila., Pa.		Sackett, M. A., Columbia, Pa.		Shryock, L. B. W., Knightstown, Ind.	
Reeves, Robt. H., Hope, N. J.		Safford, D.D., J. P., Piqua, Ohio.		Sibbett, W. R., Newburg, W. Va.	
Reichert, T. J., .....		Sahler, D. D., Sheffield, Mass.		Sickels, E. C., Dixon, Ill.	
Reid, A. M., Steubenville, Ohio.		Salmon, Clark, Orwell, Pa.		Sickels, W. W., Indianapolis, Ind.	
Reid, G. M., Columbia, Ky.		Salmon, J. M., White Haven, Pa.		Simanton, Ephraim, Vienna, N. J.	
Reid, J. M., Richland Centre, Wis.		Sample, J. L., Penn Run, Pa.		Simonton, Wm., Williamsport, Pa.	
Reidy, O., New Orleans, La.		Sample, Robt. F., St. Anthony, Minn.		Simpson, A., Olympia, Wash. Ter.	
Reizgart, S. W., Sunbury, Pa.		Sanders, M., Springfield, Ky.		Simpson, J. A. E., Himersburg, Pa.	
Reily, John A., Blairstown, N. J.		Sanderson, Jos., New York, N. Y.		Simpson, Robt., Newton, Ill.	
Reinhart, E. H., Elizabethport, N.J.		Sandford, E. T., .....		Simpson, T. W., Baltimore, Md.	
Reints, J. H., Dubuque, Iowa.		Sanson, J. R., Van Vechtan, N. Y.		Simpson, C. D., Warrenton, Mo.	
Remington, C. W., Bethany, N. Y.		Sanson, Thos. A., Blairstown, N. J.		Simrall, J. G., Lexington, Ky.	
Remington, Jas., Buffalo, N. Y.		Sargent, John II., Bald Mount, Pa.		Sinclair, James, Lumberton, N. C.	
Rendall, I. N., Knoxville, Pa.		Saunders, D.D., E. D., West Phila., Pa.		Sinclair, Jas., Smith's Branch, N.Y.	
Reusers, John, Zealand, Mich.		Saunders, J. N., Eloomfield, Ky.		Sinclair, J. C., Fayetteville, N. C.	
Reutlinger, S., New York, N. Y.		Sawtel, W. H., Princeton, N. J.		Skinner, J. Thos., Fort Wayne, Ind.	
Rex, Henry L., Middletown, Pa.		Sayre, Edw. H., Etawah, India.		Skinner, J. A., Stockton, Cal.	
Reynolds, A. J., Ludlow, Ohio.		Sayre, S., Valparaiso, Chili.		Slagle, B. W., Defiance, Ohio.	
Reynolds, D.D., J. V., Meadville, Pa.		Scarborough, W. B., N. Windsor, Md.		Slingerland, J., Keshena, Wis.	
Rice, Geo. S., Hubbard, Ohio.		Schaible, John G., Galena, Ill.		Sloan, B. S., Viola, Ill.	
Rice, John, Sandy Lake, Pa.		Schenck, A. V. C., Bedford, Pa.		Sloan, David, Slate Lick, Pa.	
Rice, D.D., N. L., New Brunswick, N.J.		Schenck, E. S., Cranberry, N. J.		Sloan, D.D., James, Waynesburg, Pa.	
Rice, D.D., W. M., Philadelphia, Pa.		Schenck, D.D., Wm. E., Phila., Pa.		Sloat, A. H., Milford, N. J.	
Rice, W. G., Bowling Green, Ky.		Schmidt, Fred., Mt. Pleasant, Iowa.		Sluter, George, St. Louis, Mo.	
Richardson, D. K., Napoleon, Ohio.		Schneider, F. J., C., .....		Smalley, John, Waverly, Iowa.	
Richardson, R. H., Newburypt, Mass.		Schultz, J. N., Jefferson Barr'ks, Mo.		Smith, A. C., Galena, Ill.	
Riddle, D. D., H. H., Martinsburg, W. Va.		Schwartz, F. C., Woodstock, Ill.		Smith, Alex., Natural Bridge, N.Y.	
Riddle, Jas. P., Salem, Ky.		Schwartz, Jacob, Grove Hill, Iowa.		Smith, Daniel, Richland, Wis.	
Riggs, D. D., E., Constantinople, Ty.		Scoffield, J. H., New Hamburg, N.Y.		Smith, D. M., .....	
Riggs, D. D., Cyrus C., Clark, Pa.		Scoffield, Levi, S. Charleston, Ohio.		Smith, D.D., Edw., New York, N.Y.	
Riheladfer, John G., St. Paul, Minn.		Scott, Alex., West Phila., Pa.		Smith, E. B., Middletown, Conn.	
Rinker, Henry, Stillwater, N. J.		Scott, Alex., Savannah, Ohio.		Smith, G. L., Cardstadt, N. J.	
Risher, Levi, Dravosburg, Pa.		Scott, Geo., New Harrisburg, Ohio.		Smith, H. E., Sioux City, Iowa.	
Ritche, J. H., Newville, Ohio.		Scott, Geo. K., Rosston, Pa.		Smith, James, Marysville, Ohio.	
Rittenhouse, J. M., Bart, Pa.		Scott, H. B., Wilmington, Del.		Smith, James, Mount Joy, Pa.	
Roane, W. H., Magnolia, Miss.		Scott, Jas. L., Landour, N. India.		Smith, James, Monroe, Wis.	
Robe, Robert, Brownsville, Ore.		Scott, D.D., J. W., Morgantown, W. Va.		Smith, James M., Beaver, Pa.	
Roberts, Bellville, Freeport, Ill.		Scott, D.D., J. W., Hanover, Ind.		Smith, Jos. D., Mine Hill, Md.	
Roberts, C. D., Plattsmouth, Neb.		Scott, Robt., Smithville Flats, N.Y.		Smith, J. H., Yates City, Ill.	
Roberts, James, .....		Scott, Thos. G., Hopedale, Ohio.		Smith, J. Irwin, La Crosse, Wis.	

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NAME.	POST-OFFICE.	NAME.	POST-OFFICE.	NAME.	POST-OFFICE.
Smith, Jas. M., McKeesport, Pa.		Stewart, C. W., Coleraine, Pa.		Thomas, Thomas, Leroyville, Pa.	
Smith, J. M., St. Charles, Mo.		Stewart, D.D., C. S., New York, N.Y.		Thomas, John, Bloomsburg, Pa.	
Smith, D.D., J. T., Baltimore, Md.		Stewart, D.D., Danl. Johnstown, N.Y.		Thomas, D.D., T. E., Dayton, Ohio.	
Smith, Joseph, New London, Pa.		Stewart, D. M., Rushville, Ind.		Thomas, Wm. G., Leavenworth, Ka.	
Smith, John B., College Corner, O.		Stewart, Geo. D., Burlington, Iowa		Thompson, A. L., Newville, Pa.	
Smith, D.D., Jos., Greensburg, Pa.		Stewart, J. B., Cincinnati, Ohio.		Thompson, A. L., Forest Hill, Ind.	
Smith, L. B., Gettysburg, Pa.		Stewart, John S., Greenw. N. J.		Thompson, C.K., Elizabethtown, Ind.	
Smith, N. H., Oregon, Mo.		Stewart, R. C., Barlow, Ohio.		Thompson, C. L., Cincinnati, Ohio.	
Smith, N. S., Fort Wayne, Ind.		Stewart, Wm. B., Rochester, N. Y.		Thompson, David.....	
Smith, R. D., Dykeman's Sta., N.Y.		Stewart, D. T., Shelbyville, Ky.		Thompson, E. W.....	
Smith, T. C.....		Stitt, William C., Newark, N. J.		Thompson, H. P., Falmouth, Ky.	
Smith, Thos. S. C., Belair, Md.		Stockton, John, Cross Creek Vil., Pa.		Thompson, J. C., Pottstown, Pa.	
Smith, T. G., Fond du Lac, Wis.		Stockton, John P., West Unity, O.		Thompson, J. C.....	
Smith, Thos. T., Chenoa, Ill.		Stockton, Wm. A. F.....		Thompson, Lewis, Astoria, Oregon.	
Smith, D.D., Wm., Canonsburg, Pa.		Stoddard, C.A., Wash'n Heights, N.Y.		Thompson, R. G., Kintyre, Ill.	
Smith, Wm. C., Wilkins, Pa.		Stoddard, J. M., Buckingham, Va.		Thompson, S. H.....	
Smith, W. G., Lansingsburg, Mich.		Stokes, J. D., E. Hampton, N. Y.		Thompson, S. T., Hammonont, N.J.	
Smith, Wm. H., Friendsburg, Ill.		Stone, J. M., Hanover, Ill.		Thomson, A. E., Galion, Ohio.	
Smith, A. E., Corisco, Ohio.		Stoneroad, J., Dunbar, Pa.		Thomson, H. C., Hanover, Ind.	
Smith, A. H., Harrisburg, Pa.		Strahan, F. G., George-town, Ky.		Thomson, John, New York, N. Y.	
Smith, David.....		Strain, D. J., Virginia, Ill.		Thomson, P. W., Prairie City, Ill.	
Smith, J. D., Edinburgh, Scotland.		Strain, J. B., Elizabeth, Pa.		Thomson, S. H., Hanover, Ind.	
Smith, R. E., Philadelphia, Pa.		Stratton, Wm. O., Warren, Ohio.		Thomson, Wm.....	
Smith, Wm. C., Ashtland, Ky.		Street, Robt., Union, N. Y.		Thorne, A. S., La Rue, Ohio.	
Smith, R. L.....		Strickham, W.P., Bridgehampt., N.Y.		Thornton, Francis, Louisville, Ky.	
Smock, David V., Tallegrand, Iowa.		Strong, Addison K., Syracuse, N.Y.		Thornton, J. C., Vincennes, Ind.	
Smoot, R. K., Bowling Green, Ky.		Strong, Robert, Albany, N. Y.		Tidball, J. C., Westerville, Ohio.	
Smuller, H. W., Croton Falls, N.Y.		Strong, Salmon.....		Tinlow, Philip J., Amity, N. Y.	
Smythe, J. J., Pleasantville, Pa.		Strong, J. D., San Francisco, Cal.		Todd, David R., Logansport, Ind.	
Sneed, S. K., Kirkwood, Mo.		Stryker, W. M., Savannah, Mo.		Todd, Geo. T., Fond du Lac, Wis.	
Snodgrass, H. C., Gallon, Ohio.		Stuart, John L., Shelbyville, Ky.		Todd, Isaac, Bricksburg, N. J.	
Snodgrass, D.D., Wm. D., Goshen, N.Y.		Stuebel, J. S., Monongahela C'y, Pa.		Todd, J. S., Arcata, Cal.	
Snowden, E. H., Kingdon, Pa.		Sturdliff, S. M., Trenton, N. J.		Todd, M. L., Richmond, Ky.	
Snyder, W. M.....		Sturdevant, C., Independence, Mo.		Todd, Oliphant M., Lima, Ohio.	
Somes, A. H.....		Sturges, C., Middle Island, N. Y.		Todd, R. K., Woodstock, Ill.	
Spargrove, G. M., Pittsburg, Pa.		Sturges, S. S., Renovo, Pa.		Tomlinson, Geo., Marbledale, Conn	
Spayd, Henry E., Strasburg, Pa.		Sutphen, M. C., New York, N. Y.		Torrance, Adam, N. Alexandria, Pa.	
Speare, Nathaniel, Orangeville, Pa.		Sutton, Robert, Cincinnati, Ohio.		Torrance, Wm., Charleston, Ind.	
Speer, D.D., Wm., Philadelphia, Pa.		Swan, Benj. C., Shawneetown, Ill.		Town, Edwin, Mount Bethel, Pa.	
Speer, T. P., Columbiana, Ohio.		Swan, B. L., Oyster Bay, N. Y.		Townsend, Danl. W., Alliance, O.	
Spelman, J. H., Leeds' Point, N. J.		Swan, Geo. M., Morning Sun, Iowa		Townsend, H. B., Phillipsburg, N.J.	
Spence, W. B., Chatham, Ill.		Swan, Jas. N., Wellsville, Ohio.		Tracy, H. A., Glendale, Ohio.	
Spencer, Julius, Irondale, Mo.		Swan, Samuel, Leland, Ill.		Travis, J. M., Santa Fé, Mo.	
Spillman, J. E., Maysville, Ky.		Swan, W.....		Travis, M. M., Newark, Ohio.	
Spillman, T. E., Shannon, Ill.		Swaney, Alex., New Hagerstown, O.		Travis, Wm., Newton, N. J.	
Spinning, C. P., Grandview, Ill.		Swift, Elliott E., Allegheny, Pa.		Truax, W. B., Chicago, Ill.	
Spoffard, Leml. C., La Porte, Ind.		Swift, E. P., Allegheny, Pa.		True, M. D., H. A., Marion, Ohio.	
Spottwood, J. B., Newcastle, Del.		Swing, David, Chicago, Ill.		Tsiang, Nying Kwe, Ningpo, China	
Sprague, D.D., Wm. B., Albany, N.Y.		Swinnington, U., Trenton, N. J.		Tuck, N. F., Mount Vernon, Ind.	
Spring, D.D., Gardiner, New York, N.Y.		Symmes, F. M., Bedford, Ind.		Tully, Andrew, Bennerville, N. J.	
Sprole, D.D., Wm. T., Newburg, N.Y.		Symmes, John H., Philadelphia, Pa.		Tully, David, Belvidere, N. J.	
Sproull, Alex. W., Chester, Pa.		Symmes, Joseph G., Cranberry, N.J.		Turpin, J. H., Allegheny, Pa.	
Squier, John, Sykesville, Md.				Tustin, D.D., S., Washington, D. C.	
Stafford, James, Duquoin, Ill.		Taggart, S. B., Kansas, Ill.		Twombly, Alex. S., Albany, N. Y.	
Stanton, D.D., R. L., Oxford, Ohio.		Talbot, W. K., Lewistown, Ill.		Tyson, Ira C., Hughsonville, N. Y.	
Staples, Moses W., Catskill, N. Y.		Talcot, Daniel S., Bangor, Maine.			
Stark, John, Whitesburg, Pa.		Tannehill, Robert, Antrim, Ohio.		Ullman, Julius F., Etawah, N. I.	
Starratt, W. A., Lawrence, Kansas		Tappan, David S.....		Umsted, Justus T., Cochransville, Pa	
Stead, D.D., Benj. F., Astoria, N. Y.		Tappan, Winthrop.....		Uoh-long, Eng, Ningpo, China.	
Stead, A. J., Preston, Minn.		Tate, J. C., Springfield, Ky.		Upham, N. L., Reaville, N. J.	
Stebbens, George.....		Taylor, A., West Philadelphia, Pa.		Urnston, Thos. H., Vanceburg, Ky.	
Stebbens, James, Princeton, N. J.		Taylor, A. A. E., Georgetown, D. C.		Urnston, N. M., Hillsboro', Ohio.	
Steed, A., Clarence, Mo.		Taylor, Augustus, Washington, Ind		Ustick, John, Earlville, Ill.	
Steel, H.....		Taylor, C. P., Oakland, Tenn.			
Steel, D.D., Saml., Hillsboro', Ohio.		Taylor, C. H., Cambridge, N. Y.		Vail, E. J., San Francisco, Cal.	
Steen, W. S.....		Taylor, G. J., Middletown, Ohio.		Vail, R. P. H.....	
Steinthal, Bernard.....		Taylor, H. W., Franklin, Ohio.		Vail, Thos. S., Newton, Iowa.	
Sterling, J. W., Madison, Wis.		Taylor, R.D., Rufus, Princeton, N.J.		Valentine, Richl., Smithfield, Ky.	
Sterrett, Alex., Manhattan, Kansas		Taylor, Wm. G., Water Cure, Pa.		Vallandigham, Jas. L., Newark, Del.	
Sterrett, David, Carlisle, Pa.		Taylor, Wm. M., Mt. Jackson, Pa.		Van Allen, C. E., Coollaugh's, Pa.	
Stevens, Joseph, Jersey Shore, Pa.		Teese, David, White Plains, N. Y.		Van Allen, Chauncy.....	
Stevens, Lawr. M., Marengo, Ill.		Telford, Alex., Spring Hills, Ohio.		Van Arsdalen, G.....	
Stevenson, J. H., Brownsville, Pa.		Templeton, W. H., Pinkneyville, Ill.		Van Arsdalen, M., Chicago, Ill.	
Stevenson, J. B., Cross Creek Vil., Pa.		Ten Eyck, Elijah V. N.....		Vance, Joseph, Vincennes, Ind.	
Stevenson, D.D., J. M., New York, N.Y.		Terry, Calvin, Weymouth, Mass.		Vance, D.D., And., Brick Mill, Tenn.	
Stevenson, P. E., Paterson, N. J.		Thackwell, Reese, Ambala, N. Ind.		Vance, S. E., Oneida, Ill.	
Stevenson, Ross, Ligonier, Pa.		Thayer, Charles O.....		Van Cleve, Robt. S., Westfield, N.Y.	
Stevenson, S. H., Granville, Ill.		Thayer, Chas., Farmington, Minn.		Vancelev, Wm. S., Waynesburg, Pa	
Stevenson, Thos., Farmington, Ill.		Thayer, E. W., Chatham, Ill.		Van Court, J. H.....	
Stevenson, T. M., McConnellsville, O.		Thayer, H. B., Kankakee, Ill.		Van Deman, Henry, Delaware, Ohio	
Stewart, Arch. S., Haverstraw, N.Y.		Thayer, Loren, Windham, N. H.		Vander Las, B., Milwaukee, Wis.	
Stewart, C. T.....		Thomas, John, Pittsfield, Ill.		Vander Las, John, Platteville, Wis	
		Thomas, Henry E., Olney, Ill.		Vander Lippe, A., St. Louis, Mo.	

PRESBYTERIAN CHURCH IN THE UNITED STATES, (O. S.) 237

NAME.	POST-OFFICE.	NAME.	POST-OFFICE.	NAME.	POST-OFFICE.
Vanderveer, D., Elizabeth, N. J.		Welsh, James, College Corner, O.		Winn, John, Henry, Ill.	
Vanderveer, D., Elizabeth, N. J.		West, D.D., Nathaniel, Brooklyn, N.Y.		Winerick, A. J., Jeffersonville, NY	
Van Doren, L. H., New Vernon, N.J.		West, Wm. A., Dry Run, Pa.		Wiseman, John, Rushville, Ind.	
Van Doren, W. H., Chicago, Ill.		Westcott, Lorenzo, Oxford, Pa.		Wishart, Marcus, Allegheny, Pa.	
Van Doren, W. T., Washington, D.C.		Westcott, R. R., Verona, Wis.		Withrow, B. H., Fillmore, N. J.	
Van Dyke, D.S., H.J., Brooklyn, N.Y.		Westcott, Wm. A., Goshen, N. Y.		Withrow, J. L., Abington, Pa.	
Vandyke, J. S., Bloomsburg, N.J.		Westervelt, J. P., Princeton, N. J.		Wood, Edw. P., Hightstown, N. J.	
Van Eman, C. R., .....		Westervelt, W.E., South Amboy, N.J.		Wood, F. M., Carlisle, Ohio.	
Van Eman, Geo., Memphis, Mo.		Weston, John, Peoria, Ill.		Wood, Jer., Mayfield, N. Y.	
Van Eman, Geo., Findlay, Ohio.		Whallon, Thos., Lexington, Ind.		Wood, J. W., Moomouth, Ill.	
Van Eman, T. B., Clintonville, Pa.		Wherry, E. M., .....		Wood, J. V. A., Auburn, Kansas.	
Van Horne, M., Charleston, S. C.		Wherry, John, Shanghai, China.		Wood, C. W., Rochester, N. Y.	
Van Lar, M., Lexington, Ky.		White, Ausley D., Clinton, Ill.		Wood, Chas., Blackwoodton, N.J.	
Vanmata, P. R., Lafayette, Ind.		White, Charles, Berryville, Va.		Woodbridge, J., Henderson, Ky.	
Vannuys, H. L., Goshen, Ind.		White, H. H., Sidney, Iowa.		Woodbridge, D.D., J., Saratoga Sp., NY	
Van Pelt, R. H., Athens, Ill.		White, James, .....		Woodbridge, J. M., Marietta, Ohio.	
Van Syckel, P. B., Farmingdale, N.Y.		White, John, Summit Hill, Pa.		Woodbridge, Jr., D.D., S., Benicia, Cal.	
Van Vleit, A., Dubuque, Iowa.		White, John W., Milroy, Pa.		Woodburn, J. S., Dickinson, Pa.	
Van Wyck, G. P., Middletown, N.Y.		White, N. Grier, Williamsburg, Pa.		Woodend, W. W., Saltburg, Pa.	
Vawter, J. B., Rockdale, Iowa.		White, Robert, Troy, Ohio.		Woodhull, G. S., Tintmouth, Vt.	
Veeder, Peter V., San Francisco, Cal.		White, Wm. G., Union, Ky.		Woodhull, G. T., Fishkill, N. Y.	
Veith, Herman, Portsmouth, Ohio.		White, Wm. M., Hookstown, Pa.		Woodrow, D.D., Columbus, O.	
Venable, H. J., Carlisle, Ind.		Wight, Jos. K., New Hamburg, N.Y.		Woods, Alex. M., Hartsville, Pa.	
Viele, Jas. P., Schuylerville, N. Y.		Wightman, J. W., Greencastle, Pa.		Woods, B. F., Whiteald, Ind.	
Vincent, Wm. R., Sloan's Station, O.		Wilkoff, Benj. D., Mynpoorie, N. Ind.		Woods, Henry, Steubenville, Ohio.	
Vincent, J. G., Bucklin, Mo.		Wiley, William, .....		Woods, Jas., Smartsville, Cal.	
Virtue, And., Apple Creek, Ohio.		Wilhelm, J. C., Shippensburg, Pa.		Woods, John, Urbana, Ohio.	
Wadsworth, C., San Francisco, Cal.		Willett, Marinus, New York, N. Y.		Woodward, G. S., Leavenworth, Ka	
Wagman, J. C., Rockport, Ill.		Williams, D.D., Aaron, Economy, Pa.		Woodworth, M. W., N.C. Station, Va	
Waggoner, David, Sheakleyville, Pa.		Williams, Albert, Princeton, N. J.		Worden, J. A., Oswego, N. Y.	
Wahrenberger, J., Paterson, N. J.		Williams, Daniel, Harrisburg, Pa.		Work, Wm. R., Philadelphia, Pa.	
Waite, J. T. H., Tom's River, N. J.		Williams, F. T., Cold Spring, N. Y.		Walcott, J. J., Milwaukee, Wis.	
Waldecker, C. F., Chicago, Ill.		Williams, M. A., Jacksonville, Ore.		Worrall, J. M., Covington, Ky.	
Walker, J. W., West Fairfield, Pa.		Williams, M. C., Sterling, Ill.		Worrell, J. C., F., Perrineville, N.J.	
Walker, D.D., R. B., Plaingrove, Pa.		Williams, R. G., Richview, Ill.		Worrell, Joseph, Chili, Ill.	
Walker, T. M., Fount. Green, Ill.		Williams, R. H., Frederick, Md.		Wortman, M. L., Perryville, Pa.	
Wall, Bloomfield, Mt. Pleasant, Iowa		Williams, S., Elizabethtown, Ky.		Wotring, F. A., Van Wert, Ohio.	
Wall, Edward, Kingston, N. J.		Williams, Saml., Brownington, Pa.		Wray, John, Rockdale Mills, Pa.	
Wall, John S., .....		Williams, Wm. G., Marysville, Kan.		Wright, Edw., White Rock, Ill.	
Wall, T. G., Englewood, N. J.		Williams, W. J., Statesville, N. C.		Wright, W. O., Phillipsburg, Pa.	
Wallace, D. A., Lacon, Ill.		Williams, W. W., Aledo, Ill.		Wright, Wm. J., Ringoes, N. J.	
Wallace, John, Silver Creek, Neb.		Williams, Nathaniel, Mattoon, Ill.		Wright, Wm. J., Springfield, Mo.	
Wallace, J. W., Independence, Mo.		Williams, S., Baltimore, Md.		Wright, W. S., Delphi, Ind.	
Wallace, R. M., Altoona, Pa.		Williams, W. O., Campionville, Cal.		Wunderlich, Wm., Scranton, Pa.	
Wallace, Saml. H., Demas, Ohio.		Williamson, Abrah., Chester, N. J.		Wurtz, Edw., Philadelphia, Pa.	
Wallace, Thos., Bluffton, Ind.		Williamson D. M., Legansport, Ind.		Wycoff, C. W., E. Springfield, Ohio	
Wallace, T. F., Bogota, S. A.		Williamson, J. G., Laconia, Ind.		Wycoff, J. C., .....	
Waller, D. J., Bloomsburg, Pa.		Williamson, McK., Freenfield, O.		Wyeth, C. A., Jonestown, Pa.	
Waller, Maurice, Hancock, Md.		Williamson, Moses, Cold Spring, N.J.		Wylie, C. A., Stewartville, Mo.	
Walsh, John, Futtchburgh, India.		Williamson, R. B., .....		Wylie, James, Corvallis, Oregon.	
Wampler, J. M., Cincinnati, Ohio.		Willis, H. P. S., Philadelphia, Mo.		Wylie, J. S., San Jose, Cal.	
Ward, N.P., F. de W., Geneseo, N.Y.		Wilcox, J. R., Fairmount, N. J.		Wylie, Richard, Corvallis, Oregon.	
Ward, J. W., Lane, Ill.		Wilson, Saml., New Concord, O.		Wynkoop, S. R., New Haven, Conn.	
Ward, Thos., Lane, Ill.		Wilson, A. G., Onarga, Ill.		Wynkoop, Theo., Huntington, N.Y	
Warden, Wm., Wardsville, Va.		Wilson, D. A., Ironton, Mo.		Wyrrh, C. A., Jonestown, Pa.	
Warner, Austin, Fort Lincoln, Kan		Wilson, Elj., New Brighton, Pa.		Yantes, D.D., J. L., Dresden, Mo.	
Warren, J. R., Gettysburg, Pa.		Wilson, H. M., New York, N. Y.		Yeater, A. J., .....	
Warren, D.D., Joseph, Salem, Ill.		Wilson, D.D., H. R., St. Louis, Mo.		Yeomans, Alfred, Rochester, N. Y.	
Washburn, Danl., Watkins, N. Y.		Wilson, D.D., H. N., Germantown, Pa.		Yeomans, Edw. D., Rochester, N. Y.	
Washburn, E., Central College, O.		Wilson, Jas. G., Ononwa, Iowa.		Yeomans, G. A., Princeton, N. J.	
Washburn, J. M., .....		Wilson, John, Washington, Ill.		Yerkes, D.D., Stephen, Danville, Ky.	
Wasson, L. J., Allegheny City, Pa.		Wilson, Jonathan, Bangkok, Siam.		Ying, Long Z., Ningpo, China	
Waterbury, J. B., Brooklyn, N. Y.		Wilson, T. M., Chesterville, Ohio.		Young, A. H., South Salem, Ohio.	
Water, Chas. O., Chicago, Ill.		Wilson, J. M., Odin, Ill.		Young, D. P., McAfee, Ky.	
Watson, Rb., James G., Milton, Pa.		Wilson, L. F., Hedgeville, W. Va.		Young, H. H., Hanover, Ind.	
Watson, Thos., Naylor's Store, Mo.		Wilson, Miles C., .....		Young, James, High Point, Mo.	
Wangh, J. S., Hollidaysburg, Pa.		Wilson, Robt. F., McKeesport, Pa.		Young, J. C., Louisville, Ky.	
Weaver, J. S., Springfield, Ill.		Wilson, D.D., S. J., Allegheny, Pa.		Young, J. H., Honey Brook, Pa.	
Webber, Henry, New Brighton, Pa.		Wilson, D.D., S., Merrittstown, Pa.		Young, J. N., Albany, Mo.	
Webster, Geo. H., Lancaster, Ohio.		Wilson, S. M., Pleasant Plains, Ill.		Young, D.D., Loyal, Butler, Pa.	
Weed, D.D., H. R., West Phila., Pa.		Wilson, S. T., Rock Island, Ill.		Young, P. D., Gilman, Ill.	
Weidman, Jacob, Lebanon, Pa.		Wilson, Thad., Shrewsbury, N. J.		Young, Robt., Walnut Hills, Ohio.	
Weiss, Edw. M., Paterson, N. J.		Wilson, Thos. M., Allegheny, Pa.		Young, Wm., Findlay, Ohio.	
Wetzell, John, Sandwich, Ill.		Wilson, Wm., Leavenworth, Kan.		Young, W. C., Covington, Ky.	
Weller, S. H., Rochelle, Ill.		Wilson, Wm. S., Warsaw, Ind.		Youngman, R. B., Easton, Pa.	
Welles, H. H., Kingston, Pa.		Wilson, W. V., Moorefield, Va.		Yumas, Lingh, Futtchburgh, India.	
Wells, Daniel, .....		Wilson, D.D., S. R., Louisville, Ky.		Zahnizer, Geo. W., Huntington, Pa.	
Wells, D.D., J. D., Williamsburg, N.Y.		Wilson, E. S., Big Flats, N. Y.		Zia, Yingtong, Ningpo, China.	
Wells, Robt. R., San Francisco, Cal.		Wines, Fred. H., Springfield, Ill.			
Wells, S. T., San Francisco, Cal.		Wines, D.D., E. C., New York, N. Y.			
Wells, W. M., Jamesburg, N. J.		Wines, W. M., Rochester, N. Y.			
Wells, J. G., Black River Falls, Wis.					

## THE PRESBYTERIAN CHURCH, (N. S.)

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THE SEVENTY-SECOND GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA met, according to appointment, in the First Presbyterian Church, St. Louis, Mo., on Thursday, May 17, 1866, at 11 o'clock, A. M.

JAMES B. SHAW, the retiring Moderator, opened the sessions with a discourse from Psalms lxxv. 2: "O Thou that hearest prayer."

After the discourse, the Permanent Clerk reported the following commissioners, who were enrolled as members of the

### Seventy-second General Assembly of the Presbyterian Church.

MINISTERS.	PRESBYTERIES.	RULING ELDERS.	MINISTERS.	PRESBYTERIES.	RULING ELDERS.
ADAMS, F. H.	Lake Superior	Jos. W. Edwards.	Deyo, O. H. Perry	North River.	Edw. Wells.
Adams, G. A.	Maumee.	M. Brigham.	Duncan, Alex.	Schuylcr.	Jas. R. Curry.
BACON, SAM'L. F.	Tioga.	Ira W. Woodall.	EVEREST, ASA E.	Champlain.	.....
Darley, John W.	Bloomington.	Oramel Rugg.	FISHER, JAS. B.	Utica.	Wm. T. Taylor.
Beaman, G. C.	Keokuk.	Solom. Beckley.	Fowler, Henry	Cayuga.	Wm. J. Cornwell.
Beman, D.D., N.S.S	Troy.	Silas K. Stowe.	Freeman, A. W.	Madison.	Edw. G. Whitney.
Berry, Chas. T.	Columbia.	.....	French, John L.	Cincinnati.	And. Flesher.
Birchard, W. C.	Meadville.	David Compton.	GIBSON, JAS. R.	Scioto.	D. C. Anderson.
Boggs, James	Phila. 4th.	.....	Gibson, John	Alton.	Samuel Wade.
Bradford, Thos. T.	Erie.	J. A. March, M. D.	Griffes, Jas. A.	Union.	.....
Bradley, Milton	Kalamazoo.	Luther H. Frank	HARRIES, THOS.	Long Island.	Stew. A. Terry.
Brown, Thomas	Kingston.	.....	Hart, Chas. C.	Athens.	Luther Edgerton.
Buckingham, E.	Pataaskala.	.....	Hart, Wm.	Catskill.	.....
Burchard, D.D., S D	New York 3d.	Alex. Milne.	Hatfield, D.D., E.F.	New York 3d.	Wm. H. Christie.
Bush, Chas. P.	Rochester.	.....	Hebard, G. D. A.	Iowa City.	B. S. Holmes.
Bush, Stephen	Albany.	Edw. A. Durant.	Heizer, Alex.	Des Moines.	.....
Bushnell, Ebenezer.	Huron.	T. Stillwell, M. D.	Hogarth, D.D., W.	Detroit.	Alanson Sholey.
CALHOUN, HENRY	Franklin.	A. D. Lord, M. D.	Hopkins, S. M.	Cayuga.	A. W. Allen.
Campbell, Alf. E.	New York 3d.	Wm. A. Booth.	Hotchkin, B. B.	Phila. 3d.	W. Worthington.
Campbell, Don. B.	Saginaw.	Levi Walker.	Humphrey, Z. M.	Chicago.	S. R. Bingham.
Chester, Joseph	Cincinnati.	F.V. Chamberlain	JOHNSTON, E. C.	Crawfordsville	E. G. Wilson.
Clark, Isaac	Chemung.	Jas. M. Reeder.	Jones, Ezra	Geneva.	.....
Clarke, D.D., W.	Buffalo.	S. M. Clement.	Jones, J. L.	Chenango.	Wm. Newton.
Cleland, Philip S.	Indianapolis.	Thos. Hamilton.	KARR, WM. S.	Brooklyn.	E. A. Lambert.
Combs, Juno. N.	Dist. Columbia	Octavius Knight.	Kellogg, Robt. R.	Hudson.	Wm. S. Webb.
Crane, Oliver	Montrose.	S. N. Thatcher.	Kendall, John F.	Onondaga.	T. R. Porter.
Crawford, Levi P.	Ottawa.	Jas. R. McLain.	Kent, Aratus	Gal. & Belvid.	H. Newhall, M. D.
Cunningham, J.W	Gal. & Belvid.	Manley Rogers.	Kichle, David L.	Winona.	E. J. Thompson.
Curtis, D.D., Wm. S.	Knox.	Ira J. Fenn.	Knox, Charles E.	Newark.	A. H. Holden.
DAVIES, PETER S.	Pittsburg.	Hon. H. W. Williams.	Knox, D.D., Wm. E.	Utica.	G. M. Gifford.

MINISTERS.	PRESBYTERIES.	RULING ELDERS.	MINISTERS.	PRESBYTERIES.	RULING ELDERS.
Kumler, J. P. E.	Hamilton.	B. A. Hunt.	SANDFORD, R. M.	Buffalo.	J. H. Plumb.
LITTLE, GEO. O.	Fort Wayne.	G. W. Rhodes.	Shaw, D.D., Jas. B.	Rochester.	S. Harwood.
Little, Joseph B.	Dayton.	S. Massey.	Shepherd, T. J.	Phila. 4th.	J. M. Paul, M. D.
MARSH, LEVI G.	Ontario.	.....	Smith, Giles M.	Cortland.	J. R. Dixon.
MATTOCK, D.D., C.N.	Monroe.	B. Shaw.	Smith, D.D., H. B.	New York 4th	A. N. Brown.
Millard, Nelson	Newark.	John C. Hines.	Smith, Wm. H.	Kansas.	C. E. Gaylord.
Milligan, Thos. S.	Greencastle.	John Ott.	Spaulding, G.	Ithaca.	N. Noble.
Miuer, Edm. B.	Columbus.	E. G. Stitt.	Stanley, H. L.	Cedar Rapids.	.....
Monteith, Jr., J.	Clel. & Port.	J. A. Foot.	Stark, Jas. W.	Fox River.	.....
Moore, Wm. E.	Phila. 3d.	Hon. Jos. Allison.	Steele, Thos. A.	Salem.	S. Moore.
Morton, J. Lyman	Chicago.	Edwin S. Wells.	TARBET, Wm. L.	Illinois.	Joshua Moore.
Moses, John C.	Geneva.	.....	Tatlow, Thos. H.	N. Missouri.	H. H. Winchell.
NILES, Wm. A.	Steuben.	.....	Taylor, D.D., C. H.	Alton.	W. Storer.
Noble, Jon. H.	Troy.	.....	Thompson, L.	Rockaway.	Hon. John Hill.
Noyes, Geo. C.	St. Joseph.	.....	Tindall, G. P.	Washtenaw.	W. M. Gregory.
OGDEN, ISAAC G.	Genesee Vall.	A. Lockhart.	Traver, Allen	Genesee.	P. Stanton.
PAGE, Wm. L.	Lyons.	C. Croul.	True, Albert	Dubuque.	P. C. Sanson.
Parker, D.D., Joel	Newark.	Jas. R. Sayre.	Turner, Wm. C.	Clel. & Port.	T. P. Handy.
PARSONS, D.D., B.B.	Lexington.	John H. Carson.	VANCE, JAS. E.	Rlyria.	Isaac S. Metcalf.
Pattengill, H.	Montrose.	.....	Van Nest, P. S.	Milwaukee.	S. C. West.
Phelps, Geo. O.	Otsego.	R. Russell.	WARD, SAMUEL	Wabash.	D. Ewing.
Porter, J. J.	Watertown.	Saml. Bond.	Warren, Hen. V.	Ripley.	T. W. Collins.
Post, D.D., M. M.	Logansport.	Lewis Martin.	Waterbury, Cal.	Holston.	John Lynn.
Pratt, Samuel W.	St. Lawrence.	W. A. Eldridge.	Whitaker, J. A.	St. Louis.	R. Scarit.
RANNEY, JOS. A.	Coldwater.	L. Russell.	Willard, J. L.	Manhill.	P. Merrill.
Ransom, Geo.	Grand River	V J. Hoyt.	Williamson, J. P.	Dakota.	.....
Richards, L. E.	Delaware.	E. Churchill.	Wilson, Levi B.	Trumbull.	M. Allen.
Robinson, T. H.	Harrisburg.	L. G. Huling.	Wiswell, Geo. F.	Wilmington.	S. Barr.
Root, Lucius J.	Niagara.	M. P. Hopkins.	Wood, D.D., Geo. W	New York 4th	.....
Ruliffson, A. G.	Minnesota.	D. W. Ingersoll.	Ministers, 119.		<i>Ruling Elders, 99.</i>
					TOTAL, 218.

DELEGATES FROM CORRESPONDING BODIES:

- P. D. GURLEY, D.D., *Minister*, and Hon. LINCOLN CLARK, *Ruling Elder*, from the General Assembly of the Presbyterian Church, holding its sessions in St. Louis, Mo., in 1866.  
 R. D. HARPER, D.D., *Minister*, from the General Assembly of the United Presbyterian Church of North America.  
 Rev. DAVID HERRON, *Minister*, from the General Synod of the Reformed Presbyterian Church in North America.  
 Rev. JOHN W. CHICKERING, Jr., *Minister*, from the Congregational General Association of New Hampshire.  
 Rev. BENJAMIN F. RAY, *Minister*, from the Congregational General Convention of Vermont.

SAMUEL M. HOPKINS, D.D., of Cayuga Presbytery, was elected Moderator. Rev. JOHN W. BAILEY, of Bloomington Presbytery, and Rev. STEPHEN BUSH, of Albany Presbytery, were elected Temporary Clerks.

*Hills and Overtures.*

JAMES B. SHAW, D.D., Chairman of this Committee, reported the following:

OVERTURE, No. I.—A church member comes before the session, makes a voluntary confession of heretical sentiments, acknowledges a breach of covenant, and waives the formality of a trial, in view of and in order to excommunication from the Church. Can such church member be excommunicated

on such confession and declaration without the actual processes prescribed by the Book?

The committee find that the question thus raised was answered substantially by the last Assembly (see *Minutes*, page 12, and *The Presbyterian Historical Almanac* for 1866, page 187); and whilst they recommend that the party asking it be referred to that response, they also recommend that the Assembly affirm the impropriety of a church court reaching and recording such grave result of discipline as excommunication from the Church, without a strict adherence to those forms of fair, impartial trial by which alone the result may be justified. If an accused person confess judgment, the actual process may be shortened, but should not be dispensed with. Adopted.

No. II.—From certain members of Madison Presbytery, making the following statement and inquiries: A person is (we will suppose) under suspension in one of our own churches. He removes and unites, on examination, with another of our churches, the session of the latter one being wholly ignorant of his former membership, and, of course, of his suspension. The facts are, however, afterward discovered. Would this discovery, of itself, vitiate his second membership, and leave him simply a suspended member of the former church? Would unworthiness for church membership, clearly manifested while in the latter church, and before said discovery, rightfully add any efficacy toward producing this result?

To the first of the above questions the committee recommend an answer in the affirmative; to the second, if the question mean whether the session of the second church has jurisdiction in the case of unworthiness manifested in the second relation, the committee recommend an answer in the negative; but if the question mean whether the unworthiness manifested in the second relation be proper ground of separate process by the session of the first church, the committee recommend an answer in the affirmative. In respect to the whole case, the committee agree in the statement following:

The person, uniting with the second church on examination, unites deceptively. So soon as the facts in the case are ascertained by the session of the second church, the proper order of procedure is, for this session, after conference with the accused person, to strike his name from their roll of church members, as not under their jurisdiction, to communicate their action to the session suspending him, with the reasons for it, and to request the said session to proceed against him, on separate process, for duplicity and disorder. Adopted.

The last Assembly referred the following Overture (see *The Presbyterian Historical Almanac* for 1866, page 193) to a special committee to report to this Assembly. Samuel W. Fisher, D.D., *Chairman*, of said committee, made the following report, which was adopted:

The Overture is in these words: "When the judicatory have proceeded, in accordance with chapter iv. section 13. of the Book of Discipline, to take the testimony in the case of an accused person, may they proceed to pass judgment thereon, as if he were present, or shall he be left simply under censure for contumacy?"

The question thus presented is exclusively one of power. It is not whether, in all cases, it is advisable that a church judicatory should proceed to a final determination of the case; nor is it what has been the usage in some of the tribunals of the Church; but it is strictly, What does the Book of Discipline authorize? It is freely admitted that a long course of usage under a statute is no inconsiderable evidence of the meaning of that statute;

but it must be a usage growing out of the enactment itself, and claimed to have been authorized by it. Mere neglect to exercise powers conferred is no proof that they were not granted. Had the fathers of the Church generally decided that, by the fourth chapter of the Book of Discipline, no power is recognized in a judicatory to proceed to the trial of an accused person when he has refused to obey its citations, that his contumacious refusal must arrest all steps to purify the Church of the offence charged, beyond taking evidence to prove that offence, and had such a construction of the Book been generally accepted, it ought to have weight in this answer to Overture. But there is no evidence that any such judicial construction has been generally given to the language of the Book. Undoubtedly there have been differences of opinion, and possibly it may have been decided in some judicatory that jurisdiction over an offence charged is necessarily suspended whenever an accused person disobeys the citations; but this is of little value in determining what the framers of the Book of Discipline meant by its directions respecting process, trial and judgment. It is much more important that, in certain cases, where the proof is clear, as where the accused has confessed his guilt, or where he has been convicted of violating the civil law and has absconded, church sessions have been accustomed to proceed to trial and judgment, notwithstanding a refusal of the accused to appear in answer to citations. Such cases are judicial assertions of power, never denied, so far as we are informed.

But there is not enough in judicial decision nor in authoritative usage to settle the question. After all, it must be answered from the Book, and the true inquiry is, What is the fair interpretation of the rules laid down in the fourth chapter? A universally recognized rule of construction is, that when the purpose of a statute is clear, the means given for effectuating it are to be interpreted with reference to the purpose, and if possible so as to secure its accomplishment. Now the ends of discipline are clearly defined. They are declared, by the second section of the first chapter, to be "the removal of offences, the vindication of the honor of Christ, the promotion of the purity and general edification of the Church, and also the benefit of the offender himself." The fourth chapter contains the directions given to church judicatories, by which these ends are to be secured. Manifestly, they were intended to be a complete and efficient system adequate to the purposes in view. If they fail of that, the avowed object of their framers is defeated. Then there is no power to remove an offence in any case where the alleged offender refuses to submit himself to trial. Plainly, it is the offence charged which is sought to be removed, either by bringing the offender to repentance, or by the judgment of the Church upon it, and ultimately, if necessary, removing the offender. It is from that offence the Church is to be purified and the honor of Christ vindicated, for by that offence the evil has been done. Anything that comes short of discipline for that fails of accomplishing the avowed purposes for which the directions of the fourth chapter were prescribed. Contumacious disobedience of citations is another distinct offence, punishment for which is entirely collateral to discipline for the cause that induced the commencement of the process. It is contempt of the lawful authority of the Church, and suspension for it is summary punishment for the collateral offence alone. Neither directly nor indirectly is it an expression of opinion respecting the delinquent's guilt or innocence of the charge preferred originally against him. Suspension for contumacy would be proper, without regard to anything beyond it. It is quite conceivable that an accused person may willfully disobey citations, and yet be innocent of the charges made against him. It certainly would be an

anomaly in any judicial proceeding to hold, that a penalty inflicted for a collateral offence vindicates the law against another and possibly much greater crime.

If, therefore, the defined ends of discipline are to be secured, a church session must have power to proceed to trial and judgment, though the accused person refuse to obey the citations duly served upon him; and it is not to be concluded without clear evidence that means given to secure those ends are inadequate. When the meaning of the language used in the fourth chapter is sought, the best guide to it will be found in the paramount intention the language was designed to subserve. The directions given must be construed consistently with that intention, to further rather than to defeat it. Looking then to the sections of the fourth chapter, and regarding them as part of a system designed for the purposes above mentioned, to be interpreted so as to harmonize with those purposes as well as with each other, the conclusion seems inevitable that whenever an accusation has been made against a church member, and a church judicatory has entered judicially upon its consideration, and obtained jurisdiction by service of citations upon him, it may go on to final judgment, though he refuses to obey the citations. It is observable that the entire fourth chapter is but an outline of process. It does not undertake to prescribe minutely each step that may be taken. It does not even expressly authorize a judicatory to proceed to trial in any case. It rather assumes that, having taken judicial cognizance of the proceeding, the tribunal will go to trial and judgment. Like a writ of summons in a civil court, the citation is notice that the judicatory has assumed jurisdiction of the case, and that it will proceed to its final determination. When that notice has been given, as prescribed, it is contemplated rather than expressly required that witnesses will be examined, that a trial will be proceeded with, and that a judgment will be given. All these things are implied from what is directed respecting them. They are not affirmatively enjoined, or even permitted. Thus it is said, "witnesses shall be examined in the presence of the accused, or at least after he shall have received a citation to attend," and that he shall be permitted to ask any questions tending to his exculpation. This is a regulation of the mode of examination, not a direct gift of power to take testimony; yet the implication of power is irresistible. The fourteenth section prescribes certain things before proceeding to trial; and the fifteenth declares that the trial shall be fair and impartial; but nowhere is it said there shall be a trial. The sixteenth section requires the judgment to be regularly entered on the record, but no section in words authorizes a judgment. Everywhere it is assumed that these successive steps in a judicial proceeding may be taken. It would be a rash conclusion from the absence of a specific grant of these powers to deny any right to take testimony, to try and to give judgment. The powers are not only to be implied, but they are comprehensively given by the general provision of the first section, that "the judicatory shall *judicially* take the offence into consideration when all other means of removing it have failed;" and they are included also in the direction to issue citations. Nor is there any substantial distinction made between cases in which the accused yields obedience to the citations and those in which he is contumaciously disobedient. The thirteenth section is the only one that is supposed to make a difference. By that, second citation is required to be accompanied with a notice, that if the person cited do not appear at the time appointed, the judicatory, "besides censuring him for his contumacy, will, after assigning some person to manage his defence, proceed to take the testimony in his case, as if he were present." It has sometimes been asked if it was intended that the judicatory might proceed in



such a case to final judgment, Why was not notice required that they would thus proceed? Why limit the notice to taking testimony? These questions are easily answered. A notice that the judicatory will proceed to trial and decision would be unnecessary and superfluous. It has already been given in the assumption of jurisdiction over the case and in the citations; but notice of taking testimony is a different matter. Separate notice of that is generally given in all judicial proceedings. Its design is to give a party an opportunity to cross-examine the witnesses produced against him. And, as the judgment in all ecclesiastical courts must be founded upon evidence, as a judgment for default of appearance is not authorized, it is proper that the accused should have special notice of taking the testimony, though he may refuse to appear in answer to the citation. In fact, however, notice that the testimony will be taken is notice that the judicatory will go on with the trial; for taking testimony is a part of trial—its first stage. Undue inferences are therefore drawn from the form of the notice if it is supposed to indicate that the proceedings are to stay when the testimony shall have been taken. At most, it raises but a very feeble implication that because notice of one thing is required (a thing very peculiar in itself, and always demanding a special notice), therefore nothing else can be done. A similar mode of reasoning would render a trial in any case impossible.

Moreover, the thirteenth section affords strong affirmative evidence that a trial and judgment were contemplated by its framers, notwithstanding the refusal of the accused to obey the citations. The evidence is found in the notice that the judicatory will assign some person, not to appear for the accused at the examination of witnesses, but to "*manage his defence.*" The idea of defence in a judicial proceeding is inseparable from answer or trial. If, therefore, the non-appearing accused has a defence to be managed, he has an answer to be put in—a trial to undergo. Taking testimony in support of the accusation is no part of the defence. Cross-examination of the witnesses may be a part, but the appointee of the judicatory is to manage the whole.

It may also be argued that the provision for taking testimony at all, when an accused person fails to respond to the citation, implies that the case may proceed to a final determination. For what purpose take testimony if no action is to be based upon it? If it be said to preserve it for use when the accused, repenting of his contumacy, may choose to appear for trial, it may be answered that no such purpose appears in the Book. None of the provisions usual, when the object sought to be accomplished is the perpetuation of testimony, are even hinted at. By the sixteenth section the judgment is required to be entered upon the records of the judicatory, but nothing is said of the preservation of unused evidence. It is not even required to be reduced to writing, unless demanded by one of the parties.

It may also be argued, from the language of the fourteenth section, that a trial for the offence charged is intended, though the citations have been disobeyed. In that section it is said that judicatories, "before proceeding to trial," "ought to ascertain that their citations have been duly served on the persons for whom they were intended." If a person cited is in attendance, nothing is to be ascertained respecting the service of the citation. It is plain, therefore, that this injunction refers mainly, at least, to proceeding to trial of an absent accused, and it assumes that the judicatory will, after having assured itself of the service of the citations, go on to adjudicate the case. The section is susceptible of no other meaning.

A similar implication is found in the next section, the fifteenth, which declares that "the trial shall be fair and impartial," and that "the witnesses shall be examined in the presence of the accused, or at least after he shall

*have received due citation to attend.*" This is a regulation of the mode of trial, and it is expressly made applicable both to cases where the accused yields obedience to the citation and to cases where he does not. With these harmonize the sixteenth section, which assumes that there will be a judgment; and the seventeenth, nineteenth and twentieth sections, prescribing the discipline to be administered in the event of conviction. The last of these directs excommunication in certain cases. Its fair interpretation evidently is, that the ground of such extreme action is not contumacy in disobeying process, but the gross offence charged, to answer for which the accused had been cited.

Taking all these sections into consideration, and regarding them as parts of one system, as having reference to the same subject-matter, and designed to secure the ends avowed, the committee are constrained to regard them as applicable to the course of proceeding through all the stages of trial, alike in cases where the accused does not appear in obedience to the citations as when he does. In both the judicatory is empowered to proceed to trial and to final judgment.

To this conclusion an objection has sometimes been urged that, at first mention, seems to have some plausibility. It is that trial of a person in his absence, and the rendition of judgment against him, are in conflict with common right and justice; that even criminal courts in State governments do not try offenders in their absence, and that ecclesiastical courts ought to avoid *ex parte* proceedings. The objection aims less at the power of a judicatory, as recognized by the Book of Discipline, than it does at the policy of exercising it. But it misapprehends what are acknowledged common right and justice, what are the proceedings of courts of law and equity in analogous cases, and what are *ex parte* proceedings. Nowhere is it held that a man may not deny himself his plainest rights. While he may not be tried for an alleged offence without having an opportunity to be heard, he has no just cause to complain of a trial to which he has been summoned by a tribunal having jurisdiction, and which he has persistently refused to attend. In such a case it is he who throws away his own rights. They are not taken from him. This is a principle universally recognized in courts of civil law and of equity; and such courts go further. They construe a refusal to obey process requiring an appearance as a substantial confession of the complaint, and they render judgment accordingly. It is true, State courts having criminal jurisdiction do not try persons for crimes and misdemeanors in their absence. This is for two reasons. They have power to compel attendance, which ecclesiastical courts have not, and the punishments they inflict affect the life, the liberty or the property of the convicted criminal. In fact, they concern the life or the liberty of the accused; for even if the penalty be only a fine, its payment is usually enforced by detention in custody until satisfaction be made. But ecclesiastical tribunals can pronounce no judgment that touches either the life, the liberty or the property of the accused. Their sentences are peculiar. Indeed, it is asserting a false analogy to assimilate a trial before a church session to an indictment and trial in a criminal court. It bears a much stronger resemblance to proceedings very common in courts of law, in which members of associations or corporations are called upon to respond for some alleged breach of corporate duty, for which they are liable to be punished by the imposition of penalties or by amotion from membership. In such cases, when the person summoned refuses to obey the mandate of the writ, courts proceed at once to dispose of his case and render final judgment. No one ever supposed that by so doing injustice was done or that any right of the accused was invaded.

Much less can he complain who has been cited to answer an accusation taken into judicial cognizance by a church judicatory, and who has contumaciously refused to obey the citation, if the tribunal proceed to try the case, presuming nothing against him but contumacy from his refusal, but founding its judgment solely upon the testimony of witnesses. This objection, therefore, when examined, appears to be without substance.

In conclusion, it remains only to recommend, as the opinion of the committee that the Overture be answered by a declaration of the Assembly that in the case proposed the judicatory may proceed to trial and final judgment, as if the accused were present.

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### Polity of the Church.

HENRY B. SMITH, D.D., Chairman of this Committee, reported as follows :

No. I.—Being Overtures numbered from V. to XVI. on the subject of Reunion of the two branches of the Presbyterian Church, from Alton, Athens, Dubuque, Greencastle, Keokuk, Long Island, Monroe, New York 3d, New York 4th, Steuben, Trumbull and San José. All these Presbyteries, with different degrees of urgency, recommend to this Assembly to initiate or to respond to proposals looking to an entire reunion of the churches represented by the two General Assemblies now in session in the city of St. Louis.

The General Assembly now in session at the Second Presbyterian Church of this city has also adopted resolutions, appointing a committee to confer with a similar committee of our own Church in regard to the desirableness and practicability of such reunion.

The committee reported the following resolutions, which were adopted :

*Resolved, 1.* That this Assembly tender to the Assembly representing the other branch of the Presbyterian Church its cordial Christian salutations and fellowship, and the expression of its earnest wish for reunion, on the basis of our common standards received in a common spirit.

*Resolved, 2.* That a committee of fifteen, nine of whom shall be ministers of the gospel, and six ruling elders, be appointed to confer on this subject, in the recess of the Assemblies, with the committee to be appointed by the General Assembly, and to report the results to the next General Assembly.

*Resolved, 3.* That we enjoin upon this committee and upon all our ministers and church members to abstain from whatever may hinder a true Christian fellowship, and to cherish and cultivate those feelings and purposes which look to the peace and prosperity of Zion, the edifying of the body of Christ and the complete union of all believers, especially of those who live in the same land, and have the same history and the same standards of doctrine and polity.

*Resolved, 4.* That a copy of these resolutions, with the names of our committee, be sent to the other General Assembly, now in session in this city.

The Moderator appointed William E. Knox, D.D., Edwin T. Hatfield, D.D., Beriah B. Hotchkin, D.D., *Ministers*; and Hon. John A. Foote and Hon. Henry W. Williams, *Ruling Elders*, to nominate the Committee of Conference (on reunion) called for by the foregoing resolutions. They reported the following as members of the Committee on Reunion, viz. :

Thomas Brainerd, D.D., *Chairman*, William Adams, D.D., Edwin T. Hatfield, D.D., Jonathan F. Stearns, D.D., Philemon H. Fowler, D.D., James B. Shaw, D.D., Henry L. Hitchcock, D.D., Robert W. Patterson, D.D., and Henry A. Nelson, D.D., *Ministers*; Hon. Joseph Allison, LL.D., Hon. Henry W. Williams, Truman P. Handy, Esq., Robert W. Steele, Esq., and William H. Brown, Esq., *Ruling Elders*.

This committee was authorized to fill any vacancies that may occur in their number.

No. II.—It was recommended that Lake Superior Presbytery be referred from Michigan Synod to Wisconsin Synod. Adopted.

No. III.—Geneva Synod was authorized to meet on the third, instead of the last, Tuesday of September, 1866.

No. IV.—On evidence of the orderly organization of Osage Presbytery, it was, on motion, recognized and attached to Missouri Synod.

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### Synodical Records.

THE records of the following Synods were approved without exception:

Albany, Genesee, Illinois, Indiana, Iowa, Michigan, Minnesota, Missouri, New York and New Jersey, Ohio, Onondaga, Pennsylvania, Pennsylvania West, Peoria, Susquehanna, Tennessee, Utica, Wabash, Western Reserve, Wisconsin.

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### Union Theological Seminary.

THIS Seminary does not report to the General Assembly; hence I can only give the Faculty. It is located in New York City.

THE PROFESSORS IN THE SEMINARY ARE AS FOLLOWS:

THOS. H. SKINNER, D.D., LL.D., *Prof. of Sac. Rhetoric, Past. Theo. & Ch. Gov.*  
HENRY B. SMITH, D.D., LL.D., *Prof. of Systematic Theology.*  
ROSWELL D. HITCHCOCK, D.D., *Prof. of Church History.*  
WILLIAM G. T. SHEDD, D.D., *Prof. of Biblical Literature.*  
*Prof. of Hebrew and the Cognate Languages.*

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### Auburn Theological Seminary.

THIS Seminary does not report to the General Assembly; hence I can only give the Faculty. It is located in Auburn, New York.

THE PROFESSORS IN THE SEMINARY ARE AS FOLLOWS:

EDWIN HALL, D.D., *Prof. of Christian Theology.*  
JONATHAN B. CONDIT, D.D., *Prof. of Sacred Rhetoric and Past. Theology.*  
SAMUEL M. HOPKINS, D.D., *Prof. of Ecclesiastical History and Ch. Polity.*  
EZRA A. HUNTINGTON, D.D., *Biblical Criticism.*

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## Fane Theological Seminary.

THIS Seminary does not report to the General Assembly; hence, I can only give the Faculty. It is located at Walnut Hills, Ohio.

THE PROFESSORS IN THE SEMINARY ARE AS FOLLOWS:

B. HOWE ALLEN, D.D., *Prof. of Systematic Theology.*  
HENRY SMITH, D.D., *Prof. of Sacred Rhetoric and Pastoral Theology.*  
REV. ELISHA BALLANTINE, *Prof. of Biblical Literature.*  
REV. LLEWELYN J. EVANS, *Prof. of Church History.*

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## Publication Committee.

THE *Fourteenth* Annual Report is as follows:

During the year *fifteen* books, nineteen tracts, *four* catechisms and one almanac were published.

The receipts were \$36,255 56. If to these sales is added the value of donations made by the committee of \$4299 27, the total is \$40,554 83.

The sales and donations are gradually increasing. It was feared that owing to the disbandment of the army, the amount of sales through the colporteurs and Christian Commission would fall off, but the report shows a gratifying increase.

Grants of books and tracts to feeble churches and home missionaries have been made, and this agency has proved widely useful. The increasing number of applications for donations indicates a growing appreciation of this department of the work of the Church.

In compliance with instructions from the last General Assembly, "*The Presbyterian Monthly*" has been issued. This magazine records the operations of the different committees charged by the Assembly with its works of benevolence.

THE OFFICERS OF THE COMMITTEE ARE AS FOLLOWS:

REV. JOHN W. DULLES, *Corresp. Secretary*, 1334 Chestnut st., Phila., Pa.  
REV. S. W. CRITTENDEN, *Business Super.*, 1334 Chestnut st., Phila., Pa.  
WILLIAM L. HILDEBURN, Esq., *Treasurer*, 1334 Chestnut st., Phila., Pa.

## Church Erection Fund.

THE *Twelfth* Annual Report is as follows:

During the year there have been received twenty applications for aid, amounting to \$7525; thirteen of which were for loans, amounting to \$6075, and seven for donations, amounting to \$1450. Ten of the applications for loans were granted, amounting to \$4675; three, amounting to \$1400, were refused; one of these required the loan to be made in gold; by the other two it appeared that after obtaining the loan the congregation would not have the amount necessary to complete their building; they were informed that as soon as the deficiency should be provided for their application would be granted. Four of the applications for donations, amounting to \$750, were granted; three, amounting to \$700, were refused; one of these absolutely, for the reason that the aid required was for the purpose of paying a debt which had been contracted in 1858; one as premature, it appearing from the application that after obtaining the required donation the congregation would not have the amount requisite to complete their building. They were informed that as soon as this deficiency should be provided for their application would be granted. The other application for a donation was refused, for the reason that it was not in due form, and the amount (\$300) asked for exceeded the amount limited by the plan for donations. In one case, after the application for a donation had been granted, the congregation refused to execute the bond and mortgage required by the plan, and have not availed themselves of the grant.

These applications were from eleven Synods—five from the Synod of Missouri, three from the Synod of Minnesota, two from each of the Synods of New York and New Jersey, Illinois and Wisconsin, and one from each of the Synods of Genesee, Pennsylvania, Indiana, Wabash, Peoria and Alta California.

There have been received during the year from forty churches on account of loans, \$5394 22; from sixty-five churches on account of donations, \$839 07; and from thirteen churches for interest, \$986 58; making a total of \$7219 87.

For several years the propriety of changing the plan of this fund has been before the Assembly, and after a full discussion the following was adopted:

### REPORT OF THE STANDING COMMITTEE ON CHURCH ERECTION.

By the *Twelfth* Annual Report of the Trustees of the Assembly's Church Erection Fund it is painfully apparent that this fund is but imperfectly accomplishing its original design. The amount of the fund in 1856 was \$100,000. Now, after ten years' use, it has increased to over \$127,000, \$80,000 of which, at least, remain in the hands of the Board, subject to the call of the churches. Year by year the applications for aid become fewer. But \$2775 were taken from the treasury last year in the form of loans, and but \$400 in the form of donations. Meanwhile the receipts from the churches, on account of loans, donations and interest, have been over \$7000, which, added to the interest accruing on the fund itself—nearly \$5000—constitute an actual increase of the unemployed fund, after deducting expenses, etc., of about \$7000.

The reason of this is not that the aid which might be afforded by this

fund is undesired. The more wealthy churches in all our large centres have been besieged with applications for assistance in church building as pertinaciously as if there were no fund for that purpose in existence. Large amounts have been given in answer to such appeals by the very churches which originally contributed to the now neglected treasury, from which it was expected all feeble churches would draw. So pressing, in fact, have been the applications that it is manifest that the whole fund, if accessible on terms favorable to the churches, would soon be completely absorbed.

The reason of such neglect must be looked for in the practical working of the plan on which the fund has been administered. That plan was most carefully devised. It embodied the wisdom of some of the most eminent men in our Church. For the period when it was adopted it was most excellent. But since its adoption a great change has taken place in our position and circumstances. The last ten years have been revolutionary. The nation has trembled under the shock of war. We have passed through financial embarrassments, and borne the brunt of a struggle which has cost our churches some of their choicest blood. Debts incurred for the erection of houses of worship have become burdensome. The churches have, in many instances, been depressed by the very means through which they sought to gain strength. Obligations to the General Assembly have often been borne under the disadvantage of contrasts drawn between the policy upon which our plan of Church Erection and that of some of our sister denominations is based. The result has been that the fund has fallen into disfavor. Churches needing assistance have been advised, in some cases by Synodical or Presbyterian action, not to encumber themselves with loans such as others had found it so unpleasant to bear and so difficult to pay. At the same time the cost of building has so enormously increased that \$200 form but a comparatively insignificant item in the expense of constructing an ordinary house of worship—worth applying for, indeed, but not *desired* under the conditions upon which it was to be obtained.

There is, therefore, an imperative call for a modification of the plan of administering our Church Erection Fund. And this call becomes the more imperative when we consider that the rapid extension of the lines of traffic has made cities of villages, and villages of hamlets. Where, ten years since, it was supposed a few hundred dollars would suffice for the wants of the people, as many thousand dollars are now found to be insufficient. An almost unanticipated necessity has arisen to establish churches at key-points, and to provide them with commodious and attractive sanctuaries. The spirit of the times has changed. A new impulse, felt by all denominations, has been given to domestic missions. Looking toward the glowing future of our country, we are incited to new exertions for its evangelization. Among the ruling ideas of the day this is prominent: that to provide a church edifice is almost as important as to provide a missionary, and that the work of church erection must be carried forward upon the same enlarged and liberal scale which is adopted for the support of ministers of the gospel. Were the idea a *false* one, to resist it would be like stemming the currents of the Mississippi in a flood; but your committee believe it to involve a true principle, though it, like all other ruling ideas, is liable to unnatural freshet.

This Assembly has assumed the work of domestic missions, as it had not when its Church Erection Fund was established. Then that work was committed to the American Home Missionary Society.

Now that we have entered this field side by side with our sister denominations, we must carry on our work with an energy and a liberality like theirs.

In view of these considerations, your committee believe that could the

whole fund be immediately scattered among our feeble churches in the form of donations, without interest or return of any kind while the churches aided should remain in our connection, the effect would be most happy. This we believe to be desired by many on the floor of this Assembly. Were such a course possible we should favor it. But a careful examination of the whole case has brought your committee to the stubborn conclusion so often reached by others who have surveyed the same ground, that such a disposition of the fund was rendered impossible by the very terms on which it was collected. It was to be a *permanent* fund. To destroy its permanency would be a breach of trust, which might and which ought to be legally resisted. The legal opinions submitted to the Assembly by the Board of Trustees place this position beyond reasonable dispute.

The question, therefore, is how the mode of administering the fund shall be so changed as to make it most useful to the churches. After mature deliberation, your committee recommend the abandonment of the system of loans, and the adoption of that of donations upon the following plan, namely:

1. That the whole of the fund now in the hands of the Board, together with such receipts as may return in fulfillment of pledges from the churches already aided by loans and donations, and together with whatever may be hereafter contributed to the fund, be securely and permanently invested.

2. That the accruing interest be annually distributed by the Board, on proper conditions and in proper proportions, to churches applying therefor, in the form of donations without interest and without pledge of return, except in case the church or congregation thus assisted shall cease to be connected with the General Assembly, or their corporate existence shall cease, or their house of worship be alienated except for the building or purchase of a better house of worship.

As supplementary to this, your committee recommend that a collection be taken annually by all our churches, to be forwarded to the treasurer of the Board, to be used by them in the same manner as the accruing interest of the fund.

The necessary amendments of the Assembly's plan, together with all essential details, are submitted herewith. It is believed that in these changes no legal principle is sacrificed, and that the utmost practical efficiency in the use of the fund is secured.

Your committee cannot but regard it as a providential indication of the wisdom of these proposed changes that they have been suggested to several different minds without concert, and that they have been regarded with favor before this by those high in position in our Church, as will be seen by reference to the report of the special committee to whom this whole subject was referred by the Assembly of 1863.

Your committee would also recommend to the Assembly to consider the expediency of appointing a general secretary of the Board, whose duty it shall be to discharge the functions in this Board which are discharged in the Committee of Home Missions by its secretary.

#### PLAN FOR THE CUSTODY, CARE AND MANAGEMENT OF THE CHURCH ERECTION FUND.

PREAMBLE.—The General Assembly of the Presbyterian Church in the United States of America, now holding its sessions in the city of Philadelphia, in the State of Pennsylvania, having, through the liberality of the congregations connected with this body, established a fund for the purpose of aiding feeble congregations in erecting houses of worship, do hereby



adopt the following plan under which this fund shall be held, administered and used:

**ARTICLE I.**—This fund having been committed to the General Assembly as a special trust, no part of it as now established, nor any additions which may hereafter be made to it, shall ever be used for any other purpose than that of aiding feeble congregations in connection with the General Assembly in erecting houses of worship, except so much as may be absolutely necessary to defray the expenses incident to the administration of this plan.

**ARTICLE II.**—The custody, care and management of this fund, and of all securities of every kind belonging to it, or growing out of it, together with all claims, dues and property that may at any time pertain to it, and all additions that may hereafter be made to it by donations, bequests or otherwise, shall be committed to a Board of Trustees, to be called “The Trustees of the Church Erection Fund of the General Assembly of the Presbyterian Church in the United States of America.” The Board shall consist of nine members, four of them being ministers and five of them elders, in connection with some Presbytery or church under the care of the General Assembly, who shall reside in the city of New York, or its immediate vicinity, and whom the General Assembly shall elect by ballot on a nomination to be made at least one day before such election. The trustees shall continue in office until the election and induction of their successors. The certificate of the stated clerk of the General Assembly shall be necessary to entitle a trustee to take his seat as a member of the Board, which certificate it shall be his duty to furnish as soon as practicable after the election.

The trustees first elected shall arrange themselves into three equal classes. The term of office of the first class shall expire in one year from their election; that of the second class in two years; and that of the third class in three years. After the first election the General Assembly shall annually elect three trustees to supply the place of the class whose term is about to expire, to hold their office for three years, the same persons always being re-eligible; and each General Assembly shall also by election supply any vacancy in the Board, caused by death, resignation or otherwise. If any trustee shall, during the term for which he is elected, cease to be connected with a Presbytery or church under the care of the General Assembly, he shall thereby cease to be a member of the Board, and the vacancy shall be reported to the next General Assembly.

**ARTICLE III.**—The first meeting of the Board shall be held on the second Tuesday of June next (1866) in the city of New York, at such place and hour as the stated clerk of the General Assembly may appoint, who shall preside until the Board is organized by the choice of its president.

**ARTICLE IV.**—The Board shall make their own by-laws. They shall annually, at their first meeting after the adjournment of the General Assembly, elect one of their number president of the Board; and shall appoint a secretary and a treasurer who shall give security to the Board for the faithful performance of his duties. They shall keep complete books of record and account, in which shall be recorded all their proceedings, and the true state at all times of all matters relating to this fund; which records and accounts, or any part of them, shall at all times be open to the inspection of any committee appointed by the General Assembly for this purpose. They shall also keep full and correct copies and files of all the correspondence which may be conducted or received by them, or in their name; and shall annually present to the General Assembly, not later than the third day of its sessions, a full

written report of their proceedings and of the state of the fund, together with any suggestions or recommendations which they may deem necessary or suitable. The General Assembly shall annually appoint a committee of three, to audit the accounts and to examine the securities of the Board, and to report at the next General Assembly.

ARTICLE V.—The Board are hereby directed, either by procuring a special act of the Legislature of the State of New York, or in accordance with the existing statutes of said State, to incorporate themselves and their successors in office, always to be elected as aforesaid, into a body corporate and politic, invested with all such legal powers as may be necessary to enable them to hold and administer this fund, in conformity with the provisions of this plan.

ARTICLE VI.—The Board is directed to invest and to keep at interest on sufficient security the fund as now established, and as the same shall hereafter be increased by gift, bequest or otherwise.

ARTICLE VII.—The accruing interest of the fund thus established shall be apportioned by the Board among the Synods, as their exigencies may require, and be distributed by said Board, at their discretion, to such congregations as make applications therefor, on the conditions and subject to the limitations hereinafter prescribed.

ARTICLE VIII.—The Board shall prepare blank forms of all such legal and other papers as may be required for the proper distribution and management of the fund and accruing interest; and they shall furnish a sufficient quantity of such forms to the Committee on Church Extension of each Synod; the forms so prepared and furnished, and none others, shall be used in all matters and transactions relating to the fund to which they may be applicable. They shall designate such legal advisers within the bounds of each Synod, as by a correspondence with the Church Extension Committees of the Synods may be found desirable, to examine all certificates of title, and all conveyances and other documents connected with the donation of any part of the accruing interest, including a careful investigation in regard to the legal incorporation of the Board of Trustees of the congregations concerned; and they shall further have power to appoint an agent in each Synod, and to require that all payments of money that may become due to this fund shall be made to such agent.

ARTICLE IX.—In order to be entitled to use of any portion of the accruing interest, each Synod connected with the General Assembly shall annually elect a Committee on Church Extension, consisting of at least five members. The stated clerk of the Synod shall, immediately after the election of the said committee, transmit to the president or secretary of the Board his certificate of such election, giving the name and residence of each member.

ARTICLE X.—All applications for aid from the accruing interest shall be made, in the first instance, to the Committee on Church Extension of the Synod to which the applicants belong, or within whose bounds they are situated. Every such application shall be in writing, and shall particularly state: The location of the house or site for its erection; the number of families or persons attached to the congregation, or that propose to unite in building a house of worship; the description of the house which they propose to build, with its estimated and probable cost, or the description and cost of the house and lot owned by the congregation; the amount of reliable subscriptions which have been obtained, and how much has been paid

thereon; the amount of available means possessed by the congregation, if any; whether the congregation is in debt, and if so to what amount, and when the same becomes due; and also any other facts which may aid the committee of the Synod in judging of the application. This application shall be accompanied by the certificate of one of the legal advisers of the Board that the title to the lot on which the house is built or to be built is vested in said congregation, and is free from all legal incumbrance and liability.

**ARTICLE XI.**—If the committee of the Synod, to whom application for aid has been made as above provided, shall, after a careful examination into the condition and prospects of the congregation so applying, be satisfied that such congregation have done all that should reasonably be expected of them, and that with the aid which can be afforded from the accruing interest and the voluntary contributions hereinafter mentioned, they can build or possess a house of worship adapted to their wants and be free from indebtedness, then the committee shall sign a certificate addressed to the Board, stating the application, and that they have examined and approve of it; and also stating the amount which it is proper to donate to the congregation. This certificate, together with the application made to the committee of the Synod, shall be transmitted to the Board. On the receipt thereof in due form, the Board shall, as soon as practicable, if the application is granted, forward the necessary papers to be executed by the trustees of the congregation, and to be approved by their legal adviser, or some other attorney proposed by the congregation and accepted by the Board. When the papers so executed, approved and properly recorded, are returned to the Board, they shall authorize the treasurer of the trustees of the congregation, or any other person duly appointed by them for this purpose, to draw on the treasurer of the Board for the amount thus applied for and donated.

**ARTICLE XII.**—The Board shall not in any case donate any portion of the accruing interest to any congregation, unless such congregation own in fee simple and free from all legal incumbrance the lot on which their house of worship is situated, or on which they propose to build; nor shall any donation be made for the payment of any debt except that which may have been contracted within one year previous in erecting a house of worship.

The sum donated to any congregation shall never be more than one-half of the amount contributed and secured by them for the house and lot.

The condition of all donations from this source shall be, that in case the church or congregation shall cease to be connected with the General Assembly, or their corporate existence shall cease, or their house of worship be alienated, except for the building or purchase of a better house of worship, they shall refund to the Board the amount which they have so received, with interest from the time of receiving it.

The fulfillment of the above condition shall, in all cases, be secured by the bond of the trustees of the congregation, and a mortgage on their house and lot, made in favor of the Board; which bond and mortgage, duly executed and recorded, shall always be placed in the possession of the Board before any money is paid over to the congregation.

**ARTICLE XIII.**—In accepting this trust and adopting this plan, the General Assembly hereby declares that the first article shall admit of no alteration or amendment, and that no change shall be made in any other part of the plan by any future General Assembly, except by an affirmative vote of two-thirds of all the members whose names have been entered upon the roll.

**SUPPLEMENTARY ARTICLE.**—As supplementary to this plan, and in order

to enable the Board fully to meet all the reasonable demands of feeble congregations for aid in erecting houses of public worship, the General Assembly earnestly recommends all the congregations within its bounds to take up annual collections, and transmit them to the treasurer of the Board to be appropriated by said Board, and distributed by gift for the objects contemplated in the plan, and on the conditions and limitations prescribed therein.

And the better to secure this end, it shall be the duty of the Board to present, with their Annual Report, an estimate of the amount probably needed for the ensuing year, together with the facts and reasons upon which such estimate is based, in order that the Assembly may determine the amount it will recommend the churches to raise by voluntary contribution.

It was further *Resolved*, 1. That the plan of Church Erection now adopted be put into operation upon, and take effect from, the first day of August, 1866.

*Resolved*, 2. That, in accordance with the suggestion contained in the foregoing report of the Standing Committee, the Board of Trustees of Church Erection be directed to appoint a secretary, whose relations to the Board and whose functions of office shall correspond with those of the Corresponding Secretary of the Presbyterian Committee of Home Missions.

THE OFFICERS OF THE COMMITTEE ARE AS FOLLOWS:

F. F. ELLINWOOD, D.D., *Corresp. Secretary*, 150 Nassau street, New York.  
JOHN P. CROSBY, Esq., *Rec. Sec. and Treasurer*, 150 Nassau st., New York.

### The Education Committee.

THE *Tenth* Annual Report is as follows:

The conviction is evidently growing that an increase in the numbers of the ministry is loudly and impressively called for by the course of Divine Providence. There is somewhat more prayer for this great object, and our literary institutions present us with a growing number of students who have the ministry in view. Young men who had been called from educational pursuits to engage in the military service of the country have resumed their studies, and an augmentation in the number of candidates for the ministry has taken place, both of those who are self-supporting and of those who are not. Last year the committee aided ninety-nine young men from the Assembly's Education Fund. They are now able to report an advance in the number of thirty-five per cent. One hundred and thirty-five students, properly recommended by their Presbyteries, have been assisted, of whom sixty-two are in the theological course, sixty in a collegiate course, and thirteen in the preparatory course. These students have been connected with the following institutions:

NAME.	LOCATION.		NAME.	LOCATION.	
Alexander Academy.....	N. Y.	1	Courtland Academy.....	Courtland, N. Y.....	1
Andover Theological Sem.....	Andover, Mass.....	2	Denmark Academy.....	Denmark, Iowa.....	2
Ashmun Institute.....	Oxford, Pa.....	5	Genesee College.....	Limn, N. Y.....	1
Auburn Theological Sem.....	Auburn, N. Y.....	16	Hamilton College.....	Clinton, N. Y.....	22
Beloit College.....	Beloit, Wis.....	1	Hungerford Institute.....	N. Y.....	1
Cooperstown Academy.....	Cooperstown, N. Y.....	1	Indiana University.....	Indianapolis, Ind.....	1

NAME.	LOCATION.		NAME.	LOCATION.	
Iowa University.....	Iowa City, Iowa....	1	Olivet College.....	Eaton, Mich.....	3
Jamestown Academy.....	Jamestown, N. Y....	1	Princeton Theological Sem	Princeton, N. J.....	1
Knox College.....	Galesburg, Ill.....	3	Saunders' Institute.....	W. Philadelphia, Pa	1
Lane Theological Seminary	Walnut Hills, Ohio.	12	Union Theological Sem'ary	New York, N. Y.....	31
Marietta College.....	Marietta, Ohio.....	4	Union College.....	Schenectady, N. Y..	2
Michigan University.....	Ann Arbor, Mich....	2	Wabash College.....	Crawfordsville, Ind	8
Newark Academy.....	Newark, N. J.....	1	Western Reserve College...	Hudson, Ohio.....	7
New Market Academy.....	New Market, Tenn....	1	Wilberforce Academy.....	.....R. I.	1
New York University.....	New York, N. Y.....	1	Yale College.....	New Haven, Conn..	1

The students were in connection with the following Presbyteries :

Albany .....	1	Detroit.....	4	Madison.....	4	Rochester .....	1
Athens .....	6	Des Moines.....	2	Marshall .....	1	Rockaway.....	1
Bloomington.....	1	Genesee .....	1	Meadville.....	1	Salem.....	1
Brooklyn .....	1	Harrisburg.....	1	Monroe.....	2	Schuyler.....	1
Catskill.....	1	Hudson .....	1	Newark.....	5	Tioga.....	1
Cayuga.....	12	Huron .....	2	New York Third.....	15	Troy.....	1
Chemung .....	1	Indianapolis.....	1	New York Fourth.....	5	Trumbull .....	1
Chemungo .....	1	Iowa City.....	1	North River.....	1	Union .....	1
Cincinnati.....	3	Ithaca.....	2	Ontario.....	2	Utica.....	20
Cleveland.....	4	Kalamazoo.....	1	Pataskala.....	1	Washtenaw .....	1
Columbus.....	1	Knox .....	3	Philadelphia Third.....	2	Watertown.....	2
Crawfordsville .....	3	Logansport.....	4	Philadelphia Fourth...	7		

Of these, thirteen have completed the course of theological study during the past year, and, having been licensed, are prepared to enter immediately into active service. The greater part of them have had no difficulty in finding ready employment.

According to the direction of the last Assembly, the appropriations were increased the last year thirty-three per cent. on those allowed by the rules, and were one hundred and sixty dollars to theological students, one hundred and thirty-two dollars to collegiate students, and one hundred dollars to academic students.

As the churches approved this increase by furnishing funds to meet it, and as the exigencies which demanded it are unaltered, the committee recommend to the Assembly, without at present making a permanent alteration in the rules, to continue these rates for the coming year.

The amount received into the treasury, from 334 churches, has been \$17,189 01; from individuals, \$917 16; from scholarship investments, \$558 10, and from other sources, \$30 15; making a total of receipts for the year of \$18,704 77, which, with the balance of \$1750 72 of the former year, makes \$20,455 49. The expenditures have been—appropriations to students, \$16,367 70; other necessary expenses of all kinds, \$3181 60; making a total of \$19,549 30; leaving a balance of \$906 19.

## The Foreign Mission Committee.

THE *Eighth* Annual Report is as follows:

Through all the financial troubles incident to the war and the consequent enormous cost of exchange, the remittances of the American Board of Commissioners for Foreign Missions to its missionaries have been as prompt as at any previous time, sustaining fully in all the countries of the world that high credit for its bills which it has so long enjoyed, and making its name a

synonym for commercial integrity and stability, as the name of its missionaries is for piety, practical talent and devotion to their work.

The advantages we enjoy from our pleasant and honorable connection with the Board cannot well be overstated. Your committee are not aware that we have a single missionary in the foreign field who would not regard any interruption of these relations as a signal calamity to our Church and to the cause, or who would personally consent to a severance of his relations to the Board. We feel assured that in this matter the feelings and judgment of the missionaries coincide with those of the great body of our people; and that every year fresh occasion is seen for gratitude that God has endowed us with the admirable and unequaled facilities which we enjoy in this connection for doing our foreign missionary work.

The number of the members of our Presbyteries employed in the foreign missionary work, in connection with the American Board of Commissioners for Foreign Missions, is fifty-two.

Revs. Andrew D. Jack, Henry N. Cobb and Henry W. Ballentine are no longer connected with the Board.

Three of the missionaries died during the year, viz.: Edward M. Dodd, Homer B. Morgan and J. Edwards Ford.

Nine of the brethren, still connected with the Board and their respective missions, are now in this country, namely: Epaminondas J. Pierce, Silas McKinney, George H. White, Lemuel Bissell, J. Lorenzo Lyons, Sanford Richardson, Joseph G. Cochran, William P. Barker and Horace S. Taylor.

It was stated in the last report that the number of brethren in the foreign field was two less than the previous year; and the number then was two less than the year next preceding. There are now six less than we reported last year; showing that one-sixth of the small missionary force three years ago have either been called to their reward or have been compelled to leave the service.

The distress amongst the missionaries, who are bearing the brunt of the service in the field, is far greater than they ever tell. They struggle with sublime faith and heroism, taxing every power that they possess to the utmost to meet the immense demands upon them, till they sink under the intolerable burden and die, or break down utterly, and are compelled to leave the field.

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## The Home Mission Committee.

THE *Fifth* Annual Report is as follows, viz.:

The domestic mission work is viewed in the following aspects:

THE GREAT INCREASE OF POPULATION AT THE WEST.—This increase results from the rapid extension of the railway system at the West. Wherever a railroad is projected an enterprising population immediately takes possession of the country, new towns spring up, new agricultural districts are laid open, forests and mineral resources are brought nearer to market. In all the States of the Mississippi Valley, from Michigan to Texas, the increase of railroads and of population is very great.

The bearing of the Pacific Railway is also alluded to. The people believe the road will be built. They are acting on that conviction. If the journey of months can be reduced to days, if subsistence and implements of mining, now slowly transported overland, can be carried by rail, it revolutionizes the business on the Plains, and enhances immeasurably the mineral wealth of the inexhaustible gold and silver mines in the Rocky Mountain division. Hence a great population is pouring into the large and new territories between the Atlantic and Pacific States. Wagon-roads traverse the Plains to all the territories, mail-coaches pass over the whole distance each way, and the people of God must prepare themselves to send the gospel to many a town among the hills of the Rocky and Sierra Nevada Mountains.

Another feature of the missionary work is made noticeable by the operation of the laws that govern the diffusion of population. It depletes and weakens the rural churches at the East, and makes missionary churches of such as had once been flourishing and self-sustaining. At the same time it gathers up, concentrates, or centralizes the whole body of the population throughout the country.

THE WORK AT THE SOUTH is mentioned particularly. Among the whites this is mostly confined to East Tennessee and Missouri. In the former they have had nineteen missionaries, and have met with a very encouraging measure of success. A people whose loyalty could not be crushed turn fondly to our Church and welcome laborers among them from the North.

In Missouri twenty-two missionaries have been employed, and as many more could be advantageously employed if we had the means and the men. One Presbytery has been reconstructed, and all the others have been strengthened. Several new churches have been organized.

THE FREEDMEN.—In this department of labor we have been greatly crippled for want of men. We have, however, organized a flourishing church in Charleston, S. C., another at Knoxville, and still another at Marysville, East Tenn. Meanwhile all our white missionaries are aiding in the education and elevation of the freedmen at all the stations where they come in contact with them. Their docility and their religious sensibility are the admiration of all.

RESULTS.—The committee have employed a part or the whole of the year past 384 missionary laborers. The aggregate of their time of service has been 288 years. They have preached the gospel statedly at 550 places. The results of their labors have been most satisfactory and cheering.

Only 257 missionaries have forwarded statistical reports—about *five-eighths* of the whole number—and they report 2900 conversions; 1792 have joined the churches on profession, and 1528 by letter, making an addition to these missionary churches of 3320 members. Forty-one distinct and positive revivals are reported; but a much greater number of missionaries have made mention of gentle refreshings, resulting in considerable accessions to their churches.

About forty church edifices have been built, enlarged or materially improved, and about fifty churches have been formed.

## Ministerial Relief Fund.

THE *Second* Annual Report is as follows :

The time embraced in this report extends from April 1, 1865, to April 1, 1866. Within this period the number of applicants for assistance, and to whom appropriations were made, increased from *two* to *thirty*. Twelve of these are ministers permanently disabled either by disease or the infirmities of old age. Seventeen are widows of clergymen deceased, and one is a lonely orphan. Two-thirds of the ministers have wives, most of them aged or very infirm; and, with one exception, all the widows have several children dependent on them for support. The whole number of persons in these families, sharing the benefits of the fund, is about *one hundred*. Among the ministers receiving aid are three whose years range from 70 to 80, and four others whose ages are from 80 to 85. One of these has a wife aged 82. Both she and her husband are crippled, and have used crutches for many years.

Among the widows are eleven who have from three to six children each dependent upon them. These mothers exert themselves to the utmost of their ability to provide for their children, but, unaccustomed as most of them have been to the severer physical labors of life, it is not surprising that their constitutions soon yield to the heavy tasks imposed upon them in earning bread for their fatherless offspring.

It is with thankfulness to God that the Executive Committee report they have relieved the wants of every applicant to the full extent desired. Their ability to do this arose from the fact that the contributions to their treasury in the last year nearly doubled the amount received the year previous. They now report *six thousand three hundred dollars* (\$6300), against *three thousand six hundred and thirty-eight dollars* (\$3638) collected the year before. These sums may appear small, and especially when it is remembered that this is all which has been given to relieve the wants of one hundred persons, whose claims on the sympathies of Christ's people are far more just than those of many others who are generously aided by the Church. And yet the committee feel encouraged by what has been contributed. Considering that only about one year and a half has elapsed since the first dollar was paid into the treasury, and that within this period nearly *ten thousand dollars* (\$10,000) have been received for this object, there is reason to hope for much in the future.

There are difficulties connected with the introduction of every new system of benevolence, and this cause has to encounter them in common with others. These difficulties, however, are being rapidly surmounted. All that seems necessary to complete success is to have the cause fairly presented to the churches. The number of contributing churches last year was *one hundred and thirty* against *forty-four* the previous year. Of the progress of this cause thus far we speak encouragingly: first, because truth demands such an expression; second, as a matter of justice to those churches and individuals that have been the first to respond favorably to the calls of the needy among our suffering brethren; and third, to relieve the minds of those receiving assistance—for it is worthy of remark, that the applicants for aid from the fund frequently express solicitude lest, in asking assistance for themselves, they should deprive others of help who might be still more needy.

It must not be forgotten, however, that while the committee have been enabled to give a prompt and favorable response to all the applications properly brought before them, they are at present only in the commencement.



## The Sabbath-School Committee.

THE Standing Committee on Sabbath-schools submitted the following report, which was adopted:

The committee is now constituted for the first time in the history of our Church, in consequence of overtures from Presbyteries, in accordance with the desire of many members of the churches and with the action of the General Assembly of 1864.

The committee do not hesitate to assume that the Assembly appreciates the value and discerns the scope of the Sabbath-school as the auxiliary of the pulpit in the salvation of souls, as oftentimes its forerunner in the founding of churches, and at all times its best substitute when the strength of Christ's collected followers may not be sufficient to sustain the stated preaching of the Word.

We believe that the Sabbath-school is a nursery of the Christian Church, one bulwark of Christian doctrine, a promoter of Christian union, and the organizer of Christian labor. In other words, it saves the young, it secures the faith, it settles differences and it develops power.

The first proposition is made manifest by the fact that of 5086 members belonging to 311 churches (which have the last year reported to the Committee of Inquiry appointed by the eldership), 2387 were added from the Sabbath-school.

The second proposition is evidenced by comparison of the lapsed convictions of churches without Sabbath-schools with the sound faith of those which sustain them. Sabbath-school work is the healthy outgrowth of a grounded faith. The branches, leaves and fruit return vitality to the root.

The third proposition is seen in the happy union existing between the members of different and of the same denominations who join in Sabbath-school enterprises. Diversities are ignored; agreements multiply. They sing the same Zion-songs; they meet at the same mercy-seat; they speak from the same platform; they fraternize at the Union Convention; there is one book, the Bible; one Lord, who said, "Suffer the children;" one Saviour, who is the way, the truth and the life.

The fourth proposition is demonstrated from individual experience as well as church experience. The young Christian who lays hold of mission-school work grows in knowledge and grace with no stinted increase, sometimes the sad sequel of a vigorous germination. The older Christian, becoming a Sabbath-school teacher, exchanges spiritual sluggishness for an inspiring vitality. The church with a good Sabbath-school, even though in the present small, is master of the situation.

In view of these considerations, the Assembly has ordered the appointment of a Permanent Committee on Sabbath-schools. It is recommended that their duties (subject to future modification or enlargement) shall be:

1. To supervise the Sabbath-school literature of the Church in co-operation with the Permanent Committee on Publication. Their recommendation will promote the circulation of the many good books; their disapproval will eliminate the few not good books; their suggestions will open new classes of subjects upon which books may be written; and even their silence will discourage the use of weak and wordy trash.

2. To issue circulars which may help the cause, and use other appropriate methods of the press.

3. To collect data, and from facts to work out practical theses, which may assist pastors, superintendents and teachers in the Sabbath-school work.

4. To promote the establishment of Sabbath-schools in localities needing them within the bounds of the Assembly, among the freedmen of the South and the Germans of the West, in co-operation with the Presbyterian Committee of Home Missions.

5. To promote the Sabbath-school cause in heathen lands in co-operation with the American Board of Commissioners for Foreign Missions.

6. To promote the establishment of Sabbath-schools in Mexico, Central America, France, Italy and Germany, in co-operation with the American and Foreign Christian Union.

7. To promote the increase of the ministry through influence brought to bear upon the Sabbath-schools, and thus prove an auxiliary of the Education Committee.

Your committee pass over to the Permanent Committee the consideration of two propositions suggested by members of the Assembly: 1st. The devising of a plan to be presented to the next General Assembly, by which the students of our theological seminaries may receive special instruction in the relations of the pastor to the Sabbath-school, in the best modes of conducting Sabbath-schools, and in the approved methods of Sabbath-school work. 2d. The devising of a plan, to be presented to the next General Assembly, for the establishment of Normal schools for the instruction of Sabbath-school teachers.

Your committee further recommend that the Presbyteries be instructed by the General Assembly to appoint a Presbyterial Committee on Sabbath-schools, whose duty it shall be to attend to the interests of the Sabbath-school cause within the bounds of the Presbytery, and that such committee report itself for instructions to the Permanent Committee.

It is also recommended that the Publication Committee be authorized to send the publications of our Church to the Sabbath-school Committee in response to their directions.

Your committee, in the selection of names for the Permanent Committee, have been controlled by two considerations: 1st. That a majority of the committee should be within easy call from a favorable centre. 2d. That the members of the committee shall not be pre-occupied on other permanent committees.

The following nomination is submitted: James B. Shaw, D.D., Grosvenor W. Heacock, D.D., Charles Hawley, D.D., William E. Knox, D.D., Samuel M. Campbell, D.D., Rev. Charles P. Bush, Rev. William A. Niles, Rev. Marvin R. Vincent, Rev. Charles E. Knox, Ralph Wells, Edwin T. Huntington, George W. Parsons, Josiah P. Bailey, Truman P. Handy and Samuel Field.

In conclusion, it is recommended that the Permanent Committee hold its first meeting at Rochester, N. Y., at the call of the stated clerk of the Assembly; that it be guided in its action by the practice and rules of the other permanent committees; and that its expenses for the first year be met by individual subscriptions from residents of Western and Central New York.

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#### MISCELLANEOUS RESOLUTIONS, &c.

STATE OF THE COUNTRY.—NATHAN S. S. BEMAN, D.D., Chairman of the Special Committee, made the following report, which was adopted:

This Assembly records its devout gratitude to Almighty God that he has delivered us from the calamities and horrors of civil war, and restored peace throughout our borders;

That he has so far quelled the spirit of secession that the supreme and rightful authority of our beneficent National Government is now restored in all our States and Territories, and we remain, as we were intended to be, one nation, with one Constitution and one destiny ;

That he has so overruled the progress and results of this unparalleled conflict as to make it manifest that our republican institutions are as well fitted to bear the stress and shock of war as to give prosperity and increase in times of peace ;

That, by his wise and constraining providence, guiding us in ways we knew not, he has caused the passions and wrath of man to enure to the welfare of humanity, so that a whole race has been emancipated from an unjust and cruel system of bondage, and advanced to the rights and dignity of freemen ; so that now involuntary servitude, except for crime, is illegal and unconstitutional wherever our national authority extends ;

That he gave to our people such a spontaneous, impassioned and unbought loyalty—a loyalty that can neither be forced nor feigned—such resolute and abiding faith, and such a supreme consciousness of our national unity, that we were able, in the darkest hours, to bear with cheerful patriotism our heavy burdens and our costly sacrifices, so that our very sacrifices have knit us more closely together and made us love our country more ;

That he has purged and enlightened our national conscience in respect to our national sins, especially the sin of slavery ; and has also made us recognize more fully than before the reality of Divine Providence, the sureness and justice of retribution for national guilt, and the grand fact that a nation can be exalted and safe only as it yields obedience to his righteous laws ;

That he bestowed such grace upon our churches and ministry that with singular unanimity and zeal they upheld our rightful government by their unwavering testimony and effectual supplications, identifying the success of the nation with the welfare of the Church ;

That, above all these things, he has, according to his gracious promise, watched over his Church and kept it safe during these troublous times ; so that not only has our American Christianity been vindicated, our faith and order maintained intact, and our Christian benevolence enhanced, but our purpose and plans for the future have been also enlarged in some proportion to the needs and growth of our country ; while, to crown all these favors with his special benediction, he has also, in these latter days, rained down spiritual blessings in abundant measure upon so many churches all over the land.

This Assembly, while humbly recognizing these judgments and mercies in the past and the present, also bears testimony in respect to our urgent needs and duties as a nation, in view of the new era upon which we are now entering, as follows, namely :

1. Our most solemn national trust concerns that patient race so long held in unrighteous bondage. Only as we are just to them can we live in peace and safety. Freed by the national arms, they must be protected in all their civil rights by the national power. And, as promoting this end, which far transcends any mere political or party object, we rejoice that the active functions of the Freedmen's Bureau are still continued, and especially that the Civil Rights Bill has become the law of the land. In respect to the concession of the right of suffrage to the colored race, this Assembly adheres to the resolution passed by our Assembly of 1865 (*Minutes*, p. 42): "That the colored man should in this country enjoy the right of suffrage, in common with all other men, is but a simple dictate of justice. The Assembly cannot perceive any good reason why he should be deprived of this right on the

ground of his color or his race." Even if suffrage may not be universal, let it at least be impartial.

2. In case such impartial suffrage is not conceded, that we may still reap the legitimate fruits of our national victory over secession and slavery, and that treason and rebellion may not enure to the direct political advantage of the guilty, we judge it to be a simple act of justice, that the constitutional basis of representation in Congress should be so far altered as to meet the exigencies growing out of the abolition of slavery; and we likewise hold it to be the solemn duty of our National Executive and Congress to adopt only such methods of reconstruction as shall effectually protect all loyal persons in the States lately in revolt.

3. As loyalty is the highest civic virtue, and treason the highest civic crime, so it is necessary for the due vindication and satisfaction of national justice that the chief fomenters and representatives of the rebellion should, by due course and process of law, be visited with condign punishment.

4. The Christian religion being the underlying source of all our power, prosperity, freedom and national unity, we earnestly exhort all our ministers and churches to constant and earnest prayer for the President of the United States and his constitutional counselors; for the Senate and House of Representatives in Congress assembled; for the Judges in our National Courts; for those who bear rule in our army and navy; and for all persons intrusted with authority, that they may be endued with heavenly wisdom and rule in the fear of the Lord, and so administer their high trusts, without self-seeking or partiality, that this great republic, being delivered from its enemies, may renew its youth, and put forth all its strength in the ways of truth and righteousness, for the good of our own land and the welfare of mankind.

5. And we further exhort and admonish the members of our churches to diligent and personal efforts for the safety and prosperity of the nation, to set aside all partisan and sectional aims and low ambitions, and to do their full duty as Christian freemen, to the end that our Christian and Protestant civilization may maintain its legitimate ascendancy, and that we become not the prey of any form of infidelity, or subject to any foreign priestly domination; that the sacred interests of civil and religious freedom, of human rights and justice to all, of national loyalty and national unity, may be enlarged and perpetuated, making our Christian Commonwealth a praise among the nations of the earth, exemplifying and speeding the progress of the kingdom of our Lord and Saviour, Jesus Christ.

*Resolved*, That a copy of the foregoing report be sent to the President of the United States, through the Secretary of State, to the President of the Senate and the Speaker of the House of Representatives.

**INTEMPERANCE.**—The following declaration in relation to intemperance was adopted:

In view of the general prevalence and great increase of intemperance in this country, this General Assembly bears the following testimony:

1. That we rejoice in the renewed diligence shown by the Church in arresting the progress of this great evil.

2. That total abstinence from all intoxicating drinks, as a beverage, is demanded from every Christian by the condition of society, the purity of the Church and the Word of God.

3. We recommend that on the last Sabbath in June next ministers in our connection preach on the subject of intemperance.

4. The General Assembly having heard the statements made touching the National Temperance Society, lately organized in the city of New York, and

believing its spirit and policy to be in harmony with our utterances for upward of fifty years past; therefore,

*Resolved*, That we regard the new National Temperance Society with favor, as well adapted in form, vigor and scope of its organization, to grapple with the great national sin of intemperance, and as such commend it to the faithful prayers, liberal support and earnest co-operation of our churches.

**CORRESPONDENCE WITH THE FREE CHURCH OF SCOTLAND.**—The following letter was received from the Free Church of Scotland, and ordered to be published in the Minutes:

**DEAR CHRISTIAN BRETHREN:**—We take advantage of the meeting of our General Assembly, at present convened, to greet you cordially in the name of the Lord. We feel constrained to do so in consequence of the singularly momentous character of recent events in your country, and of their mighty influence on your respective churches. It may be premature to say much, as the echoes of war have scarce yet died away, and the future may be, in other ways, as eventful as these four years of conflict; but, without anticipating Providence, we have a plain Christian duty to discharge in consequence of what falls already within the province of history.

God has assuredly been speaking to your country by terrible things in righteousness. The ploughshare of war has gone deep into the soul of your people. You have been long familiar with scenes of bloodshed, such as the world never saw before, and we pray God, if consistent with his holy will, it may never witness again. But, even in this respect, good has come out of evil, for the agony and ruin of war have opened up to you many new fields of Christian philanthropy. We refer in particular to the work of your "Christian Commission," with its rich provision for the temporal and spiritual wants of your soldiers and sailors; and we hope that all churches shall profit by this noble exhibition of Christian love in a singularly arduous and self-sacrificing sphere of labor.

We have special pleasure in referring to the sympathy lately awakened on behalf of America among all classes in Britain, by the assassination of your great and good President, and we adore the Most High, who has thus turned one of the blackest crimes of our age into a means of softening down asperities of feeling, of correcting grave misunderstandings, of fusing the hearts of nations in love; above all, of calling forth in full measure the prayers of Christ's people on this side of the Atlantic on behalf of your sorely-stricken land. We rejoice that your country is to have rest from war, and that the restoration of peace is to be followed by the abolition of slavery. No words could better express our views than those of your lamented President, written in April, 1864: "I claim not to have controlled events, but confess plainly that events have controlled me. Now, at the end of three years' struggle, the nation's condition is not what either party or any man devised or expected. God alone can claim it. Whither it is tending seems plain. If God now wills the removal of a great wrong, and wills also that we of the North, as well as you of the South, shall pay fairly for our complicity in that wrong, impartial history will find therein new causes to attest and revere the justice and goodness of God." The divergence of sentiment and action formerly existing between you and us as to this question thus ceases, and we give the glory to Him who is righteous in all his ways and holy in all his works. As there is really nothing now to prevent a complete and cordial understanding between the British and the American Churches, we take the earliest possible opportunity of giving utterance to this conviction and desire

of our hearts. Our prayers shall rise with yours to the throne of grace, in asking, for your rulers and your people, all heavenly wisdom in dealing with one of the weightiest social problems ever presented to any country for solution. We shall watch with the liveliest interest the future history of the negro race within your borders; and you have our best wishes for the success of every scheme bearing on their temporal or spiritual welfare. We are by no means forgetful of our former share of national guilt as to negro slavery, and it would ill become us to judge you harshly or unadvisedly. But it is right and proper that we should encourage you by our British experience, for the abolition of slavery in our West India islands removed a great stumbling-block out of our path; it led to a marked quickening of the public conscience; it gave our country a far higher Christian place among the nations, and it enabled all the churches to proclaim with fullness and sincerity the gospel of salvation through Him who came to undo the heavy burdens and to break every yoke. We have no doubt that your churches will be ready to follow where Providence now points the way.

As the General Assembly of the Free Church of Scotland, we have every cause to reciprocate sentiments of brotherly kindness and charity toward members of the same Presbyterian family with ourselves. We must all feel the necessity for closer fellowship between Churches that have a common language, a common ancestry, a common faith. Presbyterianism would thereby become vastly more influential for good. It would bulk more largely in the eye of Christendom, and every section of our ecclesiastical commonwealth would get enlargement of heart, by partaking of the heritage of truth and grace common to all. We beg to add that the greatest advantage would follow from the occasional visits of accredited deputies from your Churches to us, and from us to you. We have much to learn from your varied schemes of Christian usefulness in dealing with a state of society so different from ours; and we know, from the testimony of Dr. Duff and many others, that in the field of heathenism there are no missionaries of more truly apostolic spirit than those sent forth by the Churches of America. You on your part might also find it not unprofitable to study the working of Presbyterianism in Scotland, fragrant as our beloved country is with the memories of the martyrs, and earnestly contending, as it still does, for the faith once delivered to the saints. We must not forget, however, that there are other Churches beyond the circle of Presbyterianism, with which we desire to cultivate a spirit of concord, and from the field of whose experience we seek to gather like precious fruit. Let us provoke one another to love and to good works. Let us strive, as in the fire, to prevent at any subsequent time the possibility of estrangement between our respective nations. Let us pray that the same blessed Spirit poured down so largely on your land during the period of your revival may become the living bond of unity and peace between us. And let us ever realize the solemn fact that, humanly speaking, the Christian interests of the world hang mainly on the efforts put forth by Christ's people in Great Britain and America.

And now, dear brethren, we beseech the God of all grace to overrule these shakings of the nations for the upbuilding of that kingdom which cannot be moved; and we affectionately commend you to Him who will give strength to his people and who will bless his people with peace. For of him and through him and to him are all things, to whom be glory for ever and ever. Amen.

Signed in name and by authority of the Free Church of Scotland, at Edinburgh, Scotland, May 30, 1865.

JAMES BEGG, D.D., *Moderator.*

In accordance with previous invitation, the Rev. JAMES McCOSH, LL.D., addressed the Assembly in reference to the condition of the Nonconformist Presbyterian Churches of Great Britain.

THE COMMITTEE ON FOREIGN CORRESPONDENCE.—HENRY B. SMITH, D.D., Chairman, made the following report, which was adopted :

The General Assembly of the Free Church of Scotland, in a letter bearing date May 30, 1865, having proposed to us a closer fellowship by "the occasional visits of accredited deputies" from our respective Churches; and the same proposal having been confirmed in the address of the Rev. JAMES McCOSH, LL.D.; therefore,

*Resolved*, That this Assembly cordially accede to this proposal for an interchange of deputies, on such specific terms as may hereafter be designated; and that two deputies be appointed to represent our Church at the next General Assembly of the Free Church of Scotland, in Edinburgh, May, 1867.

*Resolved*, That the committee having in charge the correspondence with the Free Church of Scotland be authorized to make these appointments in the name of this General Assembly.

*Resolved*, That we tender to the Rev. James McCosh, LL.D., our sincere thanks for the able and eloquent manner in which he has discharged his office as the virtual, if not technical, representative of the Free Church of Scotland; that we offer him the assurance of our personal honor and regard; and that we pray for his continued and increasing success and influence in the great and useful labors to which his life is devoted.

*Resolved*, That copies of this minute be sent to the Moderator of the Free Church of Scotland, and to the Rev. Dr. McCosh.

The committee appointed to answer the letter addressed to our Church by the Free Church of Scotland propose to the Assembly the following draft of a reply :

The General Assembly of the Presbyterian Church in the United States of America (N. S.), in session at the First Presbyterian Church in the city of St. Louis, Missouri, May 28, 1866, to the General Assembly of the Free Church of Scotland, greeting :

DEAR BRETHREN:—The most welcome letter of your venerable Assembly, bearing date Edinburgh, May 30, 1865, and subscribed by your Moderator, the Rev. James Begg, D.D., has been received by our Assembly with heartfelt gratitude and approval. We warmly reciprocate your affectionate Christian salutations, and respond with lively emotions to your expressions of sympathy and confidence, and to your proposals for a closer fellowship. Though separated by the broad ocean, we are bound together by no ordinary ties. No Church of another land has a stronger hold than yours upon our love and honor. The one Reformed faith is our common heritage. We express that faith in the same symbols; we have in essence the same Presbyterian polity; and we are equally engaged in kindred evangelical labors at home and abroad. There are also between us many ties of a common ancestry. And we venerate the names of your early Reformers; our ministry is still instructed by the writings of your great divines; our faith is strengthened by the bright example of your heroic martyrs, who fought a good fight for religious and civil liberty; and in your especial conflicts and sacrifices for a Free Church you have had, these twenty years, our constant and warmest sympathy. We honor the high wisdom and extraordinary liberality which have made you prosperous and strong, and the new testimony you have

given to the self-sustaining power of the Christian Church when contending for its righteous liberties. It is a good thing that the sacred fire kindled by the old Covenanters is still burning in the heart of Scotland, and that their flaming torches have been handed down from sire to son. In all these things, dear brethren, we do rejoice, yea, and will rejoice.

It is, then, with no ordinary satisfaction that we have received your proposal for an interchange of "accredited deputies" between our Churches, an occasion may serve. As you will see by an accompanying minute, this Assembly has unanimously resolved to appoint two such deputies to represent us before your venerable body in May, 1867. They will in due time be named and commissioned, and we bespeak for them a fraternal welcome. We also invite you to send deputies to the General Assembly of our own Church at its next sessions, in the city of Rochester, in the State of New York, May, 1867, assuring them a most cordial reception.

We have this year been favored with an address, made in your behalf, by the Rev. JAMES McCOSH, LL.D., of Belfast, Ireland, who came to us with ample testimonials from several of the honored ministers of your Church. Already known to us by his elaborate and thoughtful works, so important in relation to the great conflict between Christianity and some forms of modern infidelity, he hardly needed any external recommendation to insure him an attentive hearing. His eloquent and sympathetic words have drawn us to you by the cords of a common faith and love.

The sympathy you express in the calamities and sufferings brought upon us by our recent war, in the assassination of our beloved and venerated President Lincoln—a martyr to the cause of human freedom—and your fervent congratulations upon the abolition of slavery throughout our States, as well as your wise suggestions, derived in part from your British experience, in respect to the future condition of the negro race, call for our grateful recognition. These things have weighed, and still weigh, upon the mind and conscience of this nation. God has guided us by his wonder-working Providence, bringing good out of evil. He has sorely chastised us for our national sins, and we bow in penitence, yet in trust, beneath his mighty hand. He has indeed caused the wrath of man to promote his own high purposes of grace and wisdom. And in the difficulties and perplexities that still beset our path, in the vast social and political, as well as religious, problems that we are called upon to solve, we humbly invoke and rely upon his wisdom and grace. Here too we feel assured that your prayers will mingle with ours.

You say that "the divergence of sentiment and action formerly existing between us" on the question of slavery "has now ceased;" and "as there is really nothing now to prevent a complete and cordial understanding between the British and the American Churches, we take the earliest possible opportunity of giving utterance to this conviction and desire of our hearts." We thank you for these words; we unite with you in the petition for the removal of all estrangements, and the establishment not only of our old, but even of a better and nearer, fellowship. And because of this our common wish and purpose, we are emboldened to say to you, with the utmost Christian frankness as well as affection, that during the progress of our recent and terrible struggle for the very life of our nation, involving as it did by a vital necessity the emancipation of the slaves, we have at times been deeply pained and grieved, by the apparent indifference of the British Churches to the great principles and the manifest moral issues that were here at stake. From the beginning of the great rebellion our American Churches, as with one voice, proclaimed the real nature of the contest. Our own Assembly never faltered or wavered in the declarations that it was essentially a conflict be-



tween freedom and slavery, and that national unity was necessary to national freedom. And we shall evermore regret that, in our darkest days, when we were in travail in the throes of a new birth, and when sympathy would most have cheered our hearts, we had, with few exceptions, such slight encouragement from those so nearly allied to us in faith and in the fundamental principles of civil and religious liberty. But these dark hours are past, never more, we trust, to return; and we are glad that the clouds are dispersing, and the mists vanishing away, and that we are coming to see eye to eye, and to know better each other's heart and mind.

You allude to the interest with which you "shall watch the future history of the negro race within our borders." The views of this Assembly on some of the points herein involved are set forth in a declaration just adopted on the State of the Country, a copy of which will be sent to you. The freedom of that unhappy and long-suffering race has been bought at a great price of blood and treasure. Slavery is now prohibited by an amendment to the Constitution. The civil rights of the freedmen have been secured by law. Other guarantees will doubtless follow in due time. This nation is under the most solemn responsibility as to the future destiny of this class of its citizens. Meanwhile, our chief reliance must be on those social, moral and religious influences which alone can make men fit for freedom and truly free, and which alone can fully restore the union of the States and bind us together in a common brotherhood.

In these troubled times, even when the horrors of war were upon us, the Great Head of the Church has given us fresh occasion to magnify his faithfulness. Our American Churches, no less than our republic, have emerged from this conflict still strong in their faith and order. The principles of our American Christianity have received a new vindication. Our benevolent contributions have been constantly increasing. And we are now girding ourselves for the great task that is laid upon us, especially in our Southern and Western States, among our freedmen and our emigrant population, and against the progress of Romanism, of materialism and of a false rationalism, in humble reliance, as we trust, upon the grace and wisdom of Him who will not leave us if we lean upon his mighty arm and follow the guidance of his all-wise providence. An increased desire for Christian union too has been kindled throughout our land. Many of our churches also have been visited with fresh outpourings of the Spirit of grace, showing that the Lord is at work amongst us as of old.

We, too, desire with you, in a special manner, a closer fellowship between the Presbyterian Churches in our own and other lands. We are glad to see the movements in this direction in England and Scotland and in your colonial dependencies. The same spirit is at work among ourselves. The two great branches of the Presbyterian Church in this country are drawing nearer together; this year they have touched each other, and each of our Assemblies has appointed a Committee of Conference on reunion. Our deputies will inform you of the progress of this desirable object. And we fervently hope that here, as never before, all Christian Churches may forget their lesser differences, and unite together, as far as possible, in the great work of the Lord.

Dear brethren, beloved in the Lord, we send to you these our Christian salutations, beseeching you to pray for us. We commend you unto God and to the word of his grace. May the one great Head of the Church bless you with all spiritual blessings! May our Churches and our lands live in amity and unity! May we all live for the glory of God in the kingdom of his Son our Lord, to whom be praise evermore. Amen.

## THE PRESBYTERIAN HISTORICAL ALMANAC.

EDWIN F. HATFIELD, D.D., Stated Clerk of the General Assembly, offered the following preamble and resolution, which were adopted:

WHEREAS, JOSEPH M. WILSON, of Philadelphia, has for some time been engaged in collecting information regarding the history of Presbyterian Churches, to be published in his *Presbyterian Historical Almanac*; therefore,

*Resolved*, That the ministers and elders of the churches under the care of this General Assembly be earnestly requested to co-operate with Mr. Wilson in his valuable labors on behalf of the Church.

MANSES—BEING COMFORTABLE HOMES FOR PRESBYTERIAN MINISTERS FREE OF RENT.—The Special Committee, J. GLENTWORTH BUTLER, D.D., Chairman, on MANSES and Ministers' Libraries, presented its report, which was adopted, and is as follows:

That in the autumn of last year a Circular of Inquiry was prepared and sent to seven hundred pastors and stated supplies, and also published in our religious journals. To these circulars one hundred replies have been received. From these replies it appears that one-fifth of the churches have Manses, and one-tenth have Libraries for the use of their ministers.

These replies convey a strong impression of the great importance of the subject-matter of the circular, and express the hope that the General Assembly will use every means in its power to bring the subject before and urge it upon the attention and practical regard of the churches. They also suggest the idea of creating a general fund for the erection of Manses.

Without expressing any opinion upon the expediency of the latter suggestion, your committee deem it both advisable and practicable to bring the matter definitely before the churches through the action of the Presbyteries. They, therefore, recommend the adoption of the following resolutions:

*Resolved*, 1. That this General Assembly direct its Presbyteries to send to the churches under their care a pastoral letter of inquiry and suggestion, with reference to the provision of a Manse and a Library for the use of the minister in charge of each congregation.

*Resolved*, 2. That the Presbyteries be requested to embody, in a report to the next General Assembly, any information that may be obtained in the answers to the proposed inquiry, with their judgment concerning the creation of a Manse Fund, and also any practical suggestions appertaining to the subject-matter of Manses and Ministers' Libraries.

Previous to the adoption of the report, Dr. BUTLER moved that JOSEPH M. WILSON, of Philadelphia, who has labored in this matter at his own cost for many years, out of simple interest in this great subject, be invited to address the Assembly, which was adopted. Mr. Wilson thanked the Assembly for the privilege of speaking in behalf of MANSES and Ministers' Libraries. He issued a Circular of Inquiry in 1859, calling for information on the subject, and in 1862 introduced the matter to the General Assembly of this Church, which met in Cincinnati, Ohio. The support of the ministry, the sustentation of the various plans of benevolence which characterize the Church, the comfort and happiness of the minister's family, are all involved in the question of THE MANSE; and there are few subjects more worthy of the thoughtful and earnest consideration of the Church than that of securing a comfortable home for every Presbyterian pastor free of rent.

It was, *Resolved*, That this General Assembly be dissolved, and another be required to meet in the Brick Church, Rochester, N. Y., May 16, 1867.

EDWIN F. HATFIELD, D.D., J. G. BUTLER, D.D., S. M. HOPKIN, D.D.  
*Stated Clerk. Permanent Clerk. Moderator.*

TABLE GIVING THE NAMES OF THOSE WHO HAVE DIED DURING THE YEAR. P. STANDS FOR PASTOR; S. S., STATED SUPPLY; F. M., FOREIGN MISSIONARY; T., TEACHER; PRF., PROFESSOR; PRS., PRESIDENT; MISS., MISSIONARY; L., LICENTiate; W. C., WITHOUT CHARGE.

NAME.	COLLEGE WHERE EDUCATED.	STUDIED THEOLOGY IN THE	LICENSED BY THE	ORDA'ED BY THE	MEMBER OF THE	YEAR	AGE	YEAR	CAUSE OF DEATH.
			PRESBYTERY OF	PRESBYTERY OF	PRESBYTERY OF	OF ORD'N.	AT DEATH.	OF DEATH.	
1 Abbey, David A., P.	Yale College, Conn.	Auburn Seminary, N. Y.	Cayuga	.....	Tioga	1843	30	1865	Typhoid fever.
2 Axtell, Anthony D., P.	Williams College, Mass.	Auburn Seminary.	Geneva	Troy	Oneida	1864	30	1866	Consumption.
3 Baldwin, Truman, w. c.	Yale College, Conn.	<i>Privately.</i>	Congl. Assoc'n.	Congl. Council.	Greene	1807	27	1865	Decay of vital powers
4 Blythe, John O., w. c.	Pennsylvania University, Pa.	<i>Privately.</i>	New York 3d.	Cincinnati.	Phila. Third.	1861	27	1861	Paralysis.
5 Brainerd, n. d., Thos. P.	Yale College, Conn.	Andover Seminary, Va.	Congl. Assoc'n.	Congl. Council.	Phila. Fourth.	1831	27	1866	Apoplexy.
6 Buehler, Ely, w. c.	Yale College, Conn.	<i>Privately.</i>	Congl. Assoc'n.	Cincinnati.	Utica	1817	29	1866	Pneumonia.
7 Cheever, Ebenezer, w. c.	Bowdoin College, Me.	<i>Privately.</i>	Congl. Assoc'n.	North River.	Utica	1817	27	1866	Asthma.
8 Farrand, Bethuel, w. c.	Middlebury College, Vt.	<i>Privately.</i>	Congl. Assoc'n.	Congl. Council.	Washington.	1819	29	1866	Decay of vital powers
9 Ford, J. Edwards, F. M.	Williams College, Mass.	<i>Privately.</i>	New York 4th.	Rockaway.	St. Joseph.	1842	30	1866	A fall.
10 Graves, Fred. Wm., w. c.	Andover College, Mass.	Auburn Seminary, N. Y.	New York 4th.	New York 4th.	New York 4th.	1847	22	1866	Pneumonia.
11 Grieco, David G., Miss.	Trinity College, Dublin.	Union Seminary, N. Y.	Geneva	Illinois	New York 3d.	1835	29	1864	Consumption.
12 Grosvenor, David A., w. c.	Yale College, Conn.	New Haven Seminary, Conn.	New York 4th.	New York 4th.	New York 4th.	1866	29	1866	Congestion of brain.
13 Hicks, Marcus, w. c.	Illinois College, Ill.	Laure Seminary, Ohio.	Congl. Assoc'n.	Congl. Council.	Elyria.	1832	30	1866	Cholera.
14 Hollister, Amos D., w. c.	Oneida Institute, N. Y.	<i>Privately.</i>	Cincinnati.	Ottawa.	Cincinnati.	1844	30	1866	Consumption.
15 Hoyt, James, P.	Union College, N. Y.	Union Seminary, N. Y.	New York 3d.	E. Alabama.	D. of Columbia.	1838	37	1865	Typhoid fever.
16 Ishaw, Warren, w. c.	Middlebury College, Vt.	Andover Seminary, Mass.	Portage.	Georgetown.	Newark.	1846	29	1866	Apoplexy.
17 Jenkins, Warren, w. c.	Williams College, Mass.	<i>Privately.</i>	Franklin.	Bertrif.	Kalamazoo.	1823	26	1866	Heart disease.
18 Jones, Daniel, w. c.	<i>Privately.</i>	Auburn Seminary, N. Y.	Congl. Assoc'n.	Franklin.	Lake Superior.	1839	39	1863	Bilious Pneumonia.
19 Jones, William, P.	Williams College, Mass.	<i>Privately.</i>	Franklin.	Franklin.	Franklin.	1855	51	1866	Consumption.
20 Kallag, Robert R., P.	Illinois College, Ill.	<i>Privately.</i>	West. Assoc'n.	West. Assoc'n.	Monroe.	1833	32	1866	Internal Tumor.
21 King, John L., w. c.	Yale College, Conn.	Princeton Seminary, N. Y.	Cincinnati.	Cincinnati.	Monroe.	1825	23	1863	Heart disease.
22 Kingsley, Philotas, w. c.	New York University, N. Y.	Princeton Seminary, N. Y.	New York 3d.	Newark.	St. Louis.	1844	30	1865	Typhoid fever.
23 Lee, Samuel, w. c.	Knox College, Ill.	Lane Seminary, Ohio.	Hamilton.	Hamilton.	Indson.	1838	25	1866	Congestion of brain.
24 Luce, Abraham, w. c.	Vermont University, Vt.	Auburn Seminary, N. Y.	Congl. Assoc'n.	Crawfordville.	Detroit.	1861	25	1866	Consumption.
25 Martin, Asa, s. s.	Marietta College, O.	<i>Privately.</i>	Congl. Assoc'n.	Congl. Council.	Cleveland.	1819	27	1863	Suddenly.
26 Martin, Wm. Wisner, P.	Yale College, Conn.	Union Seminary, N. Y.	Long Island.	Congl. Council.	Cleveland & Port.	1834	29	1866	Consumption.
27 Parker, Samuel, w. c.	Williams College, Mass.	<i>Privately.</i>	Long Island.	Long Island.	Long Island.	1813	22	1865	Decay of vital powers
28 Partington, Josiah, s. s.	Williams College, Mass.	<i>Privately.</i>	Salem.	Salem.	Charlton.	1843	29	1865	Consumption.
29 Squire, n. d., Miles P., w. c.	Middlebury College, Vt.	Andover Seminary, Mass.	Elizabethtown.	Elizabethtown.	San José.	1863	25	1865	Consumption.
30 Tenney, Roswell, w. c.	Dartmouth College, N.H.	Andover Seminary, Mass.	Niagara.	Niagara.	Ithaca.	1812	33	1866	Pneumonia.
31 Terry, Marshall, s. s.	.....	<i>Privately.</i>	Londonberry.	Niagara.	Niagara.	1832	31	1864	Typhoid pneumonia.
32 Thompson, Hanna, w. c.	Hamilton College, N. Y.	<i>Privately.</i>	Hanover.	Hanover.	Geneva.	1816	27	1866	Decay of vital powers
33 Tuttle, Jacob, w. c.	New Jersey College, N. J.	<i>Privately.</i>	M. Protest. Ch.	Congl. Council.	Athens.	1829	33	1866	Paralysis.
34 Tuttle, Samuel L., Sec.	Hamilton College, N. Y.	<i>Privately.</i>	Methodist Ch.	Methodist Ch.	Cardant.	1820	24	1865	Affection of kidneys.
35 Wadsworth, Wm. A., w. c.	New York University, N. Y.	Auburn Seminary, N. Y.	Utica.	Methodist Ch.	Kalamazoo.	1826	35	1866	Suddenly.
36 Wadsworth, Wm. A., w. c.	Hamilton College, N. Y.	<i>Privately.</i>	Utica.	Methodist Ch.	Kalamazoo.	1826	35	1866	Suddenly.
37 Wadsworth, Wm. A., w. c.	New York University, N. Y.	Auburn Seminary, N. Y.	Utica.	Methodist Ch.	Kalamazoo.	1826	35	1866	Suddenly.
38 Wadsworth, Wm. A., w. c.	Hamilton College, N. Y.	<i>Privately.</i>	Utica.	Methodist Ch.	Kalamazoo.	1826	35	1866	Suddenly.
39 Wadsworth, Wm. A., w. c.	Hamilton College, N. Y.	<i>Privately.</i>	Utica.	Methodist Ch.	Kalamazoo.	1826	35	1866	Suddenly.
40 Young, Claiborne, w. c.	Maryville College, Tenn.	Maryville Seminary, Tenn.	Hutton.	Union.	Indianapolis.	1823	25	1866	Dyspepsia.

## In Memoriam.

"PRECIOUS IN THE SIGHT OF THE LORD IS THE DEATH OF HIS SAINTS."—  
*Psalm cxvi. 15.*

*A. D. Axtell.*

**AXTELL, ANTHONY DEY.**—The son of Rev. Daniel C. and Maria (Laidlie) Axtell, was born in Geneva, N. Y., March 5, 1834. He was educated in Williams College, Williamstown, Mass., and studied divinity in the Theological Seminary, Auburn, N. Y. He was licensed by Geneva Presbytery and ordained by Troy Presbytery in 1864. He commenced his labors in Olean, N. Y., and thence to Olivet Church, Lansingburg, N. Y.

While providential circumstances forbade his acceptance of calls from several churches, and though never installed as pastor, he gave his time and strength to the work which was first in his affections. His health was delicate, and he visited Olean, N. Y., but not improving there as rapidly as he had hoped, he was advised without delay to visit St. Paul, Minnesota. He at once did so, and for a short time he seemed to be much benefited by the invigorating atmosphere of that region, but very soon he became worse, and was advised by his physician to hasten home. He speedily returned to Olean, N. Y., in rapidly failing health. After a few weeks of most patient suffering, his disease making very rapid progress, he died Oct. 17, 1866, of consumption. He married Miss Almira, daughter of the late S. W. Bradley, Esq., of Olean, N. Y., who survives him.

Mr. Axtell was the son of a Presbyterian minister, and he was a descendant by his mother's side of the distinguished Archibald Laidlie, D. D., pastor in 1764 of the Middle Reformed Protestant Dutch Church, New York City, by whom the first sermon in English was preached in that church, and on account of his love of liberty during the Revolution the British offered a large sum for his head. His uncles, the late Henry Axtell, D. D., of Geneva, was, and Charles Axtell, of Bellevue, Iowa, is, a Presbyterian minister.

A friend writes as follows: "My estimate of his character is of the most exalted nature, knowing in him such a combination of excellencies and rare virtues. It has been well said of him, 'It would be less difficult to delineate his character if it had not been so symmetrical, such a completeness of heart and intellect.' His labors as a pastor were marked with a peculiar faithfulness and zeal, his work was characterized by such earnestness, and his life shone with such truth and simplicity, that in every heart he seemed to inspire rest and confidence. In his style of preaching there was no apparent effort or display, but a simplicity which, united with strength and at times true eloquence, made his pulpit efforts most acceptable and an avenue of greatest good. As an extempore speaker he excelled, and was rapidly growing in mind and heart-power when God called him up higher.

"Mr. Axtell possessed, naturally, a most genial, gentle and affectionate nature, great delicacy and refinement of feeling, combined with true nobility, a self-sacrificing spirit for the good of others, a cultivated mind and promising talents, but his chief delight was in being instrumental in winning souls to Christ. He possessed a nice sense of the beautiful in nature, literature and character. His sensibilities were as delicate as a woman's, yet under

manly self-control. Kindness was a law of his nature, winning many friends, while he never made an enemy.

"Conscientiousness was one of our brother's strongest characteristics. This extreme sensitiveness of conscience was possibly mistaken at times for indecision, but, when after close questioning the conviction was reached, the will moved and held its position with true courage. He had not the bravery of fervid impulses, which come and go with occasion, but beneath a gentleness so uncommon was that true courage which springs out of unyielding faith in truth and love of right. There was that openness in his character to conviction, that promptness to believe when convinced, and the outspoken confession, which are the elements of a true character. To be honest, clear, thorough, before the eye of Omniscience, seemed to be the ruling desire of Mr. Axtell's soul. This transparency of heart was naturally associated with remarkable unselfishness and a beautiful Christian charity. So far as it can be said of almost any disciple not glorified, his charity illustrated Paul's description, '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.'

"All who are conversant with his ministry to the Olivet Presbyterian Church of Lansingburg, N. Y., know how faithfully he watched for souls. There was a devotion to his work which a physical frame, never robust, could not endure. While his body was yielding the mind expanded. His preaching was observed to improve rapidly as to vigor of thought, plainness and pungency of style, and was blessed with immediate fruits. Suddenly and mysteriously has death cut short a ministry which proved its usefulness and promised eminence."

ABBEY, DAVID A.—The son of David and Nancy (Varnham) Abbey, was born at Olive, Ulster county, New York, April 6, 1813, where, with the exception of one winter attending the academy and part of one season in the store of General James S. Smith, at Kingston, N. Y., the first seventeen years of his life were spent in labors on the farm. In the spring of 1831 his father and family removed to Reading, Steuben (now Schuyler) county. In the autumn preceding this removal he was among the first subjects of quite an extensive revival, and united with the Reformed Dutch Church of his native town. By this removal he came under the pastoral care of Rev. Linus L. Billington, through whose influence, in a measure at least, his attention was turned to a preparation for the ministry. He pursued his preparatory studies mostly at Geneva Lyceum, entered the sophomore class in Yale College, where he graduated in 1838; immediately entered the Theological Seminary, Auburn, N. Y., and finished his course in 1841, and was licensed by Cayuga Presbytery during the spring and summer, and previous to his graduation he supplied the church in Lawrenceville, Pa., and he removed to St. Catharine's, Canada West, where he was ordained. He subsequently preached in the region of Niagara Falls, Monterey, N. Y. In 1851 he was stated supply at Meads' Creek; in 1853 at Rondout; and in 1854 at West Dresden, N. Y. He next preached at New Milford, Pa., and then at Apalachin, N. Y., where he died of typhoid fever, Dec. 6, 1865.

He married in 1843 Miss Blendina M., a daughter of Conrad Broadhead, Esq., of Olive, N. Y., who, with a daughter, survives him.

Rev. GEORGE A. BOARDMAN, of Binghamton, N. Y., writes as follows: "He was a man of well-trained mind, of clear views, of great accuracy both in his literary compositions and in business. He was a faithful pastor, but

in feeble health, and not able to do all that he desired to do. In all the relations of life he was faithful and unostentatious. He seemed to be content with doing his Master's will."

**BALDWIN, TRUMAN**—The son of Amos and Margaret Baldwin, was born at East Granville, Mass., Sept. 27, 1780.\* Whilst but a lad he chose literary pursuits and fitted for college with Timothy M. Cooly, D.D., of his native town. He entered Yale College, New Haven, Conn., in 1798, and graduated in 1802. It was not until his senior year in college that he gave himself to Christ and settled upon his life's work, the ministry. He followed the custom of those days, when they had no theological seminaries, and entered upon a course of theological studies with Charles Backus, D.D., of Somers, Conn. The last two years of his theological course were under the direction of the then celebrated Dr. Nathaniel Emmons. He was licensed in June, 1804, by the Hampshire South Congregational Association. He early drank in the home missionary spirit, which led him to seek a field of labor in the State of Vermont. He was called to his first pastorate by the Congregational Church of Charlotte, Vt., and was ordained and installed pastor in November, 1807. In September of the following year he married Sarah Linsley, daughter of Judge Linsley, of Cornwall, Vt., and sister of the Rev. Joel H. Linsley, D.D., pastor of the Congregational Church of Greenwich, Conn. Mr. Baldwin served the people of Charlotte with great acceptance for seven years. During this period the great Head of the Church put the seal of his approbation upon his ministry by the outpouring of his Spirit and the ingathering of souls into his kingdom. The same spirit that moved him to seek a field among the early settlements of Vermont now prompted him to move westward with the march of emigration. He therefore asked and received a dismissal from the church in Charlotte, and on horseback traveled West, to what was then known as the Military Tract, in the State of New York. He was invited by a new church just organized at Pompey East Hollow, Onondaga county, N. Y., to enter that field as a pastor. He accepted the invitation, and was installed in the autumn of 1815, and for thirteen years he went in and out before that people, greatly beloved by his flock and respected by all that knew him. During this pastorate he witnessed among his people two general revivals of religion. Whilst at Pompey he assisted in organizing Onondaga Presbytery, and for years his name stood at the head of the roll of that body. He also assisted in organizing a number of the churches that now constitute that Presbytery. Whilst in that field he fitted for college four young men that afterward entered the ministry. His adaptation for the cultivation of new fields led his brethren to designate him as the man to take charge of a church just organized in Cicero, nine miles north of Syracuse, N. Y.

He was dismissed from Pompey East Hollow in 1829, and entered the third new field. The first thing he did there was to effect the completion of a house of worship, the dedication of which was followed by the outpouring of the Holy Spirit, and a goodly number added to the Lord. Cicero in its early settlement was an unhealthy location, and his feeble health gave way under that malarious climate, and he was compelled for a time to suspend his loved employment of preaching the gospel. He sought a change of climate, and found in Western New York his health improved. He could not rest until he was again at his life's work, preaching Christ. After supplying East Aurora one year, and one year of effectual labor at Darien Cen-

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\* This memoir was prepared by Rev. E. B. SHERWOOD, of St. Joseph, Mo.

tre, Genesee county, he was invited to Somerset, Niagara county. Here he found a feeble church, but willing hearts. His first work was to put forward the erection of a house of worship, and in less than one year he saw a substantial house dedicated to the service of God. The free-will offering was accepted, and the Spirit poured from on high; the glory of God filled the house, and his converting power was felt in the congregation, and a revival remarkable for its influence followed, and a precious ingathering of such as gave that church a character for efficiency was the result. Mr. Baldwin continued his labors at Somerset four years. He remarked to the writer that these were among the happiest of his long and useful life. These were years of great spiritual prosperity. Though he found them a feeble church, without a Sabbath-school and without a house of worship, he left them a self-supporting church, a good meeting-house, a flourishing Sabbath-school and strong session, and from that time they have taken rank among the efficient churches in that Presbytery.

On closing his labors at Somerset he felt that his failing health forbade that he should again attempt the pastoral work. His desire to do good led him to open an academical school, in connection with two of his daughters, in Middleport, Niagara county, N. Y., where for three years he did a good work in the cause of education, and contributed very much in building up a Presbyterian church in that stronghold of error. Feeble health admonished him to seek the quiet of retired life. In the autumn of 1845 he returned to his residence in Cicero, where he spent the last twenty years of his life very pleasantly.

The wife of his youth preceded him to the eternal world just three years to a day. He departed this life on the 27th of July, 1865. His end was peace. "Blessed are the dead that die in the Lord." He with his wife sleep side by side in the graveyard of Cicero, N. Y. A simple stone erected by that daughter who cared for them in their last years marks their resting-place.

Mr. Baldwin left three daughters—Aurelia M., the wife of the Rev. E. B. Sherwood, a Presbyterian minister of St. Joseph, Mo.; Elizabeth C., the wife of Mr. Jonathan Tripp, now of Millville, N. Y.; and Margaret L., who was the wife of Mr. Darius M. Linsley, A. M., and who died sixteen days after her father, at Kalamazoo, Mich. Mr. Baldwin was permitted to live in a very eventful period of our country and of the Church of Christ. He was heartily in sympathy with the times in which he lived. He took a deep interest in both home and foreign missions. He had what but few can boast of—a complete set of the publications of the American Board of Commissioners for Foreign Missions, from the first number of the Panoplist to the July number of the Missionary Herald of 1865. He was an earnest man, consecrated to his Master. "He rests from his labors, and his works follow him."



BLYTHER, JOHN O.—Was born in Salem, Mass., March 21, 1814. His parents removed to Philadelphia, Pa., where he attended the Pennsylvania University, and where he graduated as a medical doctor. He preached for

some years. Having removed to the West, he became a minister and preached for some time at Rockville, Indiana. He subsequently returned to Pennsylvania and became a member of Philadelphia Third Presbytery, and for some time had charge of East Nantmeal Church, Chester county, Pa.

He was without charge for some time, and his health gave way, until finally he was admitted to the Episcopal Hospital, Philadelphia, Pa., where he died March 19, 1864, of paralysis.

He married Miss Elizabeth L. Force, who is deceased. One son survives them. He was an even-tempered, good man.

## Thomas Brainerd

**BRAINERD, D.D., THOMAS**—The son of Jesse and Mary (Thomas) Brainerd, was born in Leyden, Lewis county, N. Y., June 17, 1804. He belonged to the family of Brainerds rendered illustrious by the life and labors of David Brainerd, missionary to the Indians—a man well known throughout the Christian world—and his no less worthy brother, John Brainerd, whose life was so successfully portrayed by the deceased.\* His father was a farmer, somewhat given to despondency, though a pious man, and who trained his family in the fear of the Lord. This is graphically set forth by Dr. Brainerd (in the memoir already referred to), and gives a good illustration of New England training:

“A boy was early taught a profound respect for his parents, teachers and guardians, and implicit, prompt obedience. He was accustomed every morning and evening to bow at the family altar, and the Bible was his ordinary reading-book in school. When of sufficient age, no caprice, slight illness or any condition of roads or weather was allowed to detain him from church. In the sanctuary he was required to be grave, strictly attentive, and able on his return at least to give the text. From sundown Saturday evening until the Sabbath sunset his sports were all suspended, and all secular reading laid aside, while the Bible, the New England Primer, Bunyan's *Pilgrim's Progress*, Baxter's *Saint's Rest*, &c., were commended to his ready attention and cheerfully pored over.

“He was taught that his blessings were abundant and undeserved, his evils relatively few and merited, and that he was not only bound to contentment, but gratitude. He was taught that time was a talent to be always improved; that industry was a cardinal virtue, and laziness the worst form of original sin. Hence he must rise early, and make himself useful before he went to school; must be diligent there in study, and be promptly home to do ‘chores’ at evening. His whole time out of school must be filled up by some service—such as bringing in fuel for the day, cutting potatoes for the sheep, feeding the swine, watering the horses, picking the berries, gathering the vegetables, spooling the yarn and running all errands. He was expected never to be reluctant and not often tired.

“He was taught that it was a sin to find fault with his meals, his apparel, his tasks, or his lot in life. Labor he was not allowed to regard as a burden, nor abstinence from any improper indulgence as a hardship. His clothes, woolen and linen for summer and winter, were mostly spun, woven and made

\* *The Life of John Brainerd*, by Thomas Brainerd, D.D., 12mo., pp. 500., \$2 50, published by the Presbyterian Publication Committee, Philadelphia, Pa., 1866.



up by his mother and sisters at home; and, as he saw the whole laborious process of their fabrication, he was jubilant and grateful for two suits with bright buttons a year. Rents were carefully closed and holes patched in the 'every-day' dress, and the Sabbath dress always kept new and fresh.

"He was expected early to have the 'stops and marks,' the 'abbreviations,' the 'multiplication table,' the 'ten commandments,' the 'Lord's Prayer,' and the 'Shorter Catechism,' at his tongue's end.

"Courtesy was enjoined as a duty. He must be silent among his superiors. If addressed by older persons he must respond with a bow. He was to bow as he entered and left the school, and bow to every man or woman, old or young, rich or poor, black or white, whom he met on the road. Special punishment was visited on him if he failed to show respect to the aged, the poor, the colored, or to any persons whatever whom God had visited with infirmities. He was thus taught to stand in awe of the rights of humanity.

"Honesty was urged as a religious duty, and unpaid debts were represented as infamy. He was allowed to be sharp at a bargain, to shudder at dependence, but still to prefer poverty to deception or fraud. His industry was not urged by poverty, but by duty. Those who imposed upon him early responsibility and restraint led the way by their example, and commended this example by the prosperity of their fortunes and the respectability of their position as the result of their virtues. He felt that they governed and restrained him for his good and not their own.

"He learned to identify himself with the interests he was set to promote. He claimed every acre of his father's ample farm, and every horse and cow and sheep became constructively his, and he had a name for each. The waving harvests, the garnered sheaves, the gathered fruits were all his own. And besides these he had his individual treasures. He knew every trout-hole in the streams; he was great in building dams, snaring rabbits, trapping squirrels, and gathering chestnuts and walnuts for winter store. Days of election, training, thanksgiving and school-intermissions were bright spots in his life. His long winter evenings, made cheerful by sparkling fires within and cold clear skies and ice-crusts plains and frozen streams for his sled and skates, were full of enjoyment. And then he was loved by those whom he could respect, and cheered by that future for which he was being prepared. Religion he was taught to regard as a necessity and luxury, as well as a duty. He was daily brought into contemplation of the Infinite, and made to regard himself as ever on the brink of an endless being. With a deep sense of obligation, a keen, sensitive conscience and a tender heart, the great truths of religion appeared in his eye as sublime, awful, practical realities, compared with which earth was nothing. Thus he was made brave before men for the right, while he lay in the dust before God.

"Such was New England training. Some may lift their hands in horror at this picture, but it was a process which made moral heroes. It exhibited a society in which wealth existed without profligacy; social elevation without arrogance; labor without degradation, and a piety which, by its energy and martyr endurance, could shake the world."

Mr. Brainerd studied classics first at Lewisville Academy, and afterward with Oliver C. Grosenor, Esq., at Rome, Oneida county, N. Y. He then read law with Alanson Burret, Esq., at Rome, and subsequently with Hons. Henry H. Foster and Chester Hayden. He made a profession of religion, and joined the church in Rome in 1825, and in 1827 he gave up the study of law and removed to Philadelphia, Pa., where he spent a year in teaching. During his residence in that city he was a member of Rev. James Patter-

son's church—a most devout man, who in his day greatly promoted the interests of religion.

In October, 1828, he entered the Theological Seminary, at Andover, Mass., and graduated in 1831. He was licensed by New York Third Presbytery, Oct. 7, 1831, and went to the West, locating in Cincinnati, Ohio, where he accepted a call to the Fourth Church in that city, and was ordained by Cincinnati Presbytery in December, 1831, as pastor. This relation existed two years. In March, 1833, he became editor of the *Cincinnati Journal*, which he conducted, together with the *Youth's Magazine*, until the autumn of 1836, nearly four years. During that period he assisted Lyman Beecher, D.D., as a preacher in the Second Presbyterian Church of that city, an event which laid the foundation of mutual confidence and affection for life.\* In October, 1836, he was called to the pastoral charge of the Third Presbyterian Church, Pine Street, Philadelphia, Pa., where he commenced his labors Feb. 1, 1837. His pastoral life here embraced a period of just about thirty years. He officiated for the last time in his pulpit July 8, 1866. The words from Luke xxiv. 29: "Abide with us, for it is toward evening and the day is far spent," were those from which he then addressed his people. He soon after this left the city on a visit to his only daughter, Mrs. Henry M. Boies, at Scranton, Pa., and during this visit he died, Aug. 22, 1866, of apoplexy. He retired in his usual health and slept. About one o'clock in the morning his loud breathing aroused his wife, medical aid was at hand, but in vain; the pulse was gone, and his children who hastened to his chamber to minister found themselves standing beside his inanimate clay. The cheek rested upon his hand, which pressed the pillow in the easy posture of slumber, but it was the slumber of death.

The same day his family set out for Philadelphia with the remains. They were attended from his daughter's residence to the depôt by the clergymen of Scranton of whatever denomination, and by the leading citizens of the town, who came spontaneously in a body to proffer this final tribute to the coffined dead. The following Saturday afternoon (August 25th) the funeral took place in "Old Pine Street Church," the scene of Dr. Brainerd's pastorate of thirty years. Between six and seven o'clock, amid the tears of the multitude, the body was committed to a grave which had been prepared for it in the churchyard close to the eastern wall of the venerable sanctuary. It was in a small lot enclosed by an iron railing, where already slept "May, the pastor's daughter," and a son who also died in childhood. Dr. Brainerd is the first pastor who has been buried there. Surely he chose well his resting-place, where his people might visit it, where the voices of children in the Sunday-school might float above it, and sounds of the sanctuary, in prayer, in sermon and in song, might hallow it until the resurrection morn.

He was twice married: his first wife was Miss Sarah J. Langstroth, of Trenton, N. J.; his second was Miss Mary Whiting, of New Haven, Conn. They had four children—two only (Thomas Chalmers and Mary W.), with their mother, survive.

He was a man of rare faculties, a Christian of ripe experience, a minister of peculiar gifts and graces. He came of a noble stock. He was a Puritan of the Puritans, a son of an honored mother, a child of Connecticut, of which George Bancroft has said, "There is no State in the Union, and I know not any in the world, in whose early history, if I were a citizen, I could find more of which to be proud and less that I should wish to blot." Haddam, on the

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\* A memoir of Rev. LYMAN BEECHER, D.D., is published in *The Presbyterian Historical Almanac* for 1864, page 284.

Connecticut river, was the home of the family. They that are curious in genealogy may learn his lineage in Farmer, Savage and Hinman; how nearly also he was related to the poet, John G. C. Brainerd. They were of the same stock, and not unlike in temperament.

Rev. ALBERT BARNES, of Philadelphia, Pa., preached his funeral sermon, whence the following is taken:

"I have referred with a special design to the fact that Dr. Brainerd was converted under the preaching of Rev. Charles G. Finney; that he was early associated in labor with Rev. James Patterson, and that he was more intimately associated with Dr. Lyman Beecher, for it was by the influence of these men and their preaching, more than by any other cause, perhaps unconsciously to himself, that his character as a preacher was formed. Perhaps no three men could be named whose character and mode of preaching would be more likely to influence a mind like his. He himself was indeed original. He copied no one. He probably never set any man before him as a model; he transferred to himself in no perceptible manner the language, the modes of thought, or the theological opinions of another man; but there was, if I mistake not, a silent influence of great power which went forth from his early connection with those men, which greatly affected his subsequent character as a preacher and pastor. Two of these men have passed away:

"JAMES PATTERSON—Not graceful in manner, not polished in sentences and periods, not aiming at beauty of style and not courting the praises of men; with a keen eye that penetrated the soul, with a tall and impressive form, with unpolished but most forcible gestures, with an earnestness of manner that showed that his whole soul was on fire; never awed by the fear of any man, ready to do good in any way, whether in approved or unapproved modes, if the hearts of men could be reached; at home alike in the fields, in the highways and in the sanctuary; preaching everywhere, talking everywhere, praying everywhere; most fearful in his warnings of sinners, most terrible in portraying the wrath to come, and yet most affable, genial, pleasant in his intercourse with men. He lived and labored for the sole purpose of converting men. He had an unwavering faith in revivals of religion, and his ministry was made up of successive revivals rapidly following each other, bringing great multitudes into the kingdom of God.

"Dr. LYMAN BEECHER—Than he there has been, in our country, no man more eloquent in the pulpit—no man that could make a more effective use of the Anglo-Saxon language. Clear, rapid, discriminating; placing truth in a few words in the light of a sunbeam; rising often to the highest flights of oratory; often exhibiting the most beautiful poetic conceptions in language most expressive of those conceptions; and then, as with a sledgehammer, driving great thoughts through the soul until you were penetrated through and through with them; piling on arguments until you were crushed and weary; not always equal and sometimes falling so low that you wondered where was the great power of the man—but even then in what seemed to be tame and dull and sombre, like a dull day, by some new and startling thought suddenly illuminating all as by a flash from the heavens—he labored, too, for revivals of religion. I have sat while he was urging great thoughts through my soul till I was weary and could bear no more. His eye was then eloquent. The adjusting of his spectacles was eloquent; his whole manner was eloquent. He sought revivals as the glorious triumph of the gospel, and his great thoughts and his keen words were designed to secure this result.

"Dr. Brainerd, whether he was conscious of any influence from these sources or not, carried much of all this into his subsequent life, and his style of public speaking was formed much on these models. Dr. Brainerd's power

eminently was that of a public speaker—a public speaker in regular and set discourses, but perhaps more strikingly in debate. His early opportunities of scholarship had not been great, and the state of his health and his abundant public duties and his active life had prevented his greatly enlarging his scholarship. He had indeed, by reading, by observation, by conversation, stored his mind with a great amount of information on the subjects most important for him to know; but it did not pertain, in any remarkable degree, to either scientific or literary subjects. Of information to be derived from the daily press, perhaps no man surpassed him; of information derived from observation and a keen sagacity, there were none of his brethren who were his equals. His literary labors were mostly confined, with one exception, already noticed, to a number of sermons, to a few articles in the *American Presbyterian and Theological Review*, and to the newspaper press. To the latter, alike by his taste and his conviction that in this way truth could be best promulgated, regulating the public mind and correcting public errors, he contributed much; and there are few men, even of those devoted to the newspaper press, that could reach the public in this way in a more timely, sagacious and effective manner.

As a public speaker, alike in the pulpit and in deliberative bodies, with no particular advantage of manner, but with much, arising from his nervous temperament, that would seem to promise little, he yet had a power which few men possess. In preaching he often plunged at once into the middle of his subject, and made most direct and earnest appeals to the reason and conscience; in debate he seized at once upon the real point in question, and pressed that with a power of argument, with a fervor of language, with an amplitude of illustration and with a severity of invective and sarcasm, if necessary, which few men have ever exhibited in debate. His language in his public discourses, whether extemporary or written, was as nearly perfect as possible; and often his happiest efforts—efforts seldom surpassed—were in extemporary address. No man could use the English language better; from the lips of no one could fall more pertinent and fit words, more complete sentences, more beautiful figures, more striking illustrations. In description, in statement, in argument, in warning, in appeal, in invective, his language presented the best forms of our Anglo-Saxon tongue. Often in a public assembly, when the interest of the meeting languished, a few words from him roused the vast assembly; when the course of things was taking an unprofitable direction, a few remarks from him, with no reflection cast on others, changed the current of remark and feeling, and gave in a moment a new aspect to the course of things.

When he fell so suddenly by death there occurred that of which the prophet Isaiah speaks as a great public calamity, when God takes away 'the eloquent orator;' or, as it is expressed more appropriately in the margin, and with an eminent adaptedness to his case, '*the skillful of speech.*' Isa. iii. 3. No words could better describe Dr. Brainerd's eloquence than to say that he was 'skillful of speech;' none could better represent the impression which his eloquence made on his hearers. No man could hear him, in his happiest moods, without being impressed with the force and beauty of our own English tongue, and the greatness of the endowment of being able to speak in such words for truth and for God.

For the endowment of being 'skillful of speech' is one of God's great gifts to man; one of the noblest and the most marvelous of our talents; one which, as much as any other, alike in the original power and in the highest forms of that power, shows the Creator's greatness and wisdom. No philosopher has been able to explain how man at first learned to speak; none could teach

man to speak if God had not taught Adam; none who deny the miraculous agency of the Creator can explain how it is.

“And it is worthy of such an origin as it had. Alike in the daily intercourse of life, in our business, in our enjoyments, and in all the great purposes of Divine Providence in the advancement of the interests of the world, it shows itself worthy of such an origin. For speech has been connected with all the purposes of justice. It has been a prime agent in the defence of liberty. It has been identified with the triumphs of religion and the salvation of souls. Speech in the senate house, speech in the hall of justice, speech before a battle, speech in a pulpit, has been identified with all the triumphs of justice, liberty and religion in the world. There is no power like the power of Demosthenes, Cicero, Burke, Chatham, Webster. It sways the passions and the will and the intellect and the imaginations of men, as the trees of the forest are moved by the mighty winds, and, more than to the power in battle, is the progress of the world to be traced to the power of language.

“It is most noble and reaches its highest and most distinct results when employed in proclaiming the gospel to men. The pulpit is its loftiest place, and there the purposes of God in speech are most signally accomplished. In defending the truth of God, in proclaiming his will, in publishing the great facts of redemption, in persuading men to turn from sin, in making known the realities of eternity, in inviting a lost race to the cross—that is its highest office and its sublimest employment. Paul on Mars’ Hill, in proclaiming the gospel, was greater than Demosthenes thundering against Philip; Whitefield at the collieries was greater in the results of his speaking than Burke in the splendors of Westminster Hall on the trial of Warren Hastings, or than Patrick Henry when he summoned the American colonies to freedom.

“The success of Dr. Brainerd as pastor depended not only on the character of his preaching, but, in a large degree, on his character as a man. His frank, open, genial manners; the fact that he was accessible at all times; his affability, the interest which he took in the wants of others, his sympathy with the poor, the sick and the bereaved; his happy addresses on funeral occasions, and especially his appreciation of the feelings, the aspirations and the strugglings of young men, contributed in an eminent degree to this, and to an unusual extent he retained these characteristics in advancing years when he had reached a period of threescore. From anything that appears, his preaching and his mode of intercourse with the young was as attractive in his last years as it had been at any former period of his life. Probably at no period of his life were there more young men, in proportion to the whole number in attendance on his ministry, than in his last years, and it was one of the things that eminently gladdened his heart, in all the discouragements from the position of his church—which he felt keenly—that while numbers of his best families were removing in the general tide that was and is setting to the other parts of the city, he was still drawing around him the young, the enterprising and the prosperous, just as they were forming their character, to sustain this ancient and venerable church.

“Dr. Brainerd, as a pastor, had one peculiarity in his labors and plans which it is not improper to advert to, as it in his case was attended with marked success. It was that while he labored earnestly for revivals of religion, and relied on such works of grace in promoting the progress of religion, he looked for the most marked success at a certain season of the year. The ordinary labors of the autumn and winter were almost uniformly followed by special efforts, mostly in the form of protracted meetings, in the close of the winter

and the beginning of the spring, and then he hoped to gather, as in a harvest, the result of the labors of the year. These efforts were almost uniformly successful, and a large portion of those received into the church, during his ministry here, were admitted at that season of the year. At such times his own labors and anxieties were so exhausting as to make, in his case, the ordinary rest to which pastors with other men looked forward in the summer months absolutely indispensable.

“Dr. Brainerd was a man whose labors and influence could not be confined to his own particular church, or to his own denomination, or to religion alone. He was not made to be a mere ‘parish minister,’ and the churches of our own denomination here and elsewhere, and the cause of religion in general and the interests of patriotism and the country, owe much to his zeal, his talents, his large catholic spirit and his patriotism.

“Philadelphia, and especially our own denomination, owes much to his counsels, and to his persevering efforts in the establishment of the churches which have been organized here since he became pastor of this church.

“In his ‘Quarter Century’ sermon, delivered nearly five years ago, he makes the following reference among other things to what he had done in this respect :

“‘During my ministry here I have been called to deliver an address at the laying of the corner-stone of Calvary Church, Olivet Church, Walnut Street Church (West Philadelphia) German Street Church, Rising Sun Church, Norriton Church, Reeseville Church, Camden (N. J.) Church (o. s.), Church at Bridesburg, Third Church, Elizabethtown, N. J., Central Church, Wilmington, Del., Rev. Mr. Dunning’s Church, Baltimore, Md., and others.

“‘By order of Presbytery, I organized Calvary Church, Green Hill Church, Rising Sun Church, Camden Church, Beverly Church and some others. I was also present in the little circle which planned the establishment of the Presbyterian House—now a treasure to our denomination. The *Presbyterian Quarterly Review* originated in a council of the late Dr. Gilbert, Dr. Parker, Rev. Mr. Barnes and myself.

“‘I have preached at the installation of the Rev. Dr. Jenkins, Calvary Church; Rev. Dr. Darling, Clinton street; Rev. Dr. Patton, Western Church, Rev. Mr. Gould, Norristown; Rev. Mr. Mears, Camden; Rev. Mr. Bliss, Beverly; Rev. Mr. Eva, Kensington, and of some others which I do not now recall, as I keep no journal. I have never coveted these services, but have always shrunk from them when duty would permit.’

“The Green Hill Church had its origin entirely in his convictions of the necessity of such a church in that part of the city. His own residence for seven years, owing to feeble health, was in that part of what is now the city, but what was then a suburb, lying quite beyond the city, but which he saw would soon demand a church of our denomination. The lot on which the church stands was secured by him, and a considerable part of the funds for building the Church was raised by his own personal efforts.

“To him almost entirely it is owing that the Clinton Street Church is now connected with our denomination. It was about to pass from the Congregational denomination to other hands, and that it did *not* pass to a denomination in no way connected with us, is to be ascribed to his determination of purpose. He formed the plan of securing it to our denomination, and he and the Rev. Anson Rood, by personal solicitations and efforts, secured the amount necessary to carry out the purpose.

“The Calvary Church owes its establishment much to his efforts and to his counsels, and it may be safely said that, if it had not been for his efforts and for his remarkable influence over men of wealth, this enterprise would

never have been carried through. Forty meetings were held, sometimes protracted to a late hour in the night, in consultation on the plan and in efforts to secure its success. From those meetings he was almost never absent, and in all that was doubtful about it he never lost his confidence in it, or faltered in his own purpose that it should be accomplished. Often did his voice rouse and animate those assembled when desponding or doubtful, and often did his appeals and his ready wit—even when there was some hazard of giving offence in such appeals—create new zeal in the cause. He could say things which others could not have said without giving offence. On one occasion, when the whole enterprise seemed to hang in doubt, he rose and said, with deep gravity and solemnity: ‘Gentlemen, there are certain Christian graces which those in your condition have never had the privilege of exercising. The grace of submission in times of poverty; the grace of a deep sense of dependence on God for your daily bread; the grace which they exercise who, at the head of a family, see their children crying for bread, and the grace needed to sustain the heart in the night-watches, when a man does not know where provision is to come from to supply the morning meal. These and similar graces of the Christian, you have never had the opportunity of exercising, and probably never will. The grace which you are called upon to exercise is that which arises from the right use of property, from devoting it to God in promoting his cause, from doing what is necessary to be done to secure the spread of religion around you, and if you do not do this, *the Lord have mercy on your souls!*’ Any man might well have hesitated as to what would be the effect of such an appeal. From some men it would have been received with cold silence, or would have stirred up wrath. There was, indeed, at the close of this singular speech a momentary silence, and then all present burst out into a loud laugh, and his object was accomplished.

“To his efforts, also, associated with the members of this church and congregation, it is owing that the German Street Church has been completed, and has been retained to our denomination, and at the time of his death he had projected a new enterprise in the extreme south-eastern part of the city, with an ultimate reference to the establishment of a church.

“Dr. Brainerd, though he was a decided Calvinist in his doctrinal views, and a thorough Presbyterian in his convictions on the proper mode of the organization and government of the Church; and though in all that long conflict which has been waged with the other ‘branch’ of our denomination—alike in the trial of Dr. Beecher for heresy, when he was associated with him as a preacher; in the debates of the General Assembly previous to the division, of which he was a member;\* in the division of the Church in 1838; and in all the long period since, now nearly thirty years, he has been thoroughly identified, on the firmest conviction of truth and justice, with our branch of the Church—true to its rights, to its principles and to its interests; yet he was not a bigoted man, or a man who regarded all the interests of truth, of religion and humanity, as confined to his own denomination. In the Temperance cause, in Union prayer-meetings, in promoting the interests of religion in general, in public matters, he did not make it a subject of inquiry whether they were controlled by Presbyterians, or whether his own denomination was to acquire strength or credit as being prominent in such public movements. As long as the great prayer-meetings in Jayne’s Hall

\* “He was a member of the General Assembly in May, 1836, the year before the Excluding Acts, leading to the division of the Church, were passed. His being a member of the Assembly that year was the immediate occasion of his being employed during the summer as a stated supply in the Pine Street Church, which resulted in his being called to the church as its pastor.”

shall be remembered, Dr. Brainerd will be remembered as having, with that holy man of the Baptist denomination, Dr. Kennard, and Dudley Tyng, of the Episcopal, both now with him before the throne of the same Saviour, contributed as much as any other man to the interest and the success of the meeting.

“It occurred before his death that there was an opportunity of evincing, in a manner such as there had never before been an opportunity of evincing, the love of country; and in that fearful struggle of four years all that was the proper fruit of his early training, and of the Puritan doctrine which he had been taught to believe, and all that was generous, large-hearted and patriotic in his nature, was fully developed. He felt, as few even then felt, that all that was dear to liberty was at stake. He felt more keenly than most men feel the evil of treason and rebellion. He appreciated in the highest degree the blessings of liberty for which our fathers fought in the War of Independence, and anticipated with more apprehension than most men did the evils which would result if the rebellion should be successful. He was not formed to be a military man, and he was too old and his health too much impaired, even if his position had not prevented it, to join in the active defence of his country. But he could defend by his eloquent appeals the righteous cause; he could denounce in such burning words as few men could use the evils of treason and rebellion; he could stimulate and animate his own people in sustaining the government; he could encourage his own young men to give themselves to the service of their country; he could counsel and animate them as they left their homes for the field of strife, perhaps not to return again; he could meet the soldier on his way to the battle-field at the ‘Refreshment Room,’ and encourage him in his purpose, and could greet him again on his return, weary or sick or wounded, and minister to his wants, and he could visit the great hospitals of our city, as a minister of consolation to impart comfort to the wounded, the sick and the dying. And it was done—done as this work was done by no other pastor in this city. For four years he was under as intense excitement as his physical frame could bear—an excitement unintermitted by day and by night, wearing on his exhausted nervous system, perhaps hastening the event which we mourn to-day. From this intense excitement he found no rest, no intermission, until that eventful night when the news ran through the city that ‘General Lee and his army had surrendered.’ Then thousands crowded the streets. Then the sound of joy and rejoicing was heard everywhere. Then tears of joy flowed freely. Then men met men as they had not done for four years before. Then, in as sublime a scene as our country has witnessed, thousands of voices spontaneously joined in front of the building where the Declaration of Independence was made, in singing to Old Hundred,

“‘Praise God from whom all blessings flow,’

and then—who could have done it more appropriately than he?—Dr. Brainerd led the vast multitude in expressing thanks to God.

“Beyond his newspaper labors a few sermons, a few tracts and a few articles in our *Presbyterian Quarterly*, of which he was one of the founders, and of which he continued to be one of the editors to the time of his death, Dr. Brainerd’s published productions are not numerous. It is remarkable, and it was singularly appropriate, that the only literary work of considerable magnitude in which he engaged was the life of a member of the Brainerd family, who was comparatively unknown, and who died seventy years since—a modest, earnest, humble, patient and laborious missionary. The name of *David Brainerd* was known as far as that of any man in modern times who



has engaged in the work of missions. That name has been most influential in promoting the present movement in the work of converting the world. More than perhaps by any other man the character of Henry Martyn had been formed, and his zeal awakened by the character and life of David Brainerd. But the name of *John*, his brother and his successor, not less pious and devoted to his Master's cause, was little known. He had labored in obscurity; he had not been remarkably successful in his work among the Indians; he had become an humble pastor in an obscure church, and he had died with no one as yet to record his worth and to perpetuate the record of his labors.

"It occurred to Dr. Brainerd to endeavor to rescue from forgetfulness what could be recovered respecting his life and labors, and to hold him up, also, as an example to the Church and the world. To this work he gave the leisure of the last years of his life. On that work he bestowed a great amount of labor in correspondence and in traveling, and gathered all that there was to be gathered, alike in this country and in Europe, in memory of a man little known, and over whose remains for nearly seventy years there was not even a stone to mark the place of his rest; for whom, as Dr. Brainerd remarked, 'no gazette heralded his departure, no orator gave him an eulogy and no generous appreciation raised him a monument.'"

"This work, most happily executed, and which furnishes a ground for regret that its author gave no more to the world through the press, might be appropriately considered as the biography of three men of rare piety and usefulness. *David Brainerd*, a sketch of whose life is necessarily given to prepare the way for the notice of his brother and successor—*John*, the obscure and unknown, but faithful missionary, and the *author himself*. Some of Dr. Brainerd's best thoughts, and some of the happiest specimens of his writing, and specimens that will compare favorably with any others found in our best writers, occur in that volume. As a specimen of his style and manner, and as an illustration of the remark which I have just made, I will copy a single paragraph, alike for its own beauty and for the justness of its reflections:

"In moving into the future it is the destiny of man to move into relative darkness. Every individual human advance is an adventure in paths dim, difficult and perilous, never yet trodden; an experiment of labors and perils not yet endured, of responsibilities yet to be discharged, and of aims and elevations yet to be surmounted. No wonder that in these circumstances man looks around him to inquire, "Has any one mapped out the way? Has any one successfully threaded the difficult and dreary paths? Has any one borne the labors and overcome the dangers? Has any one scaled the heights and laid his hand on the proffered prize?"

"The martial spirit is kept alive by the great names and achievements of its heroes—its Cæsars, Wellingtons and Napoleons. Science renews its energy in communion with the names of its Galileos, Lockes and Newtons. Men are brave to strike for human freedom under the shelter of the great examples of Hampden, Cromwell and Washington. The biographies of the eminent dead not only furnish illustrations of what the living may be and do and dare; they not only lift men above the crowd to a higher estimate of human capacity and power; they do more through the social principles by which one is set to imitate the good works which he contemplates in others. The Church of God has always availed itself of these principles of our nature, and while war has cherished its heroes and science its devotees, Christianity has wisely embalmed the memory of her great teachers, her saints and her martyrs. It is well it is so; for, however dwarfed may be the

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\* Life of John Brainerd, pp. 424, 435.

present age in any grace or attainment, the true and growing Christian can find solace, sympathy and companionship with the more excellent men and things of the past'.

"It was also remarkable that the last public service of Dr. Brainerd should have had reference to the name which he himself bore, and that it should have occurred in the very place, 'The Forks of the Delaware,' where these brothers—David and John—whose memory he had thus contributed to perpetuate and embalm, had successively labored. A church had been founded at Easton, Pa., called the 'Brainerd Church,' in honor of the labors of David Brainerd, and he was invited to address the 'Brainerd Missionary Society' in that church.\* It was his closing work on earth. Feeble then, with a trembling frame, with a voice so weak as scarcely to be audible, under the influence of a state of body which was in a few weeks to remove him from earth, he performed his last public services there on earth, and finished the labors of a life spent in eminent usefulness in the church of God.

"I trust that it will not be regarded as inappropriate, in conclusion, to refer, in a word, to my own personal feelings, and my own sense of loss, when he was so suddenly taken away. Never before have I so felt that I stood alone on the shores of the great ocean of eternity as I felt then; and why should not the personal friendship of so many years be allowed to utter its feelings, in sympathy with a mourning congregation, on an occasion like this?

"Why should not the memory of other days come over my soul here? Why should I not speak of the loss which I have sustained as well as you? Why should I not be permitted, while I speak of his public life, also to bear my testimony to him as a warm-hearted, true, generous, sincere and affectionate friend? For, for an unusual period in human life—for thirty years—we were united in such intimacy and friendship as rarely exist on earth, and are still more rarely prolonged for such a period; for we lived and labored side by side, we took sweet counsel together, we traveled together, we prayed together, we rejoiced together, we mourned together. We had no envies, jealousies or heart-burnings, and there was nothing to be forgiven on either side when he died. We rejoiced each in the success of the other as if it were his own success—for it was success in the cause which we both loved, and in the advancement of that Master's kingdom which we were both endeavoring to promote. When he was buried, I felt as if half of myself was in that coffin and was committed to that grave—how could I help it? I have younger friends among my brethren, dear to my heart, and securing daily more and more my affections, but you must approach the period where the ominous number 'threescore and ten' is not remote, to understand how a man feels when the friend of thirty years—and such a friend!—is committed to the tomb."

**BURCHARD, ELY**—The son of Jonathan and Beulah Ely, was born in West Springfield, Mass., April 24, 1788. In his childhood his parents removed to Oneida county, N. Y., then a wilderness with few advantages of mental or moral culture, save those enjoyed in the refined and pious home of his parents. His father was a soldier in the Revolution, and had a reputation for enterprise and moral worth. His mother was eminent for her piety and natural talents. Like most lads whose parents have chosen to be the pioneers of civilization, he inured himself to manual labor, toiling by day and constantly reading by the light of the blazing fire at night. His preference was for study, and his parents gratified this taste by placing him in 1805 under the tuition of Professor Strong, Principal of Hamilton (Oncida) Aca-

\* The "Brainerd Society" is composed entirely of the students of LAFAYETTE COLLEGE, and has for its object the cultivation of personal piety, and the promotion of a missionary spirit among the college students. It has been in existence nearly forty years, and has furnished to the missionary work many devoted and useful men.

demy, N. Y., where he fitted for Yale College, Conn., in which institution he distinguished himself as a lover of classical literature, and graduated with the highest honors in 1811. Soon after leaving college he took charge of Pompey Academy, at Onondaga, and taught for a season. But by his devoted parents he had been solemnly dedicated to God, and as they hoped to the work of the ministry, and having previously and publicly professed Christ, his heart yearned to proclaim salvation to his dying fellow-men. To this end he entered Union College, Schenectady, N. Y., and studied divinity under Rev. Dr. Nott, president of the college. This was the custom at that early day. He was licensed in 1817 by the Oneida Congregational Association, N. Y. He was soon after invited to settle as pastor of the Congregational Church in Augusta, N. Y., where he labored both with acceptance and success for a number of years.

In 1827 he was a member of Oneida Presbytery and a resident of New Hartford, N. Y. In 1830 he was stated supply to the church of Vernon Centre, N. Y. He became a member of Utica Presbytery, but was without any ministerial charge, though he preached as occasion presented itself.

He died at the residence of his son, Henry M. Burchard, Esq., in Clinton, N. Y., Feb. 4, 1866, of pneumonia. He was twice married: his first wife, Miss Harriet McNeil, the only daughter of the late General Henry McNeil; his second was Mrs. Sarah Van Eps, widow of Abram Van Eps. They both died several years ago. One son and three daughters survive him.

One who knew him well writes as follows: "After his charge in Augusta, N. Y., was ended he never was settled over any other church, but continued to preach to destitute congregations down to the termination of his earthly career. His pulpit efforts were of a high order. His sermons were full of sound doctrine, and showed a critical acquaintance with the subject and a laborious, systematic study of theology. His voice was forcible and commanding, and he could discourse in the most animated manner without faltering or hoarseness. His precepts were illustrated by prudent, inoffensive and amiable behavior; his conversation was always gentle and instructive; he had a hand and heart open to the offices of friendship and charity. Strictly temperate in his habits long before the establishment of temperance societies, he in fact was abstinent from childhood to old age. Though he admired the divinity taught by Calvin, Home and Owen, yet he was a friend to all godly men and lived in harmony with all surrounding Christian denominations. His venerable and graceful aspect and genial spirit, coupled with the cultivation of every science conducive to a knowledge of religion, and his familiarity with ancient and modern lore, made the young and old seek his friendship and acquaintance. He never forgot what he had learned, no matter whether it was an abstruse question in the exact sciences or the construction of a difficult sentence in the ancient languages; he was always accessible and ready to aid the most erudite or the humblest student. He was at home in whatever related to the local and secret history of Central New York, and he probably knew more facts and incidents connected with the early settlement of that favored region than almost any man now on the stage of existence. Few men could tell a more racy anecdote or recall bygone events with greater readiness and accuracy.

"This worthy man had a firm persuasion of the Divine Being and his perfections; he had clear views of human depravity and the necessity and reality of the Holy Spirit, but he had no turn for polemical divinity, and studiously avoided all controversies. He kept aloof from extremes into which many of his co-laborers fell. Passing through his long pilgrimage, he was kind and exemplary in his domestic relations, and trained his children in the

nurture and admonition of the Lord. Seldom does it fall to the lot of man to pass threescore years in unimpaired vigor of health, and without resort to medicine. The subject of this sketch, during a longer period of life, never took a drug or used ardent spirits or tobacco. He never lost a sense; his hearing and sight remained perfect to the last. He warmly espoused the cause of the freedom of the African race, and rejoiced to see the day when that long trodden-down people should be emancipated. No man was more earnest during the late rebellion in maintaining the integrity of the Union for which his venerated father fought during the Revolution. He was a progressive man in every moral and social improvement.

"As a theologian he was clear and orthodox. As a preacher he was earnest and faithful, never failing to declare the whole counsel of God. As a man he was genial and affectionate, and everybody loved him. As a scholar, especially in classics, he had few equals. The Hebrew and Greek Scriptures he read with as much ease and fluency as he did our own vernacular. The larger portion of his life he devoted to teaching, and in this he was pre-eminently successful, and hundreds in the ministry and in other professions can bear full testimony to his thoroughness as an instructor. He was remarkable for his probity and promptness, for his industry and temperance. He practised total abstinence from principle, even from a child, and the effect was manifested in his unimpaired physical vigor.

"As he saw his end approaching his son proposed to give him stimulants; he refused, saying: 'Nothing can avert the issue; this is the final conflict.' 'Do you want anything, father?' 'Nothing but more faith,' said the dying man. 'Is Jesus precious?' 'Altogether so, the chief among ten thousand.' Soon he breathed his last without a struggle or a groan, having the blessed assurance in his life and dying testimony that for him to be absent from the body is to be present with the Lord."

A numerous assembly of aged men and women paid him the last honors, and bore him to the land of silence. Rev. Dr. S. W. Fisher, president of Hamilton College, preached his funeral discourse, doing justice to his memory and showing the Christian graces that adorned his person. Such was the life and such the character of Ely Burchard.

*Chas. F. Butler.*

BUTLER, CHARLES F.—The son of John D. and Anna (Eason) Butler, was born in New Hartford, Conn., Jan. 21, 1790.\* He made a profession of religion in early life, and began his studies more earnestly in view of the ministry. In 1813 he entered Yale College, New Haven, Conn., and graduated with honor in 1816, in the last class that graduated under the celebrated Dr. Dwight. On leaving college, he commenced the study of theology under the Rev. Ebenezer Grant, during which time he also taught an academy in Bedford, N. Y. This arrangement lasted for two years, when he appeared before the "Congregational Association of the Eastern District of Fairfield County," Connecticut, and, after examination, was licensed by that Association for three years. He preached his first sermon in the church in Bedford, N. Y.; and it is remarkable that his funeral sermon should be preached where, nearly fifty years before, he preached his first sermon as a

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\*This memoir is from a funeral discourse of Rev. P. B. Hazzor, Bedford, N. Y.

licentiate. For a short time he supplied a vacant congregation in Connecticut, and soon after, in 1817, joined North River Presbytery, and accepted a call from the church in South Salem, West Chester county, N. Y., and was ordained as their pastor. This was his first settlement, and his labors were greatly blessed, seventy joining the church at one communion season. He was pastor of this people for seven years, when, his health failing, he was led to resign in order to rest.

In 1828 he removed to Greenwich, Conn., and was pastor of the church there for ten years. Here his health became quite feeble, and he was led to remove to the interior of New York, and he accepted a call to the church in Stockbridge, Madison county, N. Y., near Utica. He continued in this charge for two years, when he removed to Verona, Oneida county, N. Y., where he remained until 1847, a period of ten years. This was his last pastoral charge—not his last work, for, though feeble and suffering from the asthma, he continued to do the work of an evangelist and missionary until within a few years of his death. His last years were spent with his children in Bedford, N. Y., who were all to him that affection could prompt and kind hands perform; and where he died Aug. 14, 1866, of asthma, with many infirmities. He married Miss Amanda Rundle. They had eight children, seven of whom grew up. Mrs. Butler died in 1848 and was buried in the cemetery at Verona, and where, at his own desire, the remains of her husband were also laid.

His last illness was of short duration, being confined to his bed only a few days. His sufferings at times were most severe, owing to the nature of the disease that had long afflicted him, but he bore them with patience and Christian fortitude; not a murmuring word ever escaped his lips. His hearing had become so very dull that it was with difficulty any one could converse with him during his last sickness in order to ascertain the exercises of his heart. But every look seemed to say, All is well—all is peace. His long life of faith and holiness is a consoling evidence of his happy state.

Looking at his long life, and contemplating his Christian and ministerial character, there is much that is remarkable and worthy of notice as a minister in the days of his strength and vigor. He was highly esteemed for his learning, his piety and his pulpit acquirements. He was familiar with the language of holy Scripture, and could with ease refer to any passage and repeat correctly any verse called for. He had made the Bible his prayerful study, and stored his mind well with its sacred truths. As an evidence of his familiarity with the sacred writings, not two months before his death he repeated the whole of Psalm cxix. He was eminently a man of prayer. Morning, noon and night he would retire to his closet and seek the blessing of God; and here is the key to his eminent spirituality, as well as the blessings which have descended so largely upon his children and friends. None can estimate the worth of such a parent.

**CHEEVER, EBENEZER**—Was born in 1787. He made a profession of religion in his twentieth year, and soon after determined to study for the ministry. He was educated at Bowdoin College, Brunswick, Me., where he graduated in 1817. He studied theology with Rev. Dr. Tappan of Augusta, Me., and after having charge for a short time of the high school in Bangor, Me., he declined a pressing invitation to become the permanent principal, and accepted a call from the Congregational church of Mount Vernon, N. H., over which he was installed pastor Dec. 8, 1819. In four years he resigned his charge and went to Hoosic Falls, N. Y., and organized a church, to which he ministered with success for a season, till on the failure

of his health he left and engaged in teaching in Troy, N. Y., for eighteen months, when, on his health being restored, he accepted a call as colleague of the Rev. Dr. Blatchford, pastor of the Presbyterian church of Waterford, N. Y., of which, on the death of Dr. Blatchford in about one year after, he became the sole pastor. Here, with his usual zeal and success, he labored six years. From here he went to Stillwater, N. Y., in 1830, where he enjoyed the most powerful revival he had as yet experienced in his ministry. At one communion season eighty were received on profession of their faith. All but two of his own Bible class of seventy were subjects of the work. On leaving Stillwater he engaged in the service of the Presbyterian Education Society, laboring with success for a year, having in the mean time established a branch at Philadelphia, Pa., when he resigned his office and accepted a call to the Second Presbyterian Church at Newark, N. J., over which he was installed as pastor in 1834. Under his labors of twelve years this church was much strengthened, eighty at one time having been received on profession. Among others he here enjoyed the personal friendship and hearty co-operation of Hon. Theodore Frelinghuysen, who was one of his elders, and the superintendent of the Sabbath-school. Leaving that church, he removed to Michigan in the service of the American Education Society. But however much he loved that cause, his heart was in the work of the pastor. Hence, on receiving a call from the Presbyterian church of Tecumseh, Mich., he accepted and was installed over it, and entered with his wonted zeal and energy upon his labors. Four years after, being urged by the church at Ypsilanti, Mich., he accepted their call to become its pastor, regarding this location, in consequence of its flourishing school, as affording a wider field of usefulness, and at the same time giving increased facilities for the education of his sons. Here he labored four years with great acceptance and success, when he obtained a dismission and returned to New Jersey and established "Hillside Seminary" in West Bloomfield, N. J. Though engaged in teaching during the week, he still gave his Sabbaths to the work he so much loved. In 1856 he was installed pastor of the Second Church, Paterson, N. J., with which he closed his pastoral life. On the failure of his health, in 1862, he returned to Ypsilanti to spend his declining days with his sons, and among the people for whose good he had formerly labored, and there he died Dec. 31, 1866, of decay of vital powers.

He was a man of great perseverance. Difficulties did not discourage and turn him away from his great life-work. He was a man of great energy. What he did he did with his might. He had great decision. There was nothing vacillating in his mind. He seemed to discover as by intuition where truth and duty lay, and like Paul he did not confer with flesh and blood, but with his whole heart embraced the one and entered upon the discharge of the other. His deportment in his family and with his friends and in public was always that of the dignified Christian gentleman.

As a preacher he was more distinguished for perspicuity and strength than for grace and ornament. He was always earnest and pungent, ever seeking to lay God's truth upon the conscience and heart. For the last two years his sufferings were great, at times intense. But he endured all with great patience, yet preferred, as he repeatedly expressed it, to depart and be with Christ, but for the will of his heavenly Father. In the last weeks of his life he seemed possessed of an unusually filial spirit, prompting him in his prayers to address God as his "Dear Father." Among his last conscious words were, "God, be merciful," "O death, where is thy sting?" "Come, Father, dear Father, oh come quickly," and then turning to his wife, he

said, "Don't do anything to keep me here." Thus he lived the life of faith, and was permitted to die the victor's death.

Rev. G. P. Tindall, of Ypsilanti, delivered an appropriate funeral discourse, whence this memoir is taken. His subject was the life of a faithful minister contrasted with any other occupation or profession as viewed from the standpoint of death.

*B. Farrand*

FARRAND, BETHUEL.—The son of Samuel and Mary (Kitchel) Farrand, was born in Addison, Vt., May 27, 1812. He was educated at Middlebury College, Middlebury, Vt., graduating in 1839. He studied theology privately under the care of Rev. Cornelius S. Conkling, Boonton, N. J., and was licensed by Rockaway Presbytery, and ordained by the same Presbytery in 1842 as pastor of the church in Branchville, N. J. He subsequently preached at Augusta and Lafayette and Deckertown, N. J. At the latter place he was also a teacher. In 1859 he removed to Ontario, preaching there and at Lima, in Lagrange county, Indiana. He was without charge for a year or more, though preaching as often as he had opportunity.

He met with a fall which fractured his hip, and subsequently caused his death, at his residence in Ontario, Ind., May 7, 1866.

He married Miss Mary N. Harris, of Bridport, Vt., who, with three daughters, survives him.

He was deemed by his brethren to have been a good and useful man. He published a sermon "*On the True Position of Woman.*"

*J. E. Ford*

FORD, JOSHUA EDWARDS—The son of George W. and Mary (Edwards) Ford, was born in Ogdensburg, N. Y., Aug. 3, 1825.\* He was early left an orphan, but his grandmother, a woman eminent for her piety, trained him in the nurture and admonition of the Lord. He graduated at Williams College, Williamstown, Mass., in 1844. Whilst there he decided to enter the ministry and become a missionary. He entered upon the study of divinity in the Union Theological Seminary, New York City, and expecting to be sent by the American Board of Commissioners for Foreign Missions to the Tamil field, he commenced the study of that language, but when the time of his departure came the demands of the Syrian field were set before him. He gave up his plans and sailed for that region. He was licensed and ordained by New York Fourth Presbytery. He left the country in 1847, being accompanied by his wife, having married Miss Mary Perry, of Williamstown, Mass. He labored in the mission field till 1865, when, with his family, he returned to the United States, where he plead the cause of foreign missions with earnestness and zeal. He was taken ill and died in Geneseo, Ill., of pneumonia.

He was eminently unselfish, wholly devoted to his work, and was willing

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\* This memoir was prepared by Rev. J. C. BARR, of Geneseo, Ill.

to be counted anything or nothing that Christ might be exalted. He was emphatically a man of prayer, and one who prayed in faith, expecting an answer. He had a power over other Christians associated with him, stimulating them to greater prayerfulness and labor, though seemingly himself unconscious of it. He was one in whom the grace of God abounded and was active. He loved God and walked with him.

Rev. Dr. VAN DYCK, of Beirut, Syria, writes as follows: "Mr. Ford was no common missionary. That he was a thorough scholar was soon ascertained by those who had much intercourse with him, though he never made any pretence to learning or show of it. His knowledge of the Arabic language was thorough, and he could use it with power in preaching as well as in conversation. While residing in Aleppo, he devoted some time to the Turkish, and was able to use it to advantage among the Armenians of that city. His mind was logical, his judgment clear and his views enlarged. He was always most careful and considerate of others, but he never thought of sparing himself. His consecration to Christ and his work was entire. He was ready to do anything, to labor in any sphere in which he could serve his Master."

Rev. H. H. JESSUP, associate of Mr. Ford in Sidon, writes as follows: "The news of the death of Mr. Ford has plunged us all into deep affliction. We mourn as individuals, we mourn as a mission. We have lost a brother, a personal friend, a cherished companion and an able, accomplished and devoted missionary."

"As a linguist Mr. Ford had few superiors. He spoke the Arabic, Turkish and French well. His knowledge of the Arabic was exact and comprehensive. Dr. Eli Smith remarked that he had at command a larger vocabulary of Arabic words than almost any other missionary. His knowledge was also critical, and his judgment of great value in the editing of Arabic books for the press. As a preacher he was always ready, and his sermons were forcible and impressive. They bore the marks of deep thought and earnest prayer. He was eminently a man of prayer. None could be in his society, or communicate with him in any way, without being impressed with this fact.

"He was a wise counselor. His judgment was sober, calm and clear, and his opinions, though modestly expressed, were well weighed and of great value. In missionary labor he was indefatigable. Of an iron frame and with great physical vigor, he endured what few missionaries could. He seemed capable of doing anything without fatigue, and was thought to be the strongest man in the Syrian missions."

Extract from an address by MARK HOPKINS, D.D., president of the American Board of Foreign Missions: "And what shall we say of the most recent death, that of our brother, Mr. Ford? I confess I was not prepared for that, and felt, as doubtless many did, like saying with one of old, 'Righteous art thou, O Lord, when I plead with thee, yet let me talk with thee of thy judgments.'

"Mr. Ford I speak of rather than the others, because I knew him well, and I feel that I cannot speak of him too highly. He was a most able, judicious, thoroughly accomplished and consecrated man. His spirit may be judged of from the fact that when he went out he gave all his property, which was considerable, to the Board. I remember conversing with him upon and questioning the expediency of the step, but he said he preferred to do it, and to be on the same footing with his brethren in the field. It may not always be wise for a soldier, when passing a river into an enemy's country, to burn the bridge, but it shows his spirit. He burnt the bridge. He had no thought of returning to enjoy himself in this country; but after



eighteen years of steady service he came back with his sick wife, and in his incessant labors for the cause was prostrated and died. His family he left, I will not say to the care of this Board, but to the care of Him for whom he had given up all. He died in the midst of his usefulness and strength."

The following is from the pen of Rev. WM. W. EDDY, who was associated most intimately for many years with Mr. Ford in the missionary work: "Christians in America, interested in the conversion of the world, have reason to be greatly moved by the death of this missionary. For seventeen years he has been their earnest co-laborer and faithful servant in carrying the gospel to the benighted and perishing. The Christian Church in America, as well as that in Syria, has experienced a great loss, and may well mourn with a bitter grief. His eminent services demand for him a place in the lasting remembrance and affection of all who love the missionary cause."

His first station was Aleppo, Northern Syria, a field of peculiar trials, owing to the prejudices of the people against the truth and the multitude of his labors. Besides being missionary for that city, he was forwarding agent, postmaster and banker for several other stations farther in the interior, and his duties were very onerous. In answer to an urgent call he left his family in Aleppo, and spent six months in Mosul, preaching the gospel. When the Central Turkey Mission was formed, including Aleppo within the field, Mr. Ford was transferred to Beirut, where he labored most respectably for four years. From thence he removed to Sidon, where he had to meet the responsibilities of a wide field, while much of the time his associates were laid aside by sickness. By the invitation of the Turkish Missions Aid Society, he visited England in 1861, and spent several months in presenting most ably the claims of Syria upon the sympathies of the Church of Christ.

In the summer of 1865 he was constrained, by the advice of physicians, to return on a visit to the United States for the health of his family. He went, anticipating a speedy return. He arrived at home shortly before the meeting of the American Board at Chicago, Ill., which he attended. He spent his time after this in visiting the various colleges and theological seminaries, endeavoring to stir up the interest of Christian young men in foreign missions, when his labors were interrupted by a severe illness, detaining him for a month in the winter among comparative strangers, in Hartford, Conn. Recovering partially, he made his way to Geneseo, Ill., where his family were staying, where he designed to rest and recruit until his departure for Syria. But a revival of religion occurring in Geneseo, his whole soul was stirred with zeal for saving souls, and forgetting self and his weakness, he labored in the pulpit, in the daily prayer-meeting and from house to house till he was consumed with the flame of his zeal.

A ride in the cold wind, after preaching, brought on an attack of pneumonia, which yielded to no remedies, and after nine days' sickness, on April 3, 1866, he slept the sleep of death. Owing to weakness and pain, he said but little during his sickness, but that little testifies to his strong faith in Christ and submission to his will.

Often in his thoughts he was in Syria, and the names of his fellow-laborers and native Christians were on his lips. Summoning his family one night around his bedside, he thus spoke: "I have a testimony which I wish to give at some time, and lest I should be very ill and my mind confused, I will give it now. Tell the Christian young men of America that the responsibility of saving the world rests upon them—not on the old men, but on the young men. It is past the time for holding back and waiting for Providence. Reason is profitable to direct, but the man who rushes to duty is faithful. I used to think that a missionary ought to husband his strength, but this is

a crisis, and one by keeping back may keep others back. There comes to be a time when rashness becomes the rule and caution the exception. I look upon the church as a military company, an army of conquest, not of occupation." He expressed a wish to present these thoughts in a different way, but was unable to do it then. He then offered his last audible prayer, of which the petitions were mainly for Christ's kingdom.

The evening before his death, on being informed of his critical state, he said: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." To the question, "Would you not like to get well and go back to Syria?" he replied, "Yes, if it is the Lord's will; his will is best. The Lord is jealous for his work, and he will take care of it." When his wife asked what she could do without him, he said, "The Lord is better to you than ten thousand husbands. The Lord is your Shepherd—you shall not want." "What will our children do without their father?" "When my father and my mother forsake me, then the Lord will take me up." He was frequent and earnest in his ascriptions of praise to God and expressions of entire peace in Christ, till his life ebbed out so quietly that those watching hardly knew when he ceased to breathe.

Thus in the prime of life, forty years old, our brother laid aside his armor for the crown at the Master's call. He leaves to mourn his departure a widow and five children, a lonely band of missionary laborers and a bereft mission-field in Syria. To these may the whole Christian Church, bereft of such a laborer, well join herself as mourner.

Our departed brother possessed some peculiar qualifications as a missionary. He was eminently a spiritual man. He lived and walked with God. Religion was the great concern with him. In a land where formality and indifference reign, it requires no small degree of effort to keep alive the flame of Christian zeal, but he did it, and that by constant and close communion with God. He was a diligent student of the Bible, and spent much time in prayer. Three times a day he withdrew to hold communion. How intimate that communion was the uncommon fervency and freedom of his public prayers well testified. He was to a remarkable degree unselfish. He never seemed to think or plan for himself. His choice, his pleasure never weighed a feather in determining his course of action. His consecration of himself to God's service and the salvation of men was so entire that no other motives appeared to influence him. The friendship of such a man was exceedingly valuable, his sympathy with others was unbounded. He took so full an interest in others that no one felt a reluctance to ask of him a favor. To grant it seemed to him a pleasure. From his college days till the close of his life he drew all hearts after him in love. He never shrank from any service, no matter how much self-denial it involved. He was ready to live anywhere, with the fewest of comforts, in order to do good. He never thought to mention the sacrifices he made, or seemed to know that he was making them. He was dead to self. Witness how he spent his last days of activity, going as a colporteur with religious books from house to house in Geneseo, aiming to visit and talk with every family.

As a laborious man he had few equals. He was counted the strong man of the mission, hardly knowing the meaning of fatigue, accustomed in time of need to carry the burdens of others above his own. He never spared himself, and his only act of injustice was that he constantly overworked and oppressed the human in his nature. He performed a great variety of labors besides those of preaching. Both in Aleppo and in Beirut he performed much secular labor for the missionaries in other stations. He wrote a book in Arabic on "Fasting and Prayer." He instructed a class of young men

in theology during the last summer of his stay in Syria. He superintended the erection of three native churches in Sidon, in Cama, in Khiyam, toiling often with his hands like a day laborer. He often ministered to the bodily as well as the spiritual wants of the people, settling their quarrels, standing between them and persecution, aiding them in securing justice from their oppressors.

His talents were practical and useful. He had obtained a good knowledge of that most difficult language, the Arabic, so that his use of it was acceptable to all classes of people. When in Aleppo a door of usefulness was opened among those speaking the Turkish language, and he acquired that also, so that he was able to preach in that tongue. He had command also of the French language, and often found occasions for its use. He filled any sphere in which he was called to labor, as if that was the one to which he was specially adapted. He was an able and ready preacher, a wise counselor, a sympathizing friend. He loved his work, was never weary of it; his patience was never exhausted with its many trials. He was very reluctant to admit the necessity of a return to the United States, and when there wrote that it would be the happiest day of his life when he set his face toward Syria.



GRAVES, FREDERICK W.—The son of Rufus Graves, was born at Leverett, Mass., March 9, 1806.\* He enjoyed the advantages of a high degree of culture, and was blessed with a Christian home. He made a profession of religion in his fourteenth year, and soon after entered Amherst College, Amherst, Mass. His father was one of the founders of the college, for whom the "Graves Professorship" was named. Young Graves graduated in 1825, a member of the first class sent out from that institution.

After leaving college he spent about eighteen months teaching, and in the autumn of 1829 he entered the Theological Seminary, Auburn, N. Y., then enjoying the instructions of Rev. Dr. Richards as professor of Christian Theology. He was licensed by Geneva Presbytery, and in 1834 preached for the First Free Church, Lockport, N. Y., and in 1835 he removed to Alton, Ill., where he was ordained and installed by Illinois Presbytery as pastor of the church in Alton, Ill. This was his first pastorate, and they were eventful years. It was during his ministry here that in 1837 Rev. Elijah P. Lovejoy, a Presbyterian minister, was murdered by a mob, acting in the interests of slavery. Mr. Graves was present on that memorable occasion to add his influence in favor of a free press at the peril of his life. No year of his pastorate in Alton passed without the enjoyment by the church of a revival of religion, and many were added to the company of believers. Owing to the terrible state of things in that region following the martyrdom of Lovejoy, Mr. Graves regarded it to be his duty to leave Alton the following year, and he returned to the East. Since that time he has been largely engaged in evangelistic labors in different parts of the land. His exceeding great anxiety to see immediate and marked results of his

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\* This memoir was prepared by Rev. WILLIAM A. NILES, of Corning, N. Y.

labors in the salvation of souls made him unwilling to serve particular churches long after conversions ceased. Thus often did he resist the earnest invitations of churches to remain with them, because it seemed to him that if souls were not being daily converted under his ministry, it was an indication of Providence that he should go elsewhere. This in his later life he regarded as having been a mistaken view of duty.

Very many churches and ministers have been greatly his debtor for most valuable assistance rendered them in promoting revivals of religion. Thus he labored for some nine weeks daily, in the Fourth Presbyterian Church of Albany, N. Y., and was instrumental in leading large numbers to Christ. He has labored for a longer or shorter period in Penn Yan, Buffalo, Elmira, N. Y., Corning, N. Y., Chicago, Ill., and Philadelphia, Pa. For a year he was engaged in the temperance reform, and lectured efficiently all over the State of New York. He was also at one time connected with the Bethel work in Buffalo, N. Y.; also labored with great profit at different times during the war in hospitals, and as a Delegate of the Christian Commission he was permitted during the war to win many of the soldiers to Jesus at Camp Convalescent, near Washington, D. C.

Our brother was a minister of marked characteristics. He was an earnest minister of Jesus. As a preacher he was very direct, aiming at the heart and conscience, but he always held up Jesus with distinctness and prominently. He followed up his public preaching by private personal effort. He was pre-eminently a man of prayer. He habitually spent from six to eight hours out of the twenty-four in secret prayer, and his prayers were often, very often, such as makes it proper to designate them as agonizing wrestlings with God. He had a long list of names of persons in different parts of the land for whom he prayed daily, and he had the pleasure of knowing that large numbers of such persons were hopefully converted to Christ. Instances of great interest might be given if it were best. Those persons whose names remain on that list have occasion deeply to mourn his loss. The Church has lost a power in the loss of his prayers—the world is poorer for his death.

About fifteen years since he seemed to himself to have entered upon a new and higher Christian experience, and the anniversary of the day of this "second conversion," as he called it, he has ever since observed as a day of special thanksgiving to God.

With such a life of prayer and effort and faith, we might anticipate that he would be eminently successful in winning souls to Christ. And it is believed to be not too much to say that as many as two thousand immortal souls have through his agency been hopefully introduced into the light and liberty of the sons of God during his ministry. This statement is believed to be the more accurate because he kept so careful a list of persons for whom he labored and prayed.

His health became greatly impaired, and he died at Canandaigua, N. Y., Dec. 8, 1864, of consumption. He was buried at Corning, N. Y. In 1834 he married Miss Susan Hayt, daughter of the late Dr. John C. Hayt, of Corning, N. Y., who, with his sons and his daughters, survives. One of his sons was an officer in General Sherman's army in his "march to the sea" through Georgia.

**GRIEVE, DAVID GRAEME**—The son of Wm. and Katrine (Graeme) Grieve, was born at Linwood, near Glasgow, Scotland, Sept. 14, 1837. He was educated at Trinity College, Dublin, Ireland, but did not graduate. He came to the United States, and studied theology in the Union Theological

Seminary, New York City, and was licensed by New York Fourth Presbytery April 9, 1866, and was ordained by the same Presbytery May 11, 1866, as an evangelist. He was well known as an earnest worker for the truth, preaching frequently in New York and elsewhere. Soon after his ordination he removed to Brownsville, Texas, where he died, Dec. 3, 1866, of congestion of the brain.

He married Miss Martha Lucy Kinkead, who, with three children, survives him.

HOWARD CROSBY, D.D., of New York City, writes: "He was a self-denying, patient worker for Christ. His wife, who is a member of my church, is one of our most devoted city missionaries."

*David Grosvenor*

GROSVENOR, DAVID ADAMS—The son of Rev. Nathan and Lydia (Adams) Grosvenor, was born in Craftsbury, Vt., July 10, 1802. They were from Windham county, Conn., and trained their family in the old Puritan way, which has left such an impression for good upon those blessed with its heavenly influences. His father died before he was twelve years old, leaving his mother with six children to train and educate, with very limited means—a praying, godly mother in Israel, whom he greatly revered, loved and cherished. Under these parental influences he became at the age of fourteen the subject of divine grace, and at sixteen commenced his studies for the ministry in Phillips Academy, Andover, Mass., under the eminent guidance of its principal, John Adams. He entered Yale College, New Haven, Conn., in 1821; but owing to a temporary failure of his eyes he did not graduate until 1826. His standing in college, as a scholar and as a Christian, was highly commendable. After graduating he spent one year in the family of the late Judge Hall, of Ellington, Conn., as principal of his High School. He studied theology in the Yale Theological Seminary under Dr. Taylor. He was licensed by the Litchfield South Congregational Association. In 1829 he supplied for nine months the pulpit of the church in Pomfret, Conn., the place of his father's nativity. He afterward labored for several months in a revival of great interest and power in Wallingford, Conn.

In August, 1831, he commenced his ministry in Uxbridge, Mass., and was ordained and installed by Worcester South Congregational Council in June, 1832, over the First Evangelical Society of that place, as colleague pastor to the Rev. Samuel Judson. A member of this, his first charge, gives the following testimony: "He was a faithful servant of the Lord, and through the grace given to him was uncommonly successful in his labors. He was never an idler in his Master's vineyard, but every day found him an earnest laborer."

His connection with the church in Uxbridge was dissolved in the summer of 1842. Accepting an invitation from the First Presbyterian Church of Elyria, Lorain county, Ohio, he removed thither and commenced his ministry there in October of the same year, and was installed in February, 1843, by Elyria Presbytery. His ministry in Elyria continued for about ten years, and was terminated by a season of illness, which rendered him unable to preach for one year. In the autumn of 1853 he took charge of the First Congregational Church Medina, Ohio, where he continued for about nine years. In both these fields his labors were successful in the conversion of souls, the edification of the Church and the establishment of the truth.

After his pastoral work in Medina ceased, he prosecuted an agency for many months in aid of Lake Erie Female Seminary, Painesville, Ohio, of which he had been from its commencement an active trustee, and greatly assisted in securing its endowment. Few ministers have done more to promote the cause of education than he. In each of the three places of his permanent ministry he originated and sustained female seminaries of a high order.

In the assemblies of his ministerial brethren he warmly advocated every practicable measure for the promotion of Christianity. He engaged in the discussions connected with the science of theology with great zest and ability. By his death the loyal government of the country has lost a firm defender and the colored race an able advocate. His sermon on the Black Laws of Ohio contributed not a little to remove the disabilities created by unrighteous legislation.

For some time past he had ceased to entertain the idea of settling again as a pastor. Most of the time for more than a year he had spent in Cincinnati, Ohio, prosecuting the business of life insurance, in connection with his brother, M. Grosvenor, Esq., agent of the *Ætna* Life Insurance Company, but preaching to destitute churches as occasion offered, which was a considerable portion of the time.

He died in Cincinnati, Ohio, Aug. 11, 1866, of cholera. The attack of the fatal epidemic so suddenly prostrated his strength that he was able to converse very little after his physician arrived, but enough to express his unwavering confidence in his Saviour and entire resignation to his will. He soon sank into a quiet stupor, in which, without apparent suffering, he died in little more than twenty-four hours.

He married Miss Sarah Whitney, of Princeton, Mass, who is now living at Uxbridge, Mass. They had one child, which died in infancy.

Rev. ANSEL R. CLARK, of Huntington, Ohio, writes as follows: "Brother Grosvenor was a brother much beloved: he was warm and sincere in his attachments, and always gained the confidence and esteem of his co-presbyters. He was ever ready to engage in efforts which promised the conversion of sinners and the promotion of the kingdom of Christ, whom he so much loved. He was kind and affable, and in all the relations he sustained was easy and at home. He was a valuable member of ecclesiastical bodies. Though educated under the influence of the Congregational form of government, and for many years in the first part of his ministerial life was connected with the Congregational denomination, yet in connection with the Presbyterian he became warmly attached to its policy, believing it to be better adapted to secure the great ends of Church government than any other which has hitherto been adopted. In his death the Presbyterian Church has lost a warm and valuable friend and advocate, and the world a useful minister.

HICKS, MARCUS—Was born in Burke, Vt., in 1814. His youth was spent in Western New York, where he was prepared for college by Rev.

Pratt, of Geneva, N. Y. He removed to the West and entered Illinois College, Jacksonville, Ill., where he graduated in 1840. In the autumn of the same year he commenced the study of theology in Lane Seminary, at Walnut Hills, Ohio, whence he graduated in 1843. He was licensed by Cincinnati Presbytery, and began the ministry as pastor of the First Presbyterian Church, Chicago, Ill., having been ordained by Ottawa Presbytery; the next two years as agent of home missions in Northern Illinois.

He subsequently settled in Elgin, Ill., where he remained a year and a half, when his health failed, and he returned to Cincinnati, Ohio, his pulpit being

supplied during the winter. After his return, finding himself unable to remain, he resigned his charge to their former pastor, and returned again to Cincinnati. Here he was Presbyterian agent for two years, and after preaching for Lane Seminary during 1850, he removed with his family to Portsmouth, Ohio. With this people he remained two years and a half, and always afterward till his death remembered them with warm affection.

He next spent eight months in the mining region, preaching to the church in Jackson, Ohio, previous to taking charge of the work of home missions, when his home was in Columbus for three years. While thus engaged, and after a long illness, his physician advised his removal to Minnesota on account of climate. Accordingly he removed to Monticello, where he remained six years, preaching most of the time as his health would permit. Just before leaving Minnesota he came to Ohio and spent a few months in aiding to rebuild the Female Seminary, which had been destroyed by fire, at Oxford, Ohio, hoping that he might remove his family, but his cough returning, he left immediately for his Minnesota home.

During the Indian outbreak in 1862 he removed his family to Mankato, Minn., where, after eight months' anxiety and effort to make a feeble church self-sustaining, and see them into a house of their own, his nervous system gave way, first with a nervous fever and afterward a nervous chill, from the effects of which he never recovered.

He was advised to visit Chicago, Ill., Cincinnati and Portsmouth, Ohio, to solicit aid for the church, but the journey was too much, and his long prostration resulted in an attack of pleurisy, settling upon his lungs.

He removed to Cincinnati, Ohio, in 1865, and soon after to Walnut Hills, Ohio, where he died Feb. 19, 1866, of consumption. His widow and six children survive him.

Rev. E. P. PRATT, of Portsmouth, Ohio, writes as follows: "His labors in this place were greatly blessed of God, and during a revival in the winter of 1850 and 1851 nearly forty were added to the church, many of whom still remain and are among our best working members. His health failed about that time, and he was compelled to give up preaching for a season, and to resign his charge in Portsmouth. I was his successor in this church, and I have often heard his prudence and self-sacrificing devotion commended in his trying position at that time. The church was a good deal divided, and but for his Christian principle and wisdom and disinterested regard for its welfare, might have been greatly weakened if not broken up. I have often heard his conduct at this crisis commended by those even who were not his personal friends. His name is held in grateful remembrance by this people, and his period of labor here has been a rich blessing to this church, and many in the great day 'will rise up and call him blessed.' He left the church with the affection and confidence of all its members, and their full conviction of his piety, and they have felt it to be a pleasure to minister to his comfort in his long sickness and severe trials."

HOLLISTER, A. D.—The son of Amos and Tryphena Hollister, was born in Burlington Green, Otsego county, New York, Feb. 24, 1801. He was educated at Oneida Institute, New York, graduating in 1834, and studied theology under the care of Rev. A. E. Campbell, of Cooperstown, N. Y. He was licensed by Otsego Presbytery, and ordained by the same Presbytery at Cooperstown, N. Y., Feb. 13, 1838. His first charge was Milford, N. Y., and he also preached for several small churches in Pennsylvania. He was without charge—though preaching frequently—for a number of years. He removed to Washington, D. C., where he died Oct. 20, 1865, of typhoid

fever. He was married, Nov. 10, 1841, to Arrian C. Corbin, of McDonough, N. Y., who, with two daughters, survives him.

Rev. JOHN CHESTER, of Washington, D. C., writes as follows: "A good man, full of faith and of the Holy Ghost. He devoted most of his life to preaching the gospel in comparatively destitute places, at great self-sacrifice of health and means. He was eminently successful 'as a winner of souls.' His loving, gentle disposition and holy life won the love and respect of all that knew him. It can be truly said of him that he practised the gospel which he preached, and by his life adorned the profession he made of the religion of Jesus."

## *James Hoyt.*

HOYT, JAMES—The son of James T. and Rachael Hoyt, was born in Greenfield, N. Y., Oct. 7, 1817. He attended the academies at Cazenova and Fairfield, N. Y., and entered Union College, Schenectady, N. Y., where he graduated and was licensed by New York Third Presbytery in 1844, and removed to the southern part of the United States, settling at Tuskegee, Ala. He was ordained by East Alabama Presbytery in 1846, and labored as pastor to that people for some years. In 1855 he accepted a call to the First Presbyterian Church, Orange, N. J., which relation existed till his death. On Saturday evening he was engaged in preparing a sermon, when he was seized with apoplexy, and died the next day, Dec. 16, 1866.

He married Miss Frances L. Pratt, who, with two children, survives him.

Few ministers of the day possess a scholarship, or a power of application, or a grace of expression superior to his. He was eminently studious. He delighted to task his faculties with close and profound thought. Whatever he undertook he resolved to master, and it was no ordinary difficulty that was allowed to block his way.

For several years he was engaged in teaching, and in this sphere we believe he was eminently successful, but the work of the ministry was his choice, and to it he consecrated the strength of his powers. Sternly conscientious and true to the convictions which he had once formed, nothing could force him to swerve from them. He saw with much more than usual distinctness the clear and well-defined line of duty, and in following it out he showed himself a worthy son of the Puritans. A genial companion, a warm friend, with intellectual faculties admirably balanced, with keen penetration, cool and careful judgment and a cultivated taste, he at once invited confidence and commanded respect.

His character was unblemished; no breath of reproach was raised against the Christian name on his account. Of strict integrity in the little things of life as well as the greater, he was at the same time charitable in judging his fellow-men. Remarkably clear in the perception and expression of truth, he maintained his own views with all the power of a strong mind, while he was equally tolerant of those of others. To the candor and simplicity of the child he united the wisdom, energy and vigor of the man. Every good cause found in him an earnest advocate and efficient supporter. Generous with his own means, he hesitated not to lay the claims of benevolence in its multiplied forms before his church. Watchful over the members of his flock, he was faithful in the much-neglected duty of administering rebuke where it was needed—so mingling with it the graces of gentleness and love



as to gain the heart. His own heart was ever open, and his time was at the service of all, without regard to their worldly condition, in sickness or health, at their homes or in his own, or by the way. He shrank from no duty, and in his varied labors he manifested so much of Christ and so little of self that we were largely unaware of the deep sensitiveness of his nature. The honor of the Church and of the Christian name was dearer to him than life. His ministry has been eminently useful and blessed of God.

He prepared and had published "A History of the First Presbyterian Church of Orange, N. J.;" also several poems, one of them, "We have met in the Fatherland," set to music by his wife, is replete with poetic beauty, and the music is equally charming.



HOYT, D. D., OVA PHELPS—The son of Ezra and Jerusha (Phelps) Hoyt, was born in New Haven, Vt., May 26, 1800. He was educated at Middlebury College, Middlebury, Vt., where he graduated in 1821, and studied theology in the Andover Theological Seminary, Andover, Mass., where he finished his course in 1824. Soon after leaving the seminary, having been licensed by a Congregational Association, he accepted a call to the Presbyterian Church, at Potsdam, N. Y., and was ordained and installed pastor of that church by Ogdensburg Presbytery in 1825. He labored with this people till 1830, during which time he was abundantly blessed in his work. His own church was revived and strengthened by the addition of over sixty members each year, and all the churches in that county were favored with a powerful work of grace, which he was largely instrumental in promoting. From Potsdam he went into the agency of the American Home Missionary Society, and resided in Utica. While there he edited the *Western Recorder* for a year and a half. Afterward he accepted a call from the Presbyterian Church in Old Cambridge, N. Y., where he remained until 1838. After he resigned that charge he continued to act as secretary for the American Home Mission Society, and resided in Cleveland, Ohio, for a time, and as stated supply of the First Presbyterian Church in Detroit, Mich., where he was engaged in a revival which brought many valuable members into that church. In the spring of 1840 he was called to Kalamazoo, Mich. He was pastor of the Presbyterian church in that place until 1849, and left a prosperous and able church, accepting the appointment as district secretary for Michigan and Northern Indiana from the American Board of Commissioners for Foreign Missions. In that work he continued for ten years, respected and beloved by the churches and the ministry. In 1861 he returned to his favorite pastoral work, and for a few years he supplied the Presbyterian church in Elkhart, Ind., where he will long be remembered for his earnest devotion and untiring diligence in gathering and strengthening that congregation. With health somewhat impaired, and the loss of early vigor he now went to New England with his wife, and spent a summer for rest. But his home was in the West. Here he had witnessed the planting and growth of churches, and for twenty-five years had labored in the work himself. He returned in the summer of 1863 to his old home in Kalamazoo, to spend the evening of his life among his former parishioners. He found a welcome in their hearts and homes. The dear pastor was not forgotten; they were kind and considerate for his welfare in all their intercourse with him until

the end. He died at his residence in Kalamazoo, Mich., Feb. 11, 1866, of heart disease.

He was twice married: first, in 1825, to Miss Mary Clark of Orwell, Vt.—she died in 1855; second, to Mrs. Rebecca W. Sears, widow of Rev. R. L. Sears; she, with four children of his first wife, survives. His brother, Rev. Otto S. Hoyt, of New Haven, Conn., is a Congregational minister.

Dr. Hoyt was well known to the Presbytery of Kalamazoo, of which he was a member, and to the Synod of Michigan, as reliable and prompt in all the duties devolving upon him in those bodies. He was never absent from their meetings, unless sickness kept him at home, which occurred only once in twenty-five years. He was always at his post, in the congregation and in his more general obligations to the churches. One of the last public duties which he attempted was a visit to one of our missionary churches, under the appointment of Presbytery, to preach on the Sabbath and give encouragement to the congregation. With difficulty he went through the service on Sabbath morning, but was unable to make any further effort. But especially in the last weeks of his life his testimony to the abounding grace of God was most satisfactory. He was able to praise God for the discipline of suffering. And he spoke of it often to those who called upon him as a special favor, that he was continued all those long weeks of sickness that he might finish up his work for Christ. He said that he found it a privilege to urge the claims of the gospel upon all his friends, and seemed rejoiced that he could so easily speak of Christ to those who formerly could not be so readily approached. Often he said, "I am ready to depart and be with Christ," yet he was not impatient of the delay, and only said to his brethren, "Do not pray that I may be continued very long." He felt that his work was done, and we too, who waited with him on the bank of the river for a few days, felt that he had lived and was giving his last testimony for God's glory, "that in the ages to come he might show the exceeding riches of his grace."

He was one of the best workers in that part of the Lord's vineyard where he labored for the last quarter of a century, and few were more glad and grateful than he in having seen the wilderness bud and blossom as the rose. Before going to Michigan he had acquired experience and strength in the ministry, which enabled him to be of great service to his brethren—most of whom were younger than himself—as well as to be efficient in the particular field he cultivated. It is hard to tell whether he was best qualified to do the work of a pastor or to guide and promote the more general interests of Christ's kingdom. While he was a pastor he had, in an important sense, "the care of all the churches" in his region, and at the same time was awake and alive to every interest affecting the kingdom of the Redeemer universally. Few men have labored more untiringly and wisely in laying foundations than he. An ardent love for God and man was under the control of a well-balanced and cultivated mind. He had a warm heart, and was cheerful and pleasant in manner, but never was he so fervent and enthusiastic as to be thought extravagant and radical. Good common sense and Christian sincerity were apparent in all he undertook.

Rev. JOB PIERSON, of Kalamazoo, Mich., writes as follows: "Dr. Hoyt was of a genial temperament, free from guile and remarkably inoffensive in his conduct. His conversation was enlivened with sallies of wit and pleasantry, yet he was never wanting in dignity. He was gentle and courteous to all. His home was the abode of Christian hospitality. As a pastor he was most discreet in his words and acts. His influence was always upon the side of peace and love, and his fine social qualities rendered his presence welcome in every family, and gave power to his Christian example. As a preacher

he did not soar to those heights of eloquence which some reach, but his manner was impressive and his matter sound and instructive. As a member of the Presbytery and Synod he was remarkably punctual in his attendance upon all the meetings of these bodies. During a period of twenty-five years he was absent but once, and then because of sickness. His opinions were marked by sound discretion and always had great weight. In his death the churches of Michigan have lost a most valuable counselor and her ministers a sincere and valued friend. As a Christian the piety of Dr. Hoyt was not characterized by raptures, so much as by its uniformity, stability and firm assurance. His death was a fitting close to a beautiful life in its peace and triumphant hope. He died, as he had wished, on the Sabbath, and he died among the people for whom he had for so many years officiated as pastor. His funeral discourse was preached by Rev. M. Bradley, of Richland, Mich., one of his first converts, and whom he advised to enter the ministry."

*Warren Isham*

ISHAM, WARREN—Was born in Massachusetts in 1800. But little is known of his early life. He was educated in Union College, Schenectady, N. Y., and studied theology privately. He was licensed by Portage Presbytery in 1829, and remained in connection with that Presbytery until he emigrated to the West, making his home in Detroit, Mich. He was ordained as an evangelist by Detroit Presbytery in 1839. He never had a pastoral charge, and preached but seldom, as an affection of his throat and voice prevented him from speaking audibly. He devoted himself to the press, being editor of an agricultural paper for many years. He was an early advocate of the abolition of American slavery, when to be so brought upon him the odium of many, and he was always ready to help any good cause. He removed some years ago to Marquette, Lake Superior, Mich., where he died May 18, 1863, of bilious pneumonia.

He was the author of the "Mud Cabin," a work on the tendency of British institutions; "Travels in the East." He was editor of "*The Ohio Observer*," published at Hudson, Ohio, previous to his removing to Detroit, where he became editor of a paper devoted to anti-slavery and religion, and in a few years after he edited an agricultural paper, and upon his removal to Marquette he edited a newspaper there. He was all his life connected with the "press." He was a remarkably close observer, quiet and unobtrusive, with very fine powers of description. An indomitable energy enabled him to succeed in his undertakings. He was a person of strong feeling, and actuated by an earnest desire for usefulness.

He was twice married. His widow and three children survive him.

*Warren Jenkins*

JENKINS, WARREN—The son of Ebenezer and Lydia (Smith) Jenkins, was born in Lee, Mass., April 12, 1804. He received a fair English education. Though in early life he anticipated entering the ministry, he was prevented by a number of circumstances. He was for some years connected

with the press, and was a lecturer on temperance: still he never forgot the desires of his youth, and he was licensed by Franklin Presbytery and ordained by the same Presbytery in 1855. For a year or more he labored in the vicinity of Columbus, Ohio, when he took charge of the church at Hanging Rock, Ohio, in the bounds of Scioto Presbytery, but ill health prompted him to withdraw, and he returned to Columbus. He soon became pastor of the church at Geneva, Ohio, in Franklin Presbytery, and labored acceptably for three years, when he was appointed chaplain of Ohio Penitentiary, and remained in that position, doing faithful and useful service, until ill health compelled him to withdraw.

He died at his residence in Columbus, Ohio, May 11, 1866, of consumption. He was married three times: first, to Miss Marian Dutville; second, Miss Ann Howard; third, Miss Mary M. Curtis. He was the father of nine children.

Rev. EDWARD D. MORRIS, of Columbus, Ohio, writes as follows: "Brother Jenkins possessed many admirable traits of character; he was truthful, earnest, energetic, manly in a high degree. Though deprived of the privilege of wide culture, such as colleges are expected to afford, he was intelligent, studious, thoughtful and well informed in practical affairs. As a preacher and pastor he commanded the respect of his hearers, both by his intellectual force and by his strong and manifest desire to win men to Christ. He was intensely interested to the last of life in all that pertained to the cause and kingdom of the Redeemer, and died as he had lived—in the sure hope of the gospel, lamented as well by his brethren in the ministry as by his many personal friends in more private life. After several years of languishing he fell asleep in Jesus, and his remains were buried in our beautiful cemetery, the funeral service being held in the Second Presbyterian Church in this city, among whose founders and early friends he had always held an honored place."

*Oren Johnson*

JOHNSON, OREN—The son of Moses and Mrs. Ruth (Reed) Johnson, was born in Colerain, Mass., Feb. 22, 1801. His mother, who was the widow of Rev. Mr. Reed, died when he was four years old. This loss was in a measure supplied by a judicious and patient step-mother, who was endowed with sufficient grace to deal kindly with the child. His father died when he was fourteen, and his uncle cared for him until his twenty-first year. He was anxious to obtain a liberal education, but his opportunities thus far had been very limited. At this time he entered Ashfield Academy, and there prepared for college. He had been surrounded by Baptist influences, and he was troubled in mind about the ordinance of baptism, but about this time, as appears in his diary, he thus briefly states his reasons for disposing of that matter:

"After a careful examination of the Scriptures, I came to the conclusion that there is no one mode of baptism made entirely plain in the Bible. In my judgment, it is wisely undecided; so that it may be adapted to any country and condition, whether the climate be cold or hot, or the candidate be in a prison, on a sick bed, or in health."

He entered Williams College, Williamstown, Mass., in 1826, and graduated in 1829. The same year he commenced his theological studies in the seminary at Auburn, N. Y., and completed them in 1832. He was licensed by the Franklin Congregational Association, Massachusetts, in 1831. He was ordained by Bath Presbytery, Sept. 17, 1833. For eleven years he preached with acceptance and success to the following churches: Woodhull, Jasper, Kennedyville and Avoca, in Steuben county, N. Y., and in Oakland, Tioga county, Pa. In these different fields he prosecuted the work of the gospel ministry with great singleness of purpose, as is clearly indicated by his diary. He spent much time in self-examination, repeatedly set apart seasons for fasting and prayer, and so observed them as to indicate the depth and sincerity of his religious convictions and his dependence upon divine grace to meet his ministerial responsibilities. He seems to have been under a continual and solemn impression that the minister in the preparation and delivery of every sermon should make it his distinct and solemn aim to glorify God and lead sinners to Christ. In his diary he uses this language: "If a servant of Christ would be useful, he must keep the great end of his ministry in view, which is to honor God and deliver souls from an eternal hell. He must, therefore, ask himself what he expects to accomplish in every sermon." This he seems to have done with uncommon persistency and conscientiousness.

In 1844 he removed to Beaver Dam, and devoted himself to home missionary labor. For several years he preached to the feeble churches in Dodge county. Here he manifested the same devotion to his work, the same profound reverence for the Sabbath and the ordinances of God's house, the same high tone of Christian integrity, and the same clear and comprehensive views of the truth and importance of the Calvinistic system of faith, which had characterized his ministry at the East.

In consequence of his declining health he was compelled to retire from the ministry, and was without charge for some years. But he continued in the work of his Divine Master as a member of the First Presbyterian Church of Beaver Dam. For many years he conducted a Bible-class, composed of the older members of the church. As a clear, critical and able expounder of the word of God, Mr. Johnson had few superiors. It was in this capacity that his ability as a biblical scholar and a clear-headed theologian was seen and appreciated. His knowledge of the ancient languages, and his thorough acquaintance with the different theological systems which have divided the Christian Church, made him a very instructive Bible-class teacher.

He suffered from an internal tumor, of which he died at his residence in Beaver Dam, Mo., Sept. 20, 1866. He married Jan. 3, 1855, Miss Sarah F. Brown, of Newark, N. J., a lady who had returned from Ceylon, having been laboring there as a missionary under the American Board of Foreign Missions, and she survives him.

For two months previous to his death he was confined to his bed. During this protracted confinement his mind remained clear and strong, and his hopes for the future unclouded. He was a man of intelligent and positive convictions, rather than of strong and impetuous emotions. On all the great religious and moral issues of the day he had a mind which could distinguish between truth and falsehood; a conscience which strongly approved the right, and a will which resolutely stood to his convictions. His views of the fullness and freeness of salvation by grace kept his mind in a state of perfect peace up to the moment of his death. He expressed the wish that he might leave something on record which would contain his dying testimony to the world in regard to the infinite fullness and freeness of salvation through

Christ. Such was his deathbed experience: though he had often been troubled with doubts through life, and been sorely tried in his seasons of sharp spiritual conflict, yet as he approached the end of the great warfare his doubts all resolved themselves into solid and joyous conviction. As he drew nearer the evening of life every cloud disappeared, and his sun went down serenely, giving promise that a glorious morning awaited him in the infinite realm.

*Daniel Jones*

**JONES, DANIEL**—The son of John Jones, was born in London, England, May 14, 1802. His father was a member of the Baptist Church, and a carriage blacksmith by trade. Mr. Jones did not have the advantage of going to school while young, but by attending the Hoxton Sabbath-school in London, by the time he was fourteen he was able to read and write. In 1816 his mother died, and some months after his father married again, and shortly after his father came alone to the United States, leaving his family in London; at the same time his son went to work for Dr. Parkinson of London. In 1819 Mr. Jones, with the rest of his family, except his two sisters, joined his father in the United States. On his arrival at New York he worked for his father, with the exception of working a while for a Mr. Jay, until he commenced studying for the ministry. After he had lived in New York a while, he and one of his brothers engaged passage for their sisters, and sent for them to come to New York. But as their oldest sister had married in London, she remained there, and their youngest sister came to New York, where she died in 1824.

From twelve years of age Mr. Jones was seriously inclined, and at nineteen he made a public profession of religion. He studied for the ministry with Rev. Mr. Alerton, and afterward with Rev. Dr. Constant. He was ordained by the Associate Presbytery of Westchester at Somerstown, Westchester county, N. Y., June 29, 1825. He then commenced preaching at Yorktown, N. Y. In the spring of 1828 he left Yorktown and became the pastor of the Congregational church of Monroe, Fairfield county, Conn.

While living in Monroe his father and step-mother died in New York with the cholera, and left two children, his half-brother, William Henry Jones, and his half-sister, Harriet Jones, for him to provide for. In the fall of 1835 Mr. Jones left Monroe and went as a home missionary to the West, and located in Leasburg, Kosciusko county, Ind. In the fall of 1838 his house, with nearly everything it contained, was destroyed by fire. He then left Kosciusko county and spent the winter with a church at Middle Fork and Bethesda, and in the spring went to Thorntown, Boone county, Ind. In the spring of 1840 he left Thorntown and went to Lacon, Marshall county, Ill. In the fall of 1843 he left Lacon and went to Keokuk, Lee county, Iowa. While at Keokuk he was tried by Des Moines Presbytery and also by Illinois Synod, at Alton, Ill., for ordaining some elders at Fort Madison, Iowa, that were elected at a meeting of the church that was called by the church without the consent of the session. He was sustained by the Presbytery, and was also unanimously sustained by the Synod. In the fall of 1847 he left Keokuk and moved on some land near Fort Wayne, Allen county, Ind. In the spring of 1848 he went East and visited some of his relatives and

friends and the churches where he had formerly preached. He spent the summer traveling in different parts of Connecticut and New York. But finding no opening in the East, and his asthmatical complaint being worse at the East than in the West, in the fall he returned to the West and spent the winter preaching in the vicinity of Fort Wayne. In the spring of 1849 he went to California, Branch county, Mich., and preached part of the time to a church there, and the rest to a church in Steuben county, Ind. In the spring of 1854 he left California and went to Raisin, Lenawee county, Mich. In the spring of 1856 he left Raisin and went to Dover in the same county. In the summer of 1859, after being over a year unemployed, and traveling hundreds of miles to no purpose in visiting vacant churches, as he had for years taken pleasure in the study of astronomy, he procured a magic lantern and some astronomical diagrams, and commenced lecturing on astronomy. He continued to travel for nine months in a year, until October 17, 1861.

Should any of those who attended his lectures in the southern part of Michigan, or the northern part of Indiana or Ohio, see this notice, they will doubtless remember Mr. Jones from the fact of his having a mariner's quadrant, and explaining how by the use of it and his chronometer the captain can measure his place on the ocean. In November, 1861, he with his family left Dover, and settled on his farm near Fort Wayne, Ind., where he lived until his death, Dec. 12, 1863. He suffered from an affection of the heart. The day before his death he rode several miles on horseback. On the morning of the day of his death he got up and went out of the room, and on returning he hit against some chairs and fell. He never spoke after his fall, and in about fifteen minutes he was dead.

Mr. Jones was a life-member of the American Foreign Missionary Society, of the American Home Missionary Society, of the American Bible Society, and a life director of the American Tract Society. He was a friend of the cause of temperance and of the oppressed. Though at times he was obliged to turn aside from the work of the ministry to procure the means of support, he always felt it a privilege as well as his duty to preach whenever Sunday found him where an opportunity offered for so doing.

He was married four times: first, on July 16, 1828, to Miss Eliza Treadwell of Yorktown, N. Y.; his second, March 31, 1834, to Miss Eliza Ann Lockwood; his third, Oct. 30, 1844, Miss Harriet Millard; his fourth, Aug. 21, 1849, Miss Dolly R. Weeks. They are all deceased; he had nine children, four of whom are living.

His son, SILAS C. JONES, Esq., of Fort Wayne, Ind., writes as follows: "As father's parents were poor, he had to fit himself for the ministry by his own energy and perseverance. His mother's mother was disinherited for marrying against her parents' wishes. She belongs to the aristocracy of England. When father started to prepare for the ministry a bottle of gin was a part of his outfit, but when temperance societies first started in this country, father was the first man in the town where he lived to sign the temperance pledge, and was ever after a warm friend to the cause of temperance. He was also anti-slavery in his sentiments. He never voted for a President who was elected until he voted for Abraham Lincoln. He predicted in 1844 that in twenty years slavery would be dead in this country, and wrote an epitaph for its tombstone. Father has enjoyed the comforts of a New England congregation, and he had also endured a good share of the privations and hardships of missionary life. When he came to the West in 1835, he came up the Maumee river in a pirogue (or log dug out) from Toledo, Ohio, to Fort Wayne, Ind., and from Fort Wayne to Leasburg (about fifty miles). He had his family and goods taken in a wagon drawn by a yoke of cattle and

a span of horses. It took about seven days to go from Fort Wayne to Leasburg. Some days with hard work they could only travel three miles. Father has lived on potatoes without salt for three weeks together. He has also traveled thirty miles in a day in attending a funeral when the mercury was fourteen degrees below zero. In early life he used to write his sermons, but after he came to the West, having to preach in all kinds of places, sometimes in log-cabins by the light of the fire, and at others under a tree, he had to accustom himself to the use of brief notes and extemporaneous discourses, though when he wished to be more particular he wrote his sermons.

"He has left about seventy written sermons. His book of original poetry comprises thirty sheets of large letter paper, and his private journal, though not as full as it might be wished, contains thirty-five sheets of foolscap paper."

**JONES, WILLISTON**—The son of Nathan and Matilda Jones, was born in Holland, New York, Feb. 6, 1814. He was educated at Illinois College, Jacksonville, Ill., and studied theology in Lane Theological Seminary, Walnut Hills, Ohio. He was licensed by Cincinnati Presbytery, and ordained by the same Presbytery in 1844. He began his ministry at Upper Alton, Ill., and subsequently labored as a missionary in the southern part of Illinois. He was for some time the pastor of the church at Cedar Rapids, Iowa, and also at Iowa Falls. He was well known throughout the West as a zealous, self-denying missionary. He removed to Rolla, Mo., early in 1865, and was meeting with great encouragement when he was taken ill and died, Nov. 20, 1865, of typhoid fever.

He married Miss Elizabeth H. Shearer, who survives, with two adopted children.

**HENRY A. NELSON, D.D.**, of St. Louis, Mo., writes as follows: "He was a sincere, earnest, devoted man, unostentatious, self-denying, counting all things else of little consequence in comparison with the blessedness of winning souls to Christ—a zealous missionary, always laborious for Christ and for souls—these labors ceasing only with his death. He was very useful at Rolla; he had organized a choir in which a good degree of interest was excited. He had introduced our 'Social Hymn and Tune-Book,' and had connected himself with a temperance organization, which is quite vigorous, and through which he was rapidly gaining influence. His last words were: 'I want to see all these souls brought to Jesus—rally, brethren, rally.'"

*R. R. Kellogg,*

**KELLOGG, ROBERT RANSOM**—The son of Timothy and Elizabeth (Mellen) Kellogg, was born in Hudson, N. Y., May 18, 1813. His mother was eminently pious, and trained her son in the nurture and admonition of the Lord, and the blessing of God rested upon her labors. He made a profession of his faith in early life, and united with the Cedar Street Presbyterian Church, New York, in 1828.

His father, being engaged in mercantile pursuits, offered most favorable opportunities for his son to engage in business, but he declined them and entered upon his preparation for the gospel ministry. He was educated at New Jersey College, Princeton, N. J., and also at the New York University, N. Y., where he graduated in 1835, and entered Auburn Theological Seminary, Auburn, N. Y. On finishing his theological course he was licensed by



New York Third Presbytery, Oct. 10, 1837, and began his ministerial life at Dover, N. J., where he was ordained Dec. 5, 1838, by Newark Presbytery. He soon after settled at Gowanus, Long Island, N. Y. He removed from this place to Romeo, Mich., where he became pastor of the Congregational church and preached there for eight years. He then removed to Detroit, Mich., where he remained for eight years as pastor of the Second Presbyterian Church in that city. He then entered the service of the American and Foreign Christian Union. At the end of two years he became pastor of the Presbyterian church in Leroy, N. Y., during which time he was also a chancellor of Ingham University, located there. At the end of two years he removed to Lima, N. Y., and was there two years. In 1861 he accepted a call to the church at Milford, Pa. Whilst laboring with this people he died Sept. 25, 1866, of congestion of the brain.

He married Miss Mary Elizabeth Morse, who, with three children, survives him.

Rev. S. W. MILLS, pastor of the Reformed (Dutch) Church, Port Jervis, N. Y., thus speaks: "His labors in the several fields occupied by him have been much blessed in the conversion of souls and in the advancement of the Redeemer's kingdom. He was a most earnest and faithful laborer in his Master's service, ever ready to every good work, taking a lively interest in whatever tended to benefit society and his fellow-men. In labors he was most abundant, not sparing himself. It was perhaps owing to this to a great extent, ever sacrificing ease, comfort and personal considerations, that his end (humanly speaking) was hastened, and that he has been taken away in the prime of life."

D. M. COOPER, Esq., of Detroit, Mich., writes as follows: "It was at Romeo, Macomb county, Mich., I first became acquainted with Rev. Robert R. Kellogg. He was then, although decidedly Presbyterian in his affinities, pastor of the Congregational church in that place, whither he removed from the city of New York in 1840.

"Prepossessing in appearance, winning in manner, endowed by God with gifts and graces of no mean order, endeared to a wide circle of influential friends, he might have secured place and position among the older and more established churches of his native State or of New England; but he preferred to lay his own foundation, and not enter into another man's line of things. He, therefore, moved by zeal for the Master, abandoned his Eastern home, with its manifold attractions, and sought in the then new State of Michigan a place for the exercise of his ministerial talent. He was peculiarly fortunate, by the blessing of God, in the selection of his field of labor. Perhaps at that time few inland towns of its size in the West could boast of a more intelligent population than Romeo. It was the reproduction of a New England village, and the field and the man seemed adapted the one to the other. And here I have sometimes thought, as I recall the faithful service of those first years of his ministry, as I behold at the present moment the permanency of their results, and as I meet from time to time with many of those who attended upon his ministrations, who always speak of him with warmth of affection and a glow of feeling,—here I have sometimes thought, in view of these things, he did a life-work. Not only did he impress himself indelibly upon his congregation and the townspeople, but more powerfully still upon many of the young of both sexes then prosecuting a course of study at the academy located in this place, instituted and controlled by Rev. Rufus Nutting, Sr., formerly Professor of Languages in Western Reserve College, Hudson, Ohio. Through these young men and women, many of whom are now occupying posts of usefulness in the great cities of the West, the circle

of his influence is widening still. By them, though dead, he yet speaketh. Here for a series of years he preached Christ and him crucified. Here, mainly through his instrumentality, was then reared a beautiful sanctuary to Almighty God. Here were the youth indoctrinated and awakened souls brought to Jesus, and among the number the writer of this tribute. He was also professor and principal of the Romeo branch of the Michigan University.

"In the year 1848 it seemed to him duty to dissolve the pastoral relation with the Congregational church of Romeo. Receiving encouragement from some of the prominent members of the First Presbyterian Church in Detroit, Mich., who desired to colonize, he removed to that city and founded a second Presbyterian church. After worshiping some months in the old State Capitol building, the society entered into their own edifice on La Fayette street. The new house of worship was dedicated during the session of the General Assembly of the Presbyterian Church in Detroit in 1850—the late Rev. Dr. Erskine Mason, stated clerk of the Assembly, and his personal friend, preaching the dedicatory sermon. This church was especially designed to be a missionary church, and the amount of eight or ten thousand dollars necessary for its construction, after the gift of the land by Hon. Lewis Cass, was raised principally through the exertions of Rev. Mr. Kellogg, who, in his zeal to encourage the enterprise, sacrificed a portion of his own limited means. In that city he labored earnestly for the advancement of the Redeemer's kingdom.

"In closing this imperfect sketch of Rev. Mr. Kellogg's labors at the West, I would remark, in evidence of the regard in which he was held by his brethren in the ministry and by his fellow-citizens generally, that besides holding for some time the office of stated clerk of the Synod of Michigan, and being at one time advanced to the Moderatorship of that body, he was elected regent of the State University, the duties of which office he discharged with ability. Two years' service as agent of the American and Foreign Christian Union terminated his ministerial career in this State. With his subsequent history I am not familiar enough to speak. One of his brethren in the ministry, the Rev. O. M. JOHNSON, of New Hampton, N. Y., says: 'To the dispensation which has removed our dear brother Kellogg so suddenly we bow with reverent submission. We are deeply afflicted in our Presbytery, for he was greatly beloved, alike for his genial temper and his Christian spirit. I would add my own personal tribute of esteem for a brother who was an acquaintance and a friend in our early academic course of study, in whose ordination I took part as he entered upon the full work of the ministry, and with whom much pleasant fraternal intercourse has been enjoyed in what have proved to be the closing years of his life.'

"As a man, Mr. Kellogg was affable, courteous, obliging and in the possession of admirable business talent, which would have insured him certain success in mercantile life had he felt at liberty to turn aside from his chosen profession. Clear and persuasive, earnest and scriptural he was as a preacher, but it was as a pastor, and in what may not inappropriately be called the outdoor work of the ministry, that he excelled. Here few could surpass him. Indefatigable as a laborer, he engaged in everything he undertook with an hearty enthusiasm that was contagious.

"He has gone to his rest, but his works do follow him. The toil, the suffering is over for ever. The glorious recompense of reward is his. Blessed be his memory!"

*John L. King*

**KING, JOHN L.**—The son of John and Elizabeth (Shields) King, was born in Indiana, Feb. 1, 1835. He was educated at Knox College, Galesburg, Ill., and studied divinity in Lane Theological Seminary, Walnut Hills, Ohio. He was licensed by Hamilton Presbytery at Cincinnati, Ohio, and ordained by Crawfordsville Presbytery in 1861. His first charge was Williamsport, Ind., thence to a mission among the sailors at Detroit, Mich. His health was failing; he went to Idaho Territory, and the summer of 1866 found him in Colorado Territory, where he died near Denver, Nov. 10, 1866, of consumption.

He married Miss Lizzie Mackoy, who, with a daughter, survives.

Rev. THEODORE D. MARSH, of Black Hawk, Colorado, writes thus: "He was a more than ordinary Christian, caring more to labor for Christ than aught else, calm and cheerful under trying circumstances. Away from friends and family, contemplating death, he was an eminent example of the sustaining power of faith, a man of gospel culture and thought. He came to Colorado in July last, being entirely unable to preach through affection of his lungs. Yet though prostrate in health he was cheerful. There was no repining or complaint. A more calmly submissive and happy spirit, or a more genial and earnest piety, I have seldom been permitted to witness. Though debarred from his most loved work of preaching, he showed an intense sympathy with his Master's cause, wishing still to be where he could do some good in the Sabbath-school and prayer-meeting. For two months, which he spent at Idaho for the benefit of the warm soda baths, he sustained a Sunday-school and day-school, giving himself, with ripe scholarly attainments and fine abilities, to the work of elementary and religious teaching. But the elevated mountain atmosphere did not agree with his weak lungs, and he went to Denver, where his love for the Redeemer and his cause soon won for him friends, and introduced him in the churches and Sunday-schools of Denver. In view of his continued suffering he remarked: "Why the Lord subjects me to this trial of my faith and patience so long, I know not; but it will undoubtedly all be plain after a while."

*Phinehas Kingsley*

**KINGSLEY, PHINEHAS**—The son of Phinehas and Abigail (Woods) Kingsley, was born in Rutland, Vt., March 12, 1788. His father was named Scotland Keith, in honor of his descent, as the Keiths were all descended from Rev. James Keith, who came from Scotland, and was first settled as minister in Bridgewater, Mass. His father was one of the first settlers in Rutland, Vt.—a man of great energy and force of character. The son was a good scholar: he did not receive a collegiate education, but studied the classics with Israel Keith, his grand uncle, who was a graduate of Harvard University, Cambridge, Mass., and who practised at the bar of Boston, Mass. His integrity was proverbial. Both professional and practical, he was deemed a good scholar in those days, and took great interest in his pupil.

Mr. Kingsley made a profession of religion when quite young, and had the ministry in view in his fourteenth year. He was an only son; therefore his father would not consent to his having a collegiate education, but thought he ought to remain at home. This he concluded to do as a parental duty, but the sacrifice was too much; it affected his health and spirits till his friends saw that it would not be best, as his heart was on the ministry, and by their advice he prepared himself after he was twenty-one years old. He studied theology with Rev. Herman Ball, then minister in Rutland, Vt.; was licensed to preach by a Congregational Association, at Castleton, Vt., about the year 1818; ordained at Highgate, Vt., Oct. 12, 1819, where he remained twelve years: six years of this he preached every other Sabbath in Swanton; had the care of both churches. When Swanton became able to support a minister the whole time, it gave him a call, but he could not feel it his duty to leave Highgate, as there were only ten members when he went there, and they were poor. In him they were united, and were increasing under his ministry.

From there he went to Underhill, Vt., and was settled over a church seven years. The next was Sheldon, Vt., where he had the care of a church thirteen years. His three children had now all settled West, which made him anxious to do so. In 1847 he removed to Brooklyn, Ohio, not intending to be settled pastor any more; but a scarcity of ministers about him, and the frequent calls upon him to come and preach on the Sabbath, led him to try it again. He joined Cleveland Presbytery, and preached in York and Parma, Ohio. He was able to preach two sermons and attend a Bible-class, which he did the Sabbath before he died, July 6, 1863, dropping away instantly without any apparent cause.

He was married to Miss Parmel Keith, of Pittsford, Vt. They had three children: two only, with his widow, survive him.

Rev. WILLIAM H. GOODRICH, of Cleveland, Ohio, writes: "He was a singularly pure and godly minister, very laborious, earnest and humble. He was highly esteemed by his ministerial brethren, not for showy talents, but for substantial worth and fidelity."

LEE, SAMUEL—The son of Linus and Phœbe (Ferris) Lee, was born in Jericho, Vt., July 20, 1805. From his conversion, at the age of nineteen, his desire was earnest and strong to enter the Christian ministry. He began the course of study and prosecuted it to the end, notwithstanding many and great hinderances. He graduated at Vermont University, Burlington, Vt., and studied theology at Auburn Seminary, Auburn, N. Y. He was licensed by the Oneida Congregational Association, and ordained by Oneida Congregational Council, Sept. 23, 1834; spent one year of his ministry at Cazenovia, N. Y., and then went to Northern Ohio and took charge of the church in Medina, Ohio. He was afterward settled in Claridon, Geauga county, Ohio. While there he became connected with Portage Presbytery, and from that time was identified with the Presbyterian Church and greatly interested in its movements and progress. Leaving Claridon, his labors were divided between the churches of Mantua and Streetsborough, Portage county, Ohio. Declining health obliged him to confine his labors to the single church of Mantua. Afterward, being obliged to cease preaching, he conducted public worship as long as strength permitted, and then waited patiently, through several years of suffering, till his change should come. Though very feeble, he conducted family worship till the evening before his death.

He died at his residence at Hudson, Ohio, Jan. 28, 1866, of consumption. He married Miss Susan Hyde, who, with five children, survives him. A sister of Mr. Lee died as a foreign missionary.

HENRY L. HITCHCOCK, D.D., President of Western Reserve College, Hudson, Ohio, writes as follows: "Mr. Luce was a man of prayer and sincere and earnest devotion to his work as long as strength allowed. His long illness was patiently borne, and his release welcomed when it came. Every good work found in him a warm friend and faithful co-worker to the extent of his ability."

*Abraham Luce*

LUCE, ABRAHAM—The son of Abraham and Jemima (Tuthill) Luce, was born at Northville, Long Island, New York, March 13, 1791.\* His ancestors were among the early settlers of Southold, the oldest town on Long Island. He made his preparations for theological study in Clinton Academy, Easthampton. After three years of close application in this institution, he studied theology and pastoral duties with the Rev. Jonathan Huntington of Southold and Rev. Dr. Aaron Woolworth of Bridgehampton, L. I., and also with Rev. Prof. Porter of Andover, Mass. He was a candidate under the care of Long Island Presbytery, and was licensed by that body April 9, 1812. He was soon called to the pastorate of the Westhampton congregation, and the Presbytery ordained him pastor of that church, Sept. 14, 1813. His ordination was postponed by the Moderator from the first Tuesday to the 14th day of the month, "on account of the National Fast." He filled the pastoral office of Westhampton for nearly seventeen years, and during his ministry several revivals blessed his labors. In the third year of his pastorate the church was greatly strengthened by the addition of more than thirty members to the communion.

On June 17, 1825, he became the minister of Union parish also. He now had the care of three churches—Westhampton, Aquebogue and Mattituck—the first and the last being twenty miles distant from each other. But he found grace to be faithful, and in the years 1831 and 1832 he received more than sixty persons to the fellowship of the churches under his care.

After his pastorate had ceased in these congregations, he labored three or four years at Northville, the place of his residence at that time, and here he saw not less than fifty persons converted and added to the church under his ministry.

More than twenty years after the close of his pastorate at Westhampton, a part of the people of that congregation organized the new church at Speonk, and called him to minister to them. Here he labored several years and till he had preached the gospel nearly half a century, and here he closed the stated and habitual discharge of ministerial duties on a part of the field which was his first pastoral care. Now, having reached his "threescore years and ten," he made his home with his son, Abraham B. Luce, M. D., of Riverhead, Long Island, N. Y., where he enjoyed all the comforts which could be imparted to him from ample possessions, superior medical knowledge and skill, and the most tender filial affection, as well as all the happiness which comes from a virtuous, active and useful life, and the serene expectation of heaven through the redemption of the Son of God.

He died Oct. 23, 1865, of the decay of the vital powers. He was twice married: first, to Miss Abigail Y. Howell—they had four children, who grew

\* This memoir was prepared by Rev. EPHER WHITAKER, of Southold, N. Y.

up to adult years and became heads of families. His second was Miss Elizabeth R. Foster, who survives him.

The funeral was attended in the Congregational church of Riverhead, on the 25th ult. An appropriate sermon was preached by the Rev. Ephraim Whitaker, and the Rev. Messrs. Christopher Youngs, William B. Reeve, Clark Lockwood, James T. Hamlin, Henry Clark and Samuel T. Gibbs, pall-bearers, took part in the religious services. He was buried in the ancient burial-ground at Aquéogue.

Mr. Luce held a high place in the esteem and confidence of his ministerial brethren. They often elected him to represent the Presbytery of Long Island in the General Assembly. In 1819-21 he was thus chosen for three consecutive years. They also made him the stated clerk in the important period from April, 1836, to August, 1842. He was a great many times elected Moderator, and placed first on responsible commissions and committees. His last election as Moderator was in Southold, Sept. 17, 1861, the first session after the greatly lamented death of the Rev. Daniel M. Lord.\* He preached the Moderator's sermon at the opening of the Presbytery in Greenport the next spring. His theme was the worth of the Bible, and he unfolded and enforced it with consummate ability, supposing at the time that he was preaching his last sermon before the Presbytery. But that body requested him, as well as the Rev. Daniel Beers, his fellow-presbyter, to preach sermons before the Presbytery the next year, in commemoration of their half century's ministry. Mr. Luce complied with this request, and preached at the meeting of the Presbytery in Southold, Aug. 25, 1863, twenty days before the fiftieth anniversary of his ordination. The discourse was replete with personal observations, experiences and reminiscences of great interest and value, and the Presbytery most urgently requested a copy for publication. But now, as habitually, he declined. He closed this sermon with these impressive words:

"My threescore years are past and gone. I stand waiting for my Master's call. I hope for acceptance with God, not for works of righteousness I have done. I hope for salvation by grace through the atoning blood of Christ. I know no other way. I desire no other. This is the way our pious fathers went to heaven. They are now with God and his angels. I hope to join their blessed society. Amen."

MARTIN, ASA—The son of John and Elizabeth Martin, was born in Washington county, Indiana, Oct. 19, 1814. He was educated at Marietta College, Marietta, Ohio, and studied theology privately. He was licensed by Salem Presbytery and ordained by the same in 1843, and installed pastor of Mount Vernon church, Indiana. In 1848 he became pastor of Hartford church. In 1852 he removed to Bloomfield, Iowa. In 1854 he was stated supply at West Grove, Iowa. In 1861 he removed to Scott, Mahaska county, Iowa, as stated supply to Olivet church. Whilst laboring in this place he died Nov. 9, 1865, of consumption.

He married Miss Martha A. Matthews, who, with six children, survives him. One of his daughters is the wife of Rev. W. Kendrick, a Presbyterian minister.

Rev. SILAS JOHNSON, of Indianola, Iowa, writes: "He was a man of most lovely disposition, very modest and retiring, a devoted Christian, a kind friend and faithful pastor. He was an excellent presbyter. As a preacher he was earnest and sound. During the last two years of his life

\* A memoir of Rev. DANIEL M. LORD, is published in *The Presbyterian Historical Almanac* for 1863, page 305.

he was a constant sufferer. His health was no doubt undermined by too hard missionary labors and preaching in school-houses. During his protracted sufferings he was very patient and resigned. His little church was very much attached to him, and refused to let him resign his charge, but continued his support while he lived. The same faith which had stimulated him to work sustained him in the last trial. To him Christ was precious. Death was robbed of its sting, and heaven was a glorious reality. In a conversation the day before his death, he said he was ready to go, felt a confidence that he had a home in heaven, and only desired to live longer for one thing—that was for his family. He wanted to see his children raised, educated and brought into the kingdom. He said he had but little to leave them, but he could leave them to the care of a covenant-keeping God, and commit them with much hope to the care of the Church.

“A large concourse of people followed his remains to the tomb, and all seemed to say, by their sad countenances and silent tears, we have lost a dear friend and a beloved pastor.”

MARTIN, WILLIAM WISNER—The son of Rev. William Mulford and Ann Elizabeth (Parmenter) Martin, was born in Rahway, New Jersey, Dec. 18, 1837. His parents bestowed upon him a most careful training, and its kindly influences followed him through life. He ever bore testimony to the impression his father's example as a self-denying, zealous minister of Christ made upon him. He was a peculiarly bright and intelligent lad, and on entering the academy at Brooklyn, N. Y., then under the care of Benjamin W. Dwight, D.D. (now, 1867, of Clinton, N. Y.), he became distinguished for his industry and progress. On leaving the academy he entered Yale College, New Haven, Conn., where he was graduated with honor in 1860, being the salutatorian of his class. He entered the Union Theological Seminary, New York City, in 1860, where he passed the first year of his divinity studies. The second year was passed in the Andover Theological Seminary, Andover, Mass., when he returned to the Union Seminary and graduated in 1863. During his seminary course he was well known as an earnest worker in mission enterprises. He was full of zeal, and his life was one of indefatigable energy in his Master's business. On June 18, 1863, he was licensed and ordained by Elizabethtown Presbytery, having accepted an appointment of the Home Missions Committee to labor on the Pacific coast, and on the 23d of the same month he sailed for California. On his arrival there he began his labors in Sonora and joined Sierra Nevada Presbytery. He preached to this people for a year, though going out under a commission from the Home Mission Committee. The church at Sonora assumed his entire support, and under his guidance they grew in grace and numbers. But the energy with which he labored soon told upon a constitution never robust. Hence, at the end of a year, he was obliged to leave for rest. After a time spent in recuperation he supplied the Howard Street Church, San Francisco, for a few months, and he would have settled in the ministry with this people, save for his unwillingness to accept in his youth so responsible a charge. Having received and accepted a call from the church at San José, he removed thither, joining San José Presbytery, and two months were spent in happy labor, greatly beloved and eminently successful. Arrangements were being made for his installation when he was taken violently ill with cirrhosis, or fatty degeneration of the liver. There was a revival in his church during his illness, twenty-one persons having made a profession of Christ, ten of whom were examined by the sessions in his sick chamber.

His installation was to have taken place March 18, 1865, but this was not

to be. His illness was lingering, painful and delusive, and he was at last compelled to admit that his active public career was ended. But who can limit the blessed influences of his earnest labors in his Master's cause? When the physicians pronounced his case as hopeless, his heart turned toward the home of his childhood, to the friends of his manhood, and to those dear Christian friends from whom he had parted but two short years before, as with the gentle dew of their blessings resting upon his heart, he went forth to do battle for the truth as it is in Jesus. Bidding his Western friends farewell, he commenced his toilsome journey of three thousand five hundred miles. One simple cot bore his attenuated and wasting form the whole of that long way from San José, Cal., to Brooklyn, N. Y., which he reached August 25. The genial power of home influences and the change of air revived him, and he was led to speak of recovery, but in vain; the progress of the disease went on until Oct. 16, 1865, when he died.

This is the record of what a superficial judge would call an unsuccessful and an unfinished life. But it adds another testimony to the truth that a human life is to be estimated not by achievements but by aims. The record of its completed results is small, but its worth lies not a little in the fact that its results are not yet all completed. So long as any live who knew him, his memory will be to them a bright illustration of the beauty of the power of early self-consecration to God.

At twelve years of age he publicly devoted himself to the Saviour's service, and when at the age of sixteen was asked how long since he had desired to become a minister, made answer: "I cannot remember ever wishing to be anything else;" and he was assiduous in his endeavors to become qualified for this high service. He not only commanded the respect of his fellow-students by thorough scholarship and by decided Christian principle, but he gained in an unusual degree their hearty affection by his many amiable personal qualities. The affection which he freely won he freely reciprocated. Some of his latest moments were given to messages of love and Christian counsel to friends on both sides of the continent. The quiet energy and tenacity of purpose characteristic of him found occasion to show themselves throughout his protracted and painful illness; not until the day before his death did he relinquish the thought of recovery. At the same time he contemplated the probable issue of his disease with cheerful submission to the Divine will. Quite unconsciously did he enforce the lesson of his brief, happy, useful life in his dying charge to a younger brother: "Do all the good you can, now."

He married in June, 1863, Miss Fannie Ludlow Hadden, of Brooklyn, N. Y., who, with one child, survives him.

BENJAMIN W. DWIGHT, D.D., of Clinton, N. Y., writes as follows: "He was a pupil of mine for three years, and obtained his whole fitting for college with me, and was after his graduation a teacher in my school for nearly a year. He was a very industrious, labor-loving student, obedient, respectful and genial in his bearing, and full of cheerful brightness of face and manner. In his maturer years the fine early promise of his youth was fully realized in the demonstrations of an active, cultivated mind and beautiful character, which none who knew him failed to see and to enjoy. He seemed to be in perpetual sunshine of feeling and to delight in creating sunshine all around him. I expected noble results to himself and the world from his life, if spared, and felt deeply what a loss the Church suffered when it was so early blasted. His characteristic traits were clear, discriminating habits of thought, a sturdy, unflinching, conscientious will, a great love of work, high earnestness of character, an exceedingly ingenuous, frank and genial disposition,



great purity of motive, an ardent desire to do good in every form and at all times, a trustful habit of mind toward others, and a temper thoroughly humane and thoroughly religious. He would have made a superior teacher had he chosen that high profession, as he seemed just ready to do all the time, from his warm appreciation of its duties and privileges, or a superior preacher and pastor."

CHARLES S. ROBINSON, D.D., of Brooklyn, N. Y., writes thus: "He was a most persevering minister. He recognized no hinderance as insuperable. Believing nothing was invincible to effort and prayer, he impelled himself, with a faith almost sublime, against obstacles which would have daunted many a stronger man.

"He was studious in all his habits. At Yale College he received the high honor of class salutatorian, marking excellent scholarship. At Union Seminary two years, and at Andover one, he left behind him in each institution the remembrance of faithful and successful acquisition. This he bore on with him into his pulpit preparations, and all his attainments he held sacredly devoted to his Lord.

"He was full of zeal. His name is known here in the city churches as an earnest worker in mission enterprises while studying for his profession. And the history of his life in California is just one story of toil and indefatigable energy in his Master's business. Of course his reward was great. He lived almost in a revival. He died in the midst of one, and congratulated himself on his sick-bed that he had so delightful a preparation for his departure as it gave him. The inscription he suggested for his own tombstone was: "Do all the good you can, *now!*"

"He was evangelical in his piety, simple-minded in his reliance on the merits of a crucified Saviour. He sang 'Rock of Ages' when he could hardly find breath to live with. He told me to ask, in my final prayer for him, that he might have 'a more rapt vision of the Saviour's presence and a deeper trust in God.' And when earliest taken sick he said, 'All my theology comes to this—Jesus died to save sinners.' Distrustful of all pretension, he gave as his explanation of his illness, 'Perhaps God saw that I might become worldly.' But he added, 'Now, at any rate, I feel how much truth there is in what I have so often urged on others—the happiness which a trust in Christ can give.'

"He was affectionate in all his home relations. His letters breathed one simple-hearted, loving interest in all that concerned those who were dear to him. May the story of this young servant of Christ be to others who are entering the ministry an encouragement and an example.

"If need be."

"This little parenthesis of instruction is in most of our Bibles separated from the rest of the verse by dividing lines, thus: 'Wherein ye greatly rejoice, though now for a season (*if need be*) ye are in heaviness through manifold temptations' (1 Peter i. 6).

"This was the text of his last sermon, and all we can say now is, to repeat this last text: in the wisdom of God 'IT NEED BE' that he should go to his long home, and the mourners go about the streets. Oh for a world where such things need *not* be!"

PARKER, SAMUEL—The son of Elisha and Thankful M. Parker, was born at Ashbridge, Mass., April 23, 1779. He was of Puritan ancestry, noted for their piety and decided character. His grandfather landed at Charlestown, Mass., at a very early date, not long after the settlement of

Plymouth, and soon went to Yarmouth, Cape Cod, Mass. The old family homestead yet stands on "Parker river" in that town. His father was born in 1747, and married Miss Thankful Merchant, daughter of Samuel Merchant, of Bass river, Cape Cod. In 1776 they removed to Ashfield, Mass., where, in 1779, Rev. Samuel Parker was born, on the rough, rocky mountain farm. He began study for college in 1798, with Rev. Mr. Strong, of Williamsburg, Mass., but soon desisted from ill health. In 1801 he again commenced study with Dr. Smith, of Ashfield, and continued until he entered Williams College, Williamstown, Mass., in 1803, being admitted to sophomore standing. He graduated in 1806 with an "Oration by Appointment" and a "Colloquy." He was a sober, faithful, good scholar, and made rapid progress. After graduating he taught a year in the academy at Brattleboro', Vt. In the fall of 1807 he went to Shelboro', Mass., and commenced theological study with Rev. Theophilus Packard. Dr. Packard was a plain, straightforward, doctrinal teacher and active pastor.

In the pecuniary straits, as well as the demand for duty, he was licensed at the end of a year (1808) by the Northern Congregational Association of Hampshire county, now known as the Franklin Association, at a meeting at Dr. Packard's house—Rev. Samuel Taggart, Moderator. Four weeks after licensure he had an application to go to Steuben county, N. Y., and to Northern Pennsylvania. He left for this early in December, 1808; spent the first Sabbath at Cherry Valley, N. Y.; the second at Geneva, N. Y.; the third at Wayne, N. Y., and so on during the winter and spring. After three months so spent, he went to Andover Theological Seminary, Andover, Mass., and graduated with the first class of that institution. Immediately after graduating he was sent by the Massachusetts Missionary Society to Middle and Southern New York, and labored from Cherry Valley to Buffalo, and then went south through the southern counties of New York and northern counties of Pennsylvania.

In 1812 he was called to Danby, N. Y., a hill-town, more important and healthy than the county town near by was at that time. December 23, 1812, was ordained and installed by a council consisting of Revs. Woodruff, Osborn, Smith and Wisner, and delegates Holes, Ford, Crosse and Crocker. He was married soon after to Miss H. Sears, at Ashfield, Mass. She was then suffering under consumption and found too ill to go to Danby, N. Y.; so he left her and spent the winter and spring at his parish. She attempted in the spring to come on, but died on the way, at Richfield Springs, N. Y. December 11, 1815, he married Miss Jerusha Lord, of Danby, N. Y.; they had three children; she died May, 1857. The children are: Jerusha (now Mrs. Van Wick of Ithaca, N. Y.); Samuel (now Samuel J. Parker, M. D., graduate of Amherst College, and M. D. of New York College of Physicians and Surgeons, and resident of Ithaca, N. Y.); and Henry (now Rev. Prof. Henry W. Parker, Professor of Natural Sciences in Grinnell College, Iowa, graduate of Amherst College, Auburn Theological Seminary and Cambridge Scientific School).

After about fifteen years' pastorate at Danby, N. Y., he was dismissed and went as financial agent to New England for Auburn Theological Seminary. The money he collected was very essential to the existence of that institution at that time. About 1830 he removed from Ithaca, where he had made his home after leaving Danby, and was pastor two years and a half at Apulia, N. Y., where he had part in the great revival of 1831. He then was pastor one year at Middlefield, Mass., of the Congregational church there, but left on account of the ill health of his wife. In 1835, '36 and '37 he made his exploring tour beyond the Rocky Mountains, under the American Board of

Commissioners of Foreign Missions; and the result was the establishment of several missions, all of which are now, without sufficient cause, abandoned. That among the Nez Perces and Willamette Indians and others beyond the mountains was broken up, as it is believed, by the Jesuits, who were introduced by De Smet—Dr. Whitman and wife being murdered. The Indians yet observe family worship, singing, and will not work on the Sabbath, as he taught them, although the Church has left them over twenty years with no teacher or pastor or leader of any kind. After his return he wrote his book on Oregon; spent several years in lecturing and supplying pulpits temporarily. In December, 1847, while temporarily supplying the pulpit of the church in Volney, N. Y., he was disabled by paralysis. From that time until his death he did but little of active ministerial duty.

He was in character a bold, decided man, full of energy and resolution, doing with his might whatever he undertook. His preaching was sound, doctrinal and scriptural. He was a distinguished counselor in church polity and discipline. Naturally a fine scholar, he took an interest in languages, science and art, as well as in the practical duties of life, until the last. He never was from motives of policy even tacitly on the wrong side of any moral question. He opposed the division of the Presbyterian Church in General Assembly, and the wrongs that led to that act and the war. Whatever he did he did openly. He was devotedly pious, observing the strictest duties of prayer and Bible reading, and a conscientious life. His great work was the gathering of the germs of churches in Middle and Southern and Western New York. He has often said he believed he was the means, under God, of establishing directly, or indirectly, over one hundred churches, yet these churches have mostly forgotten him; and during the last twenty-five years of his life they and the rich men converted under his preaching forgot their friend when old age came upon him, thus showing an oversight on the part of those to whom he preached, as well as a serious defect in the organization of the Church; and in no instance did he live in a MANSE.

He died of congestive inflammation of the lungs. His last two nights on earth were very painful, but his mind clear and calm. He was sedate and quiet in view of death. His sheaves are gathered before the Lord, and are not a few. When the day comes to honor the pioneer, then will his name be held eminently worthy of remembrance. He is buried in the beautiful cemetery of Ithaca, N. Y.

Could the Pilgrim law, of "nothing but God and his holy law," rule in every heart as it did in his, the world would be the better and more immutably fixed in its stern "holiness to the Lord." Gathered to the dead with the honor of one who, to use the words he loved to quote, "buildd not on another's foundation," but in the forest wild, who was twice plunged through the frozen rivers to keep religiously his appointments, in perils oft, alone with the Indians and rude settlers oft, and whose reward was not of this world, we leave him as ever we do those whom earth honors not enough, and knows but little of.

*Josiah Partington*

PARTINGTON, JOSIAH—The son of Charles and Elizabeth Partington, was born in Manchester, England, Dec. 25, 1801. He was educated

privately and studied theology under the care of a minister. He emigrated to the United States, and was licensed and ordained by Niagara Presbytery in 1832. He preached for the churches at Knowlesville and Byron, N. Y., Pelham, Canada West, and in Youngstown, N. Y., where he died, Feb. 14, 1864, of typhoid pneumonia.

He married Miss Jane J. Boyd, who, with a family, survives him.

Rev. CHARLES R. BURDICK, of Youngstown, N. Y., writes thus: "He was a brother beloved, of sterling piety and earnest zeal for his Master. As a preacher he possessed a good command of language, good reasoning powers and strong concentration: filled with the greatness of his themes, and aided by the Holy Ghost, he led many souls to the Saviour of sinners. As a pastor he was sympathizing, untiring in his attention to the afflicted, liberal to those in want and genial withal, spending a large portion of his time among his people, not neglecting pulpit preparation in his study, but by knowing his people and their necessities reaching their hearts. During the last rebellion his sympathies were strongly with his adopted country, and his utterances never misunderstood. He died with his armor on, in the full triumphs of faith in Jesus.

SQUIER, D. D., MILES POWELL.—The son of Wait and Hannah (Powell) Squier, was born in Cornwall, Vt., May 4, 1792.\* The family was of English origin, settling in Connecticut in the days of the Pilgrim Fathers. Their descendants inherited the sterling virtues of their ancestors, and were men and women of distinction and prudence; the parents of Mr. Squier were natives of Berkshire county, Mass. He was trained with assiduous care, and at fourteen entered the academy at Middlebury, Vt., where he was prepared for college, and in August, 1807, he matriculated in Middlebury College, Vt., and graduated in August, 1811, with honor. During his career at college he made a profession of his faith in God and dedicated himself to the ministry. In the autumn of 1811 he commenced his theological studies in Andover Seminary, Andover, Mass., and finished his course in 1814, and was licensed by a Congregational Association in the spring of that year. On leaving the seminary he began his labors as a supply to the Congregational church, Oxford, Mass., for a period of two months; thence to Vergennes, Vt. He remained with that people till the spring of 1815, when he accepted an appointment of missionary to the western part of New York State. On May 3, 1816, he was ordained by Geneva Presbytery as pastor of the First Presbyterian Church, Buffalo, N. Y. He was the first pastor, and the relation existed till 1824.

In 1817 he was a commissioner to the General Assembly of the Presbyterian Church, which met in Philadelphia, Pa. In 1825, after closing his pastorate in Buffalo, N. Y., he returned to his father's house in New Haven, Vt., and spent a short time in agricultural pursuits for the benefit of his health. During this time he supplied the congregations of Springfield and Bennington, Vt. In 1826 he accepted the secretaryship of the Western agency of the American Home Missionary Society at Geneva, N. Y. In this work he spent eight years. After closing his connection with the American Home Missionary Society in 1833, his time was occupied in superintending the affairs of the Geneva Lyceum, which he had founded, and as health permitted he supplied the churches at Junius, Newark, Castleton and West Fayette, N. Y., and the winter of 1839-40 in Philadelphia, Pa.,

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\* This memoir has been prepared from the miscellaneous writings of MILES P. SQUIER, D. D., with an autobiography, edited and supplemented by Rev. JAMES R. BOYD, 12mo., pp. 408. Geneva, N. Y.



ENG. BY J. H. BROWN

Very yours

W. R. Squier



where he took charge of the Southwark Presbyterian church in that city. He subsequently spent some time in New York City, and for one year he had charge of a Presbyterian congregation in New Bennington, Vt. In 1845 he attended a convention of Presbyterian and Congregational churches in Detroit, Mich., when he was induced to visit Beloit, Wisconsin, where it was proposed so establish a college or university, and he resolved to identify himself with its interests. In 1846 the charter was obtained, and in 1847 the corner-stone was laid, and soon after the college went into operation. In 1849 he was elected Professor of Intellectual and Moral Philosophy. This appointment, after due consideration, was accepted, and in the spring of 1851 he entered upon his duties. It was at first his intention to remove to Beloit, but circumstances prevented him from doing so, hence he sojourned during the season of lectures and remained the balance of his time in Geneva, N. Y. The subjects of his lectures at Beloit College were as follows: The Truth of Religion; The Method and the Acquisition of Knowledge; Mental and Moral Habits; The Value of a Philosophical Mind; The Value of Moral Sciences; The Generic Properties of Mind; Philosophy and its Uses; Elements of Moral Science, and on subjects connected with his visit to Europe.

In August, 1861, he went to Europe and attended the Evangelical Alliance in Switzerland, extending his visit to France and England, and his trip was one of pleasure and edification. Whilst abroad he received the attention due his exalted position as a Presbyterian minister and a popular educator. His health during the latter years of his life was somewhat precarious. He lectured in the college for the last time in 1863, and by reason of increasing infirmities he made arrangements for a successor, he retaining a place in the catalogue as *Emeritus* Professor. The chair he had endowed at the commencement of the college by a gift of \$10,000.

For several months before his death he manifested an uncommon degree of interest in the promotion of the Redeemer's kingdom. The morning Union prayer-meeting in Geneva, N. Y., which commenced the second week in January, was blessed of God, and Dr. Squier attended it as long as his bodily health permitted, but nature gradually gave way. For nearly a week before his death the interviews with his friends were most gratifying and instructive. He longed to depart and be with Christ. To his physician, Dr. Merrill, he inquired, "Do you think my dear Redeemer is coming for me to-day? I am peaceful and happy, but anxious to go and to be with Jesus; I want you and other friends to pray for my speedy departure, if the good Lord be willing I have done with earth; I want not things past nor things present; I have only to do with the future." His physician remarked, "You want to go so much, that it is hard to benefit you by medicine; it does you no good." He replied, "I will take your medicines, and do all you direct, but this old body you cannot raise up—its work is done." To his wife he said, "I love you, but I want to leave you; be a cheerful Christian; don't cover your face with a black veil, as though you were offended with God; 'tis a heathenish practice, not Christian; don't go about hanging your head; let all see that you are cheerful under affliction." He gave specific directions about his coffin, his dress therein, the place the coffin should occupy at the funeral exercises, the course of the procession to the grave. He suggested who should preach his funeral sermon. He requested his brother-in-law, Dr. Hastings, to sing his favorite Psalm (the 90th): "O God, our help in ages past." The last time the household were gathered around his bed for family prayers, he looked around on them and said: "I love you all, but I desire to leave you." The last part of 1 Cor. chap. xv. was read, and the 23d Psalm, "The Lord is my Shepherd," was sung.

Dr. Squier said, "That is not quite it; I have done with the present and past and have only to do with the other world; sing 'My heavenly home.'" They sang, "My home is in heaven—my rest is not here," &c., in a part of which he joined vocally.

His heart flowed out to all, but his care for the comfort of his wife was peculiar. Each member of the household had a charge from him to minister in every way to her health and happiness. He had taken a farewell from each member of the family in an informal manner, but his last interview with his wife was calm, gentle and tender, conveying to her his testimony as to her wisdom in counsel; her constancy of devotion to his comfort and happiness and all through their married life, and her unsurpassed excellence in her household. He frequently expressed a belief that he would not know when he was about to die. As the period of his departure approached there was a change in his bodily condition. He asked his wife, "What does this mean? I cannot long endure this." She replied, "'Tis the release you have longed for so much." Turning his head, so that he might look into her face with his usual affection, he gently passed to his everlasting rest, June 22, 1866.

He was married Feb. 22, 1820, to Miss Catharine Seymour, of Rome, N. Y., who survives him.

He was frequently a contributor to the periodical press, and was the author of "The Problem Solved, or Sin not of God," published in 1855, and of "Reason and the Bible, or the Truth of Revelation," published in 1860; also, of the following tracts published by the American Tract Society: "The Stricken Bride," "Counsel to the Converted," "Why are you not a Christian?" "Why yet Impenitent?" "Her feet go down to Death." He left in manuscript for publication an autobiography, with his miscellaneous writings. This has been published under the careful supervision of Rev. James R. Boyd, of Geneva, N. Y. The other volume is on "The Being of God, Moral Government and Theses in Theology." Upon these subjects Dr. Squier bestowed his maturest thoughts.

Dr. Squier was one of the eminent ministers of the Presbyterian Church, fully up to the times in which he lived. He frequently represented his Presbytery in the General Assembly, and at the time of the disruption of the Presbyterian Church was one of the leaders of the opposition to the Old School party. The cast of his mind was not polemical, hence he never prolonged a controversy needlessly. He was too profound a thinker for that. What is truth? seemed to be an ever-present interrogatory, and in his searches amid the hidden mysteries of thought he would find a basis for many peculiar and beautiful theories. He was fearless in expressing his opinions, and enjoyed the same style on the part of those who differed from him. His geniality secured him the friendship of all those with whom he came in contact.

FREDERICK E. CANNON, of Geneva, N. Y., writes thus: "Dr. Squier was a man of note. Socially, he was genial, kind and cordial. His heart was always warm toward his friends, and the hospitalities of his house were always open and free for their comfort. Intellectually, he belonged to the small class of original, independent, self-reliant thinkers, metaphysical in the cast of his mind, receiving no dogmas or conclusions without careful investigation, and fearless in announcing and maintaining the positions which he had taken. Having great faith in intellectual culture, he devoted his life and his fortune mainly to the great interests of popular education, and schools, colleges and seminaries are the monuments upon which his name is most distinctly inscribed. Religiously, he was evangelical, earnest and progressive.



His practical religion was based on broad and comprehensive views of providence and grace. He was always and everywhere prompt to urge the claims of Christ upon all the unbelieving, especially upon young men, and to press the Church of God to a higher and bolder standard of spiritual life and work. He was hopeful for the future, notwithstanding the threatening clouds of the present. He believed that a leading agency for the world's conversion had been assigned to the American Church, and that God now demands of her to inaugurate larger movements and to combine her strength for the prosecution of the great work on a broader scale. In this respect his views were perhaps in advance of the age, but clearly justified by the present tokens in the heavens. He died as he lived, with his mind full of the great and sublime interests of God and his kingdom on earth and in heaven."

WILLIAM HOGARTH, D.D., of Detroit, Mich., preached his funeral sermon, whence the following is taken: "His social nature was genial. If at any time he seemed to be reserved or difficult of approach, it was probably owing to some occupation of his mind. He was frank in his feelings, and preserved his sympathies so fresh that the young found him a companion and the men of his age found him a friend. His home was always open to the ministry, and at no man's board were they more cheerfully welcomed or more generously entertained. He was happy always when a large circle was about him, and full of enjoyment. His geniality was obvious in the rare control of his speech which always distinguished him. As an element of this geniality there was in him a quaint and quiet humor belonging as it always did to his highest piety and best faculties. He possessed that keen sensibility to real wit, and his gratification of it would ripple over his face with a most happy smile. His mind was at once comprehensive and growing. It was always on training; at no time was he indifferent to the ideas that moved the men of thought. This tendency to intellectual pursuits always interested him in schools and colleges, and accounts for his connection with them through so many years of his life. That interest never abated. He read much with his pen in hand, and made full notes of the suggestions his reading awakened. The drift of his mind, however, was to philosophical study. It entered into his sermons and thus were thought by some to lack the emotional element. He read and wrote much within the sphere of mental and moral philosophy. In these studies he was constantly seeking in the human mind a rational basis on which to stand and address men on the grand themes of the gospel. His religious experience was in sympathy with his habits of thought. It was a religion of intelligence as well as of feeling that sustained him. So fashioned by nature and by grace, he loved Christ and trusted him to the end."

TENNEY, ROSWELL—The son of John and Lucinda (Eaton) Tenney, was born at Hanover, N. H. He was educated at Dartmouth College, Hanover, N. H., and studied divinity in the Union Theological Seminary at Prince Edward, Va. His conversion took place during his senior year in college. Immediately on leaving the seminary he joined himself to Rev. Asabel Nettleton, D.D., then laboring as evangelist in Virginia, and assisted him in his meetings, leading the singing, in which he excelled. He was licensed by Hanover Presbytery April 26, 1828, and ordained by the same Nov. 28, 1829.

His first preaching was as a home missionary under the Presbyterian Board in Albemarle county, Va. After that he preached successively at Salem in Botetourt county, Va.; at Unity, Somerset and New Lexington; three points in Perry county, Ohio; at Logan, Hocking county, Ohio; at

Belpre and Warren; two points in Washington county, Ohio; at Dover, Mass.; at Hanover Centre, N. H.; again in Ohio; at Salem and Fearing, two points in Washington county, and finally at Amesville in Athens county, Ohio. For several years before his death he was unable to preach through loss of voice. For three years he was helpless through paralysis, of which he died at his residence in Marietta, Ohio, Aug. 6, 1866.

He married Miss Eliza Adams, who, with five children—four sons and a daughter—survives him.

**TERRY, PARSHALL**—The son of Moses and Ann Terry, was born at Aquebogue, Long Island, N. Y., Nov. 3, 1806. He was a child of pious parents, his mother being an eminently godly woman. During a revival of religion in the town of Flanders, N. Y., he made a profession of religion and joined the Methodist Church. He was teaching school at this time, and he turned his thoughts toward the ministry, and took up a course of studies with that end in view.

In the spring of 1829 he was licensed by the Methodist Protestant Church of New York, and commenced his labors in Aquebogue, where for the space of two years he preached with success and favor. He also supplied the Congregational church at Wading river. In the autumn of 1830 he was ordained by the Congregational Convention of Long Island. He labored here for a number of years, but though success blessed his labors, he felt that a more thorough course of theology would aid him, and though the church at Patchogue, Long Island, wanted him to abide with them, he removed to New Haven, Conn., and studied theology in the seminary attached to Yale College for three years. He graduated in 1840, and removed to Lafayette, Onondaga county, N. Y., and preached as a stated supply. He became a member of Onondaga Presbytery. He removed to Syracuse, N. Y., in 1843, and became editor of the *Religious Recorder*. He was uncompromising in his efforts for the truth. A friend who knew him at this period says he was an energetic worker, conscientious, an ardent abolitionist. He hated American slavery intensely, and wielded great power in his denunciation of sin—had many sharp points and was never neutral. He removed to Marathon, N. Y., and was received by Cortland Presbytery Aug. 29, 1848. He was Moderator of Presbytery, and served on various important committees. He removed to Painesville, Ohio, in 1853, though he still continued as a member of Cortland Presbytery. He labored in Painesville for three years, with God's blessing upon his labors. In 1857 he removed to Unionville, Ohio, and the following year to Thompson, Ohio, where he remained till 1861, when he removed to Hudson, Ohio. The year following he went to Franklin Mills, Ohio. In the summer of 1863 he removed to Troy, Ohio. In all these labors he was quite successful, and though they were Congregational churches, he retained his connection with the Presbytery of Cortland.

He died at his residence in Troy, Ohio, Oct. 20, 1865, after a short illness. He was buried in Painesville, Ohio. He married June 3, 1826, Miss Fanny B. Howell, of Riverhead, N. Y., who, with four children—a son and three daughters—survives him.

He was a man of more than usual talents, which he improved by culture. He thought clearly on all subjects taken into consideration. His sermons were scriptural, full of the marrow of the gospel.

**THOMPSON, MANNA**—The son of Rev. Epaphras and Eunice Thompson, was born in Weathersfield, Conn., in 1791. He made a profession of religion when he was thirty years of age, and turned his attention to the

ministry. He studied theology privately and was ordained in the Methodist Episcopal Church, first as a presiding elder, then as a deacon. His last ordination was in Columbus, Ohio, in 1843.

He joined the Presbyterians in 1853, uniting with Salem Presbytery. He was then living in Richland, Ohio, and afterward preached in Delaware, Ohio. His health prevented him from preaching regularly, and he was without any particular charge for fourteen years previous to his death. He removed to Berrian Springs, Mich., in the bounds of Kalamazoo Presbytery, where he died Feb. 26, 1866, of an affection of the kidneys. His widow survives him.

He was a good preacher, earnest in his efforts to do good. He bore his long-continued ill-health with becoming patience and Christian resignation. His father was a Baptist minister.

*John Tompkins.*

**TOMPKINS, JOHN**—The son of James and Eunice (Torver) Tompkins, was born in Vernon, N. Y., in 1810. He was educated in Hamilton College, Clinton, N. Y., class of 1837, and studied theology in Auburn Seminary, N. Y.; licensed by Utica Presbytery and ordained by Cayuga Presbytery in 1842, and installed as pastor of the Presbyterian church in Marcellus, N. Y. This was his only charge. For a quarter of a century he went in and out before this people, fulfilling his duties as their pastor and their friend. Preparations were being made to celebrate the twenty-fifth anniversary of his settlement among them, when he suddenly died, Aug. 15, 1866. It was so sudden that many came to the church where he was to have delivered his anniversary address before they learned that his lips were silent in death. Instead of the festive occasion which was contemplated, and for which the church was handsomely decorated, his people came together at the appointed hour to mourn over their sudden bereavement. At this meeting, so changed in its purpose, remarks were made by Revs. S. W. Brace, of Utica; A. K. Strong, of Syracuse; I. F. Kendall, of Baldwinsville; and Levi Parsons, of Mount Morris, N. Y. Suitable resolutions were also passed by the congregation, expressing a deep sense of their loss in being called to part so suddenly with their good pastor, their high appreciation of his character as a man and a minister, and their tender sympathy with his family.

He married Miss Cornelia Kilbourne, who, with four children, survives him.

Rev. H. P. BOGUE, of Buffalo, N. Y., writes as follows: "He was a man of most sterling worth. After completing an apprenticeship at tanning and currying, in which he acquitted himself most honorably, he spent a few months with Dr. Thomas Williams, the man of whom he learned his trade, as a journeyman currier, earning money to aid him in acquiring an education. While thus employed, such was his skill and efficiency that he earned and received twice the wages of an ordinary currier. He continued thus employed till he had laid aside four or five hundred dollars. He then commenced fitting for college. He was here as industrious as he was at his trade. During vacations he again put on his currying dress and earned about as much as he had spent during term-time; and this he did not only while fitting for college, but during most of his college life, so that when he graduated he had not only met by his earnings the entire expense of his education, but he had money on hand to aid him in the future. After a three years' course at Auburn, he was licensed to preach the gospel; and

soon he was called to the pastoral office in the Presbyterian Church of Marcellus, N. Y.

When he became a minister, as might be expected, he was already inured to great industry and economy. These habits continued with him through life. Prompt, energetic, faithful, he discharged every duty at the proper time. As a scholar he was more than respectable. As a preacher he was not brilliant, but sound, accurate, instructive and earnest. As a pastor, faithful, kind, prompt and fearless. As a presbyter patient, influential and wise. As a friend affectionate, faithful and trustworthy. As a citizen respected, beloved, and ready always to meet personal responsibilities. As a husband and a father he was kind, affectionate and judicious, and no man doubted his sincere and genuine piety. He was the pastor of one congregation for a quarter of a century, and died in his pastorate greatly beloved and lamented by all who knew him.

*Jacob Tuttle*

TUTTLE, JACOB—Second son of Joseph and Esther (Parkhurst) Tuttle. was born at New Vernon, Morris county, N. J., Aug. 24, 1786. His elder brother, William, for many years was an elder in First Church, as well as editor in Newark, N. J., and his twin sister, Mrs. Eliza D. Ward, still survives. His ancestors were pious and plain people, and among the earliest settlers of Morris county. His mother, a truly pious woman, died when he was too young to remember her, and his father when he was in his sixteenth year. He was apprenticed to learn the carpenter trade in Mendham, N. J., thus enjoying the ministry of Dr. Amzi Armstrong. A few years ago the writer of this met a lady in Pennsylvania, who said that Jacob when an apprentice had frequently walked four miles after his day's work was done to cut up the wood for a poor widow in the village without pay. He was very assiduous in his studies during leisure hours, attaining great accuracy in them. Dr. Armstrong encouraged him to begin the study of the languages, which he did, reciting to the doctor. In 1808 he united with the Mendham church, and soon after entered Bloomfield Academy, N. J., about that time almost as famous as Princeton, N. J. It was his design to enter the ministry, and accordingly in 1812 or '13 he was examined for admission to the junior class of New Jersey College, Princeton, N. J., and was admitted, but his straitened circumstances forbade his going forward, and he returned to Bloomfield. His acquaintance with his classical studies was so thorough that when he was seventy years old he read and construed many of the text-books readily. Indeed his memory was so accurate that when he was nearly eighty years old he learned the entire Epistle to the Hebrews with his Bible-class, repeating chapter after chapter with great fluency. The Shorter Catechism he could repeat, questions and answers, to the very last of his life, with a multitude of Scripture passages and Watts' Psalms and Hymns. When on his deathbed, a beautiful octogenarian, he was wont to repeat the Scriptures from memory, and sing the hymns with perfect cheerfulness, as if his chamber were the vestibule of heaven.

On the 22d of August, 1814, he was married to Miss Elizabeth Ward of Bloomfield, who still survives him. For a time his attention was turned to secular business, but the war suddenly closing involved him and his brother-in-law in disaster. He soon after began to study theology under Dr. Arm-

strong, who became principal of Bloomfield Academy in 1816. In 1817 he removed to Newton, Sussex county, N. J., and taught the academy until the spring of 1820. On the 27th of April, 1820, he was licensed to preach by the Presbytery of Jersey at Morristown. David Magie\* and William B. Barton were licensed at the same time. The same spring he was called to be pastor of the West Milford church in Passaic county, N. J., and removed his family to that place. August 14, 1821, he was ordained and installed pastor of the church, and continued there until October, 1832, when the Presbytery dissolved the pastoral relation to allow him to remove to Ohio. For four years he labored with little apparent success. Intemperance was blasting all that was fair in that beautiful valley, and he was about to give up in discouragement, when, in 1825, a remarkable seriousness was seen in his congregation. He could neither preach nor visit anywhere without the evidence of God's presence. As the fruit of this, about eighty were received into the church, the most of them in one day—a marvelous day in that little church. The converts with little exception “ran well,” and he often met some of them at the West. Perhaps about 1828 or '29—it was after the public reading of Dr. Beecher's six sermons, resulting in a great temperance reform in the valley—there was another great revival, and in the spring of 1832 still another of extraordinary power, bringing large numbers into the church. Both he and his devoted wife, a lady of rare excellence and intelligence, visited every house and cabin for miles in every direction, and their names are still held in great veneration in the region of their abundant labors.

In 1832 Mr. Tuttle removed to Ohio and engaged successfully in home missionary labors, planting several churches, and everywhere honored as a true man of God. His piety was of a cheerful kind, and it made him a very welcome visitor in the houses of his hearers, and especially in the sick-room. A few years before his death he retired to Jersey, Ohio, and there spent the close of life, occasionally preaching and engaging in other Christian labors. A little more than a year before his death he received an injury which caused him great pain. Up to this time he had been a hale, active man, whose quick step and bright looks excited general notice. His last year was one of rich spiritual enjoyment, and only a day or two before he died he was heard singing as cheerfully as a child the Psalm—

“My spirit looks to God alone;  
My rock and refuge is his throne;  
In all my fears, in all my straits,  
My soul on his salvation waits.”

On the 6th of January, 1866, he entered into rest suddenly, in the eightieth year of his age. He had five children—the Rev. Samuel Lawrence Tuttle, who died the following April; the Rev. Joseph F. Tuttle, D.D., president of Wabash College, Crawfordsville, Ind.; Mary, the wife of Hon. Matthew Long of the Iowa State Senate; James Richards Tuttle, admitted to the bar in Ohio, but forced to the farm by ill health; and Margaret Esther, who died in 1840, aged fourteen years.

Mr. Tuttle was not a great preacher, but he was clear, earnest, scriptural and tender, full of concern for his hearers and honored of God above many who have occupied more conspicuous posts in the abundant success which attended his labors. The Rev. Dr. Cox, who was in Bloomfield Academy

\* A memoir of DAVID MAGIE, D.D., is published in *The Presbyterian Historical Almanac* for 1866, pp. 128-132.

with him, wrote the following beautiful eulogium on him and other members of the old Jersey Presbytery who "had passed into the heavens:"

"The obituary in *The Evangelist* touching the character of the late Rev. Jacob Tuttle, also several places and persons memorably connected with him and myself, as I well recollect, from 1811 to 1820, I read with tender and subdued feelings, real and great gratification, and if with some spiritual and joyous advantage, glory to God alone! Several names were brought to my cordial recollection, such as the excellent and exemplary Dr. Barnabas King of Rockaway,\* one of the best men of God, I think, ever known by me, as well as wise, assiduous, symmetrical, useful, whose name should never die in all that indebted region of his useful ministry, especially in Rockaway!

"The history and the commendations of our worthy brother Tuttle command my most sincere sympathy and approval. I remember him well, also that elect lady, his blessed surviving counterpart, the day of their marriage; and almost wish I could as fully endorse the eulogiums on the dead, in instances more conspicuous, now becoming so censurably common!

"I have often thought that the old Presbytery of Jersey was one of the most excellent and worthy that I ever knew. The Rev. Dr. Richards, Rev. brothers Dr. McDowell,† Dr. Griffin, Dr. Fisher, Dr. Ogden, Dr. Hillyer, Dr. King, Dr. Armstrong, Rev. John Ford, A. M., and numbers of others—now mostly in that better world! Men of God, whose example, influence, usefulness and evangelical beneficence ought to be posthumously dear, very precious, monumental too; in the gratitude especially of all generations where their devoted services were enjoyed! I owe personally much, especially to some of them! Oh that all our country, every place in it, were favored with such able ministers, such sincere workers, such nobles of the realm of God, such rare ministerial worthies of the kingdom as they were! Their theological differences were occasionally identified, as they were real. Yet they all seemed wisely and well to know and ever to feel that the things in which they were all, heart and soul, engaged and agreed were so much greater; so many more in number; so comparatively far more considerable; so practically important and in common recognized, especially when all were most alert and devout and engaged in *trying to bring souls to Jesus*, that he might be glorified and that *they* might be saved; that really they were examples of worth, as rare—must I say? as excellent in the eyes of the universe, and even before our ever-glorious and all-perfect Father in the heavens, as can be found probably in these days in any place on the globe! Few of them yet remain. I am glad to know that my dear brother, Rev. Jacob Tuttle, is so well remembered and replaced by his excellent sons, Rev. Dr. Tuttle of Wabash College especially, and I ask them and others to accept from my pen and heart this spontaneous tribute of my sincere esteem, my sympathy, my Christian congratulation, my sincere love in the Lord, who bought us with his own blood!

"I just add, that I well remember the scene in 'Martin Brown's Barn,' and could tell several particulars in addition, were this proper here, in my already extensive 'note,' as I at first intended it.

How evanescent, fragile is our life;  
With cares and crosses clustering in our way;  
Such various trials, unexpected, rife;  
That, in their parview, all that I can say  
Is—TRUST IN GOD, however stern the strife.

\* A memoir of BARNABAS KING, D.D., is published in *The Presbyterian Historical Almanac* for 1863, page 303.

† Memoirs of JOHN and WILLIAM MCDOWELL, D.D., are published in *The Presbyterian Historical Almanac* for 1864, page 175.

THE THRONE OF GRACE remember every day;  
 That blood-bought privilege, so near at hand!  
 'Twill lift our spirits from their mean dismay!  
 And then, additional to—LET US PRAY.  
 We'll echo—LET US PRAISE HIM, while we stay;  
 As when we fly to that thrice-blessed land  
 Where praises speak our gratitude—scarce waiting His command?"

*Samuel L. Tuttle*

TUTTLE, SAMUEL LAWRENCE—Eldest son of Rev. Jacob Tuttle and Elizabeth (Ward) Tuttle, was born at Bloomfield, Aug. 25, 1815. In childhood and youth he was marked by great amiability and by the ready obedience he rendered to his parents and teacher. It was rarely necessary to chastise him. When about nine years old he was sent to Bloomfield Academy, boarding all the time with his unmarried uncle and aunt. He was not at first remarkable for quickness in his studies, but very thorough. The late Rev. Albert Pierson of Orange was at this time the principal of the academy. About 1830 there was an extensive revival in Bloomfield, under the ministrations of the late Rev. G. N. Judd, D.D.,\* and it fell with overwhelming power on the academy. Young Tuttle, then about fifteen years old, was very deeply convicted and very joyfully converted, so that at no period of his life did he seem to be in doubt as to his acceptance with God. The writer of this article now recalls the scenes of that winter with great satisfaction. At once he consecrated himself to the gospel ministry, to which his parents had devoted him when he was born. He now pushed his studies earnestly. In the fall of 1831 his uncle, William Tuttle, of Newark, N. J., took him into his family and sent him to one of the most thorough schools in the city. Whilst a member of this school it is said that the remark which he casually dropped, that "his teacher must be a strange Christian, to conduct his school without prayer," was made a signal benefit to backsliders. When he was seventeen years old his father removed his family to Ohio, leaving him in Newark to pursue his studies, his uncle generously assuming all the expenses of his education. In the spring of 1834, with his cousin, Wm. P. Tuttle (who in the summer of 1837 was drowned in Owasco Lake, near Auburn, N. Y.), he entered the sophomore class of New Jersey College, Princeton, N. J., "half advanced." Here his mind rapidly developed and his class standing was high. He was especially successful as a speaker, and was repeatedly elected to represent his class and society at public exhibitions. He was appointed one of the speakers at his graduation, which took place in August, 1836.

He spent a year with his parents in Ohio, and was shocked by the news of his cousin's sudden death by drowning at Auburn, whither he had gone after his graduation to study theology. He never ceased to refer to this event with great tenderness, as if a brother had been suddenly snatched away. In 1837 he entered the Theological Seminary at Auburn, N. Y., and at once took a high position as a scholar, writer and speaker. Having completed his course he was licensed to preach the gospel Oct. 8, 1840, by Newark Presbytery. Soon afterward he was invited to supply the important pulpit of the Caldwell church, N. J., received a call to be its pastor and March 9,

\* A memoir of GIDEON N. JUDD, D.D., is published in *The Presbyterian Historical Almanac* for 1861, pp. 160, 161.

1841, he was ordained and installed by Newark Presbytery. In the following June he was married to Miss Amelia Camp, of Newark. The fruit of this marriage was two sons, one of whom died in infancy and the other, William P. Tuttle, is now with a banking firm in New York. In the first or second year of his pastorate at Caldwell occurred a powerful revival, adding large numbers to the church. Additions were frequent during his entire ministry. Here, as in his other charge, he displayed a memory which was quite unusual, he being able to call every person in his parish, old and young, instantly by their Christian name. His manners in the parish attached all classes to him, and when he died no more sincere mourners wept over his bier than the people of his first charge.

Finding his salary insufficient, he was dismissed by the Presbytery from the church April 17, 1849. For several years he was in the employ of the American Bible Society, both in the secretary's office and in the general agency for Connecticut, in which position he was very successful. Jan. 3, 1854, he was installed pastor of the Madison church, Morris county, N. J., and continued in that position until April 16, 1862, when he resigned his charge. The early part of his ministry at Madison was signalized by a powerful and extensive revival of religion, which added large numbers to the church. There were other seasons of interest, but not so extensive as this; additions were frequent and the congregation rapidly grew. He resigned in 1862, much against the earnest wishes of nearly all the congregation. Indeed, so positive was the opposition to his resignation by the mass of his people that Newark Presbytery occupied two days in discussing the question, and at last, with the utmost reluctance and with highly commendatory resolutions, yielded to his wishes. The slight ill-feeling which existed in the minds of some passed away, and when he died his people as one man wept over their common bereavement.\*

\* Copy of a minute of Newark Presbytery in reference to Rev. S. L. Tuttle's dismissal from Madison, 15th and 16th April, 1862, at South Orange, N. J.:

"Rev. S. L. Tuttle presented a request that the pastoral relation subsisting between himself and the church at Madison might be dissolved. Elder Luther Eddy appeared as a commissioner from the church and congregation, and reported their concurrence in the request. The Presbytery held an interlocutory meeting, during which there was a free conversation on the subject. Upon resuming the sessions of the Presbytery, Messrs. Aikman, Stearns and S. P. Smith were appointed a committee to confer with Messrs. Tuttle and Eddy.

"April 16.—The committee appointed to confer with the delegates from the church in Madison, in reference to the dissolution of the pastoral relation between that church and the Rev. S. L. Tuttle, beg leave to report as follows:

"1st. That Brother Tuttle has passed over eight years in the pastoral charge of the church in Madison, during which time the Lord has richly blessed his labors, and he has enjoyed the confidence and received the co-operation of his people.

"2d. That in the opinion of the committee the troubles which have lately arisen, and which have led Brother Tuttle to request the dissolution of the pastoral tie, were not of such a nature nor so widely spread as to prove that he had lost the love or confidence of his people, nor such as might not have subsided in due time had it seemed to him to be his duty to abide with the church as its pastor.

"3d. That since the meetings which have been held and the steps which have been taken by both pastor and people, affairs have assumed such a shape that it is probably advisable that the request united in by both the pastor and his people should be granted by the Presbytery at its present meeting.

"4th. That while recommending the above course the committee fully believe that brother Tuttle acted under the impression that his usefulness was seriously impaired, which impression was the legitimate result of expressions sincerely made to him by persons in prominent positions in the church.

"The Presbytery have a most cordial confidence in the fidelity and ability of our brother, who has so long and so acceptably sustained the pastoral relation within its bounds, and do deeply regret the necessity which appears to exist for the dissolution of the bond which has for so many years held together the people and pastor of the church of Madison.

"The Presbytery would not let the present occasion pass without earnestly and affectionately reminding the churches of the sacred, solemn and tender nature of the pastoral relation, and of the care which should be exercised to avoid occasions of trouble, to remove difficulties which may arise, and in any way to guard a relation which is of divine institution and of eternal consequences to the glory of God and the salvation of the human soul.

"Rev. J. N. Sprague was appointed to preach in the church at Madison, declare the pulpit vacant and read the foregoing report," which was done.



In 1859 his wife died suddenly, and in 1861 he was married to Miss Margaretta Thompson of Madison. She died suddenly in April, 1863, leaving an infant son. After his resignation of the Madison pulpit, Mr. Tuttle was appointed agent of the American Bible Society for Western New York, but in the spring of 1863 he was invited to the Bible House as assistant to the secretaries, which position he occupied until his death. Feeling that this was to be his life-work, he entered on its duties with enthusiasm, and with incredible labor explored the records of the society from the beginning, and collected facts illustrating its history. From every available source he drew the facts and arranged them, until at his funeral his friend, Rev. Dr. Taylor, Secretary of the American Bible Society, in the eloquent tribute he paid his memory, gave it as his opinion that there was no person so thoroughly and minutely acquainted with the history and workings of the American Bible Society as Mr. Tuttle. The secretaries, Rev. Drs. Holdich and Taylor, treated him with the utmost courtesy and deplored his untimely death in no measured terms. Dr. Taylor in his remarks declared him to be "a man of great amiability, a loving man, never dissatisfied, but ready for the Master's work whenever and wherever the Master ordered." He was repeatedly entrusted with delicate and difficult missions by the society, and displayed great tact and talent. He was often sent to distant and important cities to represent the parent society at Bible meetings, and his direct, forcible and eloquent presentations were always welcome.

In April, 1866, he was attacked with inflammatory rheumatism, and on the 16th of that month he died in the fifty-first year of his age. He had continued to reside in Madison, and his former people manifested the most lively grief at his death. Such a throng never was gathered at a funeral in that place. Large numbers from Caldwell and from the towns near Madison swelled the procession that day. Newark Presbytery, to which he belonged, was in session, and adjourned to attend the funeral, so that an extraordinary array of clergymen was present. The church was heavily draped the third time, as a sign of the respect that noble church felt for him—twice when his wives were buried, and now for himself. The services were conducted by Rev. Dr. Joseph M. Ogden, who made a brief address at the house, after which Rev. John M. Johnson, of Hanover, N. J., led in prayer. About noon the procession moved to the church, which was heavily draped in mourning, and more than filled by a waiting assembly. The choir chanted the 90th Psalm. Rev. Dr. J. P. Wilson, of Newark, read the Scriptures and offered prayer. Rev. Dr. Taylor, one of the secretaries of the American Bible Society, made the first address, beautifully directing our thoughts away from the darkness and gloom of such a scene as this to the hopes and consolations of religion. Rev. Dr. J. F. Stearns followed, taking up the same sweet theme dwelt upon in the beginning of Dr. Taylor's address—Jesus the hope of the Christian. He also dwelt upon the character of Mr. Tuttle as a devout worshiper in his own church and as a minister of the gospel. Rev. Dr. D. W. Poor read the hymn, "Asleep in Jesus," which, with the doxology, closed the services in church. The large congregation then tearfully looked for the last time upon the face of their former pastor and friend, and the remains were borne to their quiet resting-place. Dr. Wilson made an appropriate address at the open grave, and closed by repeating the beautiful hymn, commencing

"Unveil thy bosom, faithful tomb;  
Take this new treasure to thy trust."

In person Mr. Tuttle was nobly formed, and evidently very strong. His countenance was bright, and kindled quickly in conversation and in public speaking. His style was simple, ornate, compact and richly flavored with the Scriptures. Some of his sermons were noble specimens of effective eloquence. His voice was one of uncommon richness and power, falling on the ear delightfully and yet in such a way that you felt that only a part of its power was used. It was not unfrequent to see large numbers of his hearers moved to tears under his tender appeals. In prayer he had unusual gifts. The prayer he offered at the bedside of his dying father the last visit he and his brother, the president of Wabash College, made to him, will never be forgotten. Those present say it was a marvelous prayer in its tenderness, its earnestness and its exalted faith, as if both father and son were even then seeing God face to face. Those who wept under the fervor of that prayer did not doubt that the *father* would soon be in his "Father's house," but they little thought the son was also so near. The father died January 6, and the son April 16—or rather both entered into rest.

*W. J. Wolcott*

**WOLCOTT, WILLIAM A.**—The son of Augustus and Sophronia (Potter) Wolcott, was born at Aurora, Erie county, N. Y., Dec. 8, 1831. He was educated at Hamilton College, Clinton, N. Y., and studied theology at Auburn Seminary, Auburn, N. Y.; licensed by Buffalo Presbytery and ordained by Chemung Presbytery in 1863; pastor of the church at Campbelltown, N. Y. This was his only charge; declining health compelled him to resign, after laboring there a little over a year. He removed to Pultney, N. Y., where he died, Nov. 29, 1866, of consumption.

He married Miss Amanda S. Hotchkin, who, with a son, survives him.

Rev. Z. N. BRADBURY, of Pultney, N. Y., writes: "He was an earnest, faithful Christian, and without doubt would have been successful in the work of the ministry, upon which he had but just entered when he was permanently laid aside by the disease from which he never recovered."

*Claiborne Young*

**YOUNG, CLAIBORNE**—The son of John and Margaret (Galbreth) Young, was born in Hawkins county, Tenn., Oct. 27, 1800. He was educated in Maryville College, Tenn., and studied theology in the seminary there, under Isaac D. Anderson, D.D. He was licensed by Union Presbytery and ordained by the same in 1828. In the same year Dr. Young removed to Edgar county, Ill., and organized the New Providence church. In 1829 he was called to a church in Vigo county, Ind., and organized a church in that county, which took the name of Claiborne.

Mr. Young was one of the pioneers who planted Presbyterianism in the West. He removed to Boone county, Ind., in 1830, and organized some of the churches that yet live to speak of his faithfulness and self-denial, viz.: Bethel, Union, Thorntown and Pleasant View.

In 1845 he received an injury by a fall from his horse, since which time he has preached but little. Turning his attention to medicine and agricul-

ture, Dr. Young secured a competency for the sustenance and education of his family. He resided at Bethel Church, Boone county, Ind., where he died Sept. 9, 1866, of dyspepsia.

He married Miss Mary Russell, who, with nine children, survives him.

He was a good man, an earnest Presbyterian and a thorough Calvinist, loved the "strong meat" of the Bible, and when religion and Bible themes were the subject, he discoursed most fluently; and his labors in the Sabbath-school connected with that church will long live in the memory of the church, and especially will his Bible-class miss their earnest and faithful teacher.

THE FOLLOWING PAGES, from 332 to 341 inclusive, give the INSTITUTIONS, &c., the names of the SYNODS and PRESBYTERIES, with the Stated Clerks, the names of the MINISTERS and LICENTIATES, with their Post-office address. The ministers number one thousand seven hundred and thirty-nine, divided as follows: 464 are Pastors, 570 are Stated Supplies, 251 are Professors, Presidents of Colleges, Teachers, Editors, Home and Foreign Missionaries, Evangelists, Colporteurs, Superintendents, &c., and 454 are without charge. There are also 110 Licentiates, making a total of 1849.

RESIDENCE ACCORDING TO STATES, &c., OF THE MINISTERS AND LICENTIATES.

Alabama.....	1	Kansas.....	9	Montana.....	1	Texas.....	1	India.....	9
California.....	23	Kentucky.....	3	Nebraska.....	3	Vermont.....	7	Mexico.....	1
Connecticut.....	16	Louisiana.....	1	Nevada.....	5	Wisconsin.....	43	Prussia.....	1
Delaware.....	8	Maine.....	1	New Jersey.....	87	Africa.....	4	Sandwich and } other Isl'ds. }	8
Dist. Columbia..	15	Maryland.....	3	New York.....	607	Asia.....	14	South America..	1
Florida.....	1	Massachusetts...	19	Ohio.....	198	Canada.....	2	*Unknown.....	63
Illinois.....	173	Michigan.....	121	Pennsylvania...	149	China.....	6		
Indiana.....	124	Minnesota.....	24	South Carolina.	1	England.....	1		
Iowa.....	50	Missouri.....	22	Tennessee.....	22	France.....	1		
								TOTAL,	1849

\* The *Unknown* are made up of Licentiates and Ministers *in transitu*.

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Ithaca,	T. F. White, Ithaca, N. Y.	Wabash,	E. Kingsbury, Danville, Ill.
		Washoe,	A. F. White, Carson City, Nev.
Kalamazoo,	Job Pierson, Kalamazoo, Mich.	Washtenaw,	L. D. Chapin, Ann Harbor, Mich.
Kansas,	W. H. Smith, De Soto, Kan.	Watertown,	R. G. Keyes, Watertown, N. Y.
Keokuk,	G. C. Beaman, Croton, Iowa.	Wellsborough,	.....
Kingston,	W. H. Brown, ..... .	Wilmington,	W. Aikman, Wilmington, Del.
Knox,	S. Wyckoff, Knoxville, Ill.	Winona,	J. W. Hancock, Red Wing, Minn.
Lake Superior,	C. B. Stevens, Hancock, Mich.		

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Acker, Henry J.,	New York, N. Y.	Baldwin, C. H.,	Peekskill, N. Y.	Bishop, J. M.,	Bloomington, Ind.
Ackerman, E. P.,	Hughsonville, N. Y.	Baldwin, E. C.,	New York, N. Y.	Bishop, S. E.,	Hama Mani, S. Is.
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Adams, E. P.,	Sandy Spring, Ohio.	Baldwin, P. C.,	Maumee City, Ohio.	Bissell, Saml.,	Twinsburg, Ohio.
Adams, E. J.,	Charleston, S. C.	Baldwin, T. A.,	Newark, N. J.	Bissell, S. R.,	Efingham, Ill.
Adams, E. E., D.D.,	Philadelphia, Pa.	Baldwin, William,	.....	Black, Edwin,	Tuscola, Ill.
Adams, F. H.,	Marquette, Mich.	Ballantine, Elisha,	Cincinnati, Ohio	Blake, C. M.,	Ft. Whipple, Arizona T.
Adams, G. A.,	Perrysburg, Ohio.	Ballantine, H. W.,	Marietta, Ohio.	Blakely, David,	Lithopolis, Iowa.
Adams, L. T.,	Albion, N. Y.	Ballou, John M.,	Clarence, N. Y.	Blakely, Z. F.,	Solomon City, Kan.
Adams, I. F.,	Summer Hill, N. Y.	Barber, A. D.,	Willsborough, N. Y.	Blakeman, P.,	East Hamburg, N. Y.
Adams, M. N.,	Saint Peter, Minn.	Barber, Eldad,	Florence, Ohio.	Blakeslee, N. T.,	Chagrin Falls, O.
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Adams, Wm. R.,	Upper Alton, Ill.	Barlow, Geo. W.,	Wabash, Ind.	Boal, John M.,	Urbana, Ohio.
Adams, J. C., D.D.,	Cape Town, S. Afr	Barnard, John, D.D.,	Lima, N. Y.	Board, J. H.,	Parsippany, N. J.
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Aikman, Robert,	Elizabeth, N. J.	Barnes, A. H.,	Philadelphia, Pa.	Boardman, S. W.,	Auburn, N. Y.
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Alden, Gust. R.,	Olean, N. Y.	Barstow, Jos. D.,	Duquoin, Ill.	Boing, H. P.,	Buffalo, N. Y.
Aldrich, L. A.,	Cincinnati, Ohio.	Bartholomew, T.,	Walnut Hills, O.	Boing, E. L.,	Angelica, N. Y.
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Ames, Daniel,	.....	Beach, Edw. A.,	Granville, Ohio.	Bosworth, Byron,	Phoenix, N. Y.
Anawagmani, S.,	Redwood Falls, Min	Beach, Isaac C.,	Olathe, Kansas.	Bosworth, Nathan,	Holley, N. Y.
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Andrews, C. B.,	Honolulu, Oahu.	Beckwith, E. B.,	Gouverneur, N. Y.	Boyd, Wm. C.,	Aurora, N. Y.
Andrews, Ebenezer B.,	Marietta, O.	Beckwith, J. H.,	Evan's Mills, N. Y.	Boyd, E. J.,	Monroe, Mich.
Andrus, A. N.,	Poughkeepsie, N. Y.	Beebe, Albert G.,	Geneva, Ill.	Boyd, James R.,	Geneva, N. Y.
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Attherton, I. W.,	Red Oak, Ohio.	Bell, S. B., D.D.,	Lyons, N. Y.	Bradbury, Z. N.,	Pultney, N. Y.
Atkins, L. S.,	Millville, N. Y.	Beman, I. L.,	Philadelphia, Pa.	Bradford, A. B.,	Newcastle, Pa.
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Atterbury, Wm. W.,	New York, N. Y.	Benedict, E. B.,	Elkland, Pa.	Bradley, Milton,	Richland, Mich.
Atwood, Wm.,	Big Flats, N. Y.	Benedict, W. U.,	Vermontville, Mich.	Bradley, Wm.,	Orange, N. J.
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Avery, A. S.,	New Lexington, Ohio	Benzing, Elias,	Cleveland, Ohio.	Brainard, Asa,	.....
Avery, E. H.,	Warren, Ill.	Bergen, Henry,	Galesburg, Ill.	Brandt, J. B.,	Neoga, Ill.
Avery, R. A.,	Gloversville, N. Y.	Berridge, L. K.,	Philadelphia, Pa.	Brayton, I., D.D.,	Albany, N. Y.
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Babbitt, Wm. H.,	Hoboken, N. J.	Betts, Wm. R. S.,	Otisville, N. Y.	Brier, Wm. W.,	Alvarado, Cal.
Babeock, H. A.,	Lindenville, Ohio.	Betts, Xenophon,	Vienna, Ohio.	Brodth, John H.,	Salem, N. Y.
Bachelor, F. E. M.,	Sparta, N. J.	Bevan, Philip,	Jeffersonville, Ind.	Bronson, M. C.,	Hebron, N. Y.
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Bacon, J. S.,	Belle Isle, N. Y.	Biere, Daniel E.,	Ripley, Ohio.	Brooks, Lemuel,	Churchville, N. Y.
Bacon, S. F.,	Cortland, N. Y.	Biggar, David,	North Litchfield, N. Y.	Brown, Alanzo,	New York, N. Y.
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Bailey, N. P.,	Painesville, Ohio.	Billington, L. W.,	Barre Centre, N. Y.	Brown, Chris. R.,	New York, N. Y.
Bailey, S. W.,	New York, N. Y.	Bingham, Hiram,	Windham, Ohio.	Brown, E. Woodward,	Carthage, N. Y.
Baird, Alex. K.,	Clarence, Iowa.	Bingham, Joel F.,	Buffalo, N. Y.	Brown, Fred.,	A. M., Delhi, N. Y.
Baker, Alvin,	Otisco, N. Y.	Bingham, J. S.,	Belmont, N. Y.	Brown, Henry L.,	Oxford, Ohio.
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Baker, Hiram,	Harrisburg, Pa.	Bird, Thomps.,	Des Moines, Iowa.	Brown, John M.,	Willard, Mo.

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Brown, Wm. B., Cleveland, Tenn.		Chapin, Ephraim, Waterloo, N. Y.		Copeland, Jon., Champlain, N. Y.	
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Brundage, A., Montclair, N. J.		Chapin, L. D., Ann Arbor, Mich.		Corwin, Eli, Honolulu, Oahu.	
Brundage, Israel.....		Chapin, L. D., Tientsin, China.		Corwin, G. S., m. d., Elba, N. Y.	
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Burdick, C. R., Youngtown, N. Y.		Chester, Edw., Madura, India.		Crane, John J., Rose, N. Y.	
Burgess, Chalou, Panama, N. Y.		Chester, Erastus, Cleveland, Ohio.		Crane, Oliver, Carbondale, Pa.	
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Burns, Jas. H., Granville, Ill.		Childs, E. W., Jonesville, Mich.		Crittenden, S. W., Philadelphia, Pa.	
Burritt, S. W., Cleveland, Ohio.		Clapp, R. C., Chestertown, N. Y.		Crocker, Amos, King's Ferry, N. Y.	
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Bush, Chas. P., Rochester, N. Y.		Clark, A. L., Hyde Park, Pa.		Crosby, H. D., New York, N. Y.	
Bush, S. W., Binghamton, N. Y.		Clark, Calvin, Marshall, Mich.		Cross, M. E., Kingessing, Pa.	
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Bushnell, Ebenezer, Fremont, O.		Clark, G. K., Saratoga, Minn.		Culver, Andrew, Manayunk, Pa.	
Bushnell, Henry, Columbus, Ohio.		Clark, Isaac, Elmira, N. Y.		Cunningham, J. W., Naperville, Ill	
Bushnell, H., Jr., Southport, Ind.		Clark, Lemuel, Westford, N. Y.		Curtis, Chas. D., College Hill, Ohio	
Bushnell, Jackson J., Beloit, Wis.		Clark, Richard A., Otego, N. Y.		Curtis, Eleroy, Sherburne, N. Y.	
Butler, H. E., Keeseville, N. Y.		Clark, S. G., Harrisonville, Mo.		Curtis, G. G., d. d., Elmira, N. Y.	
Butler, J. G., d. d., W. Philadelphia, Pa.		Clark, Wm. C., Detroit, Mich.		Curtis, William C.....	
Buttolph, Milton, Lima, N. Y.		Clark, W. L. S., Little Piney, Mo.		Curtis, Wm. S., d. d., Galesburg, Ill.	
Bryington, T. L., Eski Zaghra, W. Ty.		Clarke, C. Rufus, Leroy, N. Y.		Cushman, John P., Brighton, Mass.	
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Calkins, Wolcott, Buffalo, N. Y.		Clarke, Walter, d. d., Buffalo, N. Y.		Darling, Henry, d. d., Albany, N. Y.	
Callahan, H. H., Franklin, N. Y.		Cleaveland, G. W., Moreheadville, Pa.		Darrak, Jas. A., West Ely, Mo.	
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Camp, Philander, Andover, N. Y.		Close, Reuben H., Elmira, N. Y.		Davies, E. L., College Hill, Ohio.	
Camp, Phineas, Dixon, Ill.		Clute, N. M., Oakfield, N. Y.		Davis, Edwin R., Avon, N. Y.	
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Carey, Isaac E., Freeport, Ill.		Conde, Daniel T.....		De La Mater, J. A., Cleveland, Ohio	
Carlisle, Samuel, Brooklyn, N. Y.		Condit, Blackford, Terre Haute, Ind		De La Vergne, J. A., Clinton, Mo.	
Carlisle, Hugh.....		Condit, J. B., d. d., Auburn, N. Y.		De Long, Chas. H., Deposit, N. Y.	
Carnahan, J. A., Dayton, Ind.		Cone, Augustus, Freedom, Ohio.		De Long, Ira O., Honeoye Falls, N. Y.	
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Carpenter, H. S., Brooklyn, N. Y.		Cone, Revilo J., Fonda, N. Y.		Deming, Friend A., Mattoon, Ill.	
Carr, Chas. C., Horse Heads, N. Y.		Conger, Enoch, Lexington, Ohio.		Deming, R. R., Constable, N. Y.	
Carr, Wm. H., Albany, N. Y.		Conklin, Luther, E. Bloomfield, N. Y.		Dennis, James S.....	
Carrie, Calvin, Eldora, Iowa.		Conklin, N. J., Gouverneur, N. Y.		Denton, Jonas, Forest City, Mich.	
Carroll, Geo. R., Wyoming, Iowa.		Conklin, O. P., Whitney's Point, N. Y.		Des Islets, G. M., New York, N. Y.	
Carruth, Jas. H., Clinton, Kansas.		Conkling, B. D., Sharonville, Ohio.		Dewing, Thos. S., Southport, N. Y.	
Carson, E. A., Saranah, Mo.		Conkling, C. S., Mt. Pleasant, N. J.		Dewit, B. T., Walnut Hills, Ohio.	
Case, Calvin, West Dresden, N. Y.		Conrad, Jacob E., Sterling, Minn.		Dewit, Luke.....	
Case, Moses G., Muscatine, Iowa.		Cook, P. G., Buffalo, N. Y.		De Witt, John, Irvington, N. Y.	
Catlin, Wm. E., Camp Point, Ill.		Cooke, Joshua, Lewiston, N. Y.		Dexter, R. H., Pavilion, N. Y.	
Chafer, Thos. F., Downer's Grove, Ill.		Cooke, Sylvester, Deckertown, N. J.		Deyo, O. H. P., Rockaway, N. J.	
Chamberlain, E. B., E. Springfield, Pa		Cooper, Alvin, Durham, N. Y.		Diamond, J. N., Constantia, N. Y.	
Chandler, J. E., Madura, India.		Cooper, David M., Albion, Mich.		Dickerson, H. L., Danville, Ind.	

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Dickey, N. S.,	Columbus, Ind.	Elliott, Geo. W.,	Milwaukee, Wis.	French, John A.,	Flushing, N. Y.
Dickson, B.,	d.d., Lake Forest, Ill.	Elliott, John W.,	Rogersville, Tenn.	French, John L.,	Batavia, Ohio.
Dickson, Edw.,	Fentonville, Mich.	Elliott, Madison,	Rochester, Ohio.	Frissell, A. C.,	New York, N. Y.
Dickson, Wm. C.,	Lake Forest, Ill.	Elmer, Nathan L.,	Leroy, N. Y.	Frost, Daniel C.,	Putnam, Ct.
Dickson, Jas.,	Northumberland, Pa.	Emens, Peter W.,	Volney, N. Y.	Frost, Nathaniel,	.....
Dickson, Wm. T.,	Wolf Creek, Pa.	Emerson, Brown,	Vineland, N. J.	Fuller, Wm.,	Buchanan, Mich.
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Dinnick, F. M.,	Omaha, Neb. Ter.	Emery, Isaac,	Knoxville, Tenn.	Fullerton, Geo. H.,	Sandusky, Ohio.
Dimond, David,	Anna, Ill.	Emery, J. S.,	Durand, Ill.	Furbush, Edw. B.,	New Hartford, N. Y.
Diver, C. F.,	Philadelphua, Pa.	Erdman, Albert,	Clinton, N. Y.	Furman, Chas. E.,	Rochester, N. Y.
Doane, E. T.,	Micronesia Islands.	Erdman, Wm. J.,	Fayetteville, N. Y.	GALLAGHER, J. S.,	New York, N. Y.
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Doollittle, H. H.,	Oak's Corners, N. Y.	Evans, D. W.,	Sauk Centre, Minn.	Galpin, W. C.,	New Haven, Ct.
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Dreman, Wm.,	Stone Bank, Wis.	Felch, Chas. P.,	Danville, Ill.	Gerrish, John,	Homer, Mich.
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Halsey, Samuel,	East Wilson, N. Y.	Hollister, Edward,	Alton, Ill.	Johnson, Daniel,	Fairport, N. Y.
Halsey, Saml. P.,	Brooklyn, N. Y.	Holloway, Chas. H.,	Middletown, Del	Johnson, David S.,	.....
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Hammond, Edward P.,	Vernon, Ct.	Hood, Geo. W.,	Lodi, Mich.	Johnston, And.,	Waddington, N.Y.
Hammer, J. G.,	Philadelphia, Pa.	Hopkins, Daniel C.,	Jersey City, N.J.	Johnston, E. C.,	Mitchell, Ind.
Hampson, Geo. W.,	Woodcock, Pa.	Hopkins, S. M.,	d.n.s., Auburn, N. Y.	Johnston, J. H.,	Crawfordsville, Ind
Handcock, Jos. W.,	Red Wing, Minn	Hopkins, Tim. M.,	Geneva, N. Y.	Jones, Amos,	Delphi, Ind.
Hanning, Jas. T.,	Sandwich, Ill.	Horton, Geo. D.,	Jamesville, N. Y.	Jones, Ezra,	West Grotton, N. Y.
Hardy, Seth,	Ypsilanti, Mich.	Hotchkin, B. B.,	Haverford, Pa.	Jones, Jones G.,	Manchester, Mich.
Harmon, Fisk,	Swede Point, Iowa.	Hough, J. W.,	Saginaw City, Mich.	Jones, John L.,	Gulfport, N. Y.
Harmon, Silas S.,	Oakland, Cal.	Hough, J. S.,	East Bloomfield, N.Y.	Jones, John L.,	Mattoon, Ill.
Harris, Thos.,	Shelter Island, N. Y.	Hovey, E. O.,	Crawfordsville, Ind.	Jones, Jon. I.,	New York, N. Y.
Harrison, Alfred L.,	Peru, Ill.	Hovey, H. C.,	New Albany, Ind.	Jones, L. E.,	Tippecanoe, Ohio.
Harrison, Fordyce,	Campbell, N.Y.	Hovey, Jon.,	Barre Centre, N. Y.	Jones, M. P.,	Chester City, Pa.
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Hart, Chas. C.,	Logan, Ohio.	Howe, Saml. S.,	Iowa City, Iowa.	KAECHER, Geo. J.,	Preston, N. J.
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Hart, Wm.,	Malden, N. Y.	Howell, Jesse L.,	Stillwater, Minn.	Kanouse, J. G.,	Sun Prairie, Wis.
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Haskell, E. C.,	Wanpaca, Wis.	Hoyt, David J. B.,	Gaines, N. Y.	Keeler, Chas. A.,	East Pembroke, NY
Hastings, A. E.,	Paw Paw, Mich.	Hoyt, S.,	Pleasant Plains, N. Y.	Keeler, S. M.,	Smyrna, N. Y.
Hastings, P. C.,	Brooklyn, N. Y.	Hoyt, W. M.,	Chaumont, N. Y.	Keiser, Jas. R.,	Plainfield, N. J.
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Hawks, John,	Rockville, Ind.	Hubbard, John N.,	Hannibal, N. Y.	Kellogg, Lewis,	Whitehall, N. Y.
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Lathrop, D. W.,	New Haven, Ct.	McDougal, Arch.,	Dryden, N. Y.	Merrill, Saml. L.,	Theresa, N. Y.
Lathrop, H. T.,	Palmyra, Wis.	McElroy, S. C.,	Garden City, Minn.	Merwin, Alex. M.,	Valparaiso, S. A.
Laurie, Jas. A.,	Lowville, Wis.	McFalls, T. B.,	Washington, D. C.	Merwin, Chas.,	Pomeroy, Ohio.
Lawrence, Hubbard,	Pern, Ohio.	McGaw, Saml.,	Lisbon, Mich.	Messer, Asa,	Geneva, N. Y.
Leavens, Philo P.,	New York, N. Y.	McGiffert, Jos. N.,	Ashtabula, Ohio	Messner, Wm. S.,	Hastings, Mich.
Ledoux, L. P.,	Cornwall Landing, N. Y.	McGiffert, Wm. H.,	Pontiac, Mich.	Miles, Solomon S.,	Gilson, Ill.
Le Duc, Chas. S.,	Hastings, Minn.	McHarg, Chas. K.,	Cooperstown, N. Y.	Millar, And. M.,	Malone, N. Y.
Lee, Thos.,	Brooklyn, Ohio.	McHarg, Wm. N.,	Clinton, N. Y.	Millard, Benj. F.,	Brooklyn, N. Y.
Lee, Wm. J.,	Walnut Hills, Ohio.	McKaig, Wilbur,	Cincinnati, Ohio.	Millard, N. A.,	Chicago, Ill.
Legate, Otis M.,	Clayville, Mo.	McKim, And. J.,	Lima, S. Amer.	Miller, Adam,	Hartford, Pa.
Leighton, Nath.,	Newfoundland, N. J.	McKinney, Sabine,	Binghamton, N. Y.	Miller, Geo. D.,	Tuscola, Ill.
Lemon, Alex.,	Ripon, Wis.	McKinney, Silas,	Vineland, N. J.	Miller, J. G.,	Montrose, Pa.
Leonard, G. E. W.,	Cedar Rapids, Iowa	McLain, Wm.,	d. d., Washington, D. C.	Miller, Jer.,	Philadelphia, Pa.
Leonard, Josiah,	Fulton, Ill.	McLaughlin, James,	Red Bluff, Cal.	Miller, Wm. Y.,	Knoxville, Ill.
Leonard, R. H.,	Cleveland, Ohio.	McLean, John,	Galena, Ill.	Millard, H. N.,	Williamstown, N. Y.
Leonard, S. W.,	West Monroe, N. Y.	McLeish, John,	Lacon, Ill.	Milligan, Thos. S.,	Gospport, Ind.
Lestrade, Jos. P.,	New York, N. Y.	McLeod, John,	Philadelphia, Pa.	Millikan, Wm. F.,	Mesopotamia, O.
Le Vere, Geo. W.,	Knoxville, Tenn	McLochin, Alex.,	Greenwood, Mich	Mills, Benj.,	Rock Hill, Mo.
Lewis, John N.,	Lodi, Wis.	McMaster, James	.....	Mills, C.,	L. L. D., Crawfordsville, Ind.
Lewis, John R.,	Booneville, N. Y.	McMaster, John,	Pittsfield, Pa.	Mills, Cyrus T.,	Ware, Mass.
Lichtenstein, J.,	Cincinnati, Ohio.	McMasters, Ariel,	Oakville, N. Y.	Mills, Louis,	Ionia, Mich.
Life, Geo. M.,	Nichols, N. Y.	McMath, Robert,	Webster, N. Y.	Mills, Saml. J.,	Iowa City, Iowa.
Lilly, A. H.,	East Palmyra, N. Y.	McMillan, Geo. W.,	Downsville, N. Y.	Mills, Sidney,	Lawrenceville, Pa.
Lindsley, Chas. E.,	Southport, Ct.	McMurry, J. E.,	Cerro Gordo, Ill.	Milne, Charles	.....
Lippincott, Thos.,	Duquoin, Ill.	McNulty, J. M.,	Montgomery, N. Y.	Miner, E. B.,	Grand Rapids, Mich.
Little, Geo. A.,	Massillon, Ohio.	McQuestion, R.,	Le Sueur, Minn.	Mitchell, Arthur,	Morristown, N. J.
Little, Geo. L.,	Council Bluffs, Ohio	McVay, Homer,	Reynoldsburg, Ohio.	Mitchell, J. E.,	Walnut Hills, Ohio
Little, Geo. O.,	Fort Wayne, Ind.	McVey, John,	New Lebanon, N. Y.	Mitchell, Jas. Y.,	Philadelphia, Pa.
Little, Henry,	Madison, Ind.	Mack, Eli T.,	Flatbush, N. Y.	Mitchell, Saml. S.,	Syria.
Little, H. S.,	Terre Haute, Ind.	Mackie, Geo. W.,	Chicago, Ill.	Mitchell, Walter,	Marysville, Ohio.
Little, Jacob, d. d.,	Warsaw, Ind.	Maclean, John,	Bloomington, Ill.	Mix, E. M.,	Burlington, Vt.
Little, Jos.,	Ironton, Ohio.	Macomber, Wm. W.,	Marysville, Cal	Mixon, George	.....
Little, Jos. B.,	Portsmouth, Ohio.	Magie, David,	Penn Yan, N. Y.	Moase, John,	Middleburg, N. Y.
Livingston, Chas. M.,	Wellsville, N. Y.	Maginnis, Frank,	Collamer, Ohio.	Monteith, John,	Elyria, Ohio.
Lloyd, G. W.,	Escanaba, Mich.	Mahin, D.,	d. d., Philadelphia, Pa.	Montgomery, And.,	Jefferson, N. Y.
Locker, Geo.,	Philadelphia, Pa.	Mallery, D. G.,	Beverly, N. J.	Montgomery, Saml.,	Oberlin, Ohio.
Lockhart, J. H.,	Russellville, Ohio.	Mallery, B. A.,	Philadelphia, Pa.	Mondsvalvatge, R. B. S.,	Carthage, S. A.
Lockwood, Clark,	Penataquit, N. Y.	Mandell, Albert,	Madison, N. J.	Moon, S. H.,	Susquehanna, Pa.
Lockwood, L. C.,	Brooklyn, N. Y.	Mandeville, S.,	Masonville, N. Y.	Moore, Alex. D.,	Dauphin, Pa.
Lockwood, Peter,	Binghamton, N. Y.	Manley, Elizur N.,	Elba, N. Y.	Moore, C. C.,	m. d., Auburn, Kan.
Lockwood, R. S.,	Chicago, Ill.	Mann, Royall	.....	Moore, D. M.,	Yellow Springs, O.
Lockwood, V. L.,	Durham, N. Y.	Manning, S. N.,	Kankakee, Ill.	Moore, E. G.,	Gardner, Ill.
Lockwood, Wm. H.,	Eau Claire, Wis	March, D.,	d. d., Philadelphia, Pa.	Moore, Geo. R.,	Lyons, Iowa.
Logan, J. B.,	Thornstown, Ind.	Marcusohn, J. W.,	Walnut Hills, O.	Moore, Wm. E.,	Westchester, Pa.
Long, J. E.,	Hublersburg, Pa.	Marsh, Aug.,	Portland, Mich.	Morey, Henry M.,	Pittsford, N. Y.
Long, Mahlon,	Hartsville, Pa.	Marsh, Cutting,	Waupaca, Wis.	Morgan, David S.,	Andover, Mass.
Loomis, Saml.,	Vineland, N. J.	Marsh, Edwards,	Mt. Carroll, Ill.	Morgan, John C.,	Ira, N. Y.
Lord, Amasa C.,	Bristol, Ill.	Marsh, Geo.,	Brookfield, Ill.	Morgan, Tim.,	Gentryville, Mo.
Lord, Asa D.,	Columbus, Ohio.	Marsh, Justin,	Portland, Mich.	Morris, Edw. D. n. d.,	Walnut Hills, O.
Lord, C. B.,	Cuylerville, N. Y.	Marsh, Levi G.,	Nunda, N. Y.	Morse, J. B.,	Clinton, Iowa.
Lord, Edward,	Adams, N. Y.	Marsh, S.,	Haverstraw, N. Y.	Morse, Richard,	New York, N. Y.
Lord, Jos. S.,	Hustisford, Wis.	Marsh, Theo. D.,	Black Hawk, Col. T.	Morton, Jas.,	New York, N. Y.
Lord, N. L.,	m. d., Madura, India.	Marshall, C. H.,	Indianapolis, Ind.	Morton, Jos. L.,	Waukegan, Ill.
Lord, N. L.,	Rochester, Ind.	Marshall, Jas.,	Syracuse, N. Y.	Moser, John R.,	Phelps, N. Y.
Lowry, Isaac	Newton	Marshall, James H.	.....	Moses, John C.,	Dundee, N. Y.
Lowry, Joseph,	Maroa, Ill.	Marshall, Lyman,	St. Peter, Minn.	Murdoch, Alexander	.....
Lowry, Saml. G.,	Sumner, Minn.	Marshall, Thos.,	Mankato, Minn.	Murdoch, Samuel,	Crawford, N. J.
Lowry, Theophilus,	Sumner, Minn.	Martin, A. G.,	Sturgis, Mich.	Murphy, Elijah D.,	New York, N. Y.
Luce, Andrew,	Carbondale, Ill.	Martin, J. Sella,	New York, N. Y.	Murray, John A.,	Geneva, N. Y.
Lusk, Wm.,	Huron, N. Y.	Martin, John,	Columbus, Wis.	Mussey, Chas. F.,	Butavia, N. Y.

PRESBYTERIAN CHURCH IN THE UNITED STATES, (N. S.) 339

NAME.	POST-OFFICE.	NAME.	POST-OFFICE.	NAME.	POST-OFFICE.
Muzzy, Clarendon F.		Pattengill, J. S.	Walton, N. Y.	Raidt, G. J.	Cincinnati, Ohio.
Nash, Alvan, Corry, Pa.		Patterson, R. W.	d.b., Chicago, Ill.	Railesback, L.	Cincinnati, Ohio.
Nash, Frank L.	Alameda, Cal.	Pattinson, Walton	Lima, Ind.	Rand, Francis	
Neill, Edw. D.	Washington, D. C.	Pattison, John, d.b.	Middletown, Del.	Randall, S. G.	Rockford, Ill.
Nellis, J. V. C.	Jordan, N. Y.	Payson, A. L.	La Salle, Ill.	Randolph, Benjamin F.	
Nelson, H. A.	d.b., St. Louis, Mo.	Payson, Chas. H.	New York, N. Y.	Rankin, A. T.	Kingston, Ind.
Nesbitt, Alexander	Tremont, N. Y.	Payson, Edw. P.	New York, N. Y.	Rankin, D. W.	Spartansburg, Pa.
Newbanks, John	Troy, N. Y.	Payson, E. H.	Oxford, N. Y.	Rankin, John	New Richmond, O.
Newberry, Edwin D.	Ionia, Mich.	Pease, L. H.	New Britain, Ct.	Rankin, John G.	Warsaw, Mich.
Newbury, Saml.	Dubuque, Iowa.	Peck, Aaron	Cleveland, Ohio.	Rankin, Wm. C.	Plymouth, Ill.
Newell, Wm. W.	d.b., New York, N. Y.	Peck, John	Pateron, N. J.	Ranney, Jos. A.	Three Rivers, Mich.
Newton, Alfred	d.b., Norwalk, Ohio.	Peloubet, Alex. O.	Mecklenburg, N. Y.	Ransom, C.	Moriah, N. Y.
Newton, O. H.	Delaware, Ohio.	Penland, A. M.	New Brighton, N. Y.	Ransom, Geo.	Muir, Mich.
Newton, Wm. M.	Bloomville, Ohio	Pennington, J. W. C.	Portland, Mo.	Rawson, Saml. A.	Nelson, Pa.
Nichols, E. N.	Tecumseh, Mich.	Peppoon, Jos. A.	Munson, Ohio.	Raymond, A. R.	Hamlington, Pa.
Nichols, Thos.	Chester, N. Y.	Perkins, Edgar		Raymond, S. W.	Clinton, N. Y.
Nichols, Walter S.	Newark, N. J.	Perry, Henry T.	Aintab, Turkey.	Raynor, Jas. W.	Le Raysville, Pa.
Nickels, C. M.	d.b., Morristown, N. J.	Phelps, Geo. O.	Oneonta, N. Y.	Read, Jas. F.	d.b., Union Mills, Pa.
Niles, Henry E.	York, Pa.	Phelps, Jas. H.	Flushing, Mich.	Read, Philander	
Niles, Wm. A.	Corning, N. Y.	Phelps, Stephen	Waterloo, Iowa.	Redfield, H. S.	Mannsville, N. Y.
Noble, Fred. A.	St. Paul, Minn.	Phillips, Jas. M.	Des Moines, Iowa	Reed, A. C.	Port Byron, N. Y.
Noble, John	Harrison Junction, O.	Pierce, Edw. A.	Chicago, Ill.	Reed, Frye B.	Omro, Wis.
Noble, J. H.	d.b., Schaghticoke, N. Y.	Pierce, E. J.	Del. Water Gap, Pa.	Reed, Royal	
Noble, Mason	d.b., Brooklyn, N. Y.	Pierce, Geo. B.		Reeve, J. B.	Philadelphia, Pa.
Noble, Mason, Jr.	E. Canaan, Ct.	Pierce, Geo. E.	d.b., Hudson, Ohio.	Reeve, T. S.	Savannah, Mo.
North, Alfred	Tipton, Mo.	Pierce, Jas. E.	Auburn, N. Y.	Reichmann, J. G.	Kalamazoo, Mich.
Northrop, Henry H.	Flint, Mich.	Pierpont, H. B.	Rochester, N. Y.	Reid, Arch. S.	Vevay, Ind.
Norton, Aug. T.	Alton, Ill.	Pierpont, Jas.	Oakland, Cal.	Reid, Isaiah	Nevada, Iowa.
Norton, O. W.	Somerset, Mich.	Pierson, George	Florida, N. Y.	Reid, John	New Haven, N. Y.
Norton, Robert	St. Catharine's, C. W.	Pierson, Geo. M. d.	Brooklyn, Cal.	Reid, L. H.	Chicago, Ill.
Nott, Chas. D.	Mattoon, Ill.	Pierson, Geo., Jr.	Orange, N. J.	Remley, M. A.	Edinburg, Ind.
Noyes, Geo. C.	La Porte, Ind.	Pierson, H. W.	d.b., Bergen, N. Y.	Rendall, John	Madura, India.
Noyes, S. D.	Baltimore, Md.	Pierson, Job	Kalamazoo, Mich.	Renville, W. E.	Redwood Falls, Minn.
Nutting, Rufus	Saline, Mich.	Pierson, N. E.	Ridgeburg, N. Y.	Requa, J. C.	Butler, Mo.
Nutting, Rufus, Jr.	Indianapolis, Ind.	Pinney, J. B.	LL.D., Austin, Nev. T.	Rhodes, J. T.	Flatbush, N. Y.
Nutting, Wm. J. G.	Unadilla, Mich.	Pitkin, Caleb J.	Cerro Gordo, Ill.	Rice, d. b.	Lafayette, Ind.
ODELL, JEREMIAH	Holland, N. Y.	Pitkin, E. A.	Ypsilanti, Mich.	Rice, Thos. O.	Des Moines, Iowa.
Ogden, Isaac G.	Portville, N. Y.	Platt, Wm. K.	Hector, N. Y.	Richards, Chas.	Maumee City, O.
Olmsted, Edw. B.	Caledonia, Ill.	Plumb, E. W.	d.b., Potsdam, N. Y.	Richards, Elias J.	Reading, Pa.
Ordway, Moses	Beaver Dam, Wis.	Pogue, Jas. S.	Aledo, Ill.	Richards, L. E.	Stamford, N. Y.
Ormsby, M. P.	Minonka, Ill.	Pogne, J. F.	Lahainaluna, S. Isl.	Richardson, J. B.	Geneva, N. Y.
Orton, S. G.	d.b., North East, Pa.	Pollock, G. A.	Shelbyville, Ill.	Richardson, Sanford	Angora, W. A.
Osborn, Enos A.	Newark, N. J.	Pollock, Jas. L.	Osborne, Ohio.	Richardson, Willard	
Osborn, Henry	Decatur, Ohio.	Pomeroy, A.	Groton Village, N. Y.	Rider, Chas. E.	
Osborn, H. S.	LL.D., Easton, Pa.	Pond, Bilious	Richland, Ill.	Riggs, H. C.	Potsdam, N. Y.
Osinga, Seward	Unadilla, Mich.	Pond, G. H.	Bloomington, Minn.	Riggs, Stephen R.	Beloit, Wis.
Ostrom, Jas. I.	Marlborough, N. Y.	Pond, Saml. W.	Shakopee, Minn.	Riggs, Zenas	Plainfield, N. J.
Otis, Ashbel	Rock Stream, N. Y.	Poole, Geo. H.		Riley, Benj. G.	Lodi, Wis.
Ottinger, Wm.	Germantown, Pa.	Port, D. W.	d.b., Newark, N. J.	Riley, Henry A.	Montrose, Pa.
Owen, John J.	LL.D., New York, N. Y.	Porter, Alex.	West Liberty, Iowa.	Riley, Isaac	Pottsville, Pa.
PAGE, JOSEPH R.	Perry, N. Y.	Porter, J. J.	Watertown, N. Y.	Robbins, F. L.	Philadelphia, Pa.
Page, Wm. L.	Wolcott, N. Y.	Porter, J. G.	Naperville, Ill.	Roberts, Hiram P.	
Page, Wm. N.	Trumansburg, N. Y.	Porter, Josiah	Chatham, Ill.	Robertson, G. H.	Springfield, Ill.
Paliuer, Chas. H.	Middleport, Ill.	Porter, Saml.	Bradford, Pa.	Robertson, James	Amenia, N. Y.
Palmer, D. F.	Greenville, Tenn.	Porter, Stephen	Geneva, N. Y.	Robertson, J. L.	Cincinnati, Ohio.
Palmer, D. H.	Prattsburg, N. Y.	Porter, Wm. C.	Coldwater, Mich.	Robinson, C. S.	d.b., Brooklyn, N. Y.
Palmer, H. W.	Kingsville, Ohio.	Porterfield, Wm.	Vinton, Iowa.	Robinson, J. H.	Cornwall Land, N. Y.
Palmer, Marcus	Fitchville, Ohio.	Post, Geo. E.	m. d., Tripoli, Syria.	Robinson, N. C.	Vinton, Iowa.
Palmer, Wm. R.	Chicopee, Mass.	Post, M. M.	d.b., Logansport, Ind.	Robinson, P.	Middletown, N. Y.
Palmer, Wm. W.	Binghamton, N. Y.	Post, Wm. S.	d.b., Sulphur Sps., Mo.	Robinson, S. N.	Springfield, N. Y.
Park, And. J.	Brownsville, Texas.	Powell, C. H.	West Phila., Pa.	Robinson, T. H.	Harrisburg, Pa.
Parker, Alex.	Connersville, Ind.	Powell, David		Robinson, Wm. M.	Forest Port, N. Y.
Parker, Chas.	Irving, Kansas.	Powers, Wm. E.	Lysander, N. Y.	Roe, Alf. C.	New York, N. Y.
Parker, Geo. W.	Edinburg, Ind.	Pratt, B. F.	Kalamazoo, Mich.	Roe, E. P.	Buttermilk Falls, N. Y.
Parker, Joel	d.b., Newark, N. J.	Pratt, E. P.	d.b., Portsmouth, O.	Rogan, Daniel	Kingsport, Tenn.
Parker, Peter, M. d.	Washington, D. C.	Pratt, Llewelyn	Washington, D. C.	Rogers, Lewis B.	Albion, N. Y.
Parker, Samuel J.	Ithaca, N. Y.	Pratt, Rufus	Dorset, Vt.	Rogers, Wm. H.	College Hill, Ohio
Parmelee, Alvan	Woodville, N. Y.	Pratt, Saml. W.	Livonia, N. Y.	Rollette, Jas.	North Urbana, N. Y.
Parmelee, Anson H.	Livonia, N. Y.	Pratt, Seth P.		Rollo, E. N.	Stephentown, N. Y.
Parmelee, W. B.	Westernville, N. Y.	Prentice, N. A.	Philadelphia, Pa.	Roof, G. L.	Lovellville, N. Y.
Parrot, Wm. J.	Waverly, Pa.	Prentiss, G. L.	d.b., New York, N. Y.	Rood, Lucius I.	Lockport, N. Y.
Parsons, And.	Ottawa, Kansas.	Preston, J. B.	Cape Vincent, N. Y.	Rosseter, F. Z.	Baraboo, Wis.
Parsons, B. B.	d.b., St. Joseph, Mo.	Preston, M. N.	Skaneateles, N. Y.	Rosseter, Wm. D.	Walnut Hills, O.
Parsons, Eben B.	Turin, N. Y.	Prime, Jacob A.	Troy, N. Y.	Rosseter, H. A.	Green Castle, Ind.
Parsons, J. H.	Franklin, N. Y.	Pritchett, Edw. C.	Oriskany, N. Y.	Rudd, Geo. R.	Lyons, N. Y.
Parsons, J. W.	Nicomedia, W. Asia	Proctor, Robt. E.	Aldine, N. Y.	Ruliffson, A. G.	St. Paul, Minn.
Parsons, Levi	Mount Morris, N. Y.	Pugh, Thos.	Catasauqua, Pa.	Russell, Benj.	Weston, N. Y.
Patch, Jacob	Stevens' Point, Wis.	Putnam, Chas. M.	Jersey, Ohio.	Russell, Daniel	Cedar Falls, Iowa.
Patrick, Hilary	Tamaroa, Ill.	QUICK, CALVIN P.		Russell, James	Gilboa, N. Y.
Pattengill, Horatio	Cohoos, N. Y.	Quick, Jas.	Panditeripo, Ceylon.	Rutherford Robert	Mattoon, Ill.

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NAME.	POST-OFFICE.	NAME.	POST-OFFICE.	NAME.	POST-OFFICE.
Sabin, Levi S.	Ellicottville, N. Y.	Smith, G. M.	Texas Valley, N. Y.	Swinton, R. C.	Rushville, Ill.
Sadd, Jos. M.	Louisville, Ky.	Smith, H. A.	West Philadelphia, Pa.	Sylvester, C. S.	Richmond, Mass.
St. Croix, Peter L. D.		Smith, H.	South America, N. Y.	Talbot, Joel	Wakeman, Ohio
St. John, Irvin L.	Salem, Ind.	Smith, H., D.D.	Walnut Hills, O.	Tanner, E. F.	Pardeeville, Wis.
St. John, M. L. M.D.	Neelysville, O.	Smith, H. B., LL.D.	New York, N. Y.	Tapatatanka, P.	Redwood Falls, Minn.
St. John, O. S.	Brooklyn, N. Y.	Smith, Hiram	Hillsdale, Mich.	Tappan, H. P., LL.D.	Berlin, Prus.
Sackett, D. C.	Rock Stream, N. Y.	Smith, I. B.	Northport, N. Y.	Tarbet, Wm. L.	Virden, Ill.
Sailor, John	Allegan, Mich.	Smith, Jas. C.	Romulus, N. Y.	Tatlow, Thos. H.	Newark, Mo.
Salter, R. K., D.D.	La Salle, Mich.	Smith, Jas. K.	Winslow, Ill.	Tawney, D. A.	Johnstown, Ohio.
Sampson, Jon.	Westfield, Iowa.	Smith, J. C., D.D.	Washington, D.C.	Taylor, A. G.	Walnut Grove, Mo.
Sanborne, P. F., W.	Bloomfield, N. Y.	Smith, J. S.	Holly, Mich.	Taylor, C. H., D.D.	Alton, Ill.
Sanders, W. D., D.D.	Jacksonville, Ill.	Smith, Le M. S.	Grand Haven, Mich.	Taylor, D. H.	Ontonagon, Mich.
Sanford, R. M.	Griffin's Mills, N. Y.	Smith, Marcus	Collamer, N. Y.	Taylor, Eli W.	Shipman, Ill.
Sanford, Arthur W.	Erie, Mich.	Smith, N. S.	Buffalo, N. Y.	Taylor, H. S.	Charidon, Ohio.
Sautelle, Wm. H.	Millers, N. Y.	Smith, S. D.	Oberlin, Ohio.	Taylor, Hutchins.	Belvidere, Ill.
Sawtell, E. N., Jr.	McMillen's Sta., Te	Smith, S. H.	Mendham, N. J.	Taylor, Jas. H.	Orange, N. J.
Sawyer, R. A.	Dayton, Ohio.	Smith, Sextus E.		Taylor, John C.	Corry, Pa.
Sawyer, Suml.	Maryville, Tenn.	Smith, T. R.	New York, N. Y.	Taylor, O. S.	Auburn, N. Y.
Saxton, Jos. A.	Norwich Town, Ct.	Smith, Wm. C.	Huntington, Ind.	Taylor, Preston	Schoolcraft, Mich.
Sayre, Wm. N.	Pine Plains, N. Y.	Smith, Wm. H.	De Soto, Kan.	Taylor, T. E.	Oakland, Cal.
Schaffer, S.	Humphreysville, Pa.	Smith, Wm. H.	Morristown, Tenn.	Taylor, Warren	Wilkesville, Ohio.
Schofield, Alanson	Quincy, Mich.	Smyth, Anson	Cleveland, Ohio.	Taylor, Wm. H.	Titusville, Pa.
Schofield, Edward	Mishawaka, Ind.	Smyth, G. H.	Washington, D. C.	Taylor, Wm. M.	Newburg, Ill.
Schofield, Wm. C.	Newark, N. J.	Snow, P. H.	Madison, Wis.	Taylor, Wm. S.	Petersburg, Mich.
Scott, H. B.	Middleport, Ohio.	Snyder, A. J.	Whitemarsh, Pa.	Taylor, Wm. W.	Philadelphia, Pa.
Scott, John.		Soule, J. B. L.	Carlinville, Ill.	Tedford, R. E.	Maryville, Tenn.
Scott, Jos. E.	Millville, N. J.	Sparks, Edward	Jefferson, Wis.	Teitsworth, Wm. P.	Gilbespie, Ill.
Scott, Jos. H.	Metropolis, Ill.	Sparks, S. M.	Mt. Pleasant, Pa.	Temple, C. M.	White Pigeon, Mich.
Scovel, Dwight	Mendon, N. Y.	Spaulding, Geo.	Waverly, N. Y.	Temple, D. H. W.	Bloomfield, N. J.
Scovell, Ezra	New Haven, N. Y.	Spaulding, J., D.D.	New York, N. Y.	Temple, Luther	West Point, Ind.
Scudder, H. M., D.D.	San Francisco, Ca	Spears, S. T., D.D.	Brooklyn, N. Y.	Thacher, Moses	Geneseo, Ill.
Seaman, Chas. W.	St. Louis, Mo.	Spees, S. G., D.D.	Dubuque, Iowa.	Therewith, Chas. H.	Albany, N. Y.
Seaton, Chas. M.	Charlotte, Vt.	Spence, Edwin A.		Thomas, C. N.	Fort Covington, N. Y.
Searle, R. T.	Liverpool, N. Y.	Spencer, A.	Williamson, N. Y.	Thomas, Thomas	Brooklyn, N. Y.
Seeley, F. H.	Richfield Springs, N. Y.	Spencer, F. A.	Syracuse, N. Y.	Thompson, Aaron	Huntsville, Ill.
Selleck, Chas. G.	Carbondale, Ill.	Spencer, Theo.	Utica, N. Y.	Thompson, C. H.	Newark, N. J.
Sessions, John, D.D.	Oakland, Cal.	Spencer, Thos.	Terre Haute, Ind.	Thompson, Elias	Lindenville, Ohio
Severance, J. F.	Millford, Del.	Sprague, D. G.	South Orange, N. J.	Thompson, G. W.	Syracuse, N. Y.
Sewall, J.	North Granville, N. Y.	Sprague, I. N., D.D.	Caldwell, N. J.	Thompson, J. W.	Conantonia, O.
Seward, A., D.D.	Middletown, N. Y.	Springer, B. O.	Decatur City, Iowa	Thompson, Lewis	Whippany, N. J.
Seward, D. M., D.D.	Yonkers, N. Y.	Stanley, H. L.	Lyons, Iowa.	Thompson, Lewis O.	Illinois.
Seward, John	Tallmadge, Ohio.	Stark, Jas. W.	Centralla, Ill.	Thompson, R. R.	New York, N. Y.
Seymour, Ebenezer	Bloomfield, N. J.	Stearns, J. F., D.D.	Newark, N. J.	Thompson, Thomas	
Seymour, Erastus	New York, N. Y.	Stebbins, Chas. E.	Ovid, N. Y.	Thomson, E. B.	Crawfordsville, Ind.
Seymour, O. H.	Hammondsport, N. Y.	Stebbins, H. H.	Brooklyn, N. Y.	Thomson, James	Perru, Iowa.
Shuler, Israel	Richfield, Ohio.	Steele, D. K.	Willoughby, O.	Thomson, S. S.	Crawfordsville, Ind.
Sharp, Benj. F.	Niles, Ohio.	Steele, Thos. A.	Mitchell, Ind.	Thomson, W. M., D.D.	Beirut, Syria.
Sharts, D. W.	Solon, Ohio.	Steele, Wm. N.	Williamsport, Ind.	Thorburn, A. McA.	Spencerport, N. Y.
Shaw, A. M.	Constantina, N. Y.	Sterling, Wm.	Williamsport, Pa.	Thorne, C. C.	Dennsville, N. Y.
Shaw, Ang. C.	Clayville, N. Y.	Stevens, C. B.	Hancock, Mich.	Thorn, Wm. H.	Kingessing, Pa.
Shaw, Chas. D.	Paterson, N. J.	Stevenson, J. M.	Jersey City, N. J.	Thornton, Albert G.	
Shaw, E. D.	Barlow, Ohio.	Stewart, Alexander C.		Thorpe, W. W.	Athens, Tenn.
Shaw, H. W.	Clayton, Mich.	Stewart, A. M.	East Whiteland, Pa.	Thurston, Curtis	Athens, Pa.
Shaw, Jas., D.D.	Windham, Ohio.	Stewart, Edwin J.	Kendall, Ill.	Tiffany, John A.	Kansas, Ind.
Shaw, J. B., D.D.	Rochester, N. Y.	Stewart, Robt.	Greenville, Ill.	Timlow, D. O.	Amity, N. Y.
Shaw, Saml. B.	Cuba, Mo.	Stewart, Wm. M.	Vergennes, Ill.	Timlow, Wm.	Amity, N. Y.
Shearer, S. B.	Havana, N. Y.	Stillman, Tim., D.D.	Dunkirk, N. Y.	Tindall, Geo. P.	Ypsilanti, Mich.
Shedd, Henry, Mt.	Gilead, Ohio.	Stimson, Wm. N.		Tinker, Jos. E.	Franklinville, N. Y.
Shedd, J. H.	Saimas, Persia.	Stockwell, A. P.	Staatsburg, N. Y.	Todd, Geo. N.	Candor, N. Y.
Sheldon, Anson	New Haven, Ct.	Stoddard, E. W.	Succasunna, N. J.	Toof, Ebenezer M.	Holley, N. Y.
Sheldon, Franklin E.	Troy, Kan.	Stone, S. B.	Ifafa, S. Africa.	Torrey, David, D.D.	Chicago, Ill.
Sheldon, Jas. B.	Lawrence, Kan.	Stoutenburgh, W. J.	Manitowoc, Wis.	Towler, Thomas	
Shepherd, T. J., D.D.	Phila., Pa.	Stowe, A. M.	Canandaigua, N. Y.	Towne, Joseph H.	D.D.
Sherrard, T. W.	Brooklyn, Mich.	Stowe, Theo.	New Lexington, O.	Townsend, E. G., U. S. Army.	
Sherrill, S. B.	Meridian, N. Y.	Stratton, E. H.	Canoga, N. Y.	Townsend, Thos. R.	Meridian, N. Y.
Sherwood, E. B.	Weston, Mo.	Stratton, Edward	Greenpoint, N. Y.	Tracy, C. C.	Marsovan, W. Turkey
Sherwood, J. M.	New York, N. Y.	Stratton, H. W.	Huntsburg, Ohio.	Tracy, S. J.	Springfield, N. Y.
Sherwood, N. B.	Millville, N. Y.	Street, Thos.	New York, N. Y.	Tracy, Wm.	Pasumalgie, India.
Shoop, D. R.	Maryville, Tenn.	Stryker, Isaac P.	New York, N. Y.	Travelli, Jos. S.	Pittsburg, Pa.
Shumway, G. R. H.	Newark, N. Y.	Stuart, Benj. F.	Morenci, Mich.	Traver, Allen	Corfu, N. Y.
Silliman, Jon.	Cornwall, N. Y.	Stuart, John	Cleves, Ohio.	Treadwell, C. W.	Wheatland, Iowa.
Skinner, L. A.	Westfield, N. Y.	Summers, John	Shellsburg, Iowa.	Treat, Selah B.	Boston, Mass.
Skinner, T. H., LL.D.	New York, N. Y.	Sunderland, B., D.D.	Washington, D. C.	Trotter, Alex.	Vassar, Mich.
Slauson, Hiram	Spencertown, N. Y.	Sutton, Jos. F.	Philadelphia, Pa.	Trowbridge, Jas. H.	Chicago, Ill.
Sloan, Isaac O.	Marine, Minn.	Swaia, John L.	Raymond, Pa.	Trowbridge, T. C.	Contingtinople, T.
Sloss, Robert	New York, N. Y.	Swaney, Arthur	Chicago, Ill.	True, Albert	Elbridge, N. Y.
Smith, Chas. A., D.D.	E. Orange, N. J.	Swift, Henry M.	Millford, Mich.	Tucker, Geo. L.	Brighton, Ill.
Smith, Courtney	Portland, N. Y.	Swift, Warren	Homers, Ohio.	Tucker, Norman	Springfield, Mich.
Smith, E. C.	Philadelphia, Pa.	Swindt, Jos.	Blissfield, Mich.	Tully, Andrew	Beemerville, N. J.
Smith, Geo. G.	Auburn, N. Y.	Swing, David	Chicago, Ill.	Turbitt, John	Hebron, N. Y.

PRESBYTERIAN CHURCH IN THE UNITED STATES, (N. S.) 341

NAME.	POST-OFFICE.	NAME.	POST-OFFICE.	NAME.	POST-OFFICE.
Turner, D. K.,	Hiartsville, Pa.	Webber, L. P.,	Santa Clara, Cal.	Williams, Wm. H.,	Perry, Ill.
Turner, Wm. C.,	Newburg, Ohio.	Weed, Ira M.,	Ypsilanti, Mich.	Williams, Wm. W.,	Toledo, Ohio.
Tuttle, Anson Y.,	Edinburgh, Ohio	Weed, J. E.,	Lansing, Mich.	Williams, Wm. W.,	Jerseyville, Ill.
Tuttle, J. F., d.d.,	Crawfordsville, Ind.	Weed, Thos. A.,	Mexico, N. Y.	Williamson, J. P.,	Niobrara, N. Ter.
Tyler, Danl. C.,	Taberg, N. Y.	Wells, A. S.,	Fairfield, Iowa.	Williamson, J. G.,	Sidney, N. J.
UHLFELDER, S.,	New York, N. Y.	Wells, Benj.,	West Creek, Ind.	Williamson, R. H.,	Rockford, Ill.
Upson, Anson J.,	Clinton, N. Y.	Wells, D. E.,	Monroeville, Ohio.	Williamson, T. S., m. d.,	St. Peter, Minn
YALL, F. Y.,	College Hill, Ohio.	Wells, E. P.	.....	Willis, E. D.,	Rockford, Ill.
Van Aken, G.,	Philadelphia, Pa.	Wells, E. D.,	Hopewell, N. Y.	Williston, Timothy,	.....
Van Anken, E. H.,	Bergen, N. Y.	Wells, J. O.,	Vineland, N. Y.	Willoughby, B. F.,	Augusta, N. Y.
Vance, Jas. E.,	Chatham, Ohio.	Wells, L. D.,	Chester, Ohio.	Willoughby, E. C. H.	.....
Vance, Jos.,	Belle Valley, Pa.	Wells, Noah M.,	Erie, Pa.	Wilmer, Wm. E.,	Dent, Ohio.
Van De Luyster, J.,	Milwaukee, Wis	Wells, Shepherd,	New York, N. Y.	Wilson, Robt. E.,	Clyde, N. Y.
Van Deurs, Geo.,	Philadelphia, Pa.	Wells, W. W.,	Wenona, Ill.	Wilson, D. M.,	Radnor, Ohio.
Van Deursen, R. D.,	Shelbyville, Ill	Welton, A.,	Worcester, N. Y.	Wilson, Jas. B.,	New Milford, Pa.
Van Dyck, L. B.,	Coxsackie, N. Y.	Welton, H. P.,	Chester, Ohio.	Wilson, Jas. D.,	New York, N. Y.
Van Dyke, David,	Scott P. O., Ohio	Werth, John E.,	St. Louis, Mo.	Wilson, Jas. J.,	Newark, Mo.
Van Houten, Henry,	Hawley, Pa.	West, Amasa,	.....	Wilson, Jas. P., d.d.,	Newark, N. J.
Van Lennep, H. J., d.d.,	Smyrna, Tur.	Westfall, S. W. D.,	Arkport, N. Y.	Wilson, J. H.,	College Hill, Ohio.
Van Nest, P. S.,	Union Corners, N. Y.	Westmore, Wm. W.,	Rock Island, Ill.	Wilson, Jos.,	Neoga, Ill.
Van Vleck, Wm.,	Cincinnati, Ohio.	Whaley, Saml.,	Providence, Pa.	Wilson, L. B.,	Youngstown, Ohio.
Veale, Jas. A.,	White Lake, Mich.	Wheeler, C. H.,	New Milford, Pa.	Winans, Isaac,	Garrettsville, Ohio.
Vincent, M. R.,	Troy, N. Y.	Wheeler, F. B.,	Poughkeepsie, N. Y.	Wing, C. P., d.d.,	Carlisle, Pa.
Vischer, Saml. S.,	Rome, N. Y.	Wheeler, L. H.,	Beloit, Wis.	Wimes, G. W.,	Cincinnati, Ohio.
Vorlis, Stephen,	Spencer, N. Y.	Whipple, Wm. W.,	Clayton, Ill.	Winter, Geo.,	Goodrich, Minn.
Vrooman, Daniel,	Canton, China.	Whitaker, Ephr.,	Southold, N. Y.	Winters, Jacob R.,	Palmyra, Mo.
WADSWORTH, C.,	Cherry Valley, N. Y.	Whitaker, J. A.,	Jefferson City, Mo.	Wishard, S. E.,	Tecumseh, Mich.
Wadsworth, H. F.,	Unionville, N. Y.	Whitcomb, Solon A.	.....	Wisner, Christ.,	Bloomfield, N. J.
Wait, Ransom,	Fillmore, Minn.	White, A. F.,	Carson City, Nevada.	Wisner, Wm., d.d.,	Ithaca, N. Y.
Waith, Wm.,	Lancaster, N. Y.	White, Chas. T.,	Pulney, India.	Wisner, Wm. C., d.d.,	Lockport, N. Y.
Wakeman, J., d.d.,	Painted Post, N. Y.	White, E. N.,	New Rochelle, N. Y.	Wiswell, G. F.,	Philadelphia, Pa.
Wakeman, M. M.	.....	White, F. S.,	Frémont, Ohio.	Witter, Dexter,	Burton, Ohio.
Wadlenmeyer, M.,	Nauvoo, Ill.	White, Geo. H.,	Chester, Vt.	Wolfe, A. R.,	Montclair, N. J.
Waldo, E. F.,	Linden, Mich.	White, O. D. W.,	Fulton, Ill.	Wolf, Wm.,	Myersville, N. J.
Waldo, L. B.,	Adams, N. Y.	White, S. J.,	Gilbertsville, N. Y.	Wood, A. S.,	Verona, N. Y.
Waldo, M.,	Hornellsville, N. Y.	White, T. F.,	Ithaca, N. Y.	Wood, A. A., d.d.,	Geneva, N. Y.
Waldo, Seth H.,	Geneseo, Ill.	White, Wm. C.,	Crawfordsville, Ind.	Wood, A. T.,	Auburn, Iowa.
Waldo, T. L.,	Midland City, Mich.	Whitfield, J. W.,	Whitesboro', N. Y.	Wood, Chas.,	Brooklyn, N. Y.
Wales, E. V.,	Oneonta, N. Y.	Whiting, S. P.,	Mendocino, Cal.	Wood, Enos,	Dexter, N. Y.
Walker, Benj.,	Warren, Ohio.	Whitman, J. S.,	Charlemont, Mass.	Wood, Geo. C.,	Jacksonville, Ill.
Walker, Jas.,	Tekonsha, Mich.	Whitney, J.,	Canaan Four Cor., N. Y.	Wood, Geo. W., d.d.,	New York, N. Y.
Walker, John,	Jersey City, N. J.	Whitney, Jos. C.,	Minneapolis, Minn	Wood, Glen,	Chicago, Ill.
Walker, J. H.,	Neenah, Wis.	Whittaker, Wm.,	Greenbush, N. Y.	Wood, Jas. W.,	Allentown, Pa.
Walker, Rich.,	Allentown, Pa.	Whittmore, I. T.,	Plymouth, Ill.	Wood, Josiah,	Duquoin, Ill.
Walker, Tim. D.,	Union, N. Y.	Whittlesey, S. H., m. d.,	Galva, Ill.	Wood, M. L.,	Carrollton, Ill.
Wallace, C. C.,	Placerville, Cal.	Wickes, John,	Attica, N. Y.	Wood, S. M.,	Eagle Mills, N. Y.
Wallace, C. W.,	Seymour, Ind.	Wickes, T. S.,	Poughkeepsie, N. Y.	Woodcock, Harry E.	.....
Walsworth, E. B.,	Oakland, Cal.	Wight, J. A.,	Bay City, Mich.	Woodin, S. F.,	Fuh Chau, China.
Walter, John H.,	Milan, Ohio.	Wilbur, F. A.,	Wabash, Ind.	Woodruff, Jere.,	Lansing, Iowa.
Walton, J. S.,	Pana, Ill.	Wilbur, H. M.,	Piasa, Ill.	Woodruff, J. A.,	Allison, Mich.
Ward, E. O.,	Bethany, Pa.	Wilcox, A. G.,	Parma Centre, N. Y.	Woodruff, S. R.,	Leavenworth, Kan
Ward, Henry,	Minneapolis, Minn.	Wilder, Chas. N.,	Essex, N. Y.	Woodworth, James,	.....
Ward, J. J.,	Michigan City, Ind.	Wilder, R. G.,	Kolapoor, India.	Worthington, Albert,	Cedarville, N. J.
Ward, John,	Freedom Plains, N. Y.	Wile, Benj. F.,	Highland, N. Y.	Wrage, H. D.,	New York, N. Y.
Ward, S.,	Vandalia, Ind.	Wilkins, C. R.,	Medina, N. Y.	Wright, A. O.,	Rockport, Ill.
Warner, G. W.,	Weedsport, N. Y.	Willard, E. P.,	Columbia, Cal.	Wright, Asher,	Versailles, N. Y.
Warren, F. V.,	Wattsburg, Pa.	Willard, Geo.,	Battle Creek, Mich.	Wright, Edmund,	St. Louis, Mo.
Warren, H. V.,	Granville, Ill.	Willard, J. L.,	Marshall, Mich.	Wright, Edw. B.,	Detroit, Mich.
Warren, S. W.,	Union Mills, Pa.	Willett, Jos. T.,	St. Louis, Mich.	Wright, E. S., d.d.,	Fredonia, N. Y.
Warren, Waters,	.....	Willey, Saml. H.,	Oakland, Cal.	Wright, Thos.,	Fentonville, Mich.
Wasson, Hiram,	West Creek, Ind.	Williams, C. A.,	Rockford, Ill.	Wyckoff, Saml.,	Knoxville, Ill.
Westell, Wm. P.,	Palmyra, Mich.	Williams, Darius,	Wysox, Pa.	YALE, CALVIN,	Martinsburg, N. Y.
Waterbury, C.,	Stone Church, N. Y.	Williams, D.,	Cleveland, N. Y.	Young, A. T.,	Oak's Corners, N. Y.
Waters, M. V. D.,	Gravestown, N. Y.	Williams, E. E.,	Warsaw, N. Y.	Young, Geo. D.,	Camauchoe, Iowa.
Watson, J. P.,	East Putnam, Ct.	Williams, E. C.,	Dunkirk, N. Y.	Young, J. H.,	Ironton, Iowa.
Wauzh, John,	Canton, N. Y.	Williams, F. W.,	New York, N. Y.	Young, J. R.,	Greenbush, N. Y.
Weaver, E. S.,	Blue Ball, Ohio.	Williams, R. L.,	Massillon, Ohio.	Young, Wm.,	Junius, N. Y.
Webb, Wm. H.,	Adrian, Mich.	Williams, S. H.,	North Hero, Vt.	Youngs, Ezra,	Cutchogue, N. Y.
Webb, Edw.,	Glasgow, Del.	Williams, W. F.,	Mardin, E. Tur.		

# THE UNITED PRESBYTERIAN CHURCH

OF

## NORTH AMERICA.

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THE EIGHTH GENERAL ASSEMBLY OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA met in the Second United Presbyterian Church, Allegheny, Pa., May 31, 1866, and was opened with a discourse by JOHN B. CLARK, D.D., the retiring Moderator, from Isaiah lxii. 6: "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night." After the discourse, the Permanent Clerk reported the following commissioners to the

### Eighty General Assembly of the United Presbyterian Church, N. A.

MINISTERS.	PRESBYTERIES.	RULING ELDERS.	MINISTERS.	PRESBYTERIES.	RULING ELDERS.
Anderson, John	Michigan.	Matthew Clark	Goodwillie, D.	Cleveland.	R. E. Murdock.
Ashenurst, J. Y.	Mansfield.	J. Brinkerhoof.	Goodwillie, Thos.	Vermont.	John Wilson.
Bailey, J. A.	Lake.	J. G. Caldwell.	Gordon, Andrew	Sealkote.	.....
Baldrige, B. L.	Kansas.	John Hosack.	Haney, W. H.	Xenia.	Joseph Kyle.
Barr, W. W.	Philadelphia	Wm. Getty.	Hogg, John	Stamford.	John Mitchell.
Beard, J. D.	Des Moines.	Jas. Littell.	Hutchinson, F. A.	Monongah'a.	Jos. McConnell.
Bell, J. R.	Wabash.	Robt. McKee.	Hutchinson, J. F.	Indiana.	S. Green.
Beveridge, D.D., T.	Xenia.	Jas. Morrow.	Imbrie, D. K.	Mercer.	Robt. Davison.
Blaike, n.d., Alex.	Boston.	Alex. Moore.	Ingles, James	White River.	.....
Blair, H. H.	2d N. York.	J. M. Wallace.	Irving, Clark	Delaware.	S. Mewhinney.
Bonner, D. F.	Des Moines.	D. R. Kernahan	Jameson, John	Lake.	Wm. McLean.
Boyd, I. C.	Monongah'a.	M. Tindle.	Johnston, J. B.	Wheeling.	Jas. W. Grey.
Boyd, Joseph	Stenbenville	M. O. Junkin.	Johnston, Wm.	Muskingum.	R. H. Forsythe.
Braden, Wm. P.	Butler.	Allen Wilson.	Katz, Oliver.	Westmorel'd	Jas. McElroy.
Bradford, D. G.	Monmouth.	M. Richardson.	Keeling, W. B.	Bloomingt'n	.....
Brown, D.D., Jas.	Keokuk.	J. A. Henderson.	Kerr, D.D., D. R.	Monongah'a	T. Benton.
Buchanan, W. H.	Monmouth.	J. H. Martin.	Lawrence, Thos.	Argyle.	W. G. Corbet.
Campbell, B. R.	Chillicothe.	M. Benner.	Littell, David S.	Chartiers.	Wm. Martin.
Carson, D. W.	Frankfort.	Wm. Frazier.	Lytte, J. P.	Muskingum.	S. Harper.
Carson, Jas. G.	Chartiers.	David Phillips.	Marling, M. M.	St. Louis.	.....
Clark, J. A.	Butler.	J. G. Purvis.	Millen, Samuel	Monmouth.	H. L. Thompson.
Clokey, Jos. W.	Stenbenville	A. B. Marks.	Moffett, W. T.	Chicago.	D. M. Dobbins.
Collins, D. W.	Conemaugh.	Jos. Torrence.	Monteith, Wm. T.	Michigan.	T. Thompson.
Coon, S. M.	Mansfield.	Wm. Ralston.	Murch, J. C.	Muskingum.	Jas. Black.
Cowden, J. G.	Le Claire.	D. M. Dick.	McAdams, H. P.	Albany.	Alex. Gilchrist.
Cummins, Cyrus	Mercer.	R. McCandless.	McCalister, J. R.	Rock Island.	Wm. Hayes.
Davis, T. D.	St. Louis.	.....	McConnell, Wm. A.	Chartiers.	Wm. Graham.
Edie, J. A.	Rock Island.	H. Warnock.	McCune, Wm. C.	First Ohio.	Wm. S. Reed.
Ewing, R. B.	Xenia.	J. H. Shields.	McGill, J. A.	Big Spring.	James Irving.
Fairley, J. L.	Allegheny.	Jas. McLance.	McHatton, Joseph	First Ohio.	R. C. Stewart.
Forsyth, J. C.	Argyle.	John Reid.	McKenzie, Wm. A.	Allegheny.	J. B. Duff.
Foster, Jas. B.	Monmouth.	T. W. Smiley.	McKinstry, M. M.	Westmorel'd	H. M. Jameson.
Fulton, J. L.	Le Claire.	W. McConnell.	McLaren, D.D., D. C.	Caledonia.	Wm. McVay.
Galbraith, Wm.	Butler.	David McKee.	Patterson, D.D., Jas.	Mercer.	Jos. Kissick.

MINISTERS.	PRESBYTERIES.	RULING ELDERS.	MINISTERS.	PRESBYTERIES.	RULING ELDERS.
Patterson, D. J.	2d N. York.	John McGay.	Tris, A. C.	1st N. York.	And. Knox.
Price, James	Philadelphia	Thos. Stinson.	Truesdale, J. C.	Bloomingt'n	.....
Proudfit, T. P.	Nebraska.	Geo. S. Shryder.	Vance, John A.	Keokuk.	Smith Hamill.
Rankin, Alex. R.	Princeton.	.....	Van Eaton, John	Caledonia.	Robt. Johnston.
Robertson, Wm.	Detroit.	John Corbit.	Waddle, Benj.	Sidney.	W. P. Morrow.
Scouler, J. Y.	First Ohio.	Robt. McVitie.	Waddle, J. M.	Chillicothe.	R. Collier.
Smith, Wm.	Wisconsin.	Wm. Campbell.	Walker, J. R.	Indiana.	Wm. Wier.
Stevenson, E. H.	Sealkote.	.....	Wallace, R. G.	Delaware.	A. H. Elliott.
Sturgeon, H.	Allegheny.	Jas. Thorne.	Webster, C.	St. Lawrence	.....
Telford, J. C.	Conemaugh.	Jas. McCreery.	Wilson, Wm. H.	Keokuk.	John Ronalds.
Thompson, H. H.	Sidney.	S. J. Gamble.	Wishart, Wm.	Wheeling.	Wm. Stewart.
Thompson, S. F.	Chicago.	S. H. Shelly.	Witherspoon, J. W.	Frankfort.	Jas. Nelson.
Todd, H. W.	1st N. York.	John Meaus.	<i>Ministers, 93. Ruling Elders, 84. TOTAL, 177.</i>		

DELEGATES FROM CORRESPONDING BODIES:

ALEXANDER DONALDSON, D.D., from the Presbyterian Church (o. s.)  
 HERRICK JOHNSON, D.D., from the Presbyterian Church (n. s.)  
 JOHN STOTT, D.D., from the Synod of the Reformed Presbyterian Church.  
 JOHN McMILLAN, D.D., from the General Synod of the Reformed Presbyterian Church.  
 E. N. SMITH, D.D., from the Reformed Protestant (Dutch) Church.

DAVID R. KERR, D.D., of Monongahela Presbytery, was elected Moderator.

Owing to the absence of Joseph T. Cooper, D.D., in California, JAMES PRESTLEY, D.D., was elected Stated Clerk, *pro tem.*, and Rev. W. W. BARR was elected Assistant Clerk.

**Gills and Overtures.**

JAMES BROWN, D.D., Chairman of this Committee, reported as follows:

OVERTURE, No. I. Refers to the overture of a Book of Government and Discipline, and the reports of Presbyteries thereon. That they have with considerable difficulty ascertained the state of the vote on the overture to be as follows: for the book, 367; against it, 45; not voting, 6. Some of the Presbyteries have sent no report at all, and one reports its vote unanimous in favor of the book, but does not give the number of votes. A few of the Presbyteries have suggested amendments, but none of them have made the acceptance of their amendments a condition of its adoption.

On the whole document, your committee give it as their judgment that it is the best that has yet been presented; and as this matter has long agitated the Church, and caused some uncertainty as to whether we have any organic law, and if difficulties in the future should arise from the operation of any of its provisions, the Church in its combined wisdom can modify or amend it; and as the book has unquestionably received the constitutional sanction of the Church, your committee recommend the adoption of the following resolution:

*Resolved.* That the Book of Government and Discipline now in overture before the Church be and the same hereby is adopted, and is to be regarded from and after this date as the organic law of the United Presbyterian Church of North America. Adopted.

No. II. From Philadelphia Presbytery, a memorial concerning instrumental music in the worship of God. The committee recommend that the petition of the memorialists be *not* granted. Adopted.

No. III. On the Directory for Worship, being the report of a special committee, is as follows:

That the action of the Assembly directing the Presbyteries to send into the special committee all suggestions and amendments within a limited time, and requiring the Presbyteries to vote ay or no upon the Directory as amended in committee, in view of such suggested amendments, seems to render it wholly unnecessary that we should undertake at this time to weigh these amendments now reported by Presbyteries.

Your committee will frankly state that the Overture is not in such finished condition as they would prefer to see in a permanent document, as this is intended to be. And, with your permission, we shall state some serious objections which, in the view of a majority of your committee, hold good against it:

1st. The literary merit is not of that character which should receive the endorsement of this Assembly at the present time. One of the instructions given by a former Assembly was, that it should be more nearly conformed to the present state of our language.

2d. It is mingled too much with loose statements of principles, which are already more fully and accurately presented in other parts of our standards, or which should have no place in our Directory or Worship.

3d. In many things it is drawn out into unnecessary and trifling details, and in things, too, where nothing but Christian prudence can decide what is best to be done.

4th. The true ideal of a Directory for Worship is misconceived. This necessarily affects and damages the entire *personnel* of the work. It begins with the Sabbath, which is a season for worship, while the subject is worship itself. Naturally and logically the work should begin with worship, what it is; then advance from point to point somewhat after this order: 1. The seasons for worship. 2. The preparation for worship. 3. The proper department of worshippers in worship. 4. The places of worship. 5. The ordinances of divine worship, and so on.

Other defects might be specified of less consequence. We leave it to your judgment whether these defects should or should not delay its endorsement and enactment now. We will, therefore, present the vote of the Presbyteries, as placed in our hands. The number of Presbyteries, 50; the number voting, 32; the number not voting, 18; the entire vote cast, 371. Those not voting as reported, silent, 8. In the affirmative the vote stands, 299; in the negative, 72; majority in favor, 227.

This shows a large majority of the votes cast to be in favor of this Overture. In order, therefore, to bring the question of adoption fairly before the Assembly, we will conclude this report with the following resolution:

*Resolved*, That the Directory for Worship now before this Assembly be and hereby is adopted as the Directory for Worship in the United Presbyterian Church of North America.

The report was adopted, and the "Directory for Worship" was declared to be authority in the Church until another shall have been adopted.



## Judicial Committee.

DONALD C. McLAREN, D.D., chairman of this committee, reported as follows:

**JUDICIAL CASE NO. I.** The memorials from Albany, Cleveland, Frankfort, New York First, Stamford and Steubenville agree substantially, though with some variety of statement, in bringing against Rev. Wm. C. McCune, a minister of Ohio First Presbytery, the charge of holding and defending fundamental and serious errors on the subject of church fellowship; and in support of this charge they refer to a book published by him in which these errors are maintained. The book itself is not before us for review or judgment. Our consideration is limited to the complaint or representation, made by the aforesaid Presbyteries, of its contents and of their contrariety to the engagements entered into and declarations agreed upon when the union of the churches was formed. A conscientious and orderly adherence to the terms of that compact and to the principles on which the union was based is as necessary to the peace and prosperous progress of the churches, now happily united, as it was at first to their existence or organization as a united body. The solemn pledge of personal and official forbearance in regard to pre-existing distinctive differences between the churches was given and received in true faith, and is binding now on all parties, officers and members, in the united Church. The memorials before your committee record the first instance of an alleged overt and determined violation of that compact, and of the principles of the profession made by those who accept the office of the ministry in the United Presbyterian Church.

This case, as set forth in these presbyterial memorials, is, in the view of your committee, one that calls for judicial investigation on the part of the Presbytery to which the person complained of is amenable. We, therefore, recommend the passage of the following resolutions by the Assembly:

1. That the action of the Presbyteries in bringing this matter to the notice of this Assembly be and is hereby approved.

2. That we regard it as inconsistent with that integrity which should characterize the followers of Christ to espouse a profession, and under the garb of that profession to assail its well-known and acknowledged principles.

3. That the case of Rev. W. C. McCune be submitted to the First Presbytery of Ohio, of which he is a member, that proceedings may be, if they are not already, instituted by that Presbytery for his trial in regard to doctrines which he has taught or opinions which he has published on the subject of church fellowship, represented to this Assembly by several Presbyteries to be in opposition to our standards, erroneous, and therefore censurable.

4. That a certified copy of the foregoing resolutions be transmitted by the clerk of this Assembly to the clerk of the First Presbytery of Ohio. Adopted.

On the adoption of the report, Thomas Beveridge, D.D., offered the following resolution, which was adopted:

That in the judgment of this Assembly persons are not to be tolerated in the communion of the Church avowing a determined opposition to the standard, which we are most solemnly pledged to maintain.

No. II. An appeal by Rev. Richard Gailey from the decision of Ohio Synod:

Whereas, The case of Rev. R. Gailey was first adjudicated by Mansfield

Presbytery, from whose decision he appealed to the First Synod of the West, which issued the case: and whereas, that Synod was then vested with final power in matters of discipline, the General Assembly having appellate power in doctrine and order only: and whereas, after the erection of Ohio Synod out of a part of the First Synod of the West, Mr. Gailey brought his appeal to Ohio Synod, which Synod being co-ordinate with the First Synod of the West decided not to entertain his appeal, from which decision he now appeals to this Assembly; therefore

*Resolved*, That the appeal and accompanying papers of Rev. R. Gailey be and they are hereby returned to him. Adopted.

No. III. An appeal of Eleanor, Jane L. and Catharine Marshall from the decision of Ohio Synod:

The appellants had been libeled by the Session of the congregation to which they belonged for neglect of ordinances.

At the time set for trial the accused sent in papers declining the authority of Session on the ground of incompetency. Their reasons were deemed groundless by the Session, and the appellants were cited to appear a second time for trial, when they all appeared and again declined the authority of the Session, and protested against the action of the Session in deciding their declination unwarrantable, and appealed to Presbytery. The accused then left the court, and in their absence they were tried and convicted of the charge contained in the libel.

The only question coming before the Mansfield Presbytery was the competency of the Session of Amity Church to try the case.

The Presbytery sustained the Session, regarding it as competent, and the declination of the accused as unwarrantable. An appeal was taken from the Presbytery to Ohio Synod. In Synod the appeal was not sustained, thereby affirming the decision of Presbytery.

Your committee sees no reason to differ from the decision of Synod; therefore

*Resolved*, That the appeal be not sustained, and that the concurrent decisions of the lower courts be affirmed. Adopted.

On the adoption of the report the following paper was read and recorded in the minutes:

“Notice is hereby given that the decision of the United Presbyterian Assembly in our case will be protested against.

“(Signed) JANE L. MARSHALL.”

No. IV. Being memorials from Frankfort and other Presbyteries in regard to marriages within the degrees of consanguinity forbidden by the law of God. As the Confession of Faith is sufficiently explicit on the subject to which the Presbytery refers, no further declaration is deemed necessary by this General Assembly at the present time.

We recommend the adoption of the following resolutions:

1. That ministers be instructed to bring this subject before the people in their public ministrations, in order that the purity of the marriage relations be preserved.

2. That Presbyteries and Sessions be directed, by the proper exercise of discipline, to enforce the established principles of the Confession in all cases where marriages have been contracted within the degrees forbidden by the law of God. Adopted.

## Board of Home Missions.

THE *Seventh* Annual Report is as follows:

During the year one hundred and thirteen ministers have labored, in connection with the Board, for periods from three to twelve months.

*Treasurer.*—Amount on hand at the beginning of the year, \$4,460.39; receipts, \$22,971.25; total, \$27,431.64; payments, \$24,370.14. Balance on hand, \$3,061.50.

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## Board of Foreign Missions.

THE *Seventh* Annual Report is as follows:

During the past year Rev. E. H. Stevenson, Rev. Andrew Gordon, Miss Elizabeth G. Gordon and Mrs. S. C. Ewing have returned to the United States, on account of the failure of their health. Rev. John Hogg, of Egypt, has visited Scotland for the same reason.

On July 5, 1865, Mrs. Maria Lansing, the wife of Rev. Gulian Lansing, died at Cairo, Egypt. On March 3, 1865, Mrs. Nettie Currie, wife of Rev. E. Currie, died at Alexandria, Egypt.

NEW APPOINTMENTS.—Rev. Wm. Harvey, Rev. B. F. Penherton and Mr. David Strong, with their wives, have entered upon their duties in Egypt. Rev. Barnet and wife have returned to their labors. Miss Sarah B. Dales, after a visit of a few months to her native land, has returned to her work in Cairo.

Mr. James W. Gordon has accepted the appointment to the charge of the Industrial School, Sealkote, India, and his sister, Miss Elizabeth G. Gordon, after a few months to recruit her health in the United States, has returned to India.

*Treasury.*—Balance on hand at the beginning of the year, \$4,963.26; receipts, \$50,774.84; total, \$55,738.10; payments, \$44,883.45. Balance, \$10,854.65

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## Board of Education.

THE *Sixth* Annual Report is as follows:

During the year *thirty* students have been aided. These reside as follows: Illinois, 10; Indiana, 1; Iowa, 3; Michigan, 2; New York, 3; Ohio, 6; and Pennsylvania, 5.

*Treasurer.*—Balance on hand at the beginning of the year, \$1,741.15; receipts, \$3,182.84; total, \$4,923.99; payments, \$4,894.23. Balance, \$29.76.

## Board of Church Extension

THE *Sixth* Annual Report is as follows:

During the past year applications for aid which have been presented to the Board have been very numerous, and have come up from almost all parts of the Church. And though the contributions to our treasury have considerably exceeded those of last year, they have fallen far below the amount required by the last Assembly; and consequently all the aid which in most cases we have been able to render has been to grant permission desiring assistance, to make an appeal to different Presbyteries for the amount which, according to the assessment of the Assembly, they are expected to contribute. But these contributions come in so slowly and so irregularly that, in most instances, but little assistance is realized.

TREASURER.—Balance on hand at beginning of the year, \$743.15. Receipts, \$2,923.79. Total, \$3,666.94. Payments, \$1,709.31. Balance, \$1,957.63.

## Board of Publication.

THE *Seventh* Annual Report is as follows:

The following works have been published during the year: Short and Easy Questions for Children, Muckarsie's and the Mother's Catechisms, Whyte on Prayer, James' Family Monitor, Christian Profession and Solitude Sweetened. Of Bibles: Alger's Pronouncing Bible, with Psalms for the same, and Davidson's Comprehensive Bible. These plates cost \$3,676.04. 1624 copies minion Psalm Book, 1500 small pica 18mo., 500 pica 18mo., and 5000 pearl 32mo.; two editions of Church Fellowship, 5300 copies, 1000 Willison's Sacramental Advices and Meditations, 500 Crook in the Lot, 10,000 Shorter Catechisms, 10,000 Brown's Child's Catechism, 1000 Confession of Faith, 2000 Testimony of the United Presbyterian Church, 1000 Bible Against Slavery, 1200 James' Family Monitor, 500 Christian Profession, 1000 Whyte on Prayer, 250 Watson's Body of Divinity, 250 Church Register, 500 Pronouncing Bible, 1000 Davidson's Comprehensive Bible, 2000 1st Part New Version of Psalms and 1500 2d Part, 2000 Form of Government and 1500 Directory for Worship.

From the list of publications in this report it will be seen that our operations in this particular department have largely increased through the year; as much so, we think, as any reasonable person could expect from the capital we possess. It is our purpose the coming year to commence the publication of works suitable for Sabbath-schools. Thus far, we have been under the necessity of making selections from the publications of others, and it is likely we may be obliged to continue to do so in a great measure for some time to come. But we presume the Church expects, and it is certainly desirable, that we should just as soon as possible furnish a sound Sabbath-school literature of our own, and better adapted to the wants and wishes of our people than that which it is in our power to select from others.

We wish the Assembly to be aware that this is a most important undertaking, and if it be expected that we should succeed in it to any purpose, there are two things which they should take measures to have done for us:

1st. That we have larger contributions from the churches. But this not all. 2d. That we be furnished with works written by our own ministers and people, for there would seem to us very little use in republishing books brought out by others, perhaps as cheaply and as well as we can do it. It is a fact not much to our credit that the United Presbyterian Church, with its four hundred ministers and fifty thousand communicants, has never yet produced more than a volume or two suitable for the instruction of the young. Cannot some measures be taken to remedy this state of things?

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### Board of Missions to the Freedmen.

THE *Third Annual Report* is as follows:

The past year has been one of success to the work. Though the condition of society in the South is very unsettled, though a majority of its citizens are strongly opposed to the education and elevation of the negro, yet we are persuaded that far more good has been accomplished than during any former year of our operations. So rapid has been the progress of some of the pupils in our schools that they will soon be qualified to go forth as teachers. The attendance in the schools has been more regular, and most happy results have followed the labors performed in the Sabbath-schools. Our teachers generally have enjoyed better health than hitherto, except for a season at Nashville, where they were interrupted in their work by small-pox. It is, however, our painful duty to record the death of Miss Sadie A. Hall, after her return from Davis' Bend, Miss., in June last. She was an efficient teacher and a very pious woman.

We have not passed the year without manifestations of displeasure on the part of those residing in the South. A large and promising school was organized in Greenville, the home of President Johnson, but it was not long until it was broken up through demonstrations of mob violence. In the fall we purchased a Government building at Knoxville for one hundred and eighty dollars, but before school was commenced in it, it was set on fire and burned to ashes. On the 2d of May a fearful riot occurred in Memphis, during the progress of which all the churches and school-houses of the colored people were burnt, and the teachers of all associations compelled to flee for safety. Almost as soon as Miss Johnston reached her home in Ohio, she received a telegram from General Runkle to return. She is now in Memphis, and expects to spend the summer in teaching there. These events have been somewhat discouraging, but like Paul we have not been moved by them to give up our work. We believe that God is loudly calling his Church to go forward in the elevation of the freedmen of this land, and that the work should be prosecuted at every hazard. During the year, 5430 pupils have come under the training of our teachers in the week-day schools, and an equal number in the Sabbath-school. The average weekly attendance has been 2300. More than this number have been taught to read, while not a few have been instructed in writing, arithmetic, geography and grammar.

We had hoped that ere this a large amount of tuition fees would have been received from pupils able to pay, thereby aiding us in meeting our obligations to teachers. But at Nashville and Knoxville we were compelled to

conduct the schools on the free principle, in order to compete with other associations occupying a part of these fields, who charged no tuition. About twelve hundred dollars were received from this source, however, all of which was expended in paying salaries and making repairs on school-buildings. Perhaps next year more can be derived from tuition. We know that many are able to pay, and would, if all associations would consent to the arrangement.

The Normal School to which reference was had in our last report has not yet been formally organized. The chief reason for this is to be found in the fact that scarcely any funds were contributed for that purpose. A liberal brother in the Church offered to purchase land and give the Church the free use of it, if we could obtain funds to provide necessary buildings and support teachers. This was announced through the papers of the church, but as yet no response has been given. However, Rev. J. G. McKee has been conducting a normal department in his school at Nashville during the year, and we hoped that ere long the Church will enable us to enter more fully on this work, so essential to the education of the freedmen. We believe this to be the best way of educating this people, and that the sooner men and women of their own color are prepared to go forth as teachers, the better for their well-being as citizens of the nation. Therefore, we desire that this General Assembly will earnestly urge upon the congregations the great importance of the normal school work, and ask liberal contributions for its support.

In the early part of winter a colored congregation of *sixteen* members was organized by Brother McKee at Nashville, Tenn. *Twelve* more have since been added, and prior to each communion Brother McKee places all desiring membership in the church in a class of catechumens, and for weeks drills them in the principles of the Church, and their duties as professors of religion. And so far as known these people are living consistently, and bid fair to be intelligent and useful members of the Church. We also hope to see congregations organized in Knoxville, Tenn., and Vicksburg, Miss. At these points the colored population is numerous and permanent, and if suitable ministerial missionaries can be obtained, we believe many of these people will brought to unite with our Church. We ask, therefore, the permission of the Assembly to concentrate our whole force during the coming year at Nashville, Knoxville and Vicksburg. We have no buildings of any kind at Memphis, and there seems to be no prospect of ever being able to erect a congregation there. At Davis' Bend all the plantations, except those belonging to the two Davises, have been returned by the Government to their rebel owners, so that there will be, after the close of this school year but little prospect of operating efficiently at that place. We think it better, therefore, to concentrate, with a view to permanency in this good work.

**SCHOOL-HOUSES AND HOMES.**—Owing to the rapid growth our schools in Nashville, and the uncertain tenure by which we could hold buildings furnished by the Freedmen's Bureau, we found it necessary to provide a house of our own. Accordingly, a Government building was purchased and the lot on which it stood was leased. Thus far, it has cost the Board about five hundred dollars, and at least three hundred dollars more will be required to make it comfortable for our teachers. The building at Knoxville has not been completed, but will be during the summer. We found that we could get along without the expense of building last year, owing to the fact that our teachers were well accommodated with a large church, free of rent. This has recently been taken from them, hence the necessity of completing our building at once. The colored people themselves, and individual congregations of the Church, have contributed some seven or eight hundred dollars

for this object, and it is believed it will be completed without drawing upon the Board.

Our house at Vicksburg having been erected on a lot which has been restored to the possession of its owner, it became necessary to provide another site for the building. Accordingly at public auction the Rev. J. I. Frazier purchased two lots for \$1150, on which it is proposed to erect the school-house and a home for our teachers. The school-house, at least, will be ready for occupancy when the schools open in the fall. In view of the fact that we can no longer expect that our teachers will be supplied with lodging-houses by the Freedmen's Bureau, and that rents in those Southern cities are extremely high, it becomes a matter of *prime* importance to our success that we should provide our teachers with a plain and comfortable home of their own. As they are already so provided at Nashville, it will be only necessary to secure homes at Knoxville and Vicksburg. With four or five thousand dollars, and perhaps much less, we can make our teachers comfortable in this respect. If these homes are not provided, the Board will have to pay much larger salaries than in the past. We, therefore, believe that as a matter of both convenience and economy this matter should be attended to at once. Other associations have provided homes for their teachers, and why should not we?

**TRANSFERS.**—The Presbyteries in Southern Ohio and Indiana, who established and sustained the Mission at Nashville, did, in accordance with the recommendation of the last General Assembly, transfer their teachers and mission property, valued at \$6000, to our care. There is, however, a debt of some \$1200 on that property, which ought to be paid without delay. And we earnestly hope that funds will soon be put in our possession with which to liquidate the claim. The money is owing to brethren who cannot very well do without it. Will you not help us to speedily meet this obligation?

**RECEIPTS, EXPENDITURES AND SALARIES PAID.**—By reference to the last report of the treasurer, it will be seen that \$6,003.85 were on hand. To May 21st, 1866, he has received \$17,600.10, making \$23,603.95. He has paid out during the year for salaries and other expenses of the mission \$20,096.62, leaving a balance on hand of \$3,507.33. This will not pay the debt on the Nashville property and our liabilities to the teachers.

The following have been the rates of salary during the year: Each female \$45, each male \$55, and each ministerial superintendent \$75 per month. We have not paid traveling expenses this year.

**GRATITUDE.**—The Board feel grateful for the liberal support they have received from individuals and congregations of the Church during the year. Also with pleasure we announce to the Assembly that through the personal agency of Isaac McGay, Esq., of New York, we have received from friends in Ireland the sum of (\$810) eight hundred and ten dollars, and are assured that more will be contributed. For this liberality of brethren in Ireland and the kind offices of Mr. McGay in behalf of our work we feel very thankful. To the Second Church, Pittsburg, and the Second Church, Allegheny, we are indebted for contributions during the year amounting to over sixteen hundred dollars. A house and lot at Eastport, near Knoxville, worth \$300, has been furnished gratuitously for school purposes by Mr. E. Brother which has been valuable to us. Also to Andrew Stewart, Esq., Charles Arbutnot, Esq., J. P. Hanna, Esq., John Stewart, Esq., Major William Frew, Mrs. Sarah R. Hanna and Mrs. Sawyer, of Allegheny, Pa., we are indebted for large special contributions in our times of need. To the Ladies' Aid

Society near Bakerstown, Pa., who contributed a large amount of new-made clothing; to all the different parts of the Church, who gave us second-hand goods with which to clothe the naked; and to all who have sympathized with us and with the cause we represent, and gave us means to prosecute it, we tender our thanks, and ask that in the future there be no abatement of zeal in this behalf. The American Bible Society donated a large box of Bibles and Testaments for the use of our mission, and James M. Ferguson, Esq., of Philadelphia, Pa., has sent one hundred copies of the *Youth's Evangelist* to each station for the use of our Sabbath-schools, for which he received no compensation from the Board. Rev. Joseph Warren, D.D., Superintendent of Education for Mississippi, has done many favors to us at Vicksburg. He is a true friend to our cause and teachers. But it is impossible for us to note all the acts of Christian generosity in behalf of our cause, and would therefore simply say to one and all, we thank you, in the name of the thousands who have been benefited.

**SUPERINTENDENTS AND TEACHERS.**—The following named persons have served under our direction, for longer and shorter periods, and, so far as known to the Board, were quite efficient in their labors. The Rev. John Lackey, too, though not under salary from the Board, was of great service to our mission at Davis' Bend.

**CORPS FIRST—VICKSBURG, MISS.**

Rev. D. S. LITTELL, Superintendent.  
Miss Maggie Littell.  
" Agnes D. Fraser.  
" Mary A. Cummings.  
" Jennie Cummings.  
" Mollie Hezlep.  
" Sallie J. Balph.  
" Anna M. Smith.  
Mrs. Nancy J. Campbell.

**0 CORPS SECOND—DAVIS' BEND, MISS.**

Rev. S. M. COON, Superintendent.  
" JAMES J. FRAZIER, Superintendent.  
Joseph K. McConnell.  
Miss Eliza Proudfoot.  
" E. J. Morrison.  
" Sadie A. Hall.  
Mr. D. S. Given.  
Miss Lizzie J. Hill.  
" Ella Hill.  
" Mattie Hill.  
" Mary J. Wallace.  
" Louisa A. Hamilton.  
" Lucella E. Smith.  
" E. M. Campbell.

**CORPS THIRD—MEMPHIS, TENN.**

Rev. J. W. McFARLAND, Superintendent.  
Thomas Creswell.  
R. B. Hoon.  
Mrs. Hoon.  
Miss Jennie S. Graham.  
" Mattie Strang.  
" L. G. Cresswell.  
Mrs. L. E. Jackson.  
Miss L. M. Wilson.

Miss Jennie Reed.  
" M. J. B. Johnston.  
" Jennie L. Buch.  
" Bel Rose.  
" Fannie Kiddoo.  
" Julia C. Linn.

**CORPS FOURTH—NASHVILLE, TENN.**

Rev. J. G. McKEE, Superintendent.  
Joshua Wait.  
James R. McCullough.  
Thomas R. Andrews.  
Miss Ada Arbuthnot.  
" Jennie M. Hudelson.  
" Mary E. Hudelson.  
" Esther P. Hays.  
" Lottie B. McCullough.  
" Bella Brown.  
" Sallie McKee.  
" Nannie McKee.  
Mr. T. H. Clark (colored).  
Miss Rachel Smith (colored).  
Mr. D. G. Wright.  
Mr. T. G. Morrow.  
Mrs. Mary Morrow.  
This corps has operated as two, under the superintendency of Rev. J. G. McKee.

**CORPS FIFTH—KNOXVILLE, TENN.**

R. J. CRESSWELL, Superintendent.  
Miss Helen M. Jackson.  
" E. E. Fletcher.  
" Lizzie Franklin (colored).  
Mr. A. B. Gilfillan.  
Mr. J. B. Boreland.  
Miss C. M. Blake.  
" R. Williams (colored).



Thus sixty-three persons have been in our employ during the year. What has been done by them in behalf of Christianity and humanity is best known to God; but from our knowledge of the results, we feel that the whole Church ought to be grateful, and resolve to give herself to this work with renewed earnestness. Hoping that you may all be endued with that Spirit from God which makes the soul free from the fetters of sin, and that each in his appropriate place will seek to confirm the bondman in that civil liberty which has lately come to him, and ever praying that all classes and colors among men may speedily be elevated, sanctified and ransomed from every evil influence and principle, we bid you "God speed" in all your works of faith and labors of love.

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### Allegheny Theological Seminary.

THIS seminary not making any report to the Assembly, I can only give the Faculty. It is located at Allegheny, Pa.

THE PROFESSORS IN THE SEMINARY ARE AS FOLLOWS:

JOHN T. PRESSLY, D.D., *Didactic, Polemic and Pastoral Theology.*

A. D. CLARKE, D.D., *Biblical Literature and Criticism.*

DAVID R. KERR, D.D., *Ecclesiastical History and Church Government.*

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### Xenia Theological Seminary.

THIS seminary does not report to the Assembly. I can only give the Faculty. It is located at Xenia, Ohio.

THE PROFESSORS IN THE SEMINARY ARE AS FOLLOWS:

SAMUEL WILSON, D.D., *Hebrew, Didactic and Polemic Theology.*

THOMAS BEVERIDGE, D.D., *Biblical Literature and Ecclesiastical History.*

JOSEPH CLOKEY, D.D., *Pastoral Theology and Sacred Rhetoric.*

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### Monmouth Theological Seminary.

THIS seminary does not report to the Assembly. I can only give the Faculty. It is located at Monmouth, Illinois.

THE PROFESSORS IN THE SEMINARY ARE AS FOLLOWS:

ALEX. YOUNG, D.D., *Theology, Didactic and Polemic, and Sacred Rhetoric.*

A. M. BLACK, D.D., *Biblical Literature and Sacred Hermeneutics.*

JOHN SCOTT, D.D., *Ecclesiastical History and Pastoral Theology.*

## MISCELLANEOUS RESOLUTIONS, &amp;c.

ON READING SERMONS.—On motion of Rev. Samuel Millen, seconded by Rev. S. M. Coon, the following was adopted:

WHEREAS, There is evidence to believe that the practice of reading sermons, instead of preaching the gospel, is to some extent prevalent in the United Presbyterian Church of North America; therefore

*Resolved*, That the Assembly expresses its decided disapprobation of this practice.

RECORD OF THE YEAR.—Licenses, 14; ordinations, 25; installations, 41; resignations, 32; students of theology received, 27; new churches organized, 10; ministers received from other churches, 7; ministers dismissed to other churches, 1.

MANSES; OR, COMFORTABLE HOMES FOR PRESBYTERIAN MINISTERS.—On motion of Rev. John Van Eaton, seconded by James Brown, D.D., the following paper was adopted:

WHEREAS, The necessity that each congregation should have a MANSE is so apparent and so pressing in most cases; therefore

*Resolved*, That the Presbyteries under the care of this General Assembly be instructed to inquire of the churches under their care what they have done, or, what they propose doing, in behalf of this object, and that in order to awaken additional attention to the subject, the Presbyteries address a Pastoral Letter to their churches, urging upon the people the necessity of taking early and earnest action to erect MANSSES, and thereby secure comfortable homes for their ministers.

Pending the adoption of the resolution, JOSEPH M. WILSON, of Philadelphia, Pa., was invited to address the Assembly on the subject. This he did by enforcing the necessity of making ample provision for ministers' families, so that each pastor should have a home. When this is done, then will all the benevolent operations of the Church flourish; then can ministers exercise by example as well as precept the grace of giving, which, owing to limited salaries and the lack of Mansses, the great army of homeless ministers cannot do. In the State the citizen is entitled to all the comforts and privileges belonging to his station, and surely in the Church the minister is entitled to all the privileges belonging to his calling. A practical illustration of the Golden Rule, a wise and intelligent application of the Divine precept—whatsoever ye would that men should do to you, do ye even so to them—would inaugurate a new era in our beloved Presbyterian Church.

HISTORIES OF PRESBYTERIAN CHURCHES.—Rev. J. Van Eaton offered the following preamble and resolution, which, being seconded by James Brown, D.D., was adopted:

WHEREAS, Joseph M. Wilson, of Philadelphia, Pa., is engaged in collecting information regarding the Histories of Presbyterian Churches, to be published in his *Presbyterian Historical Almanac*, and for this purpose has issued a Circular of Inquiry; therefore

*Resolved*, That the ministers and elders of the United Presbyterian Church be earnestly requested to co-operate with Mr. Wilson in his important labors on behalf of the whole Presbyterian Church.

By request of the Assembly, Mr. Wilson explained briefly his plan, in which replies to the following circular are required. The circular is printed, so that subscribers to the *Almanac* may understand the scope and importance of the enterprise:

PUBLICATION OFFICE OF WILSON'S PRESBYTERIAN HISTORICAL ALMANAC, }  
*Philadelphia, Pa.* }

DEAR SIR: The information to be secured by replies to this Circular of Inquiry will be used in preparing a History of the Presbyterian Churches, to be published in my *Presbyterian Historical Almanac*.

If those to whom this circular may be sent have any histories of Presbyterian Churches, either in book or pamphlet form—any Funeral Discourses on Presbyterian Ministers—any Minutes of Presbyteries or Synods—Catalogues of Presbyterian Seminaries and Colleges, and will send them to me, I will pay for them (the price can be marked on the title-pages), or, if they are scarce, I will be glad to borrow for examination and return them.

I will add, that in replying to this circular, where exact dates cannot be given, an approximation had better be given.

Address, in full,

JOSEPH M. WILSON,

*Publisher of Wilson's Presbyterian Historical Almanac.*

No. 123 SOUTH FOURTH ST., PHILADELPHIA, PA.

### CIRCULAR OF INQUIRY.

1. Please give the *name* of your church.
2. The *date* of its organization.
3. The *name* of the Presbytery by which it was organized.
4. The *name* of the Presbytery to which it belongs at this time.
5. The number of *male* members at its organization.
6. The number of *female* members at its organization.
7. The *names* of the *ruling elders* at its organization.
8. Was it a *colony* sent out by some other church. If so, name the church?
9. The number of *male* members at the present time.
10. The number of *female* members at the present time.
11. The *total* number of members from organization to the present time.
12. The *names* of *ruling elders* at the present time.
13. The *post-office* address of the ruling elders.
14. The number of deacons at the present time.
15. The name of your *first* pastor, or stated supply.
16. The date of his settlement.
17. The name of your *second, third* and *fourth, &c.*, pastor or stated supply.
18. The name of your pastor or stated supply at this time.
19. Did any of your pastors or stated supplies die whilst in connection with your church, or subsequently?
20. If so, please send me their names and any information concerning them that you possibly can—either records, personal reminiscences, funeral sermons, discourses, historical sketches and newspaper articles.
21. Have you a MANSE for the minister to live in, *free of rent*?
22. What is its probable value, and is it *insured* against loss by fire?
23. How long has it been owned by the congregation?
24. Have you a *church building*? If so, what is its size?
25. What is its probable value, and is it *insured* against loss by fire?

26. Is it, or is your MANSE to be commended, either for its completeness of arrangement, or style, or economy? If so, please send a sketch of either, so that it may be engraved for the benefit of others who might wish to have a new edifice, or a MANSE.
27. Have you a *Sabbath-school*?
28. When was it organized?
29. How many *male* scholars?
30. How many *female* scholars?
31. How many *male* teachers?
32. How many *female* teachers?
33. Have you *one* or *two* sessions?
34. What is the *average* attendance?
35. Have you a *Mission* school?
36. When was it organized?
37. How *many* teachers and scholars are there in the Mission school?
38. Do you hold a *teachers'* meeting for study and prayer?
39. Have you a Minister's or Congregational Library?
40. How many volumes does it contain?
41. Have you a Sabbath-school Library?
42. How many volumes does it contain?
43. Have any of the members of your church become ministers? If so, please name them.
44. Have any of the members of your church become *foreign missionaries*? If so, name them; also name the missions to which they have gone.
45. Have any of the members of your church become the *wives* of foreign missionaries? If so, please name them; also the names of the missions to which they have gone; also the names of their husbands.
46. Has your church any *system* of benevolence? If so, please name it.
47. Has your church ever sent out a colony to establish another congregation? If so, please name it.
48. Is there any college, academy, school or other educational institution within the bounds of your congregation? and if under Presbyterian control, please state the fact.
49. If so, please send its name and the name of the person at its head, and a copy of their printed catalogue or circular.
50. Please add any information upon subjects not covered by the preceding inquiries—revivals, their date and extent.

It was *Resolved*, That this Assembly be dissolved, and that another meet in the First United Presbyterian Church, Xenia, Ohio, Thursday, May 23, 1867.

Rev. W. W. BARR, *Clerk*.

DAVID R. KERR, D.D., *Moderator*.

In Memoriam.

TABLE GIVING THE NAMES OF THOSE WHO HAVE DIED DURING THE YEAR. THE LETTERS AT THE END OF EACH NAME HAVE THE FOLLOWING INDICATION:  
W. C. WITHOUT CHARGE; P., PASTOR.

NAMES.	WHERE EDUCATED.	STUDIED THEOLOGY AT	LICENSED BY THE PRESBYTERY OF				
Campbell, Peter, w. c. Laing, James, P. Monfort, Peter, w. c. McConnell, Wm. L., w. c. Paxton, George M., w. c. Thompson, Charles, P. White, Alex. May, w. c.	Glasgow Univ., Scot'd. Glasgow Univ., Scot'd. <i>Privately.</i> Jefferson College, Pa. Jefferson College, Pa. Monmouth College, Ill. Jefferson College, Pa.	Edinburgh Univ., Scot. Glasgow Univ., Scot'd. <i>Privately.</i> Allegheny <i>As. Ref.</i> , Pa. Allegheny Sem'y, Pa. Monmouth Sem'y, Ill. Allegheny Sem'y, Pa.	Glasgow Associate. Glasgow <i>Relief</i> . Miami. Allegheny <i>Asso. Ref.</i> Chartier. Monmouth. Monongahela.				
NAMES.	ORDAINED BY THE PRESBYTERY OF	MEMBER OF PRES'Y OF	YEAR OF ORD.	AGE AT ORD.	YEAR OF DEATH.	AGE	CAUSE OF DEATH.
Campbell, Peter, w. c. Laing, James, P. Monfort, Peter, w. c. McConnell, Wm. L., w. c. Paxton, George, w. c. Thompson, Charles, P. White, Alex. May, w. c.	Philadelphia <i>Asso.</i> Washington <i>Classis</i> Miami. Allegheny <i>As. Ref.</i> <i>Not ordained.</i> Monmouth. Monongahela.	Albany. Saratoga. First Ohio. Allegheny. Chartiers. Monmouth. Monong'la.	1820 1833 1814 1857 1866 1863 1865	36 47 28 28 28 32 32	1866 1858 1865 1866 1866 1865 1866	82 73 81 37 28 34 35	Dis. of kidneys. Cong. of lungs. Dropsy. Consumption. Consumption. Typhoid fever. Consumption.

“PRECIOUS IN THE SIGHT OF THE LORD IS THE DEATH OF HIS SAINTS.”—  
*Psalm cxvi. 15.*

*Peter Campbell*

CAMPBELL, PETER—The son of Peter and Christiana (McLaren) Campbell, was born in Cromie parish, Perthshire, Scotland, in November, 1784. He was a studious youth, and through his own exertions obtained a good classical and literary education in Glasgow University, Scotland, where he graduated in 1814. He studied theology in the Divinity Hall, Edinburgh, Scotland, and was licensed by Glasgow Associate Presbytery Aug. 3, 1819. In 1820 he emigrated to the United States, and in a few months was ordained by Philadelphia Associate Presbytery, at Carlisle, Pa., Sept. 28, 1820. He commenced his labors as a missionary in Virginia and North and South Carolina, under appointment of the Associate Presbyterian Synod.

In 1823 he was called to the Associate Presbyterian church, Florida, N. Y., when he was installed by Cambridge Associate Presbytery. This relation existed until 1844, and was dissolved at his own request, and for twelve years he labored as a stated supply for vacant churches in the neighborhood, in Vermont and in Canada. The gradual approach of the infirmities of age caused him to desist with few exceptions from public efforts in his Master's service, but in the private walks of life his Christian character, rounded by experience and mellowed by Divine grace, made him a blessing to his friends.

He died at Cambridge, Washington county, N. Y., Oct. 19, 1866. He married in December, 1822, Miss Margaret Law, a daughter of John Law, Esq., of Salem, N. Y. They had six children, five of whom survive.

Rev. WILLIAM B. SHORTT, of Cambridge, N. Y., preached his funeral sermon, whence the following is taken :

“As the infirmities of life pressed upon him he rested from his public labor and endeavored to serve his Divine Master in private life until his death. His last ministerial service was the baptism of a child of mine, and his last appearance in the house of God on the Sabbath before his death was at the communion table.

“As a preacher Mr. Campbell’s discourses were marked by strong sense and good sentiment, adorned with scriptural illustrations and in strict accordance with the truth as it is in Jesus, being characterized by great earnestness and simplicity. His own mind imbued with the spirit of the everlasting gospel, his own hopes resting on the Rock of Ages, his constant aim and his undeviating object in his discourses were to bring sinners to Christ. He spoke because he believed. Every sentiment he uttered met, we are persuaded, the deep conviction of his own mind, and was intended to promote the eternal interests of his hearers. He had too great a regard for the house of God, too great love to the hearts of perishing sinners, too deep an impression of the sacredness and awful responsibility of his sacred trust, to handle the word of God deceitfully or to advance anything not fitted to promote God’s glory and the good of souls. Because he believed, he proclaimed the glad tidings of salvation; because he believed, he warned transgressors to flee from coming wrath. As a pastor he went in and out among the people of his charge as a man of God, as one who feared the Lord, living in the spirit of the gospel which he preached, and exemplifying himself the graces and self-denial which he inculcated upon others. It was his peculiar delight to preach the unsearchable riches of Christ. But the zeal which he manifested was not confined to the pulpit; private opportunities of advancing the best interests of his people were earnestly sought after. Instructing the children and youth from house to house, in pastoral visitation, occupied a large share of his time. He was characterized also by great fidelity in visiting the afflicted and bereaved, never far off when trouble came, but ever near to direct to the contemplation of those attributes of God’s character and those dispensations of Providence which were calculated to reconcile to every event by assuring of its merciful purpose and its final issue, and staying the mind of the bereaved, the sick and dying upon God as in Christ, the Father’s mercies, the Fountain of consolation, the Rock of their deliverance and safety. He went in and out among the people of his charge as the man of God, as one who feared the Lord, living in the spirit of the gospel which he preached.

“In his devotional exercises there was a depth of thought, a sublimity of sentiment, a richness of expression, a sacredness of feeling, a pathos, a fervor of soul that is seldom equaled, never surpassed. He prayed under much feeling, and others were made to feel that God was present, that it is with God we have to do. But he now rests from his labors.

“Let us then, my friends, not be slothful, but followers of them who through faith and patience are now inheriting the promise. Especially let us remember those who have spoken to us the word of God, whose faith let us follow, considering the end of their conversation—Jesus Christ, the same yesterday, to-day and for ever. And let us obey the call which cometh to us from so many quarters, as though it were the midnight cry. Let us up and be doing. Let us press on, fighting the battles of the Lord as they did who have now gotten the victory. Let us, in a word, follow the Lord, follow the Redeemer, follow his homeward-bound servant, and let nothing stay or satisfy us, until, like him, we also see Jesus face to face; until,

like him, we learn the song ever new, and with him in the kingdom of his God and ours, in the house of his Father and ours, join our hallelujahs to his, ascribing glory and dominion to Him that saved us from our sins in his own blood, and made us kings and priests unto God and the Father. Amen."

**LAING, JAMES**—The son of John and Elizabeth (Henderson) Laing, was born in Berry Holes of Blain, parish of Logie, county of Perth, Scotland, in 1785. He was liberally educated, graduating at the University of Glasgow, Scotland, with distinction in 1816. He became a teacher, in which calling he was eminently successful, and his later years were cheered by the willing testimony of many of his pupils to the wisdom of his counsels and the thoroughness of his teaching.

In 1825 he was licensed by Glasgow Relief Presbytery, and labored in his Master's service within the bounds of Presbytery in addition to his other duties as an educator. On May 8, 1830, he emigrated to the United States, bearing with him the following credentials, given him by JAMES THOMSON, D.D., of the Synod of Relief: "I have known Mr. James Laing, preacher of the gospel, for a great many years; that his behavior from his youth up has been irreproachable; that his applying himself to those studies which are preparatory to the holy ministry was the effect of his own choice; that he received a very liberal education, having attended the Lectures on Languages, Philosophy and Theology in the University of Glasgow for nine sessions; that he was regularly licensed to preach the gospel by the Relief Presbytery of Glasgow; that he is a man of exemplary piety, prudence and modesty; that he is strictly evangelical in his sentiments, holding, in accordance with the body that licensed him, the doctrines of the Westminster Confession of Faith; that he has good natural talents, which he has diligently cultivated; that besides his knowledge of divinity he possesses much general information; that I have heard him preach several times with much satisfaction; that his discourses are scriptural and practical; that his style is perspicuous and energetic; and that, if called to the ministry, I am fully convinced he will study, in dependence on the grace of God, to approve himself a laborious and faithful servant of the Lord Jesus Christ.

"Attested at Paisley, Scotland, April 26, 1830."

On his arrival in the United States he became connected with the Reformed Protestant Dutch Church, and was ordained by Washington Classis in 1832, and was installed as pastor of the church in Argyle, New York. This relation lasted but little over a year, when he joined the Associate Reformed Presbyterian Church, and became a member of Saratoga Presbytery. About this time a few Scotch families settled in Andes and Middletown, New York, and applied for preaching, and on June 15, 1834, Mr. Laing, who had been sent to them by his Presbytery, preached his first sermon, and Oct. 18, 1834, he removed with his family to Andes, expecting to remain during the winter, but without the least idea of continuing longer; but with this people his life-work as a minister was performed. God had a work for him to do, and in his providence he seemed to say, "Thus far shalt thou go, but no farther." The people were very kind, but generally poor. They had no church, and Mr. Laing preached in the school-houses around for some time. He made many sacrifices for the church he loved and for the work his Master gave him to do. In 1835 the Congregational church in the village of Andes offered the use of their building when they were not using it themselves. This plan remained till Nov. 18, 1848, when their own house of worship was dedicated.

In addition to the church in Andes, N. Y., he was pastor of the Cabin

Hill church; and ministering to these people, the congregations spreading over an area of many miles, did this man of God go in and out before them teaching by example and precept the truths of our holy religion, maintaining a most excellent character and manifesting a sincere desire to promote the glory of the Redeemer and the good of the souls of men—eminently faithful to his trust and regular in his attendance upon the courts of the Church. During the last year of his life he often spoke of death, and what a happiness it would be to go to sleep at night and awake in heaven; it would save all the parting with friends so dear to each other, and it seemed as if he had his desire, for calling his children around his bedside he charged them to treat their mother with the utmost tenderness. He was urged to take a little rest, to sleep a while. "Oh, yes," said he, "asleep in Jesus—sleep in Jesus," and soon after fell asleep, during which time he passed to the saints' everlasting rest.

He had been suffering from a congestion of the lungs, and died at his residence in Andes, N. Y., Nov. 15, 1858. He married Miss Mary Gardiner, of Scotland, who, with six sons and two daughters, survives him. Mrs. Laing is a sister of Rev. Robert Gardiner, of Annan, Scotland, a minister of the United Presbyterian Church of Scotland.

Rev. JOHN D. GIBSON, of South Kortright, N. Y., writes as follows: "Rev. James Laing, pastor of the churches at Andes and Cabin Hill, was the first minister of the gospel with whom it was my privilege to become intimately acquainted in Delaware county, N. Y., and I can truly say that as my intimacy with him increased I became inspired with an admiration of his Christian and ministerial character, which lasted until the day of his departure from our midst, and will last until memory fails. We were almost invariably together, rendering mutual assistance at our respective communions for a period of fourteen years. This circumstance gave me an opportunity of knowing him as a preacher. His sermons were methodical, pertinent and highly evangelical, exhibiting a cultivated mind, but free of pedantic display; indeed, nothing was more foreign to the nature of the man than 'showing off himself;' but zeal for his Master's glory and concern for the souls of his fellow-men seemed always to be his. I have listened to him toward the close of the exercises of a communion Sabbath, when, having been warmed by the privileges of the sanctuary, he seemed to mount on high and in a strain of fervid eloquence pour out his soul to the great delight of the children of the kingdom. As a presbyter he was more ready to hear than to speak—a habit which some possessed of less capacity than Mr. Laing might do well to cultivate; yet I have often thought that Mr. Laing might as a presbyter have been more useful if he had been less diffident, for he was a close observer of men and things and his judgment was unquestionably good. Fidelity to engagements and punctuality in fulfilling them made him a helper to be relied upon at all times. Forbearance with the faults of others and that 'charity which is the bond of perfectness' were ornaments of his character. Taken altogether, Mr. Laing was a man to be esteemed, loved and trusted—a laborious pastor and 'an Israelite indeed, in whom was no guile.'"

Rev. JOHN ERSKINE, of Allard's Corners, N. Y., writes as follows: "He was a man of liberal education. I cannot readily forget the many pleasant hours we spent together ranging through the classics, ancient and modern. There are some young men, or men in middle life, now in all the learned professions who were largely aided by him in their studies, and who can bear a cheerful testimony to his scholarship, varied, extensive and accurate. As a pastor his name was a household word, and his presence a blessing in the



families he so dearly loved. Amiable, kind and winning in his social intercourse he had a strong hold on the heart and affections of his people, both young and old. In the sick chamber and under the shadow of death his counsels and consolations were tender, judicious, solemn and impressive. His pulpit services were earnest, direct, searching, instructive, interesting. Faithfully he warned the careless and pointed the anxious inquirer to 'the Lamb of God.' Carefully prepared, his sermons were usually clear and comprehensive, never tedious, always concise, at every point 'nailed with Scripture,' for the happy quotation of which he had a remarkable aptitude, and throughout they were filled with the very marrow of the gospel. With him the gospel was not simply a theory to be known, but a system eminently practical, and hence his great joy when he saw his people growing in grace, 'following on to know the Lord,' their faith bearing its appropriate fruit to the praise and glory of 'Him who loved them and gave himself for them.' His deep, devoted piety crowned all his other excellences. It was my privilege to assist him at his last communion. On Sabbath afternoon and Monday afternoon also he stated to me privately the joy and the comfort he had derived from the solemn services of that sacramental season. He did not know then, nor did any of his friends, that he was so soon 'to pass through the gates into the streets of the city and sit down at the marriage supper of the Lamb.' His is the blessedness 'of those who die in the Lord.' 'He rests from his labors and his works do follow him.'"

**MONFORT, PETER**—The son of Lawrence and Elizabeth (Cassatt) Monfort, was born in Adams county, Pa., March 14, 1784. He is the last of a large family that emigrated from Adams county, Pa., two-thirds of a century ago, and settled in the Miami country, Ohio. His ancestors of the paternal line belonged to the De Monforts of France, who were driven to Holland, whence they emigrated to America about the year 1640, and lived for a time among the first settlers, in Beaver street, between Broadway and Broad street, New York. They belonged to the Reformed Protestant Dutch Church, their first family baptism to be found on the church records having been in 1646. About this time they settled upon a farm in Flat Lands, Kings county, Long Island, N. Y. Here and near by most of the name lived, having their church relations with Flat Lands, Flat Bush and Newtown, until in 1739 or 1740 Peter Monfort, great-grandfather of the deceased, moved to Hunterdon county, N. J., where he died in 1780. His eldest son, John, settled in Adams county, Pa., in 1765, as did also his brothers Peter and Jacobus. They all belonged to the Reformed Protestant Dutch Church, near Hunterstown, N. J. John Monfort had four sons: 1. Peter, who died in Pennsylvania about 1765; his family soon moved to Kentucky; 2. Francis, who settled in Mercer county, Ky.; 3. John, who remained in Pennsylvania; and 4. Lawrence, father of the deceased, who moved to Ohio, and settled eight miles west of Lebanon in 1799, where he lived until his death, which occurred July 4, 1831. He had eleven children—six sons and five daughters—of whom nine became heads of families, and three of the sons were ministers of the gospel, viz.: Rev. Francis Monfort, for many years pastor at Hamilton, Ohio, who died at Greensburg, Ind., in 1855, in the seventy-third year of his age; the deceased; and David Monfort, D.D., ten years pastor at Bethel, Ohio, in Oxford Presbytery, and for many years at Franklin, Ind., who died at Macomb, Ill., in 1860, in the seventieth year of his age.\*

\* A memoir of DAVID MONFORT, D.D., is published in *The Presbyterian Historical Almanac* for 1862, page 104.

He became a communicant in 1804, in the Turtle Creek church, which was a few miles west of Lebanon, Ohio. He soon after consecrated himself to the work of the ministry, pursuing his course with much difficulty for want of teachers and books. The first year he recited to Rev. John Thomson, who was pastor at what is now called Springdale, Hamilton county, Ohio, about twenty miles from his own home in Warren county. He spent most of the year 1807 under the tuition of Rev. Barton W. Stowe; 1808 and 1809 in the family of Rev. Robert Marshall, near Lexington, Ky. Afterward, for nearly two years, he studied under the guidance of Rev. James Welsh, at Dayton, Ohio. He was licensed at the same time with his brother, Francis, in the spring of 1813, by Miami Presbytery, and ordained by the same Presbytery one year afterward. He labored four years at Yellow Springs, Ohio, and eleven years in Unity and Pisgah, in the neighborhood of his early home. His health failing, he ceased to preach steadily for a time and moved to Oxford, Ohio. After a few months' rest he undertook the work of a domestic missionary at Findlay, Ohio, where he labored for three years with improving health. In 1836 he transferred his relations from the Presbyterian to the Associate Reformed Church. For ten years he preached at Sycamore, in Hamilton county, Ohio, and then for three years at Jacksonburg, Quincy and Middleburg, in the region west of Piqua, Ohio. In 1849 he settled at College Corner, where he labored according as he had strength, until a few years past. During most of his ministerial life his health has been feeble, but his labors were at all times all that his strength would permit, and they were everywhere blessed. His preaching had a vein of spirituality, giving evidence of a high-toned religious experience seldom equaled. As an expositor of the Scriptures and an advocate of sound doctrinal theology, he always exhibited ample preparation and much ability. His life was ever a uniform, living and earnest testimony to the truth of the gospel, and yet, in lowliness of mind, he esteemed others better than himself.

He died at the residence of his son-in-law, Rev. Thomas S. Lee in Millersburg, Ky., Nov. 13, 1865, of dropsy. He was married, March 14, 1810, to Anna Maria, daughter of Judge Isaac Spinning, an early settler near Dayton, Ohio, from Elizabethtown, N. J. They had a large family of children. Two sons died in Oxford in early life. Six daughters lived to be married, viz.: Catharine Elizabeth, who married Rev. Samuel W. McCracken, of Morning Sun, Ohio, deceased; Clara, wife of H. W. Hughes, of Glendale, Ohio; Phoebe Ann, wife of Rev. James Williamson, of Iowa; Eliza married Michael Wallace, deceased; Charlotte, wife of Rev. Gilbert Gordon, of Louisville, Ky., and Susan Jane, wife of Rev. Thomas S. Lee, of Millersburg, Ky. The widow of the deceased and four daughters survive him. He was the uncle of four brothers of that name, viz.: John G. Monfort, D.D., editor of *The Presbyterian*, Cincinnati, Ohio; Francis P. Monfort, of Indianapolis, Ind.; Isaac Watts Monfort, of Greenfield, Ind., and David M. Monfort, Greensburg, Ind., Presbyterian ministers.

Who can estimate the amount of influence for good which has been exerted during the course of such a long life as this? He attained his education through great effort. He continued his work as a minister a great part of his life in physical weakness and suffering, but he was blessed to see his work successful in his own family and in every field of his labor. His posterity and all his kindred have reason to give thanks to God for all that he was and all that he did, and he has found, and will through eternity find, that God has been faithful to the promise: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

*W. L. McConnell*

**McCONNELL, WILLIAM L.**—The son of Alexander and Anne (Berry) McConnell, was born near Canonsburg, Washington county, Pa., Sept. 19, 1829. He was educated in Jefferson College, Canonsburg, Pa., and studied divinity in the Associate Reformed Seminary, Allegheny, Pa. He was licensed by Allegheny Associate Reformed Presbytery and ordained by the same Presbytery in 1857. His first charge was Hanover church; then he preached at West Newton, Pa., whilst he was able. His health broke down so that he was compelled to desist, and he died in Allegheny, Pa., July 18, 1866, of consumption. He married Miss Anna M. B. McClurkin, a daughter of S. McClurkin, of Allegheny, Pa., who, with four children, survives him.

He was highly esteemed and bid fair to be an eminently useful minister of Christ. His early death was mourned by a large circle of friends.

**PAXTON, G. M.**—Was born in 1838, and was educated in Jefferson College, Canonsburg, Pa., and studied divinity in the Allegheny Seminary, Allegheny, Pa. He was licensed by Chartiers Presbytery April 18, 1866, but his health was feeble, and after preaching five Sabbaths he was laid aside.

He died at the residence of his father near Locust Hill, Washington county, Pa., Dec. 14, 1866, of consumption. He was unmarried.

**THOMPSON, CHARLES**—The son of John and Mary Thompson, was born in Salem, N. Y., Nov. 26, 1831. He was the child of pious parents, who trained their children in the nurture and admonition of the Lord. He made a profession of religion in 1853, and during the ensuing winter he taught school in Aurora, Ill., and was engaged in farming until 1856, when he entered Monmouth College, Monmouth, Ill. His studies were prosecuted there, with the exception of one year spent at the Michigan University, Ann Arbor, Mich., until 1860, when he entered the Theological Seminary at Monmouth, Ill.

He was licensed by Chicago Presbytery April 3, 1863, and labored with great success at Vernon and Lisbon, Wisconsin, and in the vacancies of the Presbytery during the summer. Returning to Monmouth, he completed his course of study in March, 1863.

In April following he accepted a call from Olena and Oquanka churches, Ill., and was ordained and installed by Monmouth Presbytery at Oquanka, June 17, 1863.

In May, 1864, he was appointed by the General Assembly to a new mission in Cincinnati, Ohio. This appointment he felt it his duty to decline; he was already in a mission-field, the seed sown was springing up. He thought better to water what he had planted than to plant anew. So signally were his labors blessed that in a year and a half from his settlement over two feeble and unpromising vacancies, the charge divided, and his whole time was given to Olena. He labored in this charge until the time of his death, which took place at Olena, Ill., on Sabbath night, Dec. 31, 1865, of typhoid fever. He married Miss Margaret M. Findley, of Monmouth, Ill., in the autumn of 1864, who, with one child, survives him.

Mr. Thompson possessed much of the spirit of his Master in his devotion to his work. When a student at college, he was eminently a missionary, spending much of his time in hunting up destitute children, and getting

them into the Sabbath-school. The same spirit characterized all his labors. He would not be termed by many a popular preacher, but was always listened to with much interest, because of his *earnestness*. His great power, however, lay in his private dealing with men.

Of his work in Olena one of his session writes: "Although he had not the talent in the pulpit that many had, yet few labored more out of it than he did. He was ever seeking after the straying ones and pointing them to Jesus, and visiting the sick and those in affliction, whether they were of his own flock or not."<sup>37</sup>

He was ever ready to speak a kind word to young and old when he met them, and invite them to the house of God and to the Sabbath-school. The great secret of his power lay in this, that he "walked with God." When he spoke from the pulpit (and he seldom spoke elsewhere), it was not with well-rounded periods, nor thrilling eloquence, nor startling imagery, but in demonstration of the Spirit and with power. There was a bland earnestness about the man that carried a deeper sincerity with it than the most profound argument. But that was not all. He had a bright, loving, sunny nature. He had not a particle of that gloom and moroseness which make religion repulsive. He was eminently friendly, and made it a main point to extend his influence far and wide. He was therefore known widely and favorably. He brought his influence to bear on as wide a compass as possible. As a fisher of men he went to the fish, whilst others waited for the fish to come to them. He studied their habits and tastes, and varied his instrumentalities accordingly. Let others go and do likewise.

One more secret of success. He had a clear idea of the work to be done in the Church now, and had a plan to do it. That plan was simply to go in person to men, as brethren, win their confidence and love, invite them to church, tell them with great plainness and simplicity how to be saved, and then he relied upon the Holy Spirit to convert them. No better plan of home missions can be adopted. It was simply pray and work. Of him it may be truly said, "This man was appointed a Christian minister, and so strove with the whole force that was in him to be it."

**WHITE, ALEXANDER MAY**—Was born in 1833. He was a child of Christian parents, and his religious education began very early in life. As soon as his infant tongue could frame to say "Our Father," he was taught to pray, and the books with which he first became familiar were the Catechism, the Psalm-book and the Bible.

In the fall of 1855 he became a student of Jefferson College, Pa., and in the summer of 1860 he graduated, sharing the second honor of his class. Soon after completing his course of studies he took charge of the academy at Bellefonte, Pa., where he labored successfully for one year. In the winter of 1861 he commenced the study of theology at the seminary in Allegheny City, and in June, 1864, was licensed by the United Presbyterian Presbytery of Monongahela to preach the gospel. He labored with acceptance in the Presbyteries of Chartiers and Conemaugh, and received calls from North Buffalo and Mount Pleasant congregations of the first-mentioned Presbytery. Both, however, he saw proper to decline. In the spring of 1865 he was appointed by the General Assembly to labor as stated supply in Columbus, Ohio. In July he commenced his labors in this place, but it being almost entirely a missionary field, and the work necessarily greater, his constitution, already somewhat shattered, gave way, and he was prostrated by disease. When somewhat recovered, and desirous of prosecuting his work as soon as possible, he sought temporary rest and recreation among his

friends in Washington county, Pa. Having remained a short time, and thinking himself improved in health, he returned to Columbus. But he had miscalculated his strength, and found himself incompetent to perform the duties in this promising though laborious station. Persevering for a considerable time, and finding that disease had taken a stronger hold upon him than he had hitherto been willing to admit, he bid a sorrowful farewell to those to whom he had endeared himself and returned to his friends.

He died at his home near Venice, Washington county, Pa., June 13, 1866, of consumption. He married in October, 1861, Miss Josephine Cook, of Washington county, Pa. She died in February, 1863; one son survives him.

Mr. White possessed many excellent traits of character. He was affable without affectation. This gave him social advantages which otherwise he would not have enjoyed. This characteristic, added to respect for others' feelings and opinions, rendered it an easy task for him to win his way into the confidence and love of those with whom he associated. While he possessed a fine form and an expressive countenance, grace had taught him that Christianity was in harmony with courtesy and geniality, and he cultivated these graces.

He was an earnest minister. He gave himself entirely to his work. After he went to Columbus he soon became deeply absorbed in all that pertained to the spiritual interests of that struggling congregation. This became a passion, and he seemed never to tire conversing upon anything relating to this subject. He was a faithful exponent of the principles of the Church of his choice. While he ever treated with respect those who differed in ecclesiastical faith, yet it was never difficult to ascertain his clearly-expressed opinion upon disputed points, whether in doctrine or practice. He viewed with alarm any tendency to merely moralize upon spiritual subjects, and deprecated any disposition to lower the standards of the Church to the corrupt tastes of the world.

THE FOLLOWING PAGES, from 366 to 369 inclusive, give the INSTITUTIONS, &c., the names of the SYNODS and PRESBYTERIES, with the Stated Clerks, the names of the MINISTERS and LICENTIATES, with their Post-office address. The ministers number five hundred and thirty-nine, divided as follows: 387 are Pastors, 152 are Professors, Presidents of Colleges, Teachers, Editors, Home and Foreign Missionaries, Evangelists, &c. There are also 48 Licentiates, making a total of 587.

RESIDENCE ACCORDING TO STATES, &c., OF THE MINISTERS AND LICENTIATES.

Connecticut..... 1	Maryland..... 1	Nebraska..... 3	Pennsylvania... 161	Canada..... 5
Illinois..... 71	Massachusetts... 5	New Jersey..... 3	Tennessee..... 1	China..... 1
Indiana..... 30	Michigan..... 12	New York..... 63	Vermont..... 3	India..... 1
Iowa..... 49	Minnesota..... 2	Ohio..... 118	Virginia..... 1	Italy..... 1
Kansas..... 6	Mississippi..... 1	Oregon..... 5	Wisconsin..... 4	Syria..... 1
Kentucky..... 1	Missouri..... 2	Rhode Island... 1	Africa..... 8	*Unknown..... 24

TOTAL, 587

\* The *Unknown* are made up of Licentiates and Ministers *in transitu*.

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Harsha, J. W.,	South Argyle, N. Y.	Maclaren, R. T.,		McKee, S. J.,	
Harvey, W.,	Fayoum, Egypt.	Maclaren, Wm.,	Fall River, Mass.	McKee, W. R.,	West Hebron, N. Y.
Hawk, J. S.,	Wilkins, Pa.	Madge, J. G.,		McKelvey, J.,	
Hawthorne, W.,	Moore's Forks, N. Y.	Magill, J. A.,	McCoyville, Pa.	McKenzie, W. A.,	Sewickley, Pa.
Henderson, J. M.,	Winfield, Iowa.	Mairs, G.,	Argyle, New York.	McKinstry, M.,	McKeesport, Pa.
Henderson, G. D.,	Monmouth, Ill.	Marks, L.,		McKibran, J.,	Kilgore, Ohio.
Henning, W. E.,	N. Argyle, N. Y.	Marling, M. M.,	Sparta, Ill.	McKnight, J. C.,	Chenoa, Ill.
Heron, A.,	d.b., Cedarville, Ohio.	Martin, J. W.,	East Liverpool, O.	McLanahan, W. S.,	Grandview, Ind.
Heron, J. M.,	Hartford, Conn.	Martin, Samuel,	Seakote, India.	McLaren, D. C.,	d.b., Geneva, N. Y.
Heron, J. C.,	Lawrence, Kansas.	Maughtin, J. S.,	Monona, Iowa.	McLaren, W. S.,	Caledonia, N. Y.
Heron, S. T.,	N. Lisbon, Ohio.	Mayne, A.,	Spring Hill, Indiana.	McLane, D. W.,	Biggsville, Ill.
Hervey, H. H.,	Hartstown, Pa.	McHard, W. A.,	N. Wilmington, Pa.	McLean, D. H. A.,	d.b., Beaver, Pa.
Hill, R. A.,	Hudson City, N. J.	McLoy, W. T.,	Cadiz, Ohio.	McLean, D. M. B.,	Cleveland, Ohio.
Hogg, John,	Alexandria, Egypt.	Melville, W.,		McLean, J. L.,	Monmouth, Ill.
Hogg, John, Fort	Hope, C. W.	Mercer, Thomas,	Rossville, Ind.	McLellan, J.,	Romeo, Mich.
Houston, A. Y.,	E. Palestine, Ohio.	Millen, S.,	Monmouth, Ill.	McMichael, J. B.,	Bellbrook, Ohio.
Hubbell, S. C.,		Mitchell, G. G.,	Lafayette, Ind.	McMahan, W. H.,	Little York, Ill.
Hutchinson, F. A.,	Nobletstown, Pa.	Moffet, W. T.,	Freshland, Ill.	McNary, J. W.,	Reynoldsburg, O.
Hutchinson, S. M.,	Ontario, Ohio.	Montgomery, A. S.,	Carmi, Ill.	McNary, W. P.,	Leavenworth, Kan.
		Montgomery, J. H.,	Monmouth, Ill.	McNeat, James,	Palmetto, Tenn.



NAME.	POST-OFFICE.	NAME.	POST-OFFICE.	NAME.	POST-OFFICE.
McNeal, James, New Paris, Ohio.		Ross, J. S., Bloomington, Iowa.		Todd, Daniel, Highland, Iowa.	
McSarely, W. J., Oxford, Ohio.		Ross, M. L.....		Todd, H. W., Patterson, N. J.	
McVean, D. C., Franklinville, N. Y.		Ross, Randall.....		Todd, J., Washington, Iowa.	
McWatty, R., Mercer, Pa.		Ross, Robert, Monmouth, Ill.		Torrence, G. W., Andrew, Pa.	
Nash, J. H., Sunbeam, Ill.		SANDS, J. S.....		Torrence, J. T., Fanoy, Ind.	
Nevin, J. C., Cauton, China.		Saukey, J. P., Rochester, N. Y.		Towley, Wm., Monmouth, Ill.	
Niblock, J. H., Oshkosh, Wis.		Sauson, T. A., Morning Sun, Iowa.		Tris, A. C., New York, N. Y.	
OLDHAM, M., Springfield, Ohio.		Sawhill, James, Cascade, Iowa.		Truesdale, J. C., Paxton, Ill.	
Ormond, B. K., Sharon, Pa.		Scott, G. W., Sealkote, N. India.		Turnbull, R.....	
Ormond, G. K., Youngstown, Ohio.		Scott, J., n.d., Monmouth, Ill.		Turner, J. D., Cincinnati, Ohio.	
Ormond, Marcus, Hookstown, Pa.		Scott, J. P., Detroit, Mich.		Turner, T., Carmi, Illinois.	
PARKS, H., St. Clairsville, Ohio.		Scouller, J. B., Newville, Pa.		Turner, W., Bloomington, Ind.	
Patterson, D. J., Brooklyn, N. Y.		Scoutler, J. Y., Fairhaven, Ohio.		URE, D. M., Argyle, New York.	
Patterson, J., d.d., N. Wilm'ton, Pa.		Scroggs, J., d.d., Ligonier, Pa.		VANCE, J. A., Sussex, Wis.	
Patterson, J., Londonderry, Ohio.		Seaton, T. M., Worthington, Pa.		Van Eaton, J., York, New York.	
Patterson, R. M., Glade Mill, Pa.		Service, John, New Kingston, N. Y.		Vincent, G. C., d.d., N. W'm'ton, Pa.	
Patterson, S., Darlington, Pa.		Shafer, A. G., Rural Ridge, Pa.		WADDLE, B., Kenton, Ohio.	
Patterson, T. P., Spring Grove, Ill.		Shankland, J. A., Union Grove, Wis.		WADDE, J. B., Evansburg, Pa.	
Pattison, A., Van Buren, Iowa.		Shepherd, J. R., Lafayette, Ind.		Waddle, J. M., Decatur, Ohio.	
Paul, D., New Concord, Ohio.		Shortt, W. B., Cambridge, N. W.		Waddle, W. G., Moorfield, Ohio.	
Peacock, J. H., New Castle, Pa.		Simpson, T. R., Kilgore, Ohio.		Wade, N. E., Richmond, Ind.	
Pinkerton, B. F., Cairo, Egypt.		Slentz, J. R., W. Greenville, Pa.		Walker, J. R., Spring Hill, Ind.	
Pollock, D. H., Turtle Creek, Pa.		Small, E., Mercer, Pa.		Walkinshaw, J. D., W. Newton, Pa.	
Pollock, M. M.....		Small, Gilbert, Indianapolis, Ind.		Wallace, A. G., Stewartsville, Pa.	
Pollock, R. H., Wooster, Ohio.		Sorellie, J. M., N. Kortright, N.Y.		Wallace, A. A., d.d., Monmouth, Ill.	
Pollock, W. A., Vinton, Iowa.		Smith, Alex., Shannon, Ill.		Wallace, Henry, Rock Island, Ill.	
Pollock, W. C., New Berlin, Ill.		Smith, J. N., Garnet, Kansas.		Wallace, James, Huntsville, Ohio.	
Porter, Byron, Elderton, Pa.		Smith, J. H., Holland, Mich.		Wallace, J., Little York, Ill.	
Pressly, J. T., d.d., Allegheny, Pa.		Smith, P. Y., Wilkinson, Mass.		Wallace, J., Kimbolton, Ohio.	
Pressly, J. H., Erie, Pa.		Smith, W., Jeddo, Wisconsin.		Wallace, R. G., Just'wn Centre, Wis.	
Prestley, W. H., Chillicothe, Ohio.		Snodgrass, M., Waterford, Pa.		Wallace, Samuel, Piqua, Ohio.	
Price, J., Frankford, Pa.		Somers, W. C., Hobart, N. Y.		Wallace, W. L., Newville, Pa.	
Pringle, J. V., Mount Vernon, O.		Speer, J. S.....		Watson, And., Alexandria, Egypt.	
Proctor, F. M., Mansfield, Ohio.		Spencer, W. G., Portland Mills, Ind.		Webster, C., Frontier, N. Y.	
Proudfit, L.....		Steele, J. C., Allegheny, Pa.		Weed, S. H.....	
Proudfit, R., Burlington, N. Y.		Steele, J. D., Galesburg, Ill.		Weede, N. C., Elmira, Ill.	
Proudfit, T. P., Freemont, Neb.		Stephenson, Thomas, Peoria, Ill.		Weir, Wm., Dorseyville, Pa.	
Purdy, J. L., Florence, Pa.		Stevenson, E. H., N. Wilm'ton, Pa.		Welch, R. C., Canonsburg, Pa.	
RAIR, G. P., Utah, Pa.		Stevenson, J. W., Alexander, Pa.		White, James, Gratiot, Ohio.	
Ralston, S. S., Le Claire, Iowa.		Stewart, H. F., Jamestown, Pa.		White, James, Fulntonham, Ohio.	
Ralston, W. D., Langworthy, Iowa.		Stewart, J. F., Sparta, Ill.		White, Joseph, Knoxville, Iowa.	
Randles, Wm. N., W. Charlton, N.Y.		Stewart, John, Andrew, Iowa.		White, I. N., Gavens, Ohio.	
Rankin, A. R., Robinson, Ill.		Stewart, Robert, Dayton, Ohio.		Whitham, J. D., Paxton, Ill.	
Rankin, J. G., Bavington, Pa.		Stewart, W. R.....		Whitla, J. L., East Nankin, Mich.	
Rawson, W. T., Allison, Mich.		Story, A., Columbus City, Iowa.		Whitten, J. B., Plain Grove, Pa.	
Reasoner, J. R., Idaville, Ind.		Strang, D., Maryville, Tenn.		Williams, M. B., Cambridge, N. Y.	
Reed, S. B., Pittsburg, Pa.		Straus, Julius, Covington, Ky.		Williamson, J. A., Johnstown, N.Y.	
Reed, W. G., Springdale, Pa.		Struthers, A. B.....		Williamson, John, Bellefontaine, O.	
Reid, D. F., New Athens, Ohio.		Sturgeon, H., East Palestine, O.		Williamson, K. D., Van Vechten, NY	
Reid, S. C., Irishtown, Pa.		Sutherland, W. B., Thompson's, Ct.		Williamson, W. C.....	
Reid, W. J., Pittsburg, Pa.		Swift, E. P., Sealkote, N. India.		Wilson, Isaac A., Wallace, Neb.	
Rentoul, W. S., Philadelphia, Pa.		TAGGART, S., W. Middletown, Pa.		Wilson, D. C., Clarinda, Iowa.	
Renwick, A.....		Taggart, S. A.....		Wilson, J. B.....	
Reynolds, John A., Little York, Ill.		Tate, J. T., Talleyrand, Iowa.		Wilson, J. T., Turtle Creek, Pa.	
Rippey, John, Cuylerville, N. Y.		Taylor, John.....		Wilson, S., d.d., Xenia, Ohio.	
Ritchie, Andrew, Cincinnati, Ohio.		Taylor, J. E.....		Wilson, W. H., Washington, Iowa.	
Ritchie, J. E.....		Taylor, J. W., New California, O.		Wilson, Thomas, Annapolis, Ohio.	
Ritchie, W. M., Crawfordsv', Ind.		Tedford, J. H., Tipton, Ind.		Wilson, T. J., Martin, Mich.	
Robb, J. P., Providence, R. I.		Telford, John C., W. Lebanon, Pa.		Wiley, George M., Ryegate, Vt.	
Robb, W. A., Jamestown, Ohio.		Telford, M. S., Kent, Pa.		Winslow, J.....	
Robertson, John, Walton, C. W.		Thompson, D., Milnersville, O.		Winter, T. W., Lowellville, Ohio.	
Robertson, R. B., Freeport, Pa.		Thompson, H. H., Urbana, Ohio.		Wishart, W., New Athens, Ohio.	
Robertson, J. S., Monmouth, Ill.		Thompson, James, New York.		Witherspoon, J. W., Allegheny, Pa.	
Robertson, P. C., Buena Vista, N. Y.		Thompson, Josiah.....		Worth, J., Brownsville, Oregon.	
Robertson, W., Birmingham, Mich.		Thompson, R. G., De Kalb, Iowa.		Wright, J. P., Bloomington, Ind.	
Robinson, W. J., Mumford, N. Y.		Thompson, S. F., Savannah, Ill.		Wright, Wellington, Brighton, Iowa	
Rodgers, J., d.d., Pittsburg, Pa.		Thorn, D. M.....		Wright, W., Xenia, Ohio.	
Rogers, James, Canonsburg, Ohio.		Thyne, Joseph, E. Springfield, N. Y.		YOUNG, ALEX., d.d., Monmouth, Ill.	
Ross, A. R. M.....		Timmons, J. H., Tarentum, Pa.			

## ASSOCIATE SYNOD OF NORTH AMERICA.

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WHEN The Associate Presbyterian Church and The Associate Reformed Presbyterian Church agreed upon a basis of union in 1858, and organized The United Presbyterian Church of North America, certain persons declined entering upon the arrangement, and continued the organization known as The Associate Synod of North America, which has met annually. It consists of 4 Presbyteries, 14 Ministers, 40 Congregations, 1221 Communicants. The ministers reside as follows: Canada, 1; Illinois, 1; Indiana, 3; Iowa, 2; Pennsylvania, 4; Ohio, 3. Total, 14. Divided as follows: Six are Pastors, eight without charge, as follows:

NAME.	POST-OFFICE.	NAME.	POST-OFFICE.
Ballantine, Wm.	Sago, Ohio.	McNeel, S. G.	Pittsburg, Ind.
Bassfield, Titus	London, Canada West.	Oburn, Wm.	Hanover, Ind.
Bruce, Robert	Xenia, Ohio.	Ramsay, Sample	Rochester, Pa.
Cunningham, J. D.	Zwingle, Iowa.	Sawyer, B. F.	Darlington, Pa.
Donaldson, John	Scruggsfield, Ohio.	Shearer, James	Albia, Iowa.
McAuley, John	Rimersburg, Pa.	Snodgrass, J. M.	Burnettsville, Ind.
McNay, John D.	Palestine, Ill.	Stuart, A. C.	Rochester, Pa.

### In Memoriam.

"PRECIOUS IN THE SIGHT OF THE LORD IS THE DEATH OF HIS SAINTS."—  
*Psalms cxvi. 15.*

DICKSON, JAMES—The son of John and Martha (Glendenon) Dickson, was born near Newville, Cumberland county, Pa., December 29, 1804.\* He was from his birth a very delicate child. When about one year old, the family removed west of the mountains, and settled at Mount Pleasant, Westmoreland county, Pa. Some years after this, his uncle, Andrew McMonigal, then engaged in merchandising in Wooster, Ohio, when on the way to procure a stock of goods from the East, called with his father, and was very desirous to procure James' service as a clerk in his store. It was not found

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\* This Memoir was prepared by Rev. S. G. McNeel, of Pittsburg, Indiana.



*James Dickson*



convenient, however, to accept the offer at this time, and he still remained at his father's house.

At about sixteen years of age the youth bade adieu to his paternal roof and the scenes of early life, and turned his steps toward his uncle's, at Wooster. He performed the wearisome journey on foot, working by the way for means to carry him through. On reaching Wooster, he found his uncle had given up merchandising and had retired with his family to his farm. Here he remained for some time; but, as he was small of stature and of delicate frame, his uncle concluded that farm labor was too hard for him, and procured a situation for him in a store in Loudonville, Ohio. How long he remained here is not precisely known. It was during his sojourn with his uncle McMonigal that he first became acquainted with the principles of the Associate Church, of which he was afterward to become so zealous a defender. Whatever he engaged in, even at this early period, he did it with his might; and it serves to illustrate his earnestness, as well as his quickness of memory, that here, in two Sabbaths' time, he committed to memory the Shorter Catechism. It was here that he had the first opportunity of hearing Seceder preaching, having attended on the ministry of Rev. Samuel Irvine, at that time pastor of Wooster congregation.

During the period of his clerkship in Loudonville he was taken sick, and returned again to his uncle's. Subsequently he taught school for two or three years in that neighborhood, during which time he studied the English and Latin grammars, reciting to Mr. Irvine. Having thus formed an acquaintance with Mr. Irvine and some other ministers of the Associate Church, who were led to a high esteem of him for his natural talent and gentlemanly bearing, they advised him to enter upon a regular course of study. Consulting with his uncle and meeting with some encouragement, he decided to enter college, and accordingly set out for New Athens, Ohio, where he entered Franklin College in the fall of 1825. His father was opposed to his attending college with the view to enter the ministry—not, it would seem, from opposition to religion, but because such employment was not lucrative—and on this ground withheld from him all pecuniary aid. Being thus thrown upon his own resources, he was compelled to teach school in the summer, while his winters were devoted to study.

Rev. J. M. Henderson, in reference to this period of his life, writes as follows:—"My first acquaintance with Mr. Dickson was about forty years ago. He came to New Athens, bearing a letter of recommendation to me, written by Rev. Samuel Irvine, then of Wooster. I was rooming alone, and took him as a room-mate. For some time he appeared to have no religious impressions of a decided character; he would sometimes come from our room to attend on family worship, and sometimes not. It was but a short time, however, until there was a marked change upon him—a change which I always believed was wrought by the Spirit of God. I think it was the next summer—the summer of 1826 or 1827—that he applied for admission to the privileges of the church; was admitted and baptized by the Rev. John Walker, for whose opinions he ever cherished a profound regard. He was licensed in the summer of 1835, and his first appointment from Synod was in the city of New York, in the month of October of that year."

The particular circumstances which brought about a change of heart in Mr. Dickson have not transpired. A characteristic modesty prevented him at all times from speaking much of himself, and this was true in his intercourse even with his dearest and most intimate friends. But whatever may have been the external impulses, we see that God was leading him in his inscrutable providence by a way which he knew not, in order to qualify him

for the great work of an ambassador for Christ. Having at length acquired a respectable literary education, he was admitted to the study of theology in the autumn of 1831. During the four subsequent years he pursued his studies regularly at the Associate Theological Seminary, Canonsburg, Pa., and was licensed to preach the everlasting gospel by the Presbytery of Muskingum in October, 1835. In the minutes of Synod for that year we have the following record: "On motion, *Resolved*, That a preacher be appointed to officiate as a stated supply in the second congregation of New York till otherwise ordered." He labored in this congregation from October until the first of February, and in the bounds of the Presbytery of Philadelphia until the ensuing meeting of Synod, in May, 1836.

The following year Mr. Dickson was sent to labor as a missionary in the bounds of the Presbytery of the Carolinas, his appointment extending from August until January inclusive. The public mind had been for some time awakening to the heinousness of the sin of slavery, and thoughtful men were casting about for a remedy for this crime of crimes. While most of the churches were either shamelessly countenancing this iniquity, or excusing themselves on the ground that the subject was merely civil and did not lie within the limits of ecclesiastical action, the Associate Synod, as far back as 1811, had adopted an act condemnatory of the system, and requiring its members to manumit their slaves. The act, however, did not prove very efficient, and as the Church increased the number of slaveholders in it also increased. Another act was adopted in 1831, declaring the sinfulness of slavery, and that no member of the Church, "from and after this date, shall be allowed to hold a human being in the character and condition of a slave." So long as the system was not directly opposed, slaveholders seldom attempted to justify the *principle*, and contented themselves with excusing the *practice*. They would speak very feelingly of the evils growing out of the system, especially those which affected the master. It was, they said, an evil entailed on them by the mother-country, and all they desired was a feasible method for removing the evil. But so soon as it became manifest that men in the North were in earnest in endeavoring not merely to devise a course to abolish the system, but to carry it out practically, then they were at once aroused to violent opposition, and justified the principle more strenuously than they had ever before plead for the practice. Those who were then members of the Associate Church were not less inflamed with zeal in behalf of the peculiar institution than their fellow-slaveholders.

As illustrative of the spirit which pervaded slaveholding professors, we quote a resolution, adopted, among others of similar bearing, by the Presbytery of Harmony, S. C., subordinate to the General Assembly of the Presbyterian Church (o. s.), the same year that Mr. Dickson labored in the Carolinas: "*Resolved*, That as the relative duties and obligations of master and slave are taught in the Scriptures in the same manner as those of parent and child and husband and wife, the existence of slavery itself is not opposed to the will of God; and whosoever has a conscience too tender to recognize this relation as lawful is 'righteous over much,' is 'wise above what is written,' and has submitted his neck to the yoke of man, sacrificed his Christian liberty of conscience, and leaves the infallible word of God for the fancies and doctrines of man." It had at this time become dangerous to give utterance to anti-slavery sentiments, especially in public, and the spirit was now at work which culminated a few years afterward in the application of a coat of tar and feathers to Rev. T. S. Kendall, for urging the necessity of enforcing Synod's act on slavery in the Presbytery of the Carolinas. After Mr. Dickson's departure from the bounds of that Presbytery, he learned that he

would have been treated to the same distinction, only for the fact that he lodged at the house of relatives of Rev. A. Whyte, the mover in the outrages committed on Mr. Kendall, but who thought it would be a breach of courtesy and hospitality to attack Mr. Dickson while lodging with his relations.

Mr. Dickson was thoroughly anti-slavery, and faithfully, yet dispassionately, set forth the evils of the system of slavery. Always a close observer, he had here an opportunity of familiarizing himself with the working of the system, and collected such facts as proved of inestimable value to him in after life, when called to plead in behalf of the oppressed. The Head of the Church was preparing him for usefulness in a distant field by this discipline of danger in the land of the slave and home of the despised African.

At the meeting of Synod in the spring of 1837, a call from the congregation of New Lebanon and connections, in the bounds of the Presbytery of Miami, for his pastoral labors, was presented, and by him declined. During the summer, two calls—one from the united congregations of Poplar Ridge, Plainfield, Kenton and Roundhead, in North-western Ohio, the other from the congregation of Racoon, in Central Indiana—were made out for him, and, being sustained by the Presbytery of Miami, were presented to Mr. Dickson, and that from Racoon accepted. In the usual trials before Presbytery for ordination, he acquitted himself creditably, and was solemnly ordained and installed pastor of that congregation by a commission of Miami Presbytery on the 9th day of November, 1837. Rev. N. Ingles, who had formerly had the pastoral charge of the congregation, presided at the ordination, and preached on the occasion from John xiii. 20: "He that receiveth whomsoever I send, receiveth me." Rev. J. M. Henderson delivered the charges to the pastor and people.

The country at this time was comparatively new, and the little flock—the pastoral charge of which he had taken—were struggling along under the difficulties incident to early settlers. The meagre salary promised him was not likely to become a stumbling-block by fostering a worldly spirit or ministering to sinful luxury. To present the trials, difficulties and discouragements he was called to encounter, would be but to repeat the experiences of hundreds of our pioneer ministers. We quote the language of an aged minister in Western Pennsylvania as applicable to early settlers as a class: "The simple log cabin was our dwelling. Like our neighbors, we lived chiefly on home productions and home manufactures, for the times, being simple, allowed us to dispense with all style. Then we could make a good supper of mush and milk, and decent farmers' wives and daughters could come to church dressed in flannel frocks in winter. We used home manufactures, and old people say that preaching and praying were quite as well done in homespun as since in English broadcloth."

The relation of Mr. Dickson to his congregation was, in general, exceedingly pleasant. He succeeded in gaining the full confidence of his people from the first, and, by a frank, manly and Christian deportment among them, maintained that influence during the whole period of his ministry which he had so early acquired. There was but one root of bitterness that threatened to spring up and mar their comfort. The congregation were mainly emigrants from the South, and although they had felt the pernicious influences of slavery upon themselves, yet, having always been accustomed to the system, they took it for granted that the relation of master and slave was in itself lawful, and were ready to defend it both by argument and by their votes. The whole community in the neighborhood of the congregation was also strongly pro-slavery in sentiment. On the other hand, Mr. Dickson was thoroughly anti-slavery, and his previous convictions on this subject had

been strengthened and deepened by his sojourn in the South and observing for himself the evils of the system.

Diligently and zealously he set about effecting a reform among his people on this subject; and the steady, persistent and well-aimed blows by the sword of the Spirit soon had a telling effect on the armor of prejudice with which they were defended. At first, indeed, it was looked upon as a piece of reckless daring on the part of their minister to step aside from the terms of his commission to assail a system which seventy years of legislation on the part of the government had "sanctioned and sanctified." It was only their attachment to the principles of their religious profession, which in their minds was utterly dis severed from the subject of slavery, and a strong personal attachment for the man, independent of what they regarded his great mistake, which prevented many of them from cutting themselves loose at once from his ministry. But by degrees the affectionate and convincing teachings of their pastor began to take effect; one after another ranged themselves on his side, and labored to destroy that which for a long time they had lent their hearty influence to build. The community around became alarmed, and rallied around their favorite system with as much zeal as did the Ephesian craftsmen when the honor of Diana seemed to be assailed by the preaching of Paul. By some of the advocates of slavery he was challenged to discuss the subject publicly. The challenge was accepted, and again and again he stood forth the staunch defender of human rights, pleading in behalf of the oppressed.

These discussions in the end proved damaging to his opponents. On the one side there was calm, dispassionate reasoning; and while the arguments of the other party were disproved, those who advanced these arguments were treated with courtesy; on the other, extravagant assertion was presented as proof, and resort was had to personal abuse in order to turn aside the force of logical reasoning. Thoughtful men began to reflect that a cause which required such means of defence, accompanied with threats of personal violence to its opposer, could hardly be just; and anti-slavery principles began to gain ground in spite of all the efforts of the abettors of slavery. Mr. Dickson, in 1856, thus writes to a brother minister: "It pains me to learn that some of the good people of your congregation still cling to the party calling itself Democratic, though it repudiates every principle of Washington and Jefferson, of Madison, Patrick Henry and Roger Sherman—indeed, all the distinguished Fathers of the Republic—and, what is worse still, the principles of the Bible. These persons are no doubt honest in their convictions, but the veil of old party attachments obscures their vision. I fear it may cause you some difficulty. In my congregation all is quiet, we being all of one mind, with the exception of three, one of whom is under process for drunkenness—an unhappy symptom of old-lineism." It may be added that the last of these three has since disappeared from the congregation.

As a minister, Mr. Dickson possessed qualifications of a high order. His success is not to be measured by the numbers of his congregation. These were never large; not because there were not numerous accessions, but chiefly owing to the constant drain upon it by emigration to other points. He possessed great energy and perseverance, and was laborious in his ministerial duties. Firm and unyielding in his conviction of truth, he was yet remarkable for his humility and modesty, beautifully illustrating the apostle's injunction, "Let each esteem others better than himself." He never obtruded his own affairs upon others, avoiding all reference to his own personal actions and experiences, if at all practicable, even in familiar intercourse. Possessed of deep sensibilities, he took an interest in all that con-



cerned others, and improved every opportunity to offer consolation to all who were in trouble. This genuine, unaffected kindness won for him the esteem of all who knew him, and his influence was not confined to the narrow limits of his own congregation, but was felt and acknowledged by those who had no sympathy for him in his religious views. He was held in high estimation by his brethren in the ministry, and was chosen Moderator of the Associate Synod which met in Pittsburg, Pa., in 1853, and again presided at the called meeting of the remnant Associate Synod held at Canonsburg, Pa., in 1858.

When the majorities of the Associate and Associate Reformed Synods entered into union in the spring of 1858, forming the United Presbyterian Church, Mr. Dickson could not see his way clear to go into that union and maintain a conscience void of offence. The Presbytery of Northern Indiana, of which he was a member, agreed unanimously to adhere to the Declaration and Testimony of the Associate Church as it had been received and held by the Church for nearly three-quarters of a century. The subject of union had been engaging the attention of these churches for a period of some seventeen years, and high hopes were entertained of its speedy consummation. Some, at least, thought that the advancement toward a unity of sentiment between the two bodies did not arise from an enlarged mutual discovery of divine truth, leading those who had long remained separate to embrace that truth cordially, but that it was rather to be accounted for by the fact that Seceders were gradually yet surely declining from those truths in their profession which had given to them their distinctive character. The latter was the view adopted by Mr. Dickson. He, together with his co-presbyters, regarded the document known as the "Basis of Union" as extremely defective; and when that Basis was sent down in overture, the Presbytery reported that they were unwilling to go into union on a basis that ignored a great part of that profession they had all along maintained, and the propositions of which document were expressed in terms so general as to admit of endless varieties of interpretation, opening the way for the admission of persons into the same communion holding sentiments diametrically opposed to each other.

At the meeting of Synod at Philadelphia, in 1857, when the Basis, overtured the previous year, was acted upon and adopted by the Associate Synod, Mr. Dickson recorded his vote against that adoption, he being the only member of his Presbytery present at that meeting. A brief anecdote may serve to illustrate the union spirit that prevailed at this time in the Church. In the early sessions of Synod, several Presbyterian reports were read, giving their unqualified approval to the Basis. It was thereupon moved by a brother, and warmly seconded, that the reports on union be published. The motion was at once agreed to, as it would be calculated to influence the wavering and doubtful throughout the Church, and dispose them to go heartily into the contemplated union. No sooner, however, had the report from Northern Indiana, which had been carried up by Mr. Dickson, been read, than the cry was raised that it would never do to publish that document, being calculated to defeat the whole scheme of union. What was to be done? Would Synod undertake to suppress the report of one Presbytery while they published that of another, when no charge of contumacy, or even disrespect, could be alleged against it? The difficulty was finally obviated by reconsidering and reversing the motion to print, and authorizing the clerk of Synod to delete from the minutes all that had reference to the subject, thus preferring to strangle their own offspring rather than have this bantling of Northern Indiana preserved. This is a portion of the unwritten history of union in the Associate Church.

The following year (1858) the long anticipated union was consummated, resulting, as church unions usually do, in adding another to the number of divisions in the Church of Jesus Christ. In that memorable struggle of the few against the many, Mr. Dickson remained faithful to his convictions of truth and duty. He had originally embraced the principles which he publicly professed after a diligent and careful examination of them and a full persuasion of their truth, and was not disposed to yield them now, unless convinced that his persuasion was ill-founded. To one who could preserve his equanimity amid the exciting scenes of that occasion, there was little temptation to give up well-grounded views; yet many who came up to that meeting of Synod determined to oppose union on what they deemed lax principles, as stated in the Basis, were drawn into the vortex and carried down by the current. A protest against the decision of the majority, in consummating the union with the Associate Reformed Church, was drawn up and entered by the minority, accompanied with a declination of authority, and claiming for themselves the name, privileges and rights of the Associate Synod.

After the consummation of the union the protesters did not meet immediately in the capacity of a Synod, but agreed to meet on a future day on call. This call was afterward published, and the remnant members of the Associate Synod met at Canonsburg, Pa., in October of that year. Mr. Dickson, as chairman of a committee appointed at that meeting, drew up a paper containing "Reasons for Perpetuating the Organization of the Associate Synod of North America," which was adopted, and is a clear and cogent exhibition of the reasons which influenced the protesters to remain in a state of separation from the new organization.

The great majority of Mr. Dickson's congregation remained steadfast, and adhered with him to their former profession. There were some, however, who could not resist the temptation to throw off what they regarded as restraints of their former profession, and espouse the more liberal principles of the new Church. Their prospects for maintaining a separate organization were not very flattering, and in the month of December they drew up a new Basis of Union, addressed "to the Rev. James Dickson and the Session of the Associate Congregation of Portland," in which, after declaring that they were free to go into the union, and felt it their duty to do so, yet they still desired to remain in the congregation, if they could be permitted to do this, holding their "present union views," and if the Session would relax its discipline with regard to "occasional hearing," on the principle of mutual forbearance. This new basis proved no more acceptable to Mr. Dickson and his Session than the larger Basis had been, and the result was that it was promptly rejected.

At the meeting of Synod in the spring of 1862, Mr. Dickson was chosen unanimously to the office of Professor of Theology, a work for which he was eminently qualified by his accurate knowledge of systematic theology and his general acquaintance with its kindred studies. The duties of this office he discharged with fidelity and acceptance until the time of his death. An accumulation of labor had no doubt an influence in undermining his constitution, yet he never relaxed his diligence. "If I know my own heart," he feelingly writes to a friend, "I am willing to spend and be spent for the sake of our little remnant. God seems to be bringing us through the furnace: may it prove to be in love, that we may learn patience, resignation and humility. Let us with David cry, 'Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men.' Our old, intelligent and devoted members are being rapidly called home, and who

shall fill their place in the Church on earth? Alas! the prospect is dark; and we are disposed to say, with disconsolate Jacob, 'Joseph is not, and Simeon is not, and ye will take Benjamin away. All these things are against me.' Yet the event proved that these trials were for Israel's good, to preserve a seed alive. And may it not be so in our case? Nearly five years have now elapsed since we, for conscience' sake, undertook to continue the Associate Church, when all men forsook it; and even yet the prospects are as dark as ever. We have looked for light, but behold obscurity. This is for the trial of our faith. Let us trust in the name of the Lord, and stay upon our God."

Mr. Dickson was a laborious student. So far as the performance of other duties permitted, he diligently obeyed Paul's injunction to Timothy, "Give attendance to reading." His mind was amply furnished with a store of knowledge drawn from all quarters. Resulting from careful, attentive study, and a deep regard for truth, he possessed an unusually accurate memory, and from these stores he could draw, as occasion demanded, with surprising readiness. Few men, not actively engaged in the public employment of a statesman, had a more accurate knowledge of the science of government or greater political abilities. He was diligent to acquire knowledge from all legitimate sources, and yet succeeded in making everything bear upon the great work on his hands, studying to adorn the house of God with these Egyptian jewels. In social intercourse he was somewhat reserved; but an intimate acquaintance opened the fountain of social feeling, when he became a most genial as well as instructive companion.

On the 14th of June, 1839, Mr. Dickson was united in marriage with Miss Isabella Graham, youngest daughter of Mr. Andrew Graham, of Baltimore, Md. They had ten children, two of whom died in infancy. The remaining children, three sons and four daughters, together with their mother, still survive him. Some days after the death of his daughter, in a letter to a friend—the last, perhaps, ever written by him—he says: "With a sad heart I sit down to inform you of the death of our daughter Margaret. On the evening of your departure she was taken with chilliness, complaining of the coldness of the room, though to the rest of us it appeared unduly warm. I then remarked that she was likely taking the fever, but she soon arose and seemed well. The next day it became obvious that my suspicions were right, as she had considerable fever. The doctor was called, and pronounced it bilious remitting fever; but his efforts to arrest it proved unavailing, and it continued night and day. On Sabbath evening, after dark, her mother came to me weeping, and said Margaret was going to die. This impression she had from what the child had said and her manner of saying it. She had asked her mother whether, if she should die, she would go to heaven? and then immediately added, 'Yes, I will die and go to heaven; prepare, mother, to meet me there, where I will be no more sick.' I then went to her and asked her if she knew who died for sinners? She looked up affectionately, and, throwing her arm about my neck, said, 'Jesus; oh, I feel so well now, I am going to die and go to heaven.' Fearing congestion of the brain, I ran for the doctor, and on my return she looked up and said, 'God is calling me.' During the night she became delirious, and continued in this state until, on Saturday evening, at half-past seven, she breathed her last."

His daughter Margaret died October 14. On the morning of the next day—Sabbath—she was buried. After the funeral, notwithstanding the painful circumstances, he conducted public worship in the congregation as usual. The exercises were introduced by an exposition of Ps. cxl. 7-13.

He seemed to have a personal realization in this trying hour of the Psalmist's experience, who in the midst of trials could sweetly sing, in the exercise of a living faith :

"O God the Lord, who art the strength  
Of my salvation,  
A covering on the day of war  
My head thou hast put on."

He then preached from Mal. iii. 10: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." In the afternoon he discoursed from Hosea vi. 4-7. The exercises were solemn and deeply impressive, and this day's labor proved to be the closing scene in his public life. More than a quarter of a century before he had begun his labors among this people in a sermon on the solemn admonition of our Lord (Luke xvii. 32), "Remember Lot's wife;" and he concludes his work by calling their attention to the pleadings of God with a people who had failed to improve the means of grace with which they had been favored.

During the week his health gave way, and ere the return of the Sabbath he was unfitted for its accustomed employments. His physicians pronounced it at once a case of typhoid fever, and in spite of their efforts he gradually sank. After many days of illness it became apparent that he had now well-nigh reached the termination of his earthly pilgrimage. By order of attendant physicians, everything that would have a tendency to produce mental excitement was strictly forbidden. As a result of this, comparatively little is known as to his spiritual exercises in his last moments. Some time before he was called away, his wife, on entering the room in the morning, inquired of his welfare. He quietly remarked that he felt pretty well, and added, "I think I would be more comfortable if I were at home." Fearing that he was laboring under aberration of mind, she began to assure him that he was now at home and among his own family; he again repeated his remark, and she then desisted. The next day, a friend calling to see him, he observed, with much apparent composure, "I think this present sickness is intimately connected with home." It then became evident that his remarks did not result from disordered mental action, but were an expression of his calm persuasion that, as a wanderer among strangers, he was soon to be admitted into the society of his divine Master and to find a home where the "inhabitant shall not say, I am sick."

On the morning of November 8, 1865, his spirit was released from its earthly tabernacle, and he quietly expired. The following day his remains were committed to the grave. The affectionate pastor, the loving husband and the tender father was gathered to his grave in peace. The congregation who, twenty-eight years ago, had assembled on the 9th day of November to witness the solemn service of his ordination to the work of the ministry, by the laying on of the hands of the Presbytery, assembled mournfully on the 3th of November to perform the last sad offices to the remains of their beloved pastor. His trials are over, his work is finished.

"The pains of death are past,  
Labor and sorrow cease,  
And, life's long warfare closed at last,  
His soul is found in peace."

Soldier of Christ! well done;  
 Praise be thy new employ;  
 And, while eternal ages run,  
 Rest in thy Saviour's joy."

Removed from the scenes of his earthly labors at that very moment when those labors seemed most needed by the Church, we trust he has entered upon his reward above. "Those who knew him most loved him best; and all who knew him at all felt that the secret of the Lord was with him." "Blessed are the dead who die in the Lord. . . . Yea, saith the Spirit, for they rest from their labors, and their works do follow them."

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## ASSOCIATE REFORMED SYNOD OF NEW YORK.

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THIS body is composed of two Presbyteries, being made up of those who declined the union of the Associate and Associate Reformed Church which in 1858 formed the United Presbyterian Church of North America. The ministers are as follows:

NAME.	POST-OFFICE.	NAME.	POST-OFFICE.
ADAIR, ALEXANDER	Oxbow, N. Y.	MCAULEY, JOHN	Ogdensburg, N. Y.
FARRINGTON, THOS. T.	Newburg, N. Y.	McNulty, J. M.	Clarkson, N. Y.
Ferrie, William	New York, N. Y.	SMYTH, C. B.	New York, N. Y.
Freeland, D.D., W.	Canada West.	THOMAS, A.	Savannah, Ohio.
GIBSON, JOHN D.	South Kortright, N. Y.	WALLACE, R. HOWARD	Newburg, N. Y.
IRVING, CLARK	South Kortright, N. Y.		

# THE SYNOD

OF THE

## REFORMED PRESBYTERIAN CHURCH.

THE THIRTY-SEVENTH SESSION OF THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA met, according to adjournment, in the Reformed Presbyterian Church, Rochester, N. Y., May 23, 1866, and was constituted with prayer. The following were

### Members of the Thirty-Seventh Session of the Synod.

MINISTERS.	PRESBYTERIES.	RULING ELDERS.	MINISTERS.	PRESBYTERIES.	RULING ELDERS.
ARMOUR, J. M.	Philadelphia	.....	McCullou h, Boyd	Lakes.	G. McCarrol.
BAYLES, J. O.	New York.	R. S. Orr.	McDonald, J. M.	Iowa.	JT.Montgomery
Beattie, J. M.	New York.	.....	McFarland, A. J.	Pittsburg.	Jos. McGiffen.
Boggs, J. H.	New York.	W. F. Bell.	McFarland, Armour	Ohio.	.....
Bowden, S.	Rochester.	D. McMillan.	REID, DANIEL	Pittsburg.	.....
Boyd, J. C.	Ohio.	.....	SCOTT, DAVID	Rochester.	John McClure.
CANNON, R. B.	Iowa.	.....	Sharp, R. J.	Philadelphia	Alex. Mackie.
Carlisle, S.	New York.	Alex. Wright.	Shaw, David J.	Illinois.	.....
Crozier, J.	Pittsburg.	W. Magee.	Shaw, James W.	New York.	W. Park.
Dodds, R. J.	Lakes.	.....	Shields, Robert	Rochester.	J. McCullough.
Dodds, J.	Pittsburg.	.....	Sloan, J. R. W.	New York.	Hugh Carlisle.
FARIS, D. S.	Illinois.	Joseph Putton.	Smith, John C.	Pittsburg.	M. Stewart.
Faris, J. C. K.	Ohio.	.....	Sproull, D.D., Thos.	Pittsburg.	D. Gregg.
French, John	Lakes.	Josiah Gamble.	Sproull, J. W.	Pittsburg.	R. C. McKee.
GALBRAITH, JOHN	Pittsburg.	W. Dean.	Sproull, R. D.	Rochester.	Jas. Campbell.
George, H. H.	Lakes.	John Gray.	Sterrett, S.	Pittsburg.	.....
George, W. F.	Illinois.	.....	Stevenson, Andrew	New York.	Henry O'Neill.
Graham, W.	New York.	.....	Stevenson, S. M.	Iowa.	.....
HUNTER, JOHN	Pittsburg.	Henry Dean.	Stevenson, Thos. P.	Philadelphia	John Wright.
JOHNSTON, N. M.	Pittsburg.	John George.	Stott, J.	Illinois.	.....
Johnston, N. R.	Lakes.	.....	THOMPSON, J. A.	Ohio.	.....
Johnston, W. P.	Philadelphia	.....	Thompson, J. R.	New York.	.....
KENNEDY, JOSHUA	New York.	.....	Turnbull, C. D.	Iowa.	T. McConnell.
MILLIGAN, A. M.	Pittsburg.	Robert Glasgow	WALLACE, JAMES	Illinois.	.....
Milligan, J. S. T.	Lakes.	W. McDonald.	Wilkin, M.	Rochester.	John Hunter.
Milligan, J. C. K.	New York.	.....	Williams, J. B.	New York.	James Frazer.
Millroy, William	Lakes.	D. Boyd.	Willson, D.D., J. M.	Philadelphia	.....
McAllister, D.	New York.	.....	Willson, R. Z.	New York.	.....
McCartney, J. L.	Lakes.	C. Jamieson.	Wylie, Preston H.	Lakes.	.....
McCracken, Joseph	Illinois.	.....	Wylie, S. O.	Philadelphia	Jas. McKnight.
MINISTERS, 60.		RULING ELDERS, 34.			TOTAL, 94.

DELEGATES FROM CORRESPONDING BODIES.

- REV. JOHN GASTON, *Reformed Protestant Dutch Church.*  
 REV. ANDREW G. WYLIE, *General Synod of the Reformed Presbyterian Church.*

R. J. DODDS, of Pittsburg Presbytery, Foreign Missionary to Syria, was elected Moderator: Rev. R. Z. Willson, Synod Clerk, and Rev. H. H. George, Assistant Clerk.

**PRESBYTERIAL REPORTS.**—The committee report that they have carefully examined the papers referred to them. They show a remarkable evidence that the people are growing in liberality. The salaries of the ministers (though in many instances they are still not half what they ought to be) have been increased, while the different schemes of the Church have been generally well supplied with means for carrying on their operations.

It affords us pleasure, moreover, to be able to report that there appears to be a growing attachment to the peculiar principles of the Reformed Presbyterian Church, and a determination in the strength of divine grace to labor with zeal and perseverance in advancing the kingdom of Jesus Christ.

But we have to sing of judgment as well as mery. We have to mourn over the fact that there is still a great lack of laborers in God's husbandry; and that, too, when we hear from every section of our widely-extended territorial limits the Macedonian cry. Means should be used by the Church, especially by ministers, elders and parents, to induce young men of promise to pursue study with a view to the holy ministry. Earnest and fervent prayer should be presented to the Lord of the harvest for an increase of laborers.

The following queries were referred to us:

1. What relation do unsettled ministers sustain to Presbyteries in whose bounds they receive appointments?

And especially, 2. Do they become, by virtue of Synod's distribution, constituent members of the various Presbyteries to which they are assigned?

In cases contemplated in the queries, we briefly reply:

That ministers are constituent members of Presbytery only when received by certificate.

**CHURCH EXTENSION COMMITTEE**—Report that the Board of Church Extension was organized June 7, 1865. Rev. J. R. W. Sloane was appointed President; Rev. J. C. K. Milligan, Secretary, and Walter T. Miller, Treasurer. The Board announced this fact in the *Reformed Presbyterian and Covenanter*, and a plan of operations agreed upon. A circular prepared and circulated in large numbers throughout the Church; also an appeal for co-operation. These efforts not meeting with success, a second appeal was issued in February, 1866.

The receipts from two persons and eighteen congregations were \$795.30. Expenditures, \$74.50. Balance on hand, \$721.20. Of this amount there has been appropriated to Oil City congregation, Pa., \$500. Balance on hand and unappropriated, \$200.20.

In conclusion, the Board are deeply convinced that the work with which they have been entrusted is one of vital importance to the interests of the Church, and that it is on all accounts desirable that every congregation should contribute liberally to its funds.

There will undoubtedly be important enterprises started, and some have been retarded by the financial results of the war; and we should be ready to meet their requirements: this may easily be done, if the members of Synod will charge themselves with the responsibility of calling the attention of their respective congregations to the matter.

The Board was organized in order to give assistance more promptly and systematically to weak congregations, and to obviate the necessity for the

consumption of time and money in making personal appeals to congregations and individuals; and the Board are unanimously of the opinion that, unless this practice is discontinued entirely, and unless Synod can devise some means by which the contributions of the Church for these purposes shall pass through this Board, and the great majority of the congregations be induced to contribute liberally, the continuance of this Board will be an injury, and not a benefit to the Church, and would recommend that it be discontinued.

**DOMESTIC MISSIONS.**—The Board have under their care Missionary operations in Kansas, Wisconsin and Minnesota, and among the freedmen in Mississippi and in Washington City, D. C.

The Missions among the freedmen are very encouraging and highly prosperous. The following have charge at Natchez, Miss.: Rev. J. M. Johnston, Superintendent; Misses E. Morrison, M. Sterrett, S. J. Speers, R. B. Speers, J. Halliday and M. J. Jamison. Mr. D. C. Faris was Superintendent till the arrival of Mr. Johnston, in September, 1865.

The salaries are as follows, viz., of superintendent, \$1000 and boarding paid; of the teachers, \$240 and boarding paid until January last, when they were advanced to \$480—they to pay their own boarding. Until December, 1865, Government buildings were occupied, both as schools and for boarding the teachers; then, however, the buildings were restored to the original owners, and it was necessary to meet this change in affairs promptly. Our superintendent, Mr. Johnston, acted with wisdom and energy, secured an eligible lot at the rental of \$100 per year from the colored Baptist congregation of Natchez, and had the schools in operation in an incredibly short time. All this was done without any assistance from the Board, which had no means to aid in the work, and could only give its sanction to Mr. Johnston's course. He is certainly entitled to much praise for his energy and promptness in a really trying crisis of the mission. The outlay for the building was \$800, including one year's rent of lot, which has been all paid by moneys received for tuition from the various schools, except \$100 received from the North. The following is the condition of the schools at this point at the present time: In the school kept in the building referred to there are enrolled two hundred names; the average attendance is 150. It is superintended by Rev. Johnston, assisted by Miss Halliday and two teachers from other societies. The school in Wall Street Baptist Church is taught by Miss Lizzie Morrison, and numbers seventy-five. This room will have to be vacated at the close of the term, and if the school is to be continued, another building will have to be erected. The school in Vidalia, across the river, is taught by the Misses S. and R. B. Speers, and numbers one hundred and fifty. A class of about forty-five has been kept up among the colored soldiers here located, taught by Miss Jamison, and at night by superintendent and Miss Halliday. This, however, will soon be discontinued, as the regiment will be mustered out. The attendance at Sabbath-school has been good, and much interest manifested in the exercises. The schools will all have to be discontinued the summer vacation, as none of the teachers are willing to remain. The moral tone of the colored people is not very high; it is, however, capable of improvement. They are mostly Baptists and Methodists—a very few Presbyterians. Efforts are now making to form a union between the colored and white churches, and it is to be feared the colored people will be led into it: the whites will impose on them. The former are *buying* the right to worship part of the time in the white Methodist Episcopal church, and one of the conditions is that all white Northern preachers are to be excluded. They



need a few lessons yet before they learn who are their true friends. The whites are a little more favorably disposed toward us than formerly, but take no interest in our work; and, although admitting the necessity of instructing the freed people, evidently cordially hate all Yankee teachers.

In Washington, D. C., the mission corps consists of Rev. J. M. Armour, superintendent, at a salary of \$1000 per annum; teachers, the Misses C. S. Clough, M. J. Divoll and S. E. Morse, at a salary each of \$480 per annum. Two of the latter expect to leave this summer. In anticipation of this, Miss Helen M. Johnston was elected and is now at her post. The remaining vacancy will be filled in due time. Miss Duncan has been employed for some time in relieving the physical necessities of the destitute. Her salary is paid out of a fund provided for this purpose under control of the superintendent. The following extracts from a letter of Rev. Armour, dated 4th instant, will show the condition and working of the schools in this mission, which are highly encouraging: "The whole number of scholars present at any time in the day schools since the commencement of the present term has been two hundred and forty, average daily attendance one hundred and sixty (there are usually from six to twelve adults in the day school); of these twenty are in the alphabet, one hundred and forty in reading, one hundred in arithmetic, forty-one in geography and forty-four in writing. The Bible is read in course every morning, at the opening of the school. The Gospels, Acts of the Apostles, book of Genesis and other portions of Scripture, have been read, or rather studied, the scholars attending as a large Bible-class with lively interest. The Psalms are sung every morning, the children learning the tune set to each psalm, and becoming sufficiently familiar with the words to be able afterward to sing without lining. In this way they have proceeded as far as the 35th Psalm. We have now four rooms, in which each teacher has charge of thirty to fifty scholars (the plan of collecting a large number of colored children in one room is now generally abandoned). We have a large room for general exercise. We have night school twice a week, Tuesday and Friday. The attendance was formerly from forty to fifty; it has been for some time from seventy-five to eighty. Nearly all of these are adults, working men and women, many of them in middle age and some advanced in years, mothers and grandmothers with spectacles. They learn reading, writing, and something of arithmetic and geography. The black-board and oral instruction are used in teaching arithmetic. A fine set of Colton's maps, donated to the mission by a benevolent friend in New York, is of great use in teaching geography. The praiseworthy diligence of the night scholars receives its usual reward in the substantial attainments made, slowly but surely. Hard-working men of fifty and even sixty years of age learn to read easily, to write a fair hand, to spell correctly and use readily the simple rules of arithmetic. The unfeigned satisfaction they take in making these attainments is evident to all. I can only add my testimony to that of hundreds of others who have labored among the freed people, that they learn as readily as white people, and that they generally manifest a far greater eagerness to learn than ignorant whites, whether native or foreign."

**FOREIGN MISSIONS.**—The past year has been signalized by conspicuous tokens of divine favor. The actual and proper field of our Mission lies in the northern part of Syria, extending some eighty miles from north to south, and about forty-five miles from east to west. There are only two towns of any importance in the whole district: Latakijeh, the Laodicea of Seleucus Nicator, and Jebileh, anciently called Gabala. Both these are on the Mediterranean coast, the former one hundred and twenty miles north

from Beirut and sixty miles south of Antioch, where the disciples were first called Christians; the latter, some seventy-eight miles further south. Latakijeh, comprising some fifteen thousand or twenty thousand inhabitants, is the present centre of our Missionary operations. The entire Mission field includes a population of nearly two hundred thousand, of whom seventy thousand are Nusairii. The Moslem element is numerically about the same, and the different Christian sects half as many more. In the extreme south there exists a remnant, about ten thousand in number, of the old Assassins—a sect having something in common with the Nusairiyeh, the pagans of Syria, but a much more debasing theology and ritual. It is apparent from this sketch, that, with the present force, the operations of the Mission are and must be very limited relatively both to the field and its population.

It is now ten years since the organization of the Mission, and the interest manifested in it from the first by the people continues unabated. No time has it flagged even for an hour. Every demand made by it upon their sympathy and liberality has been promptly met. We are able to say what perhaps no other Church in the country can do in regard to its foreign work: no year has closed upon us with an indebted or even exhausted treasury.

**THEOLOGICAL SEMINARY.**—The report of the Superintendents is as follows: There were twelve students in attendance during the year. Their names and grades are as follows: *First year.* D. C. Faris, Isaiah Faris, D. Gregg, Jr., W. J. Gillespie, John Hood, D. B. Willson. *Second year.* J. M. Faris, A. W. Johnson. *Third year.* J. A. Black, J. R. McFarland, T. A. Sproull and A. Wright.

It is with great satisfaction and with thankfulness to the Head of the Church that we are able to present to Synod the names of six new students, almost doubling the class of the previous session. The means adopted at last Synod with a view to receiving an increase of candidates for the office and work of the ministry have been manifestly approved of God, and by his blessing rendered successful.

The course of study, as usual, has been extensive and very thorough in all the departments. The examination at the close of the session, extending over two days, including the evenings, was highly satisfactory, and indicating proficiency of attainment in the students. The department of the young men was warmly commended to the Board by the professors, and we had before us ample proof of their industry and diligence in attending upon the prelections of their teachers.

We regret to say that the health of Professor Willson has been feeble during a considerable part of the session. With great effort, and even sacrifice, he succeeded in keeping up the studies in the different branches belonging to his department. It did not appear that the students had been losers by his illness. We hope that the rest of the summer may recuperate and establish his health.

**TEMPERANCE.**—The following was adopted:

*Resolved, 1.* That this Synod hereby reiterates its direct and emphatic testimony against the sin of selling and using intoxicating liquors as a beverage.

*Resolved, 2.* That sessions be directed to make a searching investigation of this sinful practice among the members under their care, and where it is found apply the discipline of the Lord's house.

*Resolved, 3.* That ministers, elders and members be directed to use all lawful means for efficiently aiding the cause of temperance, and warned

against signing petitions for license or doing any thing that would countenance the sale or use of intoxicating drinks as a beverage.

*Resolved*, 4. That parents be warned against the practice of furnishing or allowing intoxicating liquors as a beverage in the family or at their social parties and entertainments; and that the youth be urged to discountenance the drinking practices which are so common in the social circle and the ordinary walks of life, and to shun those fascinating customs and temptations with which so many are ensnared and ultimately ruined.

**MARRIAGE.**—The Committee on Marriage report that two papers bearing on this subject have been referred to them—one from Pittsburg and Allegheny congregation, Pa., signed by seventeen members of the Church, and the other from the session of Union congregation, Pa. These petitioners memorialize Synod either to return to the former usage of requiring the proclamation of banns three several Sabbaths in the congregation previous to the solemnization of marriage, or to adopt and enjoin the observance of some method better suited to secure the end sought by the regulation lately repealed.

The committee are impressed with the gravity and importance of this whole subject. An institution of such vital interest to the parties immediately concerned, and affecting in so many ways the peace of families and the well-being of society, ought to be shielded by every safeguard that either ecclesiastical or civil authority can place around it. Difficult as it must be in any case to suggest the effectual preventives against rash and improper marriages, it is made doubly so, if not wholly impracticable, by the inadequacy of civil statutes on the subject, and the indiscriminate manner in which ministers and other authorized persons receive applications for their services in performing the marriage ceremony. That movements are making in some instances by the legislative authority of the country for a reform in this direction and for greater stringency in marriage laws, should be hailed with satisfaction, and deserve all the encouragement that can be given. The committee are not prepared to recommend to Synod a return to the old law requiring proclamation of banns, satisfied that in the present state of sentiment and feeling, both in the Church and out of it, it must fail to secure the end desired by us all; neither are they prepared, partly from want of time, to submit a plan to Synod for its approval and adoption different from that now on the books. The committee recommend the adoption of the following:

1. That in view of the divine institution of marriage, and its vital connection with the happiness of families and the well-being of society, it is the deliberate judgment of this Synod that the purpose of entering into it should in every case have due publicity.
2. That Synod approve of the proposed amendments to the marriage code in the State of Pennsylvania, in so far as they are calculated to secure this end or otherwise guard against and prevent rash and clandestine marriages.
3. That our ministers are enjoined to exercise the utmost caution, and in no case to solemnize marriage without satisfactory evidence that the parties are of age and that no obstacles are in the way.
4. That Synod prepare and publish an address on the subject of marriage, particularly with reference to alliance by members of the Church with non-professors and with persons of irreligious and godless character.
5. That Presbyteries be directed to bring this whole subject to the attention of the legislative authorities of the States, so far as practicable, and

especially the importance of requiring by statute due publicity to all marriages before their solemnization.

**DISCIPLINE.**—An inquiry from the session of Salem (Pa.) congregation, asking an answer to the following: “Is it wrong for Covenanters to vote for proper amendments to the State Constitution?” We suggest the following reply: That while there may be instances in which it would not be wrong to do so, yet as there are other ways by which countenance and approbation may be given to what is proper, as by petition and by public and private expression, Synod does not recommend such a course.

**TESTIMONIAL.**—*Resolved*, That in view of the eminent services of the Rev. James McKinney in disseminating and maintaining Reformation principles in this land, a testimonial be presented to the surviving members of his family; and that S. Carlisle, S. Bowden and James Wiggins, No. 90 Warren street, New York, be a committee to receive and invest the funds that may be raised for this purpose. Such sums to be forwarded to the committee on or before October 1, 1866.

**AMENDMENT TO THE CONSTITUTION OF THE UNITED STATES OF AMERICA.**—*Resolved*, 1. That R. Z. Willson, J. C. K. Milligan and H. O'Neill be appointed a committee to prepare and present an address to the Congress of the United States, urging upon that body the character and claims of Messiah the Prince to national recognition, and his law as the only safe and proper basis for the reconstruction of the Government.

*Resolved*, 2. That Revs. S. O. Wylie, T. P. Stevenson, J. R. W. Sloane and A. M. Milligan be appointed to write, or have written, and publish and circulate tracts upon this subject, to observe the phases of this movement and to take such action as in their judgment may seem proper.

*Resolved*, 3. That this Synod appoint delegates to attend the superior judicatories of the several Churches in this country at their next sessions, and urge upon them vigorous and decisive action.

*Resolved*, 4. That Presbyteries be directed to take this subject into earnest and prayerful consideration, and appoint some of their members to attend meetings of inferior judicatories, to lay the subject before them, appoint some of their members to preach, deliver addresses, distribute tracts, &c.

*Resolved*, 5. That our people be directed to circulate petitions to Congress for the amendment of the Constitution, co-operating with the National Association for that purpose.

**THE PRESBYTERIAN HISTORICAL ALMANAC.**—It was *Resolved*, That the members of our churches be requested to aid in the circulation of the *Almanac*, prepared and published for the preservation of the past and current history of the various branches of the Presbyterian Church, and that the labors of Joseph M. Wilson, of Philadelphia, Pa., in behalf of MANSES meets with the hearty approval of this Synod.

The Synod adjourned to meet in the Reformed Presbyterian Church, Allegheny, Pa., on Wednesday, May 22, 1867, at ten o'clock, A. M. Closed by singing the cxxxiii. Psalm.

Rev. R. Z. WILLSON, *Synod Clerk*.      Rev. R. J. DODDS, *Moderator*.

## In Memoriam.

“PRECIOUS IN THE SIGHT OF THE LORD IS THE DEATH OF HIS SAINTS.”—

*Psaln cxvi. 15.*

WILLSON, D.D.\* JAMES McLEOD—Professor in the Theological Seminary of the Reformed Presbyterian Church, died in Allegheny City, Pa., August 31, 1866, in the fifty-seventh year of his age.

Professor Willson was the second son of the late Rev. James R. Willson, D.D., for many years professor in the same seminary, and distinguished as one of the most learned, able and eloquent divines of his day, as well as for his uncompromising attachment to the distinctive principles of the Reformed Presbyterian Church.† His mother, Jane Roberts, was a sister of the late Rev. William L. Roberts, D.D., also well known as an able and eloquent preacher and a zealous Covenanter.‡ The Willson family has been for some three generations prominent and distinguished in the Reformed Presbyterian Church in this country, so that the name has become a familiar household word among Covenanters. The family is of Scotch-Irish descent. Its ancestors had emigrated from Rosstrevor, county Down, Ireland, in 1721, making their first settlement in the neighborhood of Back river, Delaware. Subsequently they removed to Central Pennsylvania, locating at an early period in the Cove, a fine valley, about a mile and a half wide, lying west of Chambersburg, between the North Mountain and Bear Ridge. In 1769 they crossed the intervening mountains, at that time a very arduous undertaking, and fixed their abode in what was then an unbroken forest, now constituting the townships of Rosstrevor and Elizabeth. The subject of this sketch was born Nov. 17, 1809, in the forks of Yough, near Elizabeth, Allegheny county, Pa. From childhood he was apt in the acquisition of learning and diligent in his studies. His father being in early life principal of the academy at Bedford, Pa., and afterward a classical teacher in Philadelphia, McLeod was under his instruction. His studies were continued at Newburg, N. Y., whither his parents had removed in 1817. So thorough had been his previous training, and so advanced his scholarship, that on entering college he took high rank at once in the senior class. He graduated at Union College, Schenectady, N. Y., in 1829, before he had completed his twentieth year. After leaving college he spent some years in teaching, first in an academy at Belair, Maryland, then at the village of Schodaek, near Albany, N. Y., and lastly at the city of Troy, N. Y.; in the latter place as principal of the High School. While employed at Schodaek, he became acquainted with Miss Rebecca Burt, of Schenectady, to whom he was married April 30, 1833, and by whom he had eleven children, seven of whom, two sons and five daughters, survive him—one having died in early youth and three in infancy. His faithful and devoted wife, partner of his joys and sorrows for nearly twenty-seven years, was removed by death in 1860. She was a woman of superior intelligence and exemplary piety, and

\* This notice consists mainly of extracts from an obituary in the *Reformed Presbyterian and Covenanter*, for December, 1866, prepared by Mr. DAVID SMITH, an elder of Dr. Willson's former charge in Philadelphia, and his life-long friend.

† A memoir of JAMES R. WILLSON, D.D., (written by his son, whose memoir is here given), is published, with his *portrait*, in *The Presbyterian Historical Almanac* for 1866, pp. 293-298.

‡ A memoir of WILLIAM L. ROBERTS, D.D., is published in *The Presbyterian Historical Almanac* for 1866, page 292.

was beloved by all who knew her. Dr. Willson made a profession of religion in 1831, in the congregation of Albany, of which his esteemed father was then pastor. He joined the Church with matured approval of its principles. Its condition forbade accession on any other ground. It offered no flattering prospect. This he clearly saw, as sons of the Church on every hand were turning aside from it to follow paths that led to fame. Carrying out the Scottish Reformed Testimony, the Covenanting Church dissented from the Constitution of the United States for its complicity with human slavery, its indifference to the Christian religion and its failure to give formal recognition and countenance to its teachings. A change of position was advocated by some. This movement ended in a separation in 1833. McLeod Willson saw the issue and made his choice in the heat of the discussion. Infirm in health, he had some doubt of his ability to do the work of a minister, yet "having dedicated himself to the service of Christ, he at once entered upon a course of theological studies which he prosecuted with diligence until May, 1834, when he was licensed to preach the everlasting gospel by the then Southern Presbytery. During the summer months of that year he traveled over the eastern section of the Church as a probationer, and in the fall received two calls, one from the congregation of Conococheague, Pa., and the other from Philadelphia, Pa., the latter of which he accepted, and was ordained to the office of the holy ministry and installed in the pastoral charge of that congregation November 27th of that year. There he labored with great acceptance and very considerable success, until the fall of 1862, a period of twenty-eight years.

"In the year 1859 he was appointed by Synod to a professorship in the Theological Seminary, located in Allegheny City, Pa., a position for which he was eminently qualified, and which he filled with great industry and zeal for three successive sessions, while still retaining his pastoral relation to the congregation, and performing all pastoral duties with his usual diligence. These accumulated labors, under circumstances requiring separation from his congregation and family for nearly half the year, were too onerous for either his physical or mental constitution, and it was found necessary, as Synod was not disposed to remove the seminary to Philadelphia, to dissolve his pastoral relation with the congregation, that so all his energies might be devoted to the seminary. This was done in 1862, and in the fall of that year he removed with his family from the scene of his life-long labors, and from a congregation that respected and loved him, to Allegheny, where he continued to perform the duties of his professorship until the day of his death; and it is no exaggeration to say these duties he performed with a *greater* degree of ability, assiduity and success than any of his predecessors.

"Coincidentally with his labors as pastor and professor, he performed an amount of other work equal to the whole power of a man of ordinary gifts. For more than seventeen years he was sole editor of the *Covenant*, an ably-conducted and efficient monthly, and co-editor with Dr. Thomas Sproull for four years more after its union with the *Reformed Presbyterian*. Besides his editorial writings and other contributions to the periodical press, he was the author of several treatises. The first of these, issued about the year 1840, was entitled 'The Deacon,' in which the nature and duties of the office of deacon in the Christian Church are fully and ably discussed, and the necessity of the restoration of that officer to his place and functions convincingly vindicated. This office, equally with those of both the teaching and ruling elder, essential to scriptural Presbyterian order, for some generations, it is well known, had fallen into disuse in most Presbyterian churches. In order to remedy this an attempt was made by Synod soon

after the defection in 1833 to have the office restored. This attempt met with opposition—mild indeed at first. It showed itself very distinctly at the meeting of Synod in 1838, in the discussion of the overture on church government, &c., sent down by the Synod of 1836. The subject of this sketch took decided ground in favor of the full restoration or restitution of the office. As the opposite sentiments at that time found favor in the minds of some Covenanters, a formidable party in opposition to the introduction and full power of the deacon was soon formed in the Church. This led to the preparation and publication of the work on the deacon question. A long struggle ensued, but the final result is that all formal opposition to that office has long since ceased, and there are comparatively few congregations now in the Church where this officer is wanting.

“Not long after the publication of ‘The Deacon’ he issued a small work entitled ‘Bible Magistracy,’ and after a brief interval another entitled ‘Civil Government.’ Both of these, as their titles indicate, are on the same general subject. The latter is a critical exposition of Romans xiii. 1-7, and is a masterpiece against the Seceder position that nations are under the essential not the mediatorial dominion of Christ. Some years later he published a most excellent little treatise on Psalmody. This was undertaken at the solicitation and by the appointment of an association composed of delegates from the various churches in Philadelphia that use exclusively the Scripture Psalms in the worship of God. This work is in great part a compilation, but it is certainly a most complete defence of a scriptural Psalmody. It contains nothing redundant; it seems to be perfect. No attempt, so far as known, has ever been made to answer it. The republication of these last two works, so that they could be put into the hands of every professing Christian in the country, would be an invaluable as well as an eminently seasonable service to the cause of Christ. Had the author’s life been spared, it was his intention to revise and republish his work on ‘The Deacon.’ It is believed, however, that no such necessity exists at present for its republication as for that of the other two.

“In addition to all these varied labors he spent some two or three hours daily in the instruction of youth. This was chiefly during the earlier years of his ministry, and was with him a matter of necessity, in order to eke out his meagre salary. This statement is not intended to cast any reflection on his congregation. It was for a long time weak in numbers and weaker in resources. In this connection it is proper to say that the fault lay chiefly in the financial system in vogue in those days. Pew-renting was then the great channel of liberality—a system calculated to crush the spirit of liberality out of any people. Happily, a more scriptural and by consequence a more excellent way has since been learned, and was adopted with his cordial approbation. The Christian duty and privilege of giving of one’s substance to the Church was allowed a place. He was satisfied to depend for his support on the free-will offerings of the people, giving as God prospered them. He was always punctual in his attendance on church courts, and he was no idle spectator when there. It is believed he was never absent from his place in Presbytery or Synod in a single instance during his whole ministry, unless through sickness, and he always took a leading part and occupied a prominent place in all the discussions that interested and agitated the Church. Among these might be mentioned the deacon controversy, the temperance question in its various phases, the slavery question, the question of voluntary associations relating to union with non-professing Christians in schemes of general benevolence, and, during the last few years, the war question. He advocated the exclusion from the privileges of the Church of all who

engaged in the sale of liquor, as well as of those who used it to their ruin. This he did in face of opposition, even in his congregation, but this yielded finally and the whole Church became free from complicity with the traffic in intoxicating liquors. These discussions, into which he entered with heart and soul, required a vast amount both of physical and mental effort. Such a multiplicity of labors, most of them sedentary, and requiring intense application to study, with little leisure for recreation, induced at length, in a constitution elastic indeed but never vigorous, that disease (softening of the brain) which terminated in his death.

“As a pastor Professor Willson was diligent, kind and faithful. To some, especially those who were not intimately acquainted with him, his manner seemed somewhat cold and formal, but it was only a seeming coldness; for, on further and more familiar acquaintance, this feeling entirely passed away. True, he never, from motives of policy or any other motives, seemed to take more interest in any one’s personal affairs than he really felt. It would have done violence to his nature to attempt it. Anything even approximating to sycophancy or flattery he detested from his inmost soul. He was always precisely what he professed to be—no more, no less. He reproved faithfully and with great plainness of speech, and yet in most instances retained the confidence and esteem of those who were the subjects of his reproofs. They well knew he was prompted only by a sense of duty. It gave him great pleasure to see his congregation growing in numbers and in piety, but he always discouraged the use of any special inducements to increase its membership. He would not do this himself, and he always discouraged it in others. ‘Do nothing,’ he would say, ‘for that end that you would regard mean if done by your neighbors.’ His success as a pastor may be judged from the fact that at least two congregations, outgrowths from his charge, were organized during his ministry, and the membership of the original congregation when the pastoral relation was dissolved was nearly double what it was at the time of his settlement. Few cases parallel to this will be found in the history of the Reformed Presbyterian Church. True, the organization of one these congregations was the result in part, at least, of feelings toward him that were a severe trial of his faith and patience, but he was remarkably sustained, and by this very discipline was trained and fitted for greater usefulness in his future life. He learned by experience that it ‘is good for a man to bear the yoke in his youth.’ It is pleasing, however, to be able to state that almost every trace of these unkind feelings has long since disappeared from the minds of the principal actors in that matter, who still survive, and it is believed that such was the case likewise with those who had gone before him. Truly ‘when a man’s ways pleaseth the Lord, he maketh even his enemies to be at peace with him.’

“As a preacher the writer feels deeply his inadequacy to do justice to his character. He was plain, clear, logical and eminently instructive in all his pulpit exercises. As a sermonizer he was earnest for unity in discourse, making his sermons on the predicate of the proposition. He was never diffuse. In the homily he found a pleasant exercise, treating in this Isaiah, Romans and other books in course. His presentation of divine truth, whether as a writer or a preacher, was always perspicuous and forcible. His exhortations to duty were earnest and cogent. His reproofs of sin fearless and faithful. He was constant in his studies, so that during those years of his ministry in which he was engaged in teaching he thought out his sermons in the streets while passing to and from his place of teaching. His discourses were generally doctrinal and argumentative, yet they were in an equal degree practical. His whole character was intellectual rather than



emotional, and his mind was pre-eminently logical, and very naturally his pulpit exercises partook largely of these characteristics. His imagination was not brilliant, yet his descriptive powers were excellent. In the pulpit perhaps he erred by keeping them under too rigid restraint. His address was not usually attractive to strangers, but those who waited on his ministry from Sabbath to Sabbath gave him the preference above the most distinguished stranger. His style was plain but pure—never ambitious or flowery. He had no set phrases, not even in prayer. He seldom, if ever in the pulpit, used the words “my brethren,” “my hearers,” or any similar phrases, so often needlessly used by preachers, sometimes to fill a blank, sometimes for no conceivable purpose whatever. His eloquence consisted in clearness, conciseness, terseness and force of statement, not in the use of high-sounding phrases that mean nothing.

“In all his ministrations he manifested an unwavering attachment to the distinctive principles of the Reformed Presbyterian Church. He never forgot that while it was his great business to win souls to Christ, it was equally his duty, as a witness for Christ, to present his claims for the homage of men and nations. It was his delight as well to say to Zion, “Thy God reigneth,” as to “bring good tidings of good, and to publish salvation.” He took a special interest in the exercises, uniformly observed in the Reformed Presbyterian Church, of examining and defending the terms of ecclesiastical communion preparatory to the dispensation of the Lord’s Supper, and always performed this exercise with a vigor and freshness that is rarely equaled. He never wrote out his discourses, but they were so well digested on all occasions that it would have done him no discredit had they been transferred *verbatim* to the press. He never attempted to preach without study, and he never during his whole ministry, so far as known, except on one occasion, preached the same sermon twice.

“As an editor and author, the writer feels still more his incompetency to do him justice. His controversial powers were of a high order. His knowledge of history, especially Church history, was both extensive and accurate. This furnished him with ample resources, and these, always available and used by his superior powers of argumentation, made him a formidable antagonist in all ecclesiastical controversies. As a controversialist, too, he was eminently successful. The excellence of his descriptive powers is manifest in his varied editorial writings, especially in his letters from abroad, published in the *Covenanter* in the year 1848, and also those published last year.\* His review and his monthly summaries of foreign and domestic intelligence showed a remarkable power of condensation. These usually exhibited, in a very brief space, a more clear, definite and intelligent view of the workings of Providence in the affairs of the world than could be gathered by ordinary minds in hours or even days of attentive reading. They were almost uniformly copied into other magazines. It is somewhat remarkable that the last production of his pen is a biographical sketch of his respected father, which appeared in *The Presbyterian Historical Almanac* for 1866.

“As a theological professor, it may be truly said, that his abilities shone with a brighter lustre than in any other sphere. In the seminary he was in his element. He loved teaching, and his learning was varied and extensive. He had much experience as an instructor, and the more advanced his pupils, the greater his delight in imparting instruction to them. His talents, his experience and his acquirements, together with his love for the

\* Professor Willson visited the British Isles in 1848, and again in 1865, when he extended his tour to the Continent.

work, fitted him in an eminent degree for the position; and well and faithfully did he serve the Church in that capacity for seven years.

"In regard to his position in the Seminary, his death is a severe loss to the Church. But 'he being dead yet speaketh,' as he was instrumental in teaching so many who appreciated his instructions, and who follow his example.

"Prof. Willson was an 'Israelite indeed, in whom was no guile.' His whole life gave evidence of this. He had a heart-hatred of all hypocrisy and deceit, and could not easily be persuaded to suspect men of deceitfulness in their public course, or hypocrisy in their professions of friendship. He trusted even too confidently in the honor of others, and cunning and management sometimes obtained dishonorable advantage over him. When others follow him to the habitations of the just, they will in this respect be conformed to his character. He took a deep interest in all the public schemes of the Church; he was eminently public-spirited. He took an active part in promoting the interests of our Foreign Mission, as well as the Domestic and Freedmen's Missions. He early identified himself with the cause of abolition in Philadelphia in the days of its trial. The humble edifice in Cherry street below Eleventh, in which he ministered, was for many years the only building that could be obtained in the city for abolition meetings.

"His intellectual powers were great and well cultivated. His mind was exceedingly active, and wrought with rapidity and power. As a presbyter and a debater, he excelled.\* His knowledge of church law and ecclesiastical procedure was most accurate and extensive. Perhaps the chief and leading characteristic of his mind was the power of analysis. He was able to distinguish and separate the elements of a subject of thought, and with this combined the power of expressing all these in the clearest and most comprehensive statement; and when he once embraced an opinion, he did not readily change. So mature was his judgment even in his youth, that he never in after life, it is believed, changed his mind on any important question, except one. In his younger days he embraced the opinion of those expositors who held that the Jews will yet, as a people, be restored to their own land. In his more mature years he entirely discarded this view, and opposed it with all his might. He never concealed his opinions. None was very long left to doubt which side of any controverted question he would take. His love of learning was most ardent, and he intermeddled with almost all wisdom; but after he became a pastor, his studies were chiefly, but far from exclusively, devoted to those subjects that pertained to his special work. He prosecuted with diligence the study of Hebrew. It was his custom, begun early in his ministry, to read a portion of the Hebrew Bible every day. One morning, as he closed his book, he remarked, 'It is thus I have acquired my knowledge of Hebrew.'† Before his appointment as professor, his knowledge of this language was at the command of theological students, some of whom from sister denominations availed themselves of his willingness to communicate. He was in every sense a plain man. He had a strong distaste to the use of the title 'Reverend' applied to ministers. This amounted with him almost to a conviction that it was wrong, and he used it as seldom as a decent respect for the usages of society would permit. His objection was based on the text, 'Holy and reverend is His name.' As a genial friend, as a diligent pastor, as an able

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\* The records of Synod, published from year to year in this *Annals*, show his activity in the courts of the Church.

† This habit carried him through the Bible some ten times during his ministry.

and faithful preacher of the gospel, and as a professor of theology, he has left a name that is and shall be blessed."

In the Church he was conservative of its order and teachings. He was opposed to any ceremony at the burial of the dead. All similar innovations he rejected in view of the lessons of history, that Ritualism, Protestant and Papal, has crept into the Church and worship of God from beginnings small and unnoticed. He believed that any effort to introduce into the public duties of the Sabbath what is not laid down by scriptural law or example proceeds from a wrong principle in matters pertaining to the service of God, and that the religious instruction of the child is the inalienable duty of the Christian parent. As to the members of sister Churches, he never forgot the character of a Christian gentleman, and his personal relations with many clergymen of other denominations were unmarred by the position he occupied as a Covenanter of protest against all who incorporate with governments which officially ignore Christianity. As an American, he loved his country, and was her earnest friend in her time of peril. As a Covenanter, he could not approve her relation to the name and Church of Christ, nor identify himself with her, yet when her very existence was endangered he separated between the national life which was at stake and the form of government which is subject to change. He died as he lived a firm dissenter from the present Constitution.

The brain, the part most used of the intricate machinery, showed signs of wear many months before his death. He had been long subject to severe headache, but in 1865, the nervous energy and locomotion of the left side were impaired, and death was surely but slowly approaching. His voyage to Europe in the summer of 1865 did not restore him. A syncopal attack at Synod in Rochester in May presaged death. He looked to it uncomplainingly. It was his rest. His tall form—he was nearly six feet in height—began to bend, yet the lustre of his eye from beneath his broad brow, the firmness of his lip and the clearness of his brain did not yield. His last illness was short, and during its few hours he lay in a stupor; the violence of his heart led to the detection of serious hypertrophy. With the departure of summer he passed to his account. We "shall meet again, and our hearts shall rejoice with a joy unspeakable and full of glory." "For the Lamb that is in the midst of the throne shall feed us, and shall lead us to living fountains of waters, and God shall wipe away all tears from our eyes."

THE FOLLOWING PAGE gives the INSTITUTIONS, &c., the names of the PRESBYTERIES, with the Stated Clerks, the names of the MINISTERS and LICENTIATES, with their Post-office address. The ministers number seventy-eight, divided as follows: 67 are Pastors, 7 labor as Home Missionaries, 4 Professors and Foreign Missionaries, and 2 Licentiates. Total, 80.

RESIDENCE ACCORDING TO STATES, &c., OF THE MINISTERS AND LICENTIATES.

Canada.....	1	Iowa.....	7	Massachusetts...	1	New York.....	17	Vermont.....	1
Illinois.....	6	Kansas.....	1	Michigan.....	3	Ohio.....	12	Wisconsin.....	1
Indiana.....	2	Maryland.....	1	Missouri.....	1	Pennsylvania...	19	Syria.....	2
								*Unknown.....	5

TOTAL, 83

\* The Unknown are made up of Licentiates and Ministers in transitu.

## THE

## Synod of the Reformed Presbyterian Church.

Moderator,  
REV. R. J. DODDS.

*Synod Clerk,*

REV. R. Z. WILLSON, New York, N. Y.

## BOARD OF DOMESTIC MISSIONS.

THOMAS SPROULL, D.D., *Chairman.*  
WILLIAM WILLS, Esq., *Secretary.*

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REV. J. R. W. SLOANE, *Chairman.*  
REV. J. C. K. MILLIGAN, *Secretary.*

## Theological Seminary, Allegheny, Pa.

THOMAS SPROULL, D.D., *Professor, &c.*JAMES M. WILLSON, D.D., *Professor, &c.*

## PRESBYTERIES.

NAME.	STATED CLERK, WITH POST-OFFICE.	NAME.	STATED CLERK, WITH POST-OFFICE.
Illinois.	W. F. George, Coulterville, Ill.	Ohio.	J. C. K. Faris, Dresden, Ohio.
Iowa.	S. M. Stevenson, Washington, Iowa	Philadelphia,	T. P. Stevenson, Philadelphia, Pa.
Lakes,	R. M. C. Thompson, Hick Pt., Ind.	Pittsburg,	N. M. Johnston, New Galilee, Pa.
New York,	J. H. Boggs, Brooklyn, N. Y.	Rochester,	S. Bowden, York, New York.

## MINISTERS AND LICENTIATES.

NAME.	POST-OFFICE.	NAME.	POST-OFFICE.	NAME.	POST-OFFICE.
AENOUR, J. M., Syracuse, N. Y.		Johnston, J. M., Washington, D. C.		Shaw, David J., Bloomington, Ind.	
BAYLIS, John O., Kortright, N. Y.		Johnston, N. M., New Galilee, Pa.		Shaw, James W., Coldenham, N. Y.	
Beattie, Joseph, Latakiah, Syria.		Johnston, N. R., .....		Shields, Robert, Almonte, Can. W.	
Beattie, J. M., Ryegate, Vt.		Johnston, W. P., Baltimore, Md.		Slater, William, Venice, Pa.	
Black, J. A., .....		KENNEDY, JESHA, Brusland, N.Y.		Sloane, J. R. W., New York, N. Y.	
Boggs, J. H., Brooklyn, N. Y.		LOVE, JAMES, Abbia, Iowa.		Smith, John C., Rose Point, Pa.	
Boyd, J. C., Utica, Ohio.		MIDDLETON, JOHN, Stanton, Ill.		Sproull, D.D., Thos., Allegheny, Pa.	
Bowden, S., York, N. Y.		Milligan, A. M., Allegheny, Pa.		Sproull, John W., McKeesport, Pa.	
Buck, J. S., .....		Milligan, J. S., Birmingham, Mich.		Sproull, R. D., Rochester, N. Y.	
CANNON, R. B., Columbus City, Iowa.		Milligan, John C. K., N. York, N.Y.		Sproull, T. A., Allegheny, Pa.	
Carlisle, S., Newburg, N. Y.		Milroy, W., Belle Centre, Ohio.		Sterett, Samuel, North Jackson, O.	
Coulter, D. H., Hopkington, Iowa.		McAlister, David, Walton, N. Y.		Stevenson, D.D., And'w. N. Y., N. Y.	
Crozier, John, Indianapolis, Ind.		McCartney J.L., Belle Centre, Ohio.		Stevenson, Thos. P., Philadel'a, Pa.	
DODDS, JOSIAH		McClurkin, H. P., N. Concord, Ohio.		Stevenson, S. M., Washington, Iowa.	
Dodds, R. J., Latakiah, Syria.		McClurkin, J. J., N. Wilmington, Pa.		Stott, J., Princeton, Ind.	
EDDER, T. M., .....		McCracken, J., St. Louis, Mo.		THOMPSON, J. A., Londonderry, O.	
FARIS, DAVID S., Sparta, Ill.		McDonald, J.M., Morn'g Sun., Iowa.		Thompson, J. R., Newburg, N. Y.	
Faris, J. C. K., Dresden, Ohio.		McFarland, A., Putnam, Ohio.		Thompson, R. M. C., Hick. Pt., Ind.	
French, John, California, Mich.		McFarland, A. J., Stanton, Pa.		Todd, Andrew C., Elkhorn, Ind.	
GALBRAITH, JOHN, Glade Mills, Pa.		McFarland, J. R., .....		Trumbull, C. D., Dodgeville, Iowa.	
George, H. H., Cincinnati, Ohio.		McKee, David		WALLACE, JAMES, Sparta, Ill.	
George, W. F., Coulterville, Ill.		McMillan, W. W., Olathe, Kansas.		Wilkin, M., Stirling, N. Y.	
Graham, W., East Cambridge, Mass.		NEILL, JAMES		Williams, John B., White Lake, N.Y.	
HANNAY, THOMAS		Newell, J. R.		Willson, R. Z., New York, N. Y.	
Hunter, Joseph, Wilkinsburg, Pa.		REED, ROBERT, LuESCO, Pa.		Wright, Alexander	
Hutcheson, Robt., Fairbank, Iowa.		Reid, Daniel, Titusville, Pa.		Wylie, Preston H., Rushsylvania, O.	
JENSON, ROBERT, Waukesha, Wis.		SCOTT, DAVID		Wylie, S. O., Philadelphia, Pa.	
Johnston, A. W., .....		Sharpe, R. J., Philadelphia, Pa.			

# GENERAL SYNOD

OF THE

## REFORMED PRESBYTERIAN CHURCH.

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THE SYNOD met in Xenia, Ohio, May 16, 1866, and was opened with a discourse by the retiring Moderator.

Reports were received from Presbyteries showing a good degree of prosperity.

FREEDMEN.—The superintendent gives a hopeful account among these people in Alexandria, Va. They are fast learning to read and many of them are quite proficient—being called upon to assume the duties of citizens, they are striving to be able to meet all its requirements.

FOREIGN MISSIONS were considered, and it was resolved to sustain the missionaries in India, and if possible enlarge their number.

LETTERS were sent to the Churches in Scotland, and a good degree of interest was manifested in the matter of union among the Presbyterian Churches.

The Synod adjourned to meet in New York May 15, 1867.

JOHN NEIL MCLEOD, D.D., *Stated Clerk.*

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### In Memoriam.

“PRECIOUS IN THE SIGHT OF THE LORD IS THE DEATH OF HIS SAINTS.”—*Psalm cxvi. 15.*

McMILLAN, GAVIN RILEY—The son of David and Nancy (Wright) McMillan, was born in Fairfield district, South Carolina, Dec. 24, 1824. He was educated in Miami University, Athens, Ohio, and studied divinity in the Theological Seminary of the Reformed Presbyterian Church, in Philadelphia, Pa., graduating in 1850. He was licensed by the Philadelphia Presbytery of the Reformed Presbyterian Church April 18, 1850, and began his labors in the vicinity of Pittsburg, Pa., in Ohio, and in the West. He occupied a call from the churches of Neshanock and Hermon in Lawrence

county, Pa., and was ordained and installed as pastor in 1851. This relation existed till 1859, when he removed to Brooklyn, N. Y., and became pastor of the First Reformed Presbyterian Church in that city; but owing to failing health he resigned the following year. This ended his ministrations in the pulpit. In order to regain his health he went to Kansas, and then to Minnesota. With partial restoration of health, he settled in the vicinity of Xenia, Ohio, where he devoted himself to promote the interests of education, and by his energy and perseverance as President of the Union Female Seminary, Xenia, placed that institution among the first in the land. But the gradual approaches of consumption compelled him to withdraw from earthly occupations, and at his mother's residence, near Xenia, Ohio, he died January 9, 1865.

He married Miss Mary E. Davis, daughter of A. T. Davis, M.D., of Wilmington, Ohio, who, with a son, survives him.

REV. DAVID HERRON preached his funeral sermon, when he spoke as follows: "He was a man universally beloved. His qualities of head and heart were such as to win for him the esteem and affection of all who knew him. There was nothing trifling or approaching to levity in his character or manner. He was serious but cheerful. Truthfulness, sincerity, simplicity and humility were the principal traits of his character. A gentleness of disposition, too, the fruits of both nature and grace, added a winning charm to his other qualities, and to his whole character and conduct in every relation of life. His end was peace—deep, joyous, triumphant peace. His last words were, Glory to God in the highest; I see heaven open. I see as I never saw before the Lord Jesus ready to receive me."

E. D. MACMASTER, D.D., of Poland, Ohio, wrote as follows: "My acquaintance with Mr. McMillan began in 1845, when he became a student in Miami University, with which I was then connected. Various circumstances attracted to him my particular attention until his graduation; and since then I have had ample opportunity to know him well.

"If I were asked to specify his most prominent characteristic, I should say, simple-hearted integrity. And when I say this, I ascribe to him an attribute of the highest order, a virtue comprehensive of many particular virtues, and the foundation of all good character. I think that from the time I first knew him, and I doubt not from childhood, he would have shrunk with an instinctive recoil from all untruthfulness, all equivocation, all disingenuousness, all double-dealing, and all violation of moral obligation or dereliction of known duty. He belonged to a stock of people who were habitually governed by staunch moral principle, and might always, and in all things, be relied on for more than they promised; and I think that of this characteristic he had his full share.

He had good talents; solid, rather than showy; judgment predominating over imagination; the ratiocinative faculty over fancy; and I think I may add, the practical over the speculative. As his preparation for college was under the tuition of his excellent uncle, the late Hugh McMillan, D.D.,\* who long maintained the best classical academy in all that region, he came to college with the advantage of good preliminary instruction and training, especially in the languages; and he consequently at once took rank, and subsequently maintained it among the best scholars of his class."

\* A memoir of HUGH McMILLAN, D.D., is published in *The Presbyterian Historical Almanac* for 1861, p. 218.

RESIDENCE ACCORDING TO STATES, &c., OF MINISTERS AND LICENTIATES.

Illinois.....	10	Ohio.....	3	Vermont.....	3	Nova Scotia.....	2
Indiana.....	2	Pennsylvania.....	14	India.....	7	Unknown.....	6
Iowa.....	1	New York.....	6	New Brunswick.....	1		
							TOTAL, 55

## Officers and Members of General Synod.

**FOREIGN MISSIONS.**

T. W. J. WYLIE, D.D., *Cor. Sec.*, Philadelphia, Pa.  
G. SCOTT, Esq., *Treasurer*, Philadelphia, Pa.

**DOMESTIC AND FREEDMEN MISSIONS.**

JAMES C. McMILLAN, *Sec.*, Xenia, Ohio.

**Theological Seminary, Philadelphia, Pa.**

*Professors.*—JOHN N. McLEOD, D.D.

T. W. J. WYLIE, D.D.

DAVID STEELE, D.D.

**PRESBYTERIES.**

NAME.	STATED CLERK, WITH POST-OFFICE.	NAME.	STATED CLERK, WITH POST-OFFICE.
Chicago,	D. C. Cooper, Elgin, Ill.	Philadelphia,	Wm. Sterrett Philadelphia, Pa.
Eastern,	A. Thompson, Amhurst, Nova Scotia.	Pittsburg,	Geo. Scott, East Palestine, Ohio.
Northern,	Nevin Woodside, Brooklyn, N. Y.	Western,	W. S. Bratton, Coulterville, Ill.
Ohio,	J. F. Morton, Vanetta, Ohio,		

**MINISTERS AND LICENTIATES.**

NAME.	POST-OFFICE.	NAME.	POST-OFFICE.	NAME.	POST-OFFICE.
ALFORD, JOHN,	Newcastle, Pa.	KANWARSAIN, B.,	Khoorkee, India.	Scott, W. G.	
BRATTON, W. S.,	Coulterville, Ill.	MARTIN, J. K.		Shaw, W. P.	Flackville, N. Y.
Bain, Alexander		Morton, James F.,	Vanetta, Ohio.	Steele, D.D.,	David, Philadel., Pa.
Boyce, James		Murdock, David		Sterrett, Wm.,	Philadelphia, Pa.
Bond, S.	Chimooquee, N. Brunsw'k.	McAnley, D.D.,	A. G., Philadel., Pa.	Stevenson, Robert,	Ulster, Pa.
CALDERWOOD, W.,	Saharanpur, India.	McDowell, W. J.,	S. Ryegate, Vt.	THOMPSON, A.,	Amhurst, N. Scotia.
Caldwell, Joseph,	Khoorkee, India.	McKelway, H. A.		Thompson R. E.	
Clarke, D.D.,	A., Amhurst, N. Scotia.	McLeod, D.D.,	J. N., New York, N.Y.	WALKER, ALEX.,	Rock Prairie, Ill.
Cooper, D. C.,	Elgin, Ill.	McLeod, J. N.		Wilson, D.D.,	L.L.D., W., Cincinnati, O.
Booper, J. H.,	Mt. Vernon, Iowa.	McMaster, G.,	Saharanpur, India.	Woodside, J. S.,	Karputhala, India.
Crawford, J. A.,	Brattleboro', Vt.	McMaster, John,	Princeton, Ind.	Woodside, Nevin,	Brooklyn, N. Y.
Crawford, S. W.,	Chambers'g, Pa.	McMillan, John,	Allegheny, Pa.	Wylie, A. G.,	Duanesburg, N. Y.
DOUGLASS, D.D.,	J., Pittsburg, Pa.	McMillan, Robert,	New Castle, Pa.	Wylie, Samuel,	Sparta, Ill.
FAIRES, D.D.,	J. W., Phila., Pa.	McNaughton, F.,	Talleycavey, Pa.	Wylie, D.D.,	T. A., Bloomington, Ind.
GABLEY, A. R.,	Dundee, Ill.	PHILIP, CHARLES,	Pingree Grove, Ill.	Wylie, D.D.,	T. W. J., Philadel., Pa.
HARSHAW, M.,	Sparta, Ill.	REID, W. H.,	West Barnett, Vt.	Wylie, T. W. J.,	Saharanpur, India.
Herron, David,	Dehra, India.	SCOTT, George,	East Palestine, Ohio.	Wylie, W. T.,	Newcastle, Pa.
Hill, J. F.,	Harrisville, Pa.	Scott, James S.,	Lisbon Centre, N.Y.	YOUNG, S.,	Bloom, Ill.
JOHNSTON, THOS.,	Talleycavey, Pa.				

## ASSOCIATE REFORMED SYNOD OF THE SOUTH.

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THE annual proceedings of this body will appear as usual. They have been omitted for a few years.

*In Memoriam.*

“PRECIOUS IN THE SIGHT OF LORD IS THE DEATH OF HIS SAINTS.”—  
*Psalms cxvi. 15.*

PRESSLY, REV. JOHN S.—The son of Samuel and Elizabeth (Thompson) Pressly, was born in Abbeville District, South Carolina, in 1794. His mother died when he was four years of age, and he was raised in his uncle David Pressly's family, who was an eminently conscientious and godly man, and who was strict in the religious training of those who were members of his family. His means of acquiring the rudiments of literary education were very limited. Until the years of manhood he had not enjoyed very fully the advantages of the common school. Nor does it appear that at this period of life he indulged any hope of gaining a liberal education. About the year 1812 he accompanied his brother and family to the State of Ohio, and remained in the Northwestern States during three years. Among the incidents of this period may be noted the fact of his serving in the capacity of a volunteer in the United States army in the war with the Indians. In this service he endured the severe cold of a winter campaign in the latitude of Lake Erie. At the end of six months, the object of the campaign being gained, he was discharged, and soon after found employment in teaching a school in the State of Illinois, in the region then known as the “American Bottom.” Shortly after this time an incident occurred that exhibits the strong desire which he felt for the acquisition of knowledge, and gives him a prominent position in the ranks of the self-educated. Not satisfied with present attainments, he availed himself of the privileges of a good school in Preble county, Ohio, and met the expenses by splitting fence-rails during the time that could be spared from study, mornings and evenings. Before the close of the year 1815 he was again engaged in teaching a school in his native district, South Carolina, near to his uncle's residence on Rocky River, and so far as appears, notwithstanding his singular energy of character, did not at this period aspire to anything higher than to render himself useful in the capacity of an elementary English school-teacher. He was prostrated on a bed of suffering with a painful illness, during the violence of which he received the medical services of Dr. Joseph Gilbert. On his recovery the doctor, who had suggested to him the desirableness of a classical education, proposed to lessen the difficulty growing out of a scarcity of funds by furnishing him with his own books. Thus encouraged, he at once



made preparation to embark in the career that engaged his attention during the greater part of a long and useful life. Accepting the doctor's kind offer, he entered as a student in Church Hill Academy on the 19th of June, 1816, where he prosecuted his studies until Aug. 19, 1819. The academy was conducted by Rev. James Gambel, assisted by James Sloss, a student of theology. In October of 1819 he entered as a student in South Carolina College. His college course extended through a period of two years, which, however, was not marked by any incident worthy of special notice.

In 1822 his career of classical teacher began. And it is due to his memory to affirm that in this field of usefulness, in which he labored at intervals during the balance of his life, he attained an enviable reputation. His first charge was Union Academy, in the southern part of Abbeville District, S. C. He continued here for two years. Among his pupils in this school were the late Rev. E. E. Pressly, D. D., Rev. J. P. Pressly, D. D., Hon. T. C. Perrin and J. A. Calhoun, Esq. The subsequent two or three years were devoted to schools at Cambridge and Beaver Dam—the latter in Laurens District. About 1828 he was called to the charge of a high school in the section where he began his classical studies, and which in memory of the former he called "Church Hill Academy." Among the students of this school were the late Rev. Robert McMullen, D. D., Rev. A. P. McMullen, S. McMullen, M. D., the late Rev. J. L. Young, the late Rev. N. Haslet and James and J. M. Giles, Esqs. Soon after this his labors as classical teacher were interrupted for a time by a call to a new sphere of duties. For one or two terms he was elected to a seat in the State Legislature of South Carolina by the people of Abbeville District. As a member of the Legislature he established for himself an enviable reputation for punctuality and strict attention to business. His connection with the Legislature, however, involved him in the heated discussions on the subject of State rights which agitated and divided the country for several years immediately subsequently to 1832. In the spirited contests of these times he was called to co-operate with some of the leading men of the district, and also to oppose in discussions such men as Hon. D. L. Wardlaw, Hon. J. N. Whitner and Hon. George McDuffie. These facts, connected with his short political career, evince that the same perseverance and energy that elevated him to a high place among accurate linguists, were not fruitless when directed to the discussion of constitutional questions. On the happy subsidence of the agitations of this period Mr. Pressly returned to his private calling.

The founding of a high school at Due West, S. C., by the Associate Reformed Synod of the South, of which he was invited to take charge in 1835, opened a new and inviting field. The school under his control and instruction attained deserved favor, and continued to increase in the number of pupils until the fall of 1839, when he resigned his connection with it. At this date the institution assumed the college form, and many of the early graduates of Erskine College can testify to the ability and success of his labors during his connection with it as principal.

Now released from all engagements connected with teaching, he availed himself of the opportunity thus afforded of making preparation for the office of the gospel ministry. He proceeded to Oxford, Ohio, where he spent one session in the seminary of the Associate Reformed Church, enjoying the instructions of the late James C. Claybaugh, D. D. On his returning in the fall of 1840 he was licensed by the Second Presbytery of the Associate Reformed Church, South. After attending during the ensuing session in the Associate Reformed Theological Seminary at Allegheny City, Pa., he was employed until the autumn of 1842 in visiting as a missionary destitute churches in the

bounds of Synod. In October of that year he was settled as pastor of Bethel Church, in Burke county, and Ebenezer, in Jefferson county, Ga. For a period of five years he continued his labors in this field with zeal and punctuality. The amount of public speaking performed by him in meeting the duties of his position induced a bronchial attack of so formidable a character that he yielded to advice and for a time discontinued public speaking entirely. As he indulged but little hope of being again able to engage in regular public speaking, in November of 1847 he resigned his pastoral charge. His fears, however, in this matter were not fully realized.

He never again assumed the pastoral office, yet during the remainder of his life he continued occasionally to preach, and at times his preaching was frequent. A portion of the year 1848 was devoted to missionary labors in north Georgia. These labors were again suspended by a return of alarming symptoms of bronchitis. And to render himself useful in the midst of these discouragements he resumed his old profession. The years 1849-50 he passed in teaching in Newton county, Ga., and Anderson C. H., S. C., and preaching occasionally as opportunity offered. But owing to sudden attacks of hoarseness he found himself at times unable to meet his appointments. This so annoyed him that he again concluded to retire from the pulpit. In this state of mind he turned to Generos-tee, the scene of his youthful associations, as a quiet retreat for the evening of life. Having erected a neat cottage near to the church, in the fall of 1851, he found himself in the possession of a pleasant home. In this he spent his remaining days, with the exception that the year 1860 was spent in charge of the military school at Anderson C. H.

With only a few days' sickness he expired on the first day of June, 1863. He married in 1842 Miss Martha Jane Strong, a daughter of the late Rev. Charles Strong, who survives him.

As a man he was sociable and agreeable. He was fond of company when it did not conflict with his duties. His information and general attainments rendered his conversation not only agreeable but instructive. In the social circle he was free in his intercourse and easy in his manners. His scrupulous regard for truth, however, restrained him from light conversation and jesting. As a friend he was constant. His extensive intercourse with society in the different spheres in which it was his lot to move constantly enlarged the circle of his friends. As a Christian he was devoted. It seemed to be his constant care to be good and do good. He was ready to meet opposition or reproach, if need be, for the doctrines of the gospel. He was anxious not only to gain for himself the pearl of great price, but by becoming Christian influence to lead others also to glorify our Father in heaven. As a teacher he took a high stand. He was regarded a strict disciplinarian. His rule of government, however, was not regarded over strict by students who desired to make attainments in learning and a profitable use of time, though perhaps they were galling to the idle and vicious. He was untiring in his efforts to impart a critical knowledge of the first principles of the languages, and insisted on an intimate acquaintance with the grammar. The principles taught in it he was careful to explain and apply in the reading and construction of the languages. It may be affirmed that as a teacher of the Latin and Greek languages he had few superiors. As a preacher his character was distinctly marked. In the pulpit he was earnest and dignified, and in the presentation of truth clear and pointed. He was a hearty supporter of the doctrines of the Westminster Confession of Faith, and was ever ready to advocate them openly on every suitable occasion. His hearty assent to these doctrines and form of government and directory for worship, adopted by the

Associate Reformed Church, did not so distinctly mark his character as his opposition to any compromise of these for usages which he regarded less scriptural. It would be an act of injustice to his memory, however, to present him as wanting in brotherly feelings toward other denominations. Few ministers were more ready to recognize the image of the Divine Master in his devoted followers of whatever denomination. Yet so strong was his love of candor that he insisted on a distinct avowal of differences of faith whenever such did exist. He did not cherish the spirit of persecution. He had no disposition to constrain the faith of others. But if diversity of sentiment there were in fact, he insisted on its candid avowal.

**MINISTERS.**

NAME.	POST-OFFICE.	NAME.	POST-OFFICE.	NAME.	POST-OFFICE.
AGNEW, S. A.	Gunstown, Miss.	HADDON, D. F.	Scuffletown, S. C.	Phillips, D. G.	Louisville, Ga.
BEAMER, A. B.	Union, Va.	Hemphill, J. L.	Due West, S. C.	Pressly, David.	Starkville, Miss.
Betts, C. B.	Winnboro', S. C.	Hemphill, W. R.	Due West, S. C.	Pressly, J. E.	Mill Hill, N. C.
Bonner, J. J.	Due West, S. C.	Hunter, John.	Charlotte, N. C.	Pressly, D.D., J. P.	Due West, S. C.
Bonner, T. J.	Fairfield, Texas.	JACKSON, W. C.	.....	Pressly, W. B.	New Stirling, N. C.
Boyce, E. E.	New Centre, S. C.	LATHAN, R.	Yorkville, S. C.	Pressly, W. L.	Moffattsville, S. C.
Boyce, D.D., J.	Youngsville, S. C.	Lee, Thomas.	Crawfordsville, Ind.	RANSON, A.	Cowan's Ford, N. C.
Boyce, J. K.	Covington, Tenn.	Lowry, J. A. S.	Forts, Ala.	Robinson, D. P.	Craigsville, S. C.
Boyd, J. C.	Frog Level, S. C.	MILLER, JOHN.	Camden, Ala.	Robinson, H.H.	Cotton Plant, Miss.
Beice, R. W.	Chester, S. C.	Miller, J. G.	Auburn, Mo.	Ross, R. A.	Blairsville, S. C.
Bryson, D.D., H.	Fayetteville, Tenn.	Moffatt, W. S.	Troy, Tenn.	SIMPSON, J. H.	Chester, S. C.
BURTOVES, James	.....	Murphy, H. L.	Sulph. Wells, Tenn.	Sloane, A. S.	Fayetteville, Tenn.
CALDERHEAD, E. B.	.....	Myers, J. A.	Clarksburg, Ind.	Sloane, H. T.	Frazierville, S. C.
Castles, J. R.	Hickory Grove, S. C.	McDaniel, J. L.	Cotton Plant, Miss.	Spence, W. W.	Claiborne, Ala.
Chalmers, J. C.	Charlotte, N. C.	McDonald, L.	Lewisville, S. C.	Strong, J. H.	Portersville, Tenn.
DAVIS, S. P.	Rocky Plain, Ga.	McElwee, W. M.	Lexington, Va.	THOMAS, A.	Savannah, Ohio.
GALLOWAY, J.	Due West, S. C.	McElroy, John M.	Cross Keys, Ga.	Thompson, D.D., H.	Timb. Ridge, Va
Gordon, G.	Louisville, Ky.	McLaughlin, J. G.	Querys, N. C.	Turner, Thomas.	Carmi, Ill.
Gordon, D.D., N. M.	Keene, Ky.	OATS, M.	Russellville, Ark.	WRED, J. P.	Troy, Tenn.
Grier, D.D., R. C.	Due West, S. C.	PATRICK, JOHN.	Russellville, Ark.	Wilson, John.	Monticello, Ark.
Grier, R. L.	Troy, Tenn.	Patton, E. L.	Long Cane, S. C.	Young, J. N.	Due West, S. C.
Grier, W. M.	Allenton, Ala.	Peoples, J. H.	Columbia, Tenn.		

RESIDENCE, ACCORDING TO STATES, OF MINISTERS, &c.

Alabama.....	4	Indiana.....	2	North Carolina.....	6	Texas.....	1
Arkansas.....	3	Kentucky.....	2	Ohio.....	1	Virginia.....	3
Georgia.....	3	Mississippi.....	4	South Carolina.....	22	Unknown.....	3
Illinois.....	1	Missouri.....	1	Tennessee.....	9		

## THE PRESBYTERIAN CHURCH.

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THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES met according to appointment in the First Presbyterian Church, Memphis, Tenn., on Thursday, Nov. 15, 1866. GEORGE HOWE, D.D., the retiring Moderator, opened the session with a discourse from Zechariah iv. 6, 7, 10:

“This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it. For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth.”

The Permanent Clerk reported the following commissioners as members of the

### Sixth General Assembly of the Presbyterian Church.

MINISTERS.	PRESBYTERIES.	RULING ELDERS.	MINISTERS.	PRESBYTERIES.	RULING ELDERS.
ADGER, D.D., JOHN B.	S. Carolina.	A. O. Norris.	DAVIDSON, J. T.	Red River.	A. Simpson.
Alexander, H. C.	Roanoke.	Geo. C. Hammah.	Dunlap, W. C.	East. Texas.	J. C. Wilson.
Anderson, R. B.	Concord.	E.N.Hutchinson	FLINN, Wm.	Hopewell.	J. A. Ansley.
Atkinson, J. M. P.	W. Hanover.	R. P. Walton.	Foster, G. R.	E. Alabama.	A. J. McAlpin.
BAIRD, D.D., E. T.	E. Hanover.	G. W. Pollard.	Fraser, Donald	Florida.	.....
Banks, A. R.	Onchita.	C. L. Bullock.	Frierson, J. S.	N. Alabama.	J. S. Fleming.
Banks, H. H.	Concord.	David Parks.	GILLESPIE, W. F.	Louisiana.	.....
Banks, Wm.	Bethel.	J. L. Adams.	Graham, James R.	Winchester.	.....
Barkley, A. H.	Tombeckbee	O. Hendrick.	Grasty, John S.	Montgomery	T. P. Clapp.
Bonde, H. B.	Nashville.	G. Thompson.	Gregg, W. A.	Harmony.	J. J. James.
CALHOON, N. W.	Greenbrier.	J. W. Gilkeson.	HALL, GEORGE	Mississippi.	Israel Spencer.
Campbell, E. S.	W. District.	J. C. Gillespie.	Howe, D.D., George.	Charleston.	.....
Campbell, S. B.	Holston.	E.B.M.Chanahan	IRWIN, D. C.	Greenbrier.	.....
Cochran, J. M.	Brazos.	Wm. T. Hill.	JOHNSON, A. G.	Cherokee.	J. O. Scott.
Copeland, C. C.	Indian.	.....	Jordan, D. E.	Orange.	Thos. M. Holt.
Cunningham, W.M.	Flint River.	A. Livingstone.	KERR, D.D., A. H.	Memphis.	B. M. Estes.
Currie, A.	Orange.	J. A. Womack.	King, Samuel A.	Cent. Texas.	.....

MINISTERS.	PRESBYTERIES.	RULING ELDERS.	MINISTERS.	PRESBYTERIES.	RULING ELDERS.
MARSHALL, M.M.	N. Alabama.	Isaiah Dill.	PALMER, D.D., B. M.	New Orleans	H. T. Bartlett.
Miller, A. W.	Concord.	E. W. Faucette.	Phillips, James W.	E. Miss'ppi.	.....
Moore, George C.	West. Texas.	.....	REID, S. IRWIN	N. Miss'ppi.	.....
Moore, J. W.	Arkansas.	A. M. Goodwin.	Rice, D.D., John R.	C. Miss'ppi.	.....
Morrow, Thomas	Tuscumbia.	L. B. Thornton.	SHANKS, D. W.	E. Hanover.	J. L. Marye, Jr.
Morse, A. A.	S. Carolina.	Win. N. Blake.	Sherrill, R. E.	C. Miss'ppi.	J. S. Colmery.
McBryde, D. D.	Fayetteville.	.....	Shive, R. W.	Chickasaw.	James Rogan.
McCallie, Thos. H.	Knoxville.	.....	Silliman, A. P.	Tuscaloosa.	J. M. McGowan.
McKay, Neil	Fayetteville.	.....	WATSON, JAMES	S. Alabama.	G. J. S. Walker.
NALL, JAMES H.	E. Alabama.	E. Fay.	Woodrow, James	Hopewell.	J. A. Ansley.
MINISTERS, 54.			RULING ELDERS, 40.		TOTAL, 94.

DELEGATES FROM CORRESPONDING BODIES :

REV. H. L. MURPHY, D.D., from *Associate Reformed Synod of the South*.  
 C. A. DAVIS, D.D., from *The Cumberland Presbyterian Church*.

A. H. KERR, D.D., of Memphis Presbytery, was elected Moderator. Rev. WILLIAM FLINN, of Hopewell Presbytery, Temporary Clerk.

Bills and Overtures.

GEORGE HOWE, D.D., Chairman of this Committee, reported as follows :

OVERTURE, No. I.—Being a request from Virginia Synod for a change of the boundary line between that Synod and North Carolina Synod.

The committee find that Orange Presbytery, which is affected thereby, has agreed to the proposed alteration, and that North Carolina Synod has given its consent to the same. They therefore recommend the following minute to the Assembly for its adoption :

This General Assembly hereby transfers to Virginia Synod, to be connected with Roanoke Presbytery, that portion of the territory of Virginia lying south of Dan river, which now belongs to Orange Presbytery, North Carolina Synod, embracing the churches of Danville, Clarksville, Spring Hill and Penuel, to carry with it the Rev. John L. Kilpatrick, pastor of the church of Danville, Rev. F. N. Whaley, pastor of the church of Clarksville, and Rev. John B. Shearer, pastor of the church of Spring Hill. So that the State line shall hereafter be the boundary line between Virginia Synod and North Carolina Synod. Adopted.

No. II.—From Memphis Synod, requesting the General Assembly to adjust the boundary line between Nashville Synod and that Synod, so that the southern boundary of the State of Tennessee shall be also the southern boundary of Nashville Synod, separating it in that part from Memphis Synod.

The committee having considered the reasons for this boundary line presented by Memphis Synod, and the arguments offered against it by members of Nashville Synod, recommend that the southern boundary of the State of Tennessee, from the point where it crosses the Tennessee river, eastward to the east line of Alabama, be the boundary between Nashville and Memphis Synods, with the exception that Madison county, in the State of Alabama,

to within five miles along the northern bank of the Tennessee river, shall be included in Nashville Synod. Adopted.

No. III.—Resolutions of the Presbytery of Mississippi, respecting the instruction of colored children and adults in letters and religion. On this subject the committee recommend the adoption of the following resolutions:

*Resolved*, 1. That it is the duty of our ministers, elders and people to organize Sabbath-schools for colored children and adults, in which they shall be taught to read the word of God and be instructed in the duties of religion.

*Resolved*, 2. That the attention of the Committee of Publication be directed to the importance of furnishing a supply of suitable books for their instruction in reading, and of procuring the means of a gratuitous supply of the same when this may be necessary. Adopted.

No. IV.—From East Hanover Presbytery, calling the attention of the Assembly to the action of Hopewell Presbytery in ordaining certain colored persons to the partial exercise of the functions of the gospel ministry.

The committee are of opinion that as there is no official statement of the action of that Presbytery now before us, and as Georgia Synod, whose immediate duty it is to review the proceedings of Hopewell Presbytery, holds its sessions during the present week, it would be premature at this time for the Assembly to take cognizance of the action of Hopewell Presbytery, which is complained of as being irregular and unconstitutional. Adopted.

No. V.—The memorial of Rev. Drs. John H. Rice and J. B. Adger, requesting the Assembly to take measures to fix the time of meeting of the Assembly in the month of May in each and every year.

The committee recommend that the Assembly do concur in the request of the memorialists, and that the time of the meeting of the General Assembly be fixed on the third Thursday of May in each year. Adopted. This vote was reconsidered, and it was resolved to meet in November, 1867.

No. VI.—The request of South Carolina Presbytery, asking the General Assembly to make it obligatory on church sessions, in granting dismissions to heads of families, to include therein the baptized children under their care.

The committee would reply to this overture that it has been fully provided for in chap. ii., art. 7, of the "Canons of Discipline" adopted by this body. Adopted.

No. VII.—A resolution from Rev. Samuel A. King, of Central Texas Presbytery, as follows: That a special committee be appointed with instructions to ascertain the probable aggregate expenses of commissioners from all the Presbyteries in our connection, and to report a plan for raising a general commissioners' fund, in such a manner as will make the burden bear equally on the whole membership of our Church.

It was referred to a special committee, and they reported as follows, viz.: In order to impose no additional burden on the people, and yet obtain the necessary means to defray the heavy traveling expenses of the commissioners from the most remotely situated Presbyteries, the General Assembly requests the several Presbyteries, the commissioners from which will necessarily incur but slight expense in attending the sessions of the General Assembly, to collect their usual annual assessment for "Commissioners' Fund," and as only under certain circumstances the entire amount will be required, that they pay over to the General Assembly a certain part thereof according to

the following rule: Ninety per cent. of the whole amount of that Presbytery within whose territorial limits the General Assembly may meet, fifty per cent. of the amount of Presbyteries the commissioners of which may have to travel two hundred and fifty miles to the place of meeting of the Assembly; twenty-five per cent. of the entire sum of commissioners' fund of those Presbyteries, the members of which may have to travel over two hundred and fifty and not less than five hundred miles to the place of meeting of the Assembly; and that the fund so collected by the Assembly shall be distributed by the Finance Committee among the commissioners of the most remotely situated Presbyteries as a matter of equity. Adopted.

No. VIII.—From Tuskegee church to East Alabama Presbytery, and referred by said Presbytery to the General Assembly. This overture has reference to the relations between the Church and the State, and especially in respect to the observance of those days designated by the civil magistrate as days of fasting, prayer or thanksgiving.

On these points the Assembly would declare anew the doctrine of our time-honored Confession that Christ alone is King and Head of his Church, and that all ordinances of worship binding on us are ordained by him alone. That there are two commonwealths equally appointed by God: the civil, whose object is to protect the person and property and promote the well-being of men as they are members of civil society; and the religious, the commonwealth of Israel, whose object is to train men, as they are sinners, for glory and immortality. Although these exist together in this world, and have respect often to the same individual men, each is independent of the other in its own sphere. The Church of Christ, as it is visible in any country, is divided among many denominations who act in their appointments for religious service without reference to each other, each being responsible to Christ their Head. In the civil commonwealths there is one and the same civil authority ruling in its own sphere over all. On occasions of national calamities or sorrows or of prosperity and joy, it is the dictate of that religious nature with which God has endowed us, and accordant with the teachings of his holy word, that we should humble ourselves as a people with prayer and fasting, or offer to him thanksgiving and praise. The people that truly abases itself before God, or offers him thanksgiving, performs an act well pleasing in his sight. And when the civil power, which alone can reach us all, invites to these acts, and so furnishes us the occasion for their performance, it is right for those who bear rule in the visible Church to consider whether Christ their Head, who, as the mediatorial King, rules over the nations of the earth, as well as over his Church, does not himself invite them to these acts of worship. He is their Lord, and to their own Master they stand or fall. The act of the civil power does but secure that concert of prayers, praise and worship that would be wanting without it. And we cannot condemn the civil magistrate who thus furnishes the opportunity of united religious acts, so consonant to the dictates of the hearts of a Christian people and to the religion they profess.

We do not enjoin the observance of such days in all cases, nor would we dissuade from such observance, but remit the determination of the question in each case to our church sessions. Adopted.

No. IX.—Being resolutions of Alabama Presbytery of the Associate Reformed Presbyterian Church, seeking a union with this body, and the resolutions of South Alabama Presbytery in response.

The resolutions are as follows:

To the Moderator of the General Assembly of the Presbyterian Church in the United States, in session at Memphis, Tennessee :

DEAR BROTHER :—South Alabama Presbytery has instructed me to forward to the General Assembly the following papers :

I. Action of Alabama Presbytery of the Associate Reformed Presbyterian Church on the subject of union with South Alabama Presbytery.

“On the subject of union with South Alabama Presbytery, the following resolutions were moved and adopted :

“*Resolved*, 1. That we dissent from and much regret the action of our late Synod in suspending negotiations with the Old Presbyterian Church South, looking toward a union with that body.

“*Resolved*, 2. That we greatly desire and will continue to make efforts to accomplish an organic union with that body.

“*Resolved*, 3. That having committed ourselves to the union in Synod and Presbytery, we will persevere in the fear of God to its final accomplishment.

“Certified copy from Minutes. (Signed) JOHN MILLER, *Clerk*.”

II. Resolutions in response by South Alabama Presbytery :

*Resolved*, 1. That we have heard with satisfaction and joy the resolutions of Alabama Presbytery of the Associate Reformed Presbyterian Church, looking to an organic union with this body. And we do most heartily reciprocate the feelings of love and Christian regard expressed to us by their delegate, the Rev. J. M. Young ; and we hope the day is not far distant when this union, so devoutly to be desired, may be consummated to the entire satisfaction of all concerned.

*Resolved*, 2. That we overture the next General Assembly to authorize us to consummate this union, as soon as God in his providence may open the way, with this understanding, that we come together as Presbyteries—co-ordinate Presbyteries—and that the churches shall be indulged and protected in the use of their time-honored Psalmody.

By order of South Alabama Presbytery. H. R. RAYMOND, *Stated Clerk*.

It would be accordant with the wishes of this Assembly if it could immediately consummate, by its own act, the union which these Presbyteries so earnestly desire. But in the written Constitution of our Church the erecting, uniting and dividing of Presbyteries are enumerated among the prerogatives of Synods. This Assembly does therefore, first, authorize Alabama Synod to receive into union with itself, 1. Alabama Presbytery of the Associate Reformed Presbyterian Church, provided it shall adopt the Form of Government and Rules of Discipline of our own Church, wherein they may differ from theirs ; that this Presbytery be received as co-ordinate with South Alabama Presbytery ; that the Synod, after this reception, proceed to dissolve the two Presbyteries, which, if continued, will cover one and the same territory ; that out of the constituents of these bodies they form a new Presbytery, the ministers of which shall be enrolled according to their seniority in their ordination.

2. This Assembly recognizes, as preceding Assemblies have done, the right of our members to use the old Psalmody, commonly known as Rouse's Version, if they prefer it, and will protect the ministers and churches thus received into connection with us from the Associate Reformed Church in the use of that Psalmody to which they have so long been accustomed.

3. That the same order may be observed by other Synods, in the reception of organized Presbyteries of the Associate Reformed Presbyterian Church within their bounds, if need so require, without further action of this body. Adopted.



### Judicial Cases.

JOHN H. RICE, D.D., Chairman of this Committee, reported as follows, viz. :

No judicial case either of appeal, complaint or reference has been placed in their hands. The committee would fain hope that this would indicate either that the happy condition of our widely-extended Church has offered no occasion for the exercise of discipline, or that the Holy Spirit has guided the mind of the lower courts to the wise and satisfactory determination of such cases as may have come before them.

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### Theological Seminary, S. C.

THE Annual Report is as follows :

The seminary was opened for the reception of students on the first of November, 1865; the exercises were kept up by the professors until the sixth of June last, which was the end of the scholastic year. Five students were received into the seminary during the session, who have been diligent and attentive to their studies, and have made favorable progress. As to the further action of the faculty, we beg leave to refer you to their report, herewith submitted.

Your Treasurer submitted to the Board at its annual meeting, his report of the finances of the institution. It is full and correct, and is herewith submitted for your examination and consideration. The Board is of the opinion that the finances of the seminary have been managed by the Treasurer as well as could have been done under the circumstances. By reference to the report, it will be seen that the pecuniary condition of the seminary has been greatly impaired by the fall of the Confederate Government. By the first report to the General Assembly, made in 1864, it was shown that the permanent investments, in what were believed to be solvent securities then, amounted to \$262,000. The seminary was out of debt and otherwise prosperous. As the result of the war, many of the securities have become valueless and others have depreciated; so that now the Treasurer is of opinion that the investments for the professorships, at the present value, are not worth more than eighty-six thousand dollars; and that of the scholarships, about nine thousand five hundred dollars: in the aggregate ninety-five thousand five hundred dollars. Thirty thousand of the forty thousand dollars of the Perkins Professorship, being invested in bonds of the city of Mobile, have been saved without loss; ten thousand dollars, being in Confederate securities, were lost. The Perkins fund for the support of disabled ministers and their families, and for the education of pious young men, having been received in Confederate funds, has been totally lost. This is greatly to be regretted, as these objects are now pressing upon the Church, and demand its special attention. Such is the depressed condition of the corporations and private individuals upon whom our investments rest that very little money has been received by the Treasurer in the course of the year. The professors have all received a large portion of their salaries in coupons at par,

when there was no prospect of realizing the same on them. They have thus risen above the pecuniary selfishness of the world, and illustrated the true Christian character.

By the use of the coupons, with the aid of some individual contributions in provisions, in small sums of money by some of the churches, the Treasurer has been enabled to pay the professors their salaries in full. Thus the seminary has been relieved of an indebtedness which threatened seriously to embarrass it.

The resolutions of the last General Assembly, urging upon the Board of Directors of this seminary the importance of endowing the professorships, and reminding the churches and Presbyteries of their duty to sustain the seminary by contributions "prompt and liberal," have received the careful consideration of the Board. In the judgment of the Board, the contributions of the churches and Presbyteries were not "prompt and liberal." The Board has come to the conclusion that a general call upon the churches to raise the means to sustain the professors for the next year is not likely to be successful; and having ascertained that about four thousand dollars, in addition to the means in the hands of your Treasurer, will be needed for this purpose, it has determined to make the call special and specific, and has therefore adopted a series of resolutions, the objects embraced in which are commended to the favorable consideration of the Synods mentioned; which being revised and amended, are as follows:

"*Resolved*, 1. That in the present unsettled and impoverished condition of the country, it is not thought expedient to inaugurate any general scheme to raise funds among the churches for the re-endowment of the seminary; but that it be recommended to the Synods heretofore co-operating in the support of the seminary to raise each, in its respective bounds, and by such agency as may be thought best, the sum of one thousand dollars to supplement the salaries of four professors.

"2. That in order to carry this measure into effect, Geo. Howe, D.D., and the Rev. Wm. Banks, be appointed a committee to attend the next meeting of the Synod of South Carolina; Rev. James Woodrow, Rev. Rufus K. Porter, and John S. Wilson, D.D., the Synod of Georgia; J. B. Adger, D.D., C. A. Stillman, D.D., and J. L. Wilson, D.D., the Synod of Alabama; and B. M. Palmer, D.D., and J. A. Lyon, D.D., the Synod of Mississippi.

"3. That the ladies throughout all our churches be earnestly requested to engage in raising funds, in any way that may be thought best, for the support of indigent young men who may be engaged in the prosecution of their theological studies; and that the pastors of the churches be requested to aid the ladies by their advice in the prosecution of this undertaking.

"4. That the Rev. Messrs. T. D. Witherspoon, of Memphis, Tenn., Thos. R. Welch, of Little Rock, Arkansas, Nicholas Chevalier, of Gonzales, Texas, be requested to solicit contributions in their respective Synods, as they may have opportunity, for the general use of the seminary.

"5. That, while adopting the above plan to relieve the immediate pressing wants of the seminary, the Board would nevertheless urge such individuals in the churches as may have the means to make contributions for the permanent endowment of the seminary; and they would therefore request Drs. Joseph R. Wilson, James A. Lyon, B. M. Palmer, and J. Burgett, to act as a committee to raise funds for the permanent endowment of the seminary."

In view of the present state of things, the Board would recommend to the General Assembly to fix the salary of the Professor Emeritus at eight hundred dollars.

The Board desires to call the attention of the General Assembly to the Professorship of Didactic and Polemic Theology, which is now vacant. It cannot be necessary to offer an argument to show to your distinguished body the importance of filling this vacant chair. The Board trusts that you will take this matter into consideration, and that you will see the necessity of giving to the seminary, at the earliest day possible, a Professor of Theology. Disclaiming all desire to interfere with the freedom of the General Assembly in the matter of electing professors for this seminary, and believing that a nomination from us will not be regarded by your body as intrusive, we would respectfully suggest for the chair of Didactic and Polemic Theology, Henry J. Van Dyke, D.D., of Brooklyn, N. Y. (At the request of Dr. Van Dyke his name was not presented to the General Assembly when nominations were made.)

Notwithstanding the great conflagration and destruction of property at Columbia, the seminary buildings and the valuable library, consisting of about eighteen thousand volumes, have been spared. This should excite our gratitude. Amidst the desolations in the past, the embarrassments in all the pecuniary interests of the country, and the low state of the spirits and energy of the people in the present, and the darkness in the future, there is much to cause serious thought, and to bring us to repentance. But we should not be alarmed nor yield to despondency; in faith in the promises revealed to the Church, and in view of the blessings heretofore showered upon this seminary, manifesting the favor of God, let us take courage, and press on in the discharge of duty. In that which has been saved there is much to be thankful for, and in the hopes of the future there is much to support and encourage us. If we will do our duty, we may rely with confidence that the great Head of the Church will bless our efforts, and will raise up friends who will provide the means speedily for building up this much-cherished school of the prophets; and we may hope that our hearts may yet be made to rejoice in seeing it moving on prosperously in its great career in building up the kingdom of Christ in the world.

**REPORT OF THE FACULTY.**—The Faculty of the Theological Seminary at Columbia respectfully present to the General Assembly the following as their annual report:

The close of the war found the seminary prostrate in resources, the region in which it was located plundered by a victorious and unscrupulous army; the town in which is its immediate local habitation laid in ashes; the rail-ways connecting it with other parts of the country destroyed, and communications by mails annihilated; so that it was long in a state of complete isolation from those who have heretofore befriended it or resorted to it for education. For a season there were neither vehicles nor other means of traveling to be had. The religious press was silent, so that for a considerable time we could extend no notice as to the resumption of our course of instruction. These difficulties have been removed in part, yet very gradually; and we have had but five students in attendance during the past term. We have feared, indeed, that the proportion of young men devoting themselves to the ministry in this part of our Southern States is much less since than before the war. Many who had intended the ministry have fallen in battle or been cut off by sickness while in the public service, and others, lacking encouragement and pecuniary means, have turned to secular pursuits.

In accordance, however, with the expressed wish of the Church, and encouraged by the generous aid pledged by the Synod of South Carolina, we have done what we could to keep the seminary in operation, sharing among ourselves, for this end, the duties of the vacant professorships.

## Union Theological Sem'ry, Prince Edward, Va.

THE Annual Report is as follows :

The number of students during the year was twenty-four, viz. :

NAME.	EDUCATED AT	YEAR OF ENT. SEMINARY.	IN CONNECT. WITH PRESBYTERY OF
Bailey, William L.....	.....	.....	.....
Barnett, Edward H.....	.....	.....	.....
Blain, Daniel.....	.....	.....	.....
Brown, Henry C.....	.....	.....	.....
Binwiddie, John Calvin.....	Virginia University, Va.....	.....1866.....	West Hanover.
Finley, George Williamson.....	Washington College, Va.....	.....1866.....	Orange.
Flournoy, Parke P.....	.....	.....	.....
Greenlee, James S.....	.....	.....	.....
Ittner, John K.....	.....	.....	.....
Houston, Matthew Hale.....	Washington College, Va.....	.....1865.....	Lexington.
Hunter, Joshua G.....	.....	.....1866.....	M. Epis. Church.
Lane, Edward.....	Oglethorpe University, Ga.....	.....1865.....	.....
Leyburn, George Lacon.....	Washington College, Va.....	.....1865.....	Roanoke.
Martin, S. Taylor.....	.....	.....	.....
Morton, G. Nash.....	Hampden Sidney College, Va.....	.....1866.....	.....
Murkland, William U.....	Hampden Sidney College, Va.....	.....1865.....	West Hanover.
Murphy, Robert Thomas.....	North Carolina University, N. C....	.....1865.....	Fayetteville.
McIntyre, Kenneth.....	.....	.....	.....
McIver, John McMillan.....	North Carolina University, N. C....	.....1865.....	Fayetteville.
Nall, Robert H.....	Oglethorpe University, Ga.....	.....1865.....	East Alabama.
Smith, James P.....	.....	.....	.....
Swoope, Frances McFarland.....	Virginia University, Va.....	.....1865.....	Lexington.
Winfree, James H. H.....	.....	.....	.....
Young, John Silas.....	Cumberland University, Tenn.....	.....1865.....	.....
TOTAL.....	24.		

*One* student completed the full course required by the plan of the seminary, and graduated, viz. : Henry C. Brown.

**THE FUNDS.**—The whole amount of funds available for the sustentation of the seminary, regarded as ultimately valuable, being in Virginia and North Carolina State bonds, is \$98,847.51. From these there has of course been no income as yet since the fall of the Confederacy. The General Assembly of Virginia has agreed to pay a sum equal to one year's interest on the first days of July and January next. It is with sentiments of devout gratitude that we report the unexpected and wonderful manner in which the seminary has been sustained during the past year, when nothing whatever was to be obtained from our funds or from our impoverished people. During the summer of 1865, while thick darkness rested over all the future, a kind Christian lady of Baltimore visited the seminary, bringing with her various evidences of the kindness and liberality of the people of that city. At her request one of the professors visited Baltimore and New York and vicinity, and was most cordially received by all to whom application was made; nearly every donor to the temporary relief of the institution having manifested as much pleasure in contributing as could be entertained by the recipients. The amount received as the fruit of this agency was \$7944.50; which, together with \$1539.82 received from other sources, makes in all \$9484.32, which has been expended in the support of the professors and students needing aid, and some necessary repairs, leaving still a small balance. To God be all the praise!

## Domestic Missions.

THE *Fifth Annual Report* is as follows:

The general work during the year was of a threefold character, viz.: 1. To make provision for the support of the gospel in churches that had been impoverished by the war. 2. To aid in repairing or rebuilding church edifices that had been injured or destroyed by the same cause. 3. To promote the preaching of the gospel in the more destitute portions of the country.

The first of these departments was entered upon with promptness, it being most urgent, for it will be borne in mind that at the period referred to a very large proportion of our churches were completely prostrated; that scores of our best and ablest ministers were reduced to utter poverty, and it was manifest that without a very special effort the doors of many of our sanctuaries would have been closed altogether, or opened only for the admission of those who were openly and avowedly hostile to our existence as a Church of the Lord Jesus. In view of this painful state of things, the committee at once addressed themselves to the task of furnishing such pecuniary aid to destitute brethren as would not only relieve their pressing wants, but enable them to remain at their posts, proclaiming the unsearchable riches of Christ, and, at the same time, shut off all designing intrusion from their flocks.

At the close of the war there was much variety in the condition of the different sections of the country, and the circumstances of the churches in these different sections were equally varied. Some portions of the country suffered much more from the direct effects of the war than others, whilst others again suffered very keenly during the first years of the war, but had measurably recuperated before its close. The committee, as a matter of course, had reference to this state of things, and their disbursements were regulated accordingly. The Synod of Virginia, at the time referred to, was altogether the greatest sufferer, whilst it is questionable whether the second place should be assigned to the Synod of South Carolina or that of Georgia—the one having suffered most in the loss of church property, and the other having been reduced to greater personal destitution. The Synod of North Carolina occupies the fourth place in this roll of distinction. The Synod of Alabama suffered but little from the direct effects of the war, but had its full share in the poverty resulting from the general prostration of the country.

The Synods of Mississippi, Memphis, Nashville and Arkansas were greatly disturbed during the earlier periods of the war, but were restored to comparative comfort and strength before its close. The Synod of Texas suffered least of all, but the great majority of its churches, as is well known, have always been in a feeble condition—most of them being in the condition of mission churches.

The sums of money appropriated to the relief of brethren have varied from \$50 and under to \$300. The whole number who have received aid from the Sustentation Fund, including sixteen families of deceased ministers, is upward of two hundred and twenty. Of these forty-four belong to the Synod of Virginia; twenty-six to the Synod of North Carolina; thirty-four to the Synod of South Carolina; thirty-nine to the Synod of Georgia; twelve to the Synod of Alabama; ten to the Synod of Mississippi; five to the Synod of Memphis; nineteen to the Synod of Nashville; six to the Synod of Arkansas; twenty to the Synod of Texas. The whole amount laid out in this department was upward of \$23,000.

It is not supposed that these benefactions relieved all the wants of the brethren or placed them in circumstances of full comfort. But they were most opportune, not only relieving much pressing want, but serving to ward off the most serious evils from many of our afflicted churches.

Having relieved every known case of pressing want among our ministerial brethren, and relying upon a kind Providence to supply their future wants, the committee next addressed themselves to the task of aiding such congregations as had gone to work to repair or rebuild their houses of worship. Upon inquiry it was ascertained that between ninety and one hundred church edifices were either seriously injured or entirely destroyed during the progress of the war, about one-half of which were found to be in the Synod of Virginia. The committee, at the outset, adopted the rule to make no appropriation except where the people themselves had gone to work to repair or rebuild their houses of worship, and where there was a reasonable prospect that they would be rendered fit for use with such aid as the committee could extend to them. The appropriations have varied from \$100 to \$1000. In a single case the sum of \$1100 was appropriated to one church. Assistance has been given to sixteen churches in the Synod of Virginia; to one in the Synod of North Carolina; to three in the Synod of South Carolina; to six in the Synod of Georgia; to one in the Synod of Alabama; to one in the Synod of Mississippi; to one in the Synod of Memphis; to one in the Synod of Arkansas—thirty in all; about \$8000 having been appropriated for this department of the work. The committee are happy to state that they have been able to assist every church that has applied for aid except two, whose applications were of a very recent date, and in every case except one they were able to grant the full amount asked. A number of congregations in Virginia have repaired their houses of worship without any help outside of themselves. Others have received aid from sympathizing friends in the neighboring Northern States. But many congregations have yet to commence the work of rebuilding, and will need all the help that can be extended to them. Dr. Mitchell, the Synodical commissioner for Virginia, writes that at least \$6000 will be needed for church erection and repairs in that Synod. As much more will be needed for the churches in Georgia, Tennessee and Arkansas. An effort should be made, therefore, to raise, during the coming year, at least \$12,000 for this department of the work.

Having met all the urgent demands of the sustentation and church erection causes, the committee next directed their attention to the work of supplying vacant churches with the preaching of the gospel, especially those in the Synods of Mississippi, Arkansas and Texas, where they were known to be very numerous. The committee had proceeded but a few steps, however, in the prosecution of this most important undertaking when they found their work arrested by an empty treasury, which still continues to be the case, and they now await the instructions of the Assembly in relation to what is to be done in the existing state of affairs.

Receipts during the year \$33,471.97. Balance on hand, \$1275.00. Total, \$34,746.97. Payments, \$34,052.32. Balance, \$694.65.

## Foreign Missions.

THE *Fifth* Annual Report is as follows :

The work of missions among the Southwestern Indians has been carried on without interruption during the year, but under varied circumstances of difficulty and encouragement. The demoralizing effects of the war are still painfully evident, especially in habits of intemperance and idleness, and in the revival of old heathenish customs that had previously disappeared from the country. Much discouragement is felt also in connection with the reduced strength of the missionary force. The Rev. Cyrus Byington, who has labored in that field with indefatigable zeal for more than forty years, has recently been compelled, by feeble health and the infirmities of age, to retire from active missionary labor, but will devote the remainder of his days to the completion of the translation of the Bible into the Choctaw language. His life of self-denial, of persevering labor and consecration to the service of Christ has few parallels in the history of the Church, and will command the respect and admiration of the people of God wherever it is known. Mrs. Byington, his aged partner in missionary labor, remains for the present at their post, in the hope that some one will come soon to assume the responsibilities which her aged husband has been compelled to lay aside. No one, the committee are sorry to state, has as yet been found to occupy this important post. The Rev. O. P. Stark, who has likewise labored diligently in the same field for nearly twenty years, has recently removed to Texas, leaving an important station to be supplied.

The present laborers in this field are the Rev. Cyrus Kingsbury, D.D., the original founder of the mission, and now eighty years of age. Rev. Messrs. Ebenezer Hotchkin, C. C. Copeland and Alexander Reid, and Rev. Messrs. Allen Wright and Pliny Fisk, Choctaw preachers; all of the Choctaw mission; Rev. Hamilton Balentine, of the Chickasaw mission; and Rev. Stephen Foreman, native Cherokee, of the Cherokee mission—in all eight missionaries.

It will be remembered that there were a number of missionaries from the South in foreign lands, sent out by the New York Board of Foreign Missions previous to the war. Your committee kept their eye upon these missionary brethren during the whole course of the war, and, so long as it was practicable, furnished the means for their support. A number of changes have taken place in their circumstances during the period under consideration.

Mrs. Danforth, the wife of the Rev. John A. Danforth, died at Ningpo Mission in 1863. Mr. Danforth himself soon after returned to New York, having suffered much, both in mind and body, before he left China. Since then he has been laboring as a domestic missionary in the vicinity of Cincinnati. He has recently made application to be sent to China as a missionary under the direction of the committee. But the peculiar sufferings he endured while there, as well as his imperfectly restored health, have decided the committee against sending him back. Mrs. Hepburn, of Japan, and Mrs. Kerr, of Canton, China, the former a native of North Carolina, and the latter a native of Virginia, but for a number of years before she left the country a resident of Mississippi, still continue in their missionary labors and profess a sincere interest in the welfare of the Southern Church. Their social relations, however, preclude them from any official connection with the committee; but they will no doubt enjoy the Christian sympathies and prayers of all our people. The Rev. Daniel McGilvary, a native of North,

Carolina, but for seven or eight years past a member of Siam Mission, after holding the matter under advisement for several years, prefers to remain in connection with the New York Board, and this decision, of course, terminates all correspondence between him and the committee.

The Rev. Elias B. Inslee, a resident for a number of years of the States of Louisiana and Mississippi, and a member of the Presbytery of Mississippi, went out as a missionary to China, under the direction of the New York Board, in 1856. In consequence of some misunderstanding with the Board in New York, and also with the missionaries on the ground, his connection with them was dissolved, and since that time he has carried on his work, in a great measure, at his own charges.

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### Publication.

THE *Fifth* Annual Report is as follows:

In the last annual report it was stated that the store-room and all the property of the committee had been consumed in the great fire on the evacuation of this city by the late Confederate Government. We now have the pleasure of reporting that recently a large supply of the tracts, tract volumes and hymn-books issued during the war has been recovered. These pamphlets had not been returned from the bindery at the time of the fire, and thus they escaped the flames. By the carefulness of the former Publishing Agent they were sent to a large ware-room for safe-keeping. About the first of the summer the committee got knowledge of them, and had them transferred to its store-room. These tracts comprise all those published during the war, except five or six.

Moreover, about the same time, three cases of Bibles, imported from England during the war, but which did not reach this city previous to the surrender, were received from the express office. They are supposed to have been sent away from Wilmington by the express company, to Augusta, Georgia, to avoid capture, and this summer were forwarded to this city and came safely into our hands.

As a number of cases of Bibles were known to be missing, a strict investigation of the matter was gone into with the hope of recovering others of them. It was ascertained that six cases, with secret marks upon them, were received at Wilmington, by a commission house in that city, in July, 1863. They say in reply to a letter of inquiry: "We made repeated efforts to ascertain the owners without success, and on one occasion opened two of them in presence of a gentleman from your city connected with one of the Tract societies, who said he believed he could find out who they were for, and would write the parties. Since which we have heard nothing more. The cases were left in Wilmington on the evacuation of our city, and upon our return we find that the Yankees had been occupying our store, and the only thing left of the cases which had been broken open by them were a few books and tracts scattered about the floor."

Moreover, it was ascertained that twenty-six cases had been sent to this committee, which were still at Nassau at the time of the fall of Wilmington. Seeing the impossibility of their reaching Richmond, the British and Foreign Bible Society transferred the donation of the twenty-six cases, with about



forty more, to a minister of another denomination from Texas, who, through mismanagement or want of knowledge of the business, lost the whole of them at Havana. On account of a violation of the local laws, they were confiscated and sold at auction. A Northern merchant bought them, and brought them to New York or Boston.

Immediately after the fall of the Confederacy, the former Secretary of Publication, the Rev. Dr. John Leyburn, wrote a letter to the Secretary of the British and Foreign Bible Society, stating the poverty of our people under the calamities of war, and as a result of the failure of the government, acknowledging the Christian generosity of the British and Foreign Bible Society extended to us during the war, and confessing our inability at an early period to meet our indebtedness to that society. To this a generous response was given, full of Christian sympathy, and relieving us of all anxiety about our existing indebtedness, the settlement of which was postponed until the committee should be able to discharge it. But while the chairman of the committee, Dr. Moore, was in England, he sought an interview with the Rev. Dr. Bergne, the foreign secretary of that society, who informed him that they had considered the debt canceled. This debt was about \$2500 in gold. It ought here to be recorded, also, that the noble society, have likewise canceled the large debt of the Confederate States Bible Society, \$20,000. Both of these generous acts were done without solicitation.

**CLAIMS OF THE PRESBYTERIAN BOARD.**—The committee has the pleasure of reporting that a claim which the Presbyterian Board of Publication had, nominally, against the Rev. W. J. Keith, of Georgia, but really against this committee, has been adjusted finally and satisfactorily.

The history of this matter is this: Before the war Mr. Keith was employed as an agent or colporteur of the Board, and had in his charge a large amount of its books for sale in a fiduciary capacity. After war became flagrant, the Confederate Government passed an act sequestering the property of aliens. Under this act the books of the Board were about to be seized and sequestered, when Mr. Keith very wisely set up a claim for the books as the property of the Presbyterian Church in the Confederate States of America, as the actual and lawful successor of the old Church for that part of the country included within the Confederate States—a principle which would undoubtedly have been acknowledged everywhere had the revolution succeeded. Mr. Keith was required to give his bond for the safe-keeping of the books, pending the action of the General Assembly. That court justified the course of Mr. Keith at its sessions in Columbia, S. C., in 1863, and promised to indemnify him for any loss he might sustain in the case; moreover, it ordered the books to be sent to Richmond, to be disposed of by this committee. A portion of them were sold, a portion given away to the soldiers, but the bulk of them, with the money received from their sale, perished along with the other property of the committee at the fall of the Confederacy and by the great fire.

When this committee learned that the Board had called on Mr. Keith for a settlement, it promptly informed the Board that it assumed all the responsibility, and would discharge every just claim against Mr. Keith arising out of this business. After a careful investigation of the matter, and obtaining a settlement from Mr. Keith up to the time when our civil troubles began, the Board, by a unanimous vote, ordered the claim against Mr. Keith to be canceled and his account squared. The amount thus canceled was about \$2600. Of this action the Corresponding Secretary, Dr. Schenck, gave us information in a very courteous note, the closing sentence of which is in these

words: "We recognize with pleasure the honorable conduct of your committee in assuming the responsibility of this balance, but are glad to leave the money in your hands, that you may use it in doing what you can toward supplying the sad destitution of books among the Southern churches and Sabbath schools." To this letter a suitable reply was returned, closing in these words: "We beg to assure the Board that we highly appreciate the honorable, kind and just spirit which has marked their action in this case."

Thus this matter has happily terminated, leaving no unpleasant recollections behind. The conduct of Mr. Keith has been marked by the strictest integrity and honor, and deserves, as it has received, the commendation of both the Board and this committee.

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## Education.

THE *Fifth* Annual Report is as follows:

The Executive Committee of Education, in presenting its Fifth Annual Report to the General Assembly, has but a brief statement to make. The position in which the whole matter was left by the last Assembly placed the committee in very embarrassing circumstances. It will be remembered that the question of the discontinuance of the Committee of Education, as one of the agencies of the Church for systematic evangelization, has been agitated in the last two General Assemblies, and that the question was left undetermined by the last Assembly—the whole subject having been once more referred to a committee to report to the present meeting. When this Executive Committee was organized last January, the sessions of all our literary institutions were far advanced, and as no candidate can be received as a beneficiary without the recommendation of his Presbytery, nothing could, in any event, have been done previous to the spring meetings of these courts. This threw the subject beyond our reach for the sessions of the seminaries then current, which immediately thereafter came to their vacations, and of the colleges which were far advanced in their last term.

This fall the case was even worse, for the fate of the committee, now in suspense for two years, was so near its crisis that our Presbyteries and candidates would be unwilling to hang their hopes on so slender a cord, and the committee was reluctant to assume future obligations which it might not be permitted to live long enough to fulfill. The consequence was that nothing could be done. In response to all applications, answer was given in accordance with these facts. Students were encouraged to believe, however, that they would receive such aid as they might require, if not from the committee, at all events from the various institutions to which they might resort. The consequence was, they all turned away from the precarious terms offered them by this committee.

## Freedmen.

THE following resolutions were adopted :

*Resolved*, 1. That this Assembly entertains for the freed people the sincerest sentiments of good-will and affection; that it earnestly desires and prays for their salvation, and would encourage the employment of every legitimate means for the promotion of their spiritual good; that this Assembly believes the present condition of the colored race in the country to be one of alarming spiritual jeopardy, and that it is binding on us, as Christians, to do all that lies in our power to save them from the calamities by which they are threatened, and to confer on them the rich blessings of the gospel.

2. That it be recommended to all our ministers and churches to exert themselves to the utmost of their ability to continue to give the gospel to these people; to church sessions to urge upon parents among them the duty of presenting their children for baptism, and of bringing them up in the nurture and admonition of the Lord; and especially to pastors, evangelists and missionaries to devote a portion of their labor to the promotion of the salvation of the freed people.

3. That in the judgment of the Assembly it is highly inexpedient that there should be an ecclesiastical separation of the white and colored races; that such a measure would threaten evil to both races, and especially to the colored; and that therefore it is desirable that every warrantable effort be made affectionately to dissuade the freed people from severing their connection with our churches, and to retain them with us as of old. Should they decline this fellowship of ordinances, and desire a separate organization, then our sessions are authorized to organize them into branch congregations. In such cases the Assembly recommends that such congregations shall be allowed, under the sanction of the sessions, to elect from among themselves, every year, such number of superintendents or watchmen as the session may advise, who shall be charged with the oversight of such congregations. Their superintendents shall report to the sessions for their action all matters relating to the welfare of said congregations.

4. Whenever Presbyteries may find it necessary to organize separate colored congregations they shall appoint a commission of elders, who shall discharge the functions committed to the sessions in the preceding resolution.

5. That whilst nothing in our standards or in the word of God prohibits the introduction into the gospel ministry of any qualified persons of any race, yet difficulties arise in the general structure of society and from providential causes which may and should restrain the application in the Church of this abstract principle. Holding this in view, the Assembly recommends that wherever a session or Presbytery shall find a colored person who shall possess suitable qualifications, they be authorized to license him to labor as an exhorter among the colored people under the sanction of the body appointing him.

6. That the Assembly recommends that whenever it is practicable, Sabbath schools for the benefit of the freed people, especially the young, be established in connection with our churches, and that the sessions of the churches take these schools under their charge and provide suitable teachers for them.

7. That the heads of families are exhorted to encourage the freed people in their households to attend upon family and public worship, and that they provide for them, as far as possible, catechetical instruction in the doctrines and duties of the gospel.

8. That the General Assembly earnestly desire the intellectual and moral improvement of the colored race, and hereby tender to all persons suitably qualified, who may labor in the work, its hearty encouragement and support.

E. T. BAIRD, D.D., offered the following, which was also adopted :

*Resolved*, By the General Assembly of the Presbyterian Church in the United States, that every Presbytery under the jurisdiction of this body be enjoined to seek out and set apart a minister to the work of the evangelist for its bounds, to act as superintendent of its vacant congregations wherever practicable. These superintendents shall be authorized to act as moderators of the sessions of the vacant congregations; to preach the gospel and administer the sacraments to them at stated intervals; to counsel the sessions in holding social worship in the absence of ministers; and, in general, to take the pastoral supervision of the vacant congregations, both white and colored; to encourage the organization of Sabbath schools and Bible-classes, and the making of oblations for systematic benevolence. But, when a suitable evangelist cannot be obtained, then the Presbytery is enjoined to apportion such congregations among its ministerial members for the same object, so that vacant congregations and all our freed people shall enjoy the pastoral superintendence in their assemblies of some minister.

2. That every Presbytery be enjoined to require the sessions of the vacant congregations to come up to the discharge of the duties devolved on them in the twenty-first chapter of the "Form of Government," in the assembling of their respective congregations for the worship of God, to which it is proper to add exhortation. And, in order that this duty may be performed to the greater acceptance of the worshipers, it is further required that the Presbyteries do seek out those elders who have the best gifts, and do especially license and appoint them to the performance of these duties.

3. That our ministers who are not now engaged in their sacred calling be exhorted to come up to our help; if they do not find fields of labor in their present localities, that they are exhorted to seek other places of abode and fields of labor where they may be useful. And that the Presbyteries be enjoined to examine their rolls, and require all ministers who are not employed to give an account of themselves, and to proceed against those who are found to be habitual neglecters of their vows of ordination.

4. That every Presbytery be enjoined to take this whole minute into consideration, and act upon it at its first meeting after the rising of this General Assembly; that the Synods inquire into the fidelity of the Presbyteries, and that both Presbyteries and Synods give a report of what they have done or failed to do in the premises to the next General Assembly.

*CHARTER.*—*To the General Assembly of the Presbyterian Church in the United States:* The undersigned, being one of the persons appointed by your esteemed body as Trustees of the Church, to represent her in a corporate capacity, begs leave to make the following report:

In the year 1864 some of the persons named met and organized themselves into a Board of Trustees, under an Act of Incorporation granted by the State of North Carolina, in the name of "The Trustees of the General Assembly of the Presbyterian Church in the Confederate States of America;" appointed the undersigned chairman, and B. M. Palmer, D.D., secretary, and adopted a set of by-laws. The minutes of the meeting were committed to the care of the secretary of the Board, and were lost by the destruction of his house and all his papers by the great fire at Columbia.

The General Assembly having, in 1865, changed the name of the Church to "The Presbyterian Church in the United States," it became necessary to

change the corporate name, so as to conform to the new name of the Church. An application was made to the Legislature of the State of North Carolina for this purpose, which was granted, and an act, in suitable and proper terms, was passed and ratified on the 19th day of February last, in which it is provided that before the said Trustees shall become a body corporate, they shall organize themselves into a body at Charlotte, N. C. All which will more fully appear by reference to the Act of Incorporation, a copy of which is herewith presented.

Under another act of the Legislature of the said State, passed at the same session, known as the Revenue Law, it is provided that before any organization under any act or amended act of incorporation of the State can be formed, a certified copy of the charter must be obtained from the Secretary of State, who is required by law not to grant such certified copy except on the payment of one hundred dollars into the treasury of the State.

No funds have as yet come into the hands of the Trustees named as aforesaid for the use of the Church, and hence for the want of the payment of the said sum of money into the treasury of the said State, there has been no organization of the said Trustees under this new act.

It is respectfully suggested that the money be paid out of any funds under the control of the General Assembly not otherwise pledged, after which the organization may be made with as little delay as possible.

All of which is respectfully submitted.

THOMAS C. PERRIN.

October 30, 1866.

An Act to incorporate the Trustees of the General Assembly of the Presbyterian Church in the United States.

SECT. 1. Be it enacted by the General Assembly of the State of North Carolina, and it is hereby enacted by the authority of the same, that Thos. C. Perrin, Rev. B. M. Palmer, D. D., Samuel McCorkle, Joseph H. Wilson, Jesse H. Lindsay, Robert Adger, J. A. Ansley, J. A. Crawford, James B. Walker, J. A. Inglis, John Whiting, R. M. Patton, Rev. Geo. Howe, D. D., Rev. J. L. Kirkpatrick, D. D., and William L. Mitchell, and their successors, duly chosen in manner as herein directed, be, and they are hereby constituted a body politic and corporate, by the name and style of "The Trustees of the General Assembly of the Presbyterian Church in the United States," and, by the name and style aforesaid, shall be able and capable to take and hold all such estate, property and effects as may be acquired by gift, purchase, devise, or bequest, to aid and enable the said General Assembly of the Presbyterian Church to undertake and carry on the work of Christian Education, of Foreign and Domestic Missions, of the publication of such books, tracts and papers as are connected with the diffusion of religious literature and learning, and of the building up and supporting churches of their faith and worship in the United States aforesaid; and all the said estate, property and effects that shall be acquired by the said trustees and their successors, at any time, shall be held, used and disposed of, according to the directions of the General Assembly aforesaid: *Provided*, That the property, real and personal, held or possessed by said corporation, shall not exceed two million dollars.

SECT. 2. Be it further enacted, that said trustees, and their successors, shall have and use a common seal, and alter the same at pleasure, and, by the name aforesaid, may sue and be sued, plead and be impleaded; and they are hereby authorized to make all by-laws and ordinances, prescribe the duties and qualifications of their officers, elect such officers as are necessary, and do

anything proper or incident to the due government and support of the corporation, and for the management of the funds and revenues thereof: *Provided*, Such by-laws, ordinances, or acts done shall not be repugnant to the Constitution of the United States, or this State, or any direction of the said General Assembly.

SECT. 3. Be it further enacted, That said corporation shall consist of fifteen persons, unless the said General Assembly shall, at some future time, change that number, five of whom shall be sufficient for the transaction of any business, and as vacancies may occur, said General Assembly, at their pleasure, may fill them.

SECT. 4. Be it further enacted, That if the General Assembly shall establish any committees, boards, or agencies for any of the purposes recited in section first, the same shall be held and deemed to be branches of this incorporation; and if any gift, grant, sale, devise, or bequest shall be made to the "Trustees of the General Assembly of the Presbyterian Church in the United States," for the use of such committees, boards, or agencies, the same shall be good and effectual to pass to such objects whenever the donor, grantor, bargainer or testator shall name the aforesaid corporation in general terms.

SECT. 5. Be it further enacted, That the said corporation may alienate any real estate owned by them for any of the trusts aforesaid, and the conveyance shall be executed by the president with the seal attached, and be attested by a witness.

SECT. 6. Be it further enacted, That the first meeting of the persons named in this act as incorporators shall be held in the town of Charlotte; and, for the due administration of justice, after this charter is accepted, process may be served on any officer of the said corporation or any of the said trustees.

SECT. 7. Be it further enacted, That the General Assembly reserves the right to amend the charter hereby granted, by restricting or enlarging its privileges.

SECT. 8. And be it further enacted, That this act shall be in force from and after its ratification.

(Ratified the 19th day of February, A. D., 1866.)

SPIRITUALITY OF THE CHURCH.—B. M. Palmer, D.D., offered the following paper, which was adopted: In view of the great controversy now pending in this country upon the spirituality and independence of the Church as the visible kingdom of the Lord Jesus Christ upon the earth, and in view of the fact that the Assembly did at the time of its organization in 1861 plant itself firmly upon the ground that the Church is a spiritual commonwealth distinct from and independent of the State; be it, therefore,

*Resolved*, That the Rev. Messrs. T. E. Peck, A. W. Miller and George Howe, D.D., be appointed a committee to prepare and report to the next Assembly a paper defining and limiting this whole subject for the instruction of our people, and suitable to be adopted by the Assembly as a full and public testimony against the alarming defection manifested in so many branches of the Protestant Church in this country.

The Assembly adjourned, and another Assembly is required to meet in the First Presbyterian Church, Nashville, Tenn., November 21, 1867.

JOSEPH R. WILSON, D.D., WM. BROWN, D.D., A. H. KERR, D.D.,  
*Stated Clerk.* *Permanent Clerk.* *Moderator.*

TABLE GIVING THE NAMES OF THOSE WHO HAVE DIED DURING THE YEAR. P. STANDS FOR PASTOR; PRS., PRESIDENT; S. S., STATED SUPPLY; W. C., WITHOUT CHARGE.

	NAME.	COLLEGE WHERE EDUCATED.	STUDIED THEOLOGY IN THE	LICENSED BY THIS	ORDAINED BY THE	MEMBER OF THE	YEAR	AGE	YEAR	YEAR	CAUSE OF DEATH.
			PRESBYTERY OF	PRESBYTERY OF	PRESBYTERY OF	PRESBYTERY OF	OF	AT	OF	AT	
			PRESBYTERY OF	PRESBYTERY OF	PRESBYTERY OF	PRESBYTERY OF	OLD N.	ORD.	DEATH	DEATH	
1	Adams, J. McEwen II., P.	Georgia University, Ga. <i>Privately.</i>	Columbia Seminary, S. C.	Bethel.	Bethel.	Bethel.	1834	24	1862	24	.....
2	Alexander, Jesse, W. C.	Davison College, N. C.	<i>Privately.</i>	Shiloh.	Shiloh.	N. Alabama.	1817	26	1863	71	Decay of vital powers
3	Barr, John A. P.	Davison College, N. C.	Columbia Seminary, S. C.	Concord.	Arkansas.	Arkansas.	1858	26	1863	31	Typhoid fever.
4	Boyd, D. B., A. H. II., P.	Washington College, Pa.	Princeton Seminary, N. J.	Winchester.	Winchester.	Winchester.	1838	24	1865	31	Affect. heart & brain.
5	Doak, D. B., A. A., W. C.	Washington College, Tenn.	Princeton Seminary, N. J.	New Braunsw'k.	Holston.	Holston.	1839	24	1866	31	.....
6	Douglass, Robert L., P.	Davison College, N. C.	Columbia Seminary, S. C.	Bethel.	Bethel.	Bethel.	1864	29	1866	31	.....
7	Engleton, D. B., Wm., P.	Maryville College, Tenn. <i>Privately.</i>	South-west'n Sem'y, Tenn.	Union.	Union.	Nashville.	1827	31	1866	70	Pneumonia.
8	Friser, Malcolm D., W. C.	<i>Privately.</i>	Columbia Seminary, S. C.	Harmony.	Harmony.	Harmony.	1835	24	1862	53	Paralysis.
9	Green, E. H., P.	Centre College, Ky.	Union Seminary, N. Y.	Cong'l. Assoc'n.	Cong'l. Assoc'n.	Florida.	1837	34	1866	63	Typhoid fever.
10	Gregg, Geo. Cooper, W. C.	S. C. College, S. C.	New Albany, Ind.	Memphis.	Memphis.	Eastern Texas.	1864	27	1863	36	Consumption.
11	Hickman, Wm. F., W. C.	Washington College, Va.	Columbia Seminary, S. C.	Harmony.	Harmony.	Harmony.	1841	27	1861	47	Paralysis.
12	Hoyt, D. B., Nathan, P.	Harvard University, Mass.	Union Seminary, Va.	Lexington.	Lexington.	Montgomery.	1842	34	1864	56	Wounded in battle.
13	Jones, D. B., Chas. C., W. C.	<i>Privately.</i>	<i>Privately.</i>	Albany.	Albany.	Hopewell.	1826	33	1866	73	Decay of vital powers.
14	Jones, D. B., J. H. C., W. C.	Hamp. Sidney College, Va.	Princeton Seminary, N. J.	Winchester.	Georgia.	Georgia.	1831	27	1863	59	Consumption.
15	Leach, D. B., J. H. C., W. C.	New Jersey College, N. J.	Princeton Seminary, N. J.	Winchester.	Winchester.	Winchester.	1819	28	1865	75	Affection of the heart.
16	Lorance, James II., P.	N. C. University, N. C.	Princeton Seminary, N. J.	New Braunsw'k.	Palmyra.	Tusculum.	1849	29	1862	42	Typhoid fever.
17	Martin, James, W. C.	New Jersey College, N. J.	<i>Privately.</i>	S. Alabama.	Palmyra.	Arkansas.	1827	26	1863	62	Exposure as a captive.
18	Minnis, D. B., William, P.	Maryville College, Tenn.	South-west'n Sem'y, Tenn.	Union.	Union.	Harmony.	1826	27	1863	64	Consumption.
19	McLure, Daniel M., W. C.	Oglethorpe University, Ga.	Columbia Seminary, S. C.	Harmony.	Harmony.	Harmony.	1864	29	1863	30	India stomach & liver.
20	Painter, George, P.	Franklin College, Tenn.	South-west'n Sem'y, Tenn.	Union.	Union.	New River.	1822	27	1863	68	Diabetes.
21	Patterson, J. C., PRS.	Hamp. Sidney College, Va.	<i>Privately.</i>	Hopewell.	Hopewell.	Hopewell.	1828	25	1866	63	Affection of the heart.
22	Phair, Walter S., S. S.	Franklin College, Ga.	<i>Privately.</i>	Concord.	Concord.	Concord.	1820	30	1866	76	Pneumonia.
23	Russell, Robert N., P.	Hamp. Sidney College, Va.	<i>Privately.</i>	Yorkville, Ind.	Yorkville, Ind.	Bethel.	1826	26	1866	66	Bronchitis.
24	Turner, Jesse H., W. C.	Hamp. Sid. College, Va.	Princeton Seminary, N. J.	Harmony.	Harmony.	East Hanover.	1813	25	1863	75	Bilious fever.
25	Williams, Edwin T., P.	Washington College, Va.	Union Seminary, N. J.	Georgia.	Georgia.	Florida.	1863	27	1866	41	Erysipelas.
26	Wilson, James M., P.	Washington College, Va. <i>Privately.</i>	Union Seminary, Va.	West Hanover.	West Hanover.	Montgomery.	1819	28	1862	41	Thrown from carriage.
27	Wilson, William W., P.	<i>Privately.</i>	Columbia Seminary, S. C.	Harmony.	Harmony.	Harmony.	1846	23	1865	42	Typhoid fever.

## In Memoriam.

"PRECIOUS IN THE SIGHT OF LORD IS THE DEATH OF HIS SAINTS."—  
*Psaln cxvi. 15.*

**ADAMS, JAMES McEWEN HALL**—The son of Rev. James S. and Erixina Adams, was born in Lincoln county, N. C., Dec. 25, 1810, and was baptized by his grand uncle, Rev. James Hall, D.D. His academical education was received at Bethel Academy, York district, S. C. At the age of seventeen he entered the junior class of Georgia University, and made a profession of his faith in Christ the same year. Having received his degree of A. B., he taught school in Fairfield district, S. C., about a year, and entered the Theological Seminary of Columbia, S. C., in 1831. Having completed the course there, he was licensed by Bethel Presbytery in 1833, and in 1834 was ordained as an evangelist by the same Presbytery. For a short time he exercised his ministry in vacant churches. He was soon called to take charge of Bethel and Unity churches in Concord Presbytery, N. C. In 1837 he accepted the charge of Third Creek church in the same Presbytery, where he remained twelve years. From this place he removed to Ashville, N. C., but soon returned to his late charge, where he remained until 1851, when he accepted an invitation to the church of Yorkville, S. C. Here he served his blessed Master as stated supply and pastor until his death, which took place after a painful illness of nine days, in Yorkville, S. C., March 31, 1862. For the greater part of his time, in Yorkville, he labored also as teacher of a flourishing school, and professor in the Female College.

Possessed of fine intellectual gifts, well disciplined by education, and a heart full of noble and generous impulses, sanctified by the grace of God, he was eminently qualified for the work of life, prepared to meet its responsibilities, and discharge its duties in all its varied relations, with profit to his fellow-men and acceptance to God. He was the light and joy of his household. His sweet, lovely temper and sound judgment made him almost the idol of his friends and brethren. His fidelity, his gentleness, patience and uniform kindness bound the hearts of his pupils to him with cords of affection second only to that of filial love, and many in fact claimed him as their spiritual father. But it is in the work of the ministry, the great work of his heart and life, that we love to contemplate him. Here, with a clear, vigorous intellect, thoroughly imbued with sound doctrine, an earnest and exceedingly pointed and energetic style, and a heart full of love to souls and zeal for his Divine Master, he stood as a prince among princes. He was emphatically and we may add exclusively a preacher of the Word, bringing out of his treasure with great freshness and copiousness things new and old. Sober, just, holy, temperate, no man could despise him; on the contrary, all respected him, and his people loved him with an intense affection.

**ALEXANDER, JESSE**—The son of George and Mary (Stewart) Alexander, was born in North Carolina, Jan. 15, 1781. Of his grandfather by his mother's side it is known that he belonged to the Seceder Church in Ireland, that he came to this country when about thirty years old and settled first in North Carolina; that in 1803 he moved to Tennessee, was made an



elder in the Stone's River church, and continued to serve that church, as such, with marked fidelity until his death.

The subject of this memoir was a child of the covenant, and is believed to have embraced religion at an early day. May 1, 1809, he entered the grammar school of Rev. Samuel Donnel, Wilson county, Tenn. Mr. Donnel was a good scholar, and educated a goodly number of youth who became useful men. He also studied theology under Mr. Donnel, and for a time before his licensure with Duncan Brown, D.D., of Columbia, Maury county, Tenn., who was a learned divine.\*

He was licensed by Shiloh Presbytery Sept. 2, 1814. His first charge was Mount Vernon, in Wilson county, Tenn. He did not continue long in this charge, but gave it up to take charge of two churches (Hopewell and Stone's River) in Rutherford county, Tenn., where he was ordained and installed by the same Presbytery April 7, 1817. A few years afterward Cripple Creek church, in the same county, was added to his charges. He continued the pastor of those three churches as long as his physical ability lasted, being a period of nearly forty-five years, when he was deprived of his eyesight. He did not cease preaching, however, until some two years after his total blindness.

He died at his residence near Milton, Rutherford county, Tenn., June 15, 1863, of the decay of his vital powers. He married Miss Eliza Ray, a daughter of William Ray, Esq., of Hopewell congregation, Tenn., who, with six children, survives him.

His life was eminently practical, of great piety and consistency. He labored zealously and faithfully as long as his health and strength permitted. He became entirely blind several years before his death, and continued to preach upon regular appointments at his dwelling, even after the loss of his eyesight, until his strength failed him. He had the confidence and love of all who knew him, and he did great good within the sphere of his labors.

His preaching was decidedly biblical. He thought and spoke in the vigorous Saxon words of the sacred volume; he set forth clearly and forcibly its great principles, and drew largely upon its impressive facts for illustrations; he drank deeply of its spirit and seemed to speak under a lively sense of the value of the soul and a clear conception of the realities of eternity. He could repeat from memory a great many important texts of Scripture; these were often happily employed in establishing and fortifying the points of doctrine embraced in his sermons.

As a preacher he might be compared to a perennial fountain, whose sources are too deep to be affected by a sudden fall of rain or a temporary drought. The water from such streams is pure, lasting, refreshing. Such were his sermons, not so eloquent as those of some men, not so meagre as those of other men. Their influence was that of truth in its purity, permanence and life-giving power. His ministry was attended with many revivals, which he managed prudently and wisely. In times of excitement he was not too much carried away, and in seasons of declension he was not overcome by despondency. Faith in God sustained him, and intimate communion with him enabled him to persevere in setting forth the truth. He never introduced politics into the pulpit, from a conviction of the paramount importance of the affairs of the soul.

He moral character was blameless and his conduct prudent. These things contributed much to his power as a preacher. If his sermons fell short in the elegance of their literary execution, they were made powerful by the

\* A memoir of DUNCAN BROWN, D.D., is published in *The Presbyterian Historical Almanac* for 1862, page 82.

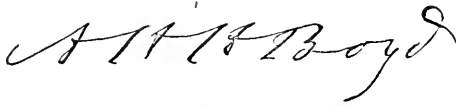
good name of the man who spoke them. He began his preparation for the ministry late in life, and there never was a time when he received enough for preaching to support his family. And if his sermons lacked freshness when he was advanced in life, it must be remembered that the infirmities of age and the necessary care for the welfare of his family prevented him from making preparation for the pulpit. Even at this period, when he had opportunity to study a new subject, or revise an old one, he astonished his hearers by his powerful presentation of truth. He spoke not so much in "the excellency of man's wisdom, but in demonstration of the Spirit." If we would regard success as a measure of preaching talent, he would fall behind few.

**BARR, JOHN A.**—Was born in Rowan county, N. C., in 1832. His parents, who were exemplary members of the Presbyterian Church, dedicated him to God in his infancy, and trained him up in the nurture and admonition of the Lord. In early life he became, as is believed, a subject of renewing grace. Having a desire to live for the glory of his Divine Master, and believing that he could accomplish most for that object by entering the ministry, he began a course of classical studies in Davidson College in Mecklenburg county, N. C., where he graduated with distinction in 1851. After spending some time as a teacher in Georgia, he spent the year at Union Theological Seminary, Prince Edward, Va., and then he entered Columbia Seminary, S. C., where he graduated in 1857, and was licensed by Concord Presbytery. He labored for some time in North Carolina, after which he went as a missionary to Gaines' Landing in Arkansas, and labored for a year or two, preaching principally, as far as is known, to the colored population and a few planters.

In 1860 he settled in White county, Ark. The church in Searcy, being few in numbers and composed of elements not the most concordant in spirit, did not afford the most inviting field for a young and inexperienced minister. Consequently, after some time he ceased to preach in the town and confined his labors to a church ten miles further west, in what is called Searcy Valley. To this church he continued to minister until the Master of the vineyard called him home. He died July 18, 1863, of typhoid fever.

Rev. JOHN W. MOORE, of Austin, Ark., writes as follows: There was nothing very marked in the character or eventful in the life of our deceased brother. He belonged to that class of men who hold on the even tenor of their way, content to walk in the path which Providence seems to prescribe. His discourses were plain and practical, and in many instances very edifying. In the labors of such a man, especially if his years in the ministry are few, we are not to look for immediate or striking results. By such instruments the great Hushandman seems rather to sow the seed and water the plants, than to gather in an immediate harvest.

Brother Barr was taken away by an attack of typhoid fever which lasted about eight days. As soon as he perceived that the attack was likely to prove fatal, he sent for me. Owing to a delay in the message I did not reach him until a few hours before his departure. The cold dews of death had then settled on his forehead, yet he was conscious, and fully aware that he was already in the valley of the shadow of death. His aged mother and a few sympathizing friends, sat around his bed. He repeatedly requested all in the room to sing, his own voice sometimes joining audibly in the exercises. He once or twice said, "Jesus has come, and I long to go." In exercises of this kind he continued until his physical nature became exhausted, and he seemed quietly to fall asleep.



BOYD, D.D., ANDREW HUNTER HOLMES—The son of General Elisha and Nancy (Holmes) Boyd, was born at Boydsville, near Martinsburg, Va., June 4, 1814. He received his academic education at Martinsburg and Middleburg, Va., and in 1828 he entered Jefferson College, Canonsburg, Pa., where he graduated with distinction in 1830. During his college life he made a profession of his faith and resolved to enter the ministry. After graduating he spent two years at Yale College, New Haven, Conn., to perfect himself in particular studies. He studied divinity in the Theological Seminary at Princeton, N. J., and subsequently attended lectures delivered by Thomas Chalmers, D.D., and Sir William Hamilton in Edinburgh, Scotland. On his return to the United States he was licensed by Winchester Presbytery in 1837, and began his labors in February, 1838, when he was ordained by the same Presbytery over the churches of Leesburg and Middleburg, Va. In 1840 he removed to Harrisonburg, Va., and in 1842 he became pastor of the Loudoun Street Presbyterian Church, Winchester, Va. This relation existed until Dec. 16, 1865, when he died of an affection of the heart and brain, brought on by exposure whilst a prisoner at Wheeling, West Virginia, and subsequently at Fort McHenry, near Baltimore, Md.

He married Miss Ellen Williams, of Woodstock, Va., who, with three sons, survives him.

Dr. Boyd was a prominent man in the Church. At the disruption of the Presbyterian Church in 1837 he identified himself with the New School party, and he was one of the leaders in the secession from that branch of the Church in 1857 which formed "The United Synod of the Presbyterian Church,"\* and in the preliminary arrangements which led to the absorption of that "Synod" in 1864-5, by "The Presbyterian Church in the United States," his view and opinions were duly considered and appreciated. Born and raised in Virginia, he was devoted to his native State and her peculiar institutions, so that when the war broke out he identified himself with the South in the changes brought about during the progress of the war. He was seized as a hostage for persons captured and sent to Libby prison in Richmond, Va.; and as his experience was that of thousands and gives an insight into that form of suffering brought about by a civil war, I give the following account of his trials, which becomes the more important as they ultimately resulted in his death. He thus became a martyr to his cause as much as though he had fallen upon the battle-field. He was arrested—without any specific charge—at his home in January, 1864, and taken to Martinsburg, the nearest military post, but held as a hostage for a person who was recruiting negro soldiers. This man said he had made arrangements to have some of the prominent citizens held for him in case he should be captured. He was paroled and allowed to return home, but in April following he was again arrested with four other citizens for three men captured by the Confederates in Morgan county, Va. They were all sent to Wheeling, West Virginia, and there put in the military prison with two hundred men in the room, the most of whom were desperate characters, so much so that the provost marshal told them not to take any valuables in with them. After

\* A full account of the organization of the body is published in *The Presbyterian Historical Almanac* for 1869, page 135.

remonstrating with him, the provost put them in one end of the room with a guard to protect them. In a few days two of these persons were sent to Richmond to effect an exchange; the other three applied to be removed to the city jail. There they were comparatively comfortable, though they were not allowed (with a guard) to take a walk or to go to church. About the time the two gentlemen reached Richmond the "truce boats" were stopped; so they remained in the jail at Wheeling until the last of July, but as they were about being released an order was received from Washington, D. C., to hold one of them as hostage for the man who was recruiting negro soldiers, and though proof was furnished that said person died June 13th in Libby prison, Richmond, Va., Dr. Boyd was held until August, when General Early went into Maryland and seized two Episcopal ministers. Dr. Boyd was then released and reached his home September 9th. Here he remained until October 28th, when nearly all the Southern men in Winchester, Va., were arrested by General Sheridan and sent to Fort McHenry, near Baltimore, Md. About seventy were sent in one day to Martinsburg in army wagons; from there they were packed in freight cars and taken to Baltimore. When they reached that city they were compelled to walk, carrying their own baggage, to the fort, a distance of three miles. For four days and nights they were kept in the horse stalls; then the whole seventy were all put in the hay-loft, which had been boarded up for that purpose. They were kept there till late in December: the weather was intensely cold; they had neither food nor fuel sufficient to keep them comfortable; their rations were six small crackers and three ounces of meat per day; they were allowed to buy bread and molasses, but friends were not allowed to send them anything to eat. Not having recovered from the effects of a severe cold contracted in the jail at Wheeling, the treatment at Fort McHenry fixed the disease more deeply upon him, and soon after his return home it assumed that character which ended with his death.

JOSEPH C. STILES, D.D., Evangelist of East Hanover Presbytery, preached his funeral sermon, as follows:

"Grief loves to be left to silent, unobtrusive, unmolested contemplation of its sorrows. You do violence to nature bereaved in a kinsman or a friend when you drive him from the retired indulgence of his feelings into the public work of discoursing to others. This I feel when I call to mind those years gone by when my departed brother and myself stood, side by side, in large assemblies of the North, for a succession of days, battling conscientiously for the ecclesiastical rights of the South; when I remember our old-time meetings of the Synod of Virginia, our fraternal conferences in the sessions of the body, our earnest preachings to the assemblies of the people, and the holy joy we were so often permitted to cherish in the conversion of sinners. I feel a mourner should not be a speaker, but when a strong and holy man has left us we do well to pause a moment and ponder his achievement for the race, and the power that wrought it; that we may remember the workman, and point the world to his example.

"Dr. Boyd was a man of fine intellect. God endowed him with quick and clear perception; a sound, discriminating and comprehensive judgment, and especially with strong and active reasoning faculties. Here, you perceive, are the primary qualifications for strong intellectual achievement—all the faculties, parts or talents for such work. The secondary and most important to man, because most responsible for the same, respect the training or use of natural gifts. Intellectual training for the ministry has reference to two things: the exercise of the mind and the object for which it works. Here our brother was eminently faithful. Many a man quite as highly endowed

by nature as our departed brother, has lived and died, utterly useless and unlamented, because in shameful indolence he failed to employ and improve the talents entrusted to his charge. Not so with Dr. Boyd. He loved study and ever felt both its necessity and obligation. Consequently, a man of indefatigable mental industry throughout his life, he constantly accumulated valuable knowledge, miscellaneous and professional. He was a man of extensive and useful information. On almost every topic of literature and science, which might be started by the conversations of the educated, he often discoursed like one who had given valuable attention to the subject, while in his proper department of didactic and polemic theology, ecclesiastical history and biblical criticism, few men in the land had studied so faithfully, and very few had made such eminent attainments. Not many, who knew him, would have been willing to engage him in public debate on theological issues.

“Another secret of Dr. Boyd’s pre-eminence lay in this fact, he sought knowledge only for its legitimate ends. He was single-eyed and sincere in his studies. He sought to learn the truth not simply as an end in itself, but as the appointed means of accomplishing God’s glory and man’s salvation. He was a man of strong feelings, vehement promptings, inflexible principles. He saw the great doctrines of Christianity clearly; he felt them powerfully, and was impelled to work through them mightily and steadily. Like a steamer with a strong engine, his mind moved along unimpeded in its great work. His character was remarkably well balanced, both in its moral feelings and in its active principles. He was an intrepid man. This virtue he exhibited unostentatiously throughout his life. He manifested admirable self-reliance in public debate. On many occasions when feebly supported he was called by Christian principle to confront numerous, formidable and violent opponents. I felt this trait of his character painfully on an eminent occasion. When the committee of the Assembly and United Synod assembled in Lynchburg, Va., to confer upon the subject of the reunion of the churches, he suffered himself to become impressed with the apprehension that the committee of his own Church (the United Synod) might be strongly tempted to perpetrate an abandonment of their principles. The fact was just the reverse. No one is surprised that such a person as he was should have left his mark amongst men, and wrought a great work for the Church of God. In principle, everybody felt that he was benevolent, and just, and true, and firm, and modest; in practice, everybody knew him to be earnest and studious, and steady and reliable. He executed a great and good work, and he possessed all the requisite intellectual and moral qualifications for the same, under the blessing of God.

“Dr. Boyd held through life a type of theology which the ultra-Calvinistic would scarcely acknowledge to be entirely orthodox, but he was always a clear and decided Calvinist, and we, his brethren, well knew that if the doctrinal minute of the ‘joint committee’ was so framed as to avoid absolute extremes it would be promptly and heartily adopted by him; and so indeed it was, and we do sincerely rejoice that our departed brother sunk to his rest in full ecclesiastical fellowship with the Southern Presbyterian Church.\*

“It is painful to know that the last year of his life was one of suffering. For ten months he never laid his head naturally upon his pillow, frequently longed for death, and would have felt it an acceptable release at any time. For a succession of months he had to be held up, occasionally for days and

\* A full account of the official action in this matter is published in *The Presbyterian Historical Almanac* for 1865, pp. 215-223.

nights, without one moment's relief. At one time, for two weeks consecutively, he neither inclined his body nor raised his head for an instant. The comfort of a short nap was sometimes denied him for the space of ten long days and nights. She who was nearest to his bedside never threw off her garments for one hour in six months. Under the advice of his physician he used chloroform constantly. He deemed it one of the richest forms of God's mercy to the agonized frame of man. He held it in his hand, putting it to his nostrils and repeating day after day, in a hopeful tone, 'Well, I feel as if I shall be released to-day,' until, as if overtaken by surprise, he calmly whispered, 'Oh, it is death! death!' During this period his personal piety was gradually mellowed into a variety of beautiful and touching developments. No outrages of the enemy, no persecutions of himself ever roused a sentiment of indignation or vengeance in his heart, nor did he ever fail to reprove the manifestations of such a temper in his presence. He uniformly discouraged all differences among neighbors on account of their political sympathies. As for himself, he associated with the bitterest Unionists of his church and congregation just as readily as with those who held his sentiments, and was just as affable and sweet-tempered in his language and manners toward the one as toward the other. It is not enough to say that he cherished a spirit of charitable allowance toward all; the principle of solemn, religious forgiveness toward the chief of sinners ever swelled in his heart. 'You are blessed,' said a friend on day, 'in feeling so forgiving a temper toward your bitterest enemies. I cannot feel so.' He solemnly responded, 'I look at this subject from the borders of eternity.'

"Under his severest afflictions, to the close of his life, he was perfectly patient and uncomplaining. Nay! times without number, when wading in the deepest waters, he would exclaim: 'The goodness of God! oh, the goodness of God!'

"I feel it my duty to report to this assembly and the world those peculiar sentiments of his soul which Dr. Boyd, in a sense, bequeathed to man as uttered under the emphasis of approaching dissolution. He affirmed of the Father—'Oh, the goodness of God! how very kind to me!' Of the Son—'I have no hope, save in the merits of the Lord Jesus Christ.' The ministers of the gospel—'Tell my brethren in the ministry to preach Christ more and more.' The Church of God—he left his dying testimony that while he rejoiced in the reunion of the two Presbyterian Churches of the South, he regretted no step taken by him in the separation of the Southern Church from the Northern, and saw no advantages promised by reunion with Northern Assemblies. The institution of slavery—he left his dying testimony that he still considered slavery as recognized by the Scriptures, and that the change in the circumstances of the slave had made no change in his views. The sufferings of a dying Christian—'Why do I suffer so much? To fit me for the kingdom of heaven.' His decease—'Northern men and their sympathizers must answer for my death, but I do most heartily forgive them.'

"And so would I. But standing here by the grave of my beloved and honored brother, I deem it a sad but solemn duty to utter my profound abhorrence of the unrighteousness of that whole procedure which ultimately took his life. I arraign no man, no body of men, no government of the country. I know not whether the people amongst whom I was born, and with whom I expect to die, do not stand equally exposed to the condemnation I pronounce. I know not whether such a proceeding is recognized or forbidden by the laws of civilized war. Nor do I care to know. For here, before high heaven, as a man called to speak for virtue amongst men, I pronounce this proceeding, in my judgment, an iniquity in the earth."

DOAK, D. D., ARCHIBALD ALEXANDER—The son of John Doak, D. D., was born in Washington county, Tenn., July 13, 1815. He was educated in Washington College, Tenn., and studied divinity in the Theological Seminary, Princeton, N. J. He was licensed by New Brunswick Presbytery, and ordained by Holston Presbytery Oct. 5, 1839.

In 1841 he was elected to a professor's chair in Washington College by the trustees, and entered upon his duties, and at the same time preached the unsearchable riches of Christ to the congregations of Salem, Leesburg and Providence.

In the same year he was called to stand in the place of his father and grandfather as President of the College, and like them, left an impress on the mind and character of those who came under his tuition which proved him a blessing to society and an honor to the State. He stood in the front rank of classical scholars, and as a linguist he had no superior within the State. His attainments in general literature went far beyond the common range.

About the year 1855 he became alarmed by his declining health, superinduced to some extent by the tax upon his physical energy in doing the double work of teaching and preaching, resigned his position in the college, and accepted a call to Zion church in Maury Presbytery. At the end of the year he accepted the chair of Ancient Languages in East Tennessee University, at Knoxville, but remained at that place only one term, when he returned to Washington county. In 1859, Stewart College, at Clarksville, Tenn., having been placed under the charge of Nashville Synod, Mr. Doak accepted the chair of Classical Literature in it, and removed with his family the same year. Still suffering in physical health, he finally withdrew from that institution and from the regular duties of the pulpit, turning his attention to the study and practice of law. He had just entered upon this new profession at the beginning of the late war, having located in the city of Knoxville, and gave sure indication of a speedy attainment of eminence at the bar. At the conclusion of the war, he settled in Clarksville again in the profession of the law, and in a difficult and complicated case, growing out of the perplexed and distracted state of the country, as counsel for one party in a suit pending in the State Court, he made an argument of such power, learning and eloquence that by common consent of bench and bar it entitled him to a place with the foremost advocates. But this was not the profession of his choice or taste, but, as he felt, of necessity. His ardent desire, as he expressed himself, but a few months before his death, was, that he might spend the remnant of his days in preaching the "glorious Gospel of the blessed God."

He died at his residence in Clarksville, Tenn., May 26, 1866, after a brief and severe illness. His widow and five children survive him. A friend writes as follows:

"Dr. Doak was an interesting and eloquent preacher of the Word, though for several years before his death, owing to the weakness of his throat, he preached but little.

"He was possessed of a most delicate sense of honor; simple, direct and refined, he could not bear with any degree of allowance anything like meanness or pretension. Genial and warm-hearted, he was attached to his friends and secured their attachment to himself. Few men were more brilliant and fascinating in conversation. On almost every subject on which he treated he shed an interest derived not only from the resources of a richly-stored memory, but from his own meditations.

"Being a firm Southerner, Dr. Doak was forced to leave his home in East Tennessee after the occupation of that country by the United States troops.

He lost one son, a young man of promise, in the war: his sufferings he bore with manly and Christian resignation. He returned to Clarksville at the close of the war, not thinking it safe to settle again in East Tennessee, on account of its disturbed condition. He was warmly welcomed back here by his old friends, who little expected to lose him again and for ever.

“He was a man of rare moral and social qualities—of rich mental endowments and splendid literary accomplishments. As a writer, Mr. Doak’s judgment was clear and strong, his imagination fertile and chaste, his style vigorous, elevated and pure. As a pulpit orator, he was fluent, eloquent, dignified and polished—his elocution superb—his action perfect. His conversational powers were of the first order, and in genial society he was racy and sparkling, but always eloquent and refined. He spent the prime of his life and the bulk of his fortune in the twofold profession of teaching and preaching amid the mountains of his native county of Washington.

“In the social relations of life, he came up to the full measure of an accomplished, refined, dignified, attractive Christian gentleman—admirable in every position in which he was called to act, and one who both deserved and commanded respect and esteem from every acquaintance.”

**DOUGLASS, ROBERT L.**—The son of John and Grace Jane (Bryce) Douglass, was born in Fairfield district, S. C., December, 1835. \* While he was yet an infant his father removed to the northern part of the district, within the bounds of Catholic congregation, of which he was chosen a ruling elder, and where he still resides. His son graduated at Davidson College, at Chapel Hill, N. C., in 1858. The following year he entered upon the study of divinity in the Theological Seminary at Columbia, S. C., where he finished his course in 1862, and was licensed by Bethel Presbytery, April 21, 1862. He began his labors by preaching at Cane Creek and Unionville, in Union district, S. C. In the autumn of 1863 he accepted a call to Unionville church, and was ordained and installed as pastor by Bethel Presbytery, January 14, 1864. This relation existed till his death.

From the time of commencing his classical studies till the completion of his course in the seminary, he spent several years in teaching to acquire the means of prosecuting his studies. He attended the meeting of his Presbytery at Lancasterville, October, 1866, and on the morning of the 8th he started homeward in company with Rev. J. H. Saye and others. He was laboring under an attack of sick headache, but continued to travel till he reached Mr. Saye’s house, a distance of twenty miles. Here he stopped for the night, and where means were immediately used for his relief. But he continued to sink till his death took place at five and a half o’clock on the morning of the 14th. He never seemed to be aware that his end was approaching, and those who waited on him apprehended no special danger till they found his pulse sinking. He had continued from day to day to express his belief that on the morrow he would be able to resume his journey, so as to preach to his congregation on the Sabbath. For some reason, through the week, he seemed anxious to be with his people on that day, and never abandoned the idea till Saturday, when he was very weak from a profuse bleeding at the nose.

He was buried Tuesday, the 16th, in the Catholic cemetery, by his mother. He had an elder brother, Rev. James Douglass, who entered the ministry several years before him, and who is now a member of Harmony Presbytery. Rev. T. W. Irwin married his sister, and is now a member of Bethel Presbytery. His brother Charles is an elder of Catholic. Rev. Robert Bryce,

\* This memoir was prepared by Rev. J. H. SAYE, of Lancaster C. H., South Carolina.



of the Associate Reformed Church, is a cousin of his mother. Several other ministers of that Church have intermarried with the Bryce family. Among them are the Rev. Messrs. McDonald and Robinson, the former of Chester, the latter of Lancaster district. Of his ancestry I have not been informed. His father looks like a native of Ireland, but he has several brothers in Fairfield district. The Bryce family came from Ireland to Fairfield subsequently to the Revolutionary war. I knew one of the old scions thirty-two years ago. They are a steady, intelligent, pious people, taken as a whole. I was never on terms of intimacy with Rev. R. L. Douglass. I first knew him about the time he put himself under the care of Presbytery. I heard all his trials for licensure and ordination, and aside from his discourses as parts of trial, never heard him speak in public. With these I was well pleased. He was a man of fine personal appearance, very neat in dress, and uniformly grave and dignified in manner. His intellectual endowments were of the solid rather than the showy order. He seemed profoundly in earnest in all his undertakings, and especially so in his ministerial work, but exhibited but little of the enthusiastic in his temperament. In the company of strangers, or before Presbytery, he seemed very diffident; but I have been told that in small circles, or with intimate friends, his social qualities were excellent. His preparations for the pulpit were laborious. He delivered nearly all his sermons from the manuscript, and was ordinarily a close reader; but I have been told that he was sometimes so moved by the subject-matter of his discourse, that he laid aside his paper and delivered powerful extemporaneous applications. He was greatly beloved by his people and intimate friends, for his manly virtues, amiable qualities and earnest piety. It was my privilege to preach the sermon and preside on the occasion of his ordination and installation, and I felt, while binding him to the congregation, that I was delivering over to them a great treasure—a minister so young, so modest, and withal a man of so much substantial worth. But his work was soon done."

*Wm Eagleton*

**EAGLETON, D.D., WILLIAM**—The son of David Eagleton, was born in Maryville, Tenn., March 25, 1796. He was educated in Maryville College, Maryville, Tenn., and studied divinity in the South-Western Theological Seminary, Maryville, Tenn. In 1827 he was licensed and ordained by Union Presbytery. Soon after ordination he was elected professor in Maryville College. He remained here rather more than a year, when he began preaching at Kingston, Tenn., and in 1829 he accepted a call to the church in Murfreesboro', Tenn., where he remained to the end of his life, respected by all and tenderly beloved and revered by the Church of God which had called him to be their spiritual guide, and to which he freely devoted his time and talents, ever sustained by the apostolic maxim: "To live is Christ, to die is gain."

He died at his residence in Murfreesboro', Tenn., March 28, 1866, of pneumonia. He married Miss Margaret Ewing, of Blount county, Tenn. Eight of their children survive him.

Rev. JOHN W. NEIL, of Murfreesboro', Tenn., speaks of him thus: He was a great and good man. Purity, zeal and love of truth were predominant traits of his character. He was eminently a preacher of the Word.

His heart was always open to every species of sorrow and suffering. He was a safe and judicious leader. He was loved and respected by all. The Presbyterian Church of Tennessee has produced few such men. Of the qualities of his mind we may briefly state: his mind was clear, discriminating, comprehensive, tenacious of truth and eminently self-relying, yet modest, and willing to learn. Hence, he was a safe counselor and judicious leader in all the important movements of the people of God. But that which most of all beautifies the character and embalms the memory of our departed brother in the hearts of his friends, was the sincerity of his profession, the strength of his friendship, the depth of his affection, the earnestness of his zeal for the right, his unflinching integrity in all things and his heroic faith in God in time of difficulty and danger.

“As a preacher he was instructive, logical, persuasive, earnest and eminently scriptural. He seemed to have desired to know nothing in the pulpit ‘save Jesus Christ and him crucified.’ His sermons, though fraught with varied instruction and sound reasoning, were, nevertheless, constructed out of materials taken from the living oracles, and deeply imbued with the spirit of Christ. It may be well said of him, that he was ‘a minister of the word,’ a preacher of the everlasting gospel, who watched for souls as one who must give account, who labored in season and out of season.

“His church passed through severe trials. Early in the war it fell within the Federal lines. Its people, in common with others in that region, were subjected to such contemptible annoyances as the malignant ingenuity of petty officials could devise; forbidden even to purchase the necessaries of life unless they first took a detested oath to which few could subscribe without *perjury*. Their pastor was driven away from them; their house of worship was utterly destroyed. We think it is literally true that the United States troops left not one brick upon another, so thorough was its demolition. The close of the war found them heavy sufferers too in their personal estates. And, in addition to all these things, they were soon deprived of their noble minister, whom for thirty-seven years they had loved and leaned upon and almost worshipped. They were indeed as sheep without a shepherd, tried in a wilderness and struggling amid adversities and discouragements, which severely tested their powers of endurance.

“Soon after Dr. Eagleton’s death, the Rev. John W. Neil, a son of the Rev. William Neil, of Mobile, came among them as a pastor. Divine services were held regularly in one of the rooms in the court-house. Steps were taken toward the rebuilding of their desolated sanctuary. Pastor and people labored together—all, even the humblest members of the church, co-operating as the Lord prospered them. An eligible lot was obtained in a desirable part of the city, subscriptions were raised, a handsome brick Gothic church has been completed, and the new building is one of the handsomest churches in Tennessee, an ornament to Murfreesboro’, and an honorable monument of the zeal of the Presbyterians of that place.

“A beautiful white marble slab has been prepared in memory of the deceased pastor. It bears the following inscription:

“‘REV. WILLIAM EAGLETON, D.D.

Born in Blount county, Tenn.,

March 25th, 1766.

Died at Murfreesboro’, Tenn.,

March 28th, 1866.

“He came to us in December, 1829, and for thirty-seven years broke to us the bread of life.

“How good and true, how guileless and faithful, how sympathizing and affectionate this shepherd was, we, his flock, only know.”

“It is appropriately placed upon one of the walls.”

FRASER, MALCOLM D.—The son of William and Flora (McDonald) Fraser, was born in Moore county, N. C., May, 1809.\* Whilst yet young his parents removed to Kershaw district, S. C. Being a youth of much promise, the late James K. Douglas, Esq., of Camden, S. C. took him under his care and sent him to school in Morristown, N. J. He made a profession of religion in early life, and on his return to South Carolina joined the second class in the Theological Seminary in Columbia, S. C., in the autumn of 1831, and on completing a full course in 1834 was licensed by Harmony Presbytery. During the last year in the seminary he supplied the church of New Hope, Sumter district, S. C. This congregation was soon after dissolved and its members organized into Bishopville church. On leaving the seminary he was invited to preach for a new organization, called Mount Moriah (afterward Pine Tree), but he declined and removed to Cheraw, Chesterfield district, S. C., which church he supplied a year. He was installed as pastor of Lebanon church, Fairfield district, and labored successfully for several years. He removed to Wetumpka, Ala., and supplied the church in that place. He removed to Winnsboro', S. C., and supplied Sion church in that place with much acceptance till 1853. Whilst there his health failed, and he was compelled to resign. He was afterward and for some time successfully employed by Presbytery as a domestic missionary. His health continued to fail from the effects of paralysis and other diseases, so that he was scarcely able to make his last report to Presbytery in April, 1856, writing it with great difficulty, and totally unable to read it, exciting the heartfelt sympathy of all his brethren. Although thus laboring under great bodily infirmities, he supplied a temporary vacancy in the church of Salem, and for these short and imperfect services he received from that congregation not only private expressions of their kindest feelings, but a most beautiful as well as most tender public expression of their friendship and gratitude. From that time he continued to fail more rapidly, and after several weeks of great suffering he departed this life, Feb. 21, 1862, with a joyful hope of a blessed immortality. He married Miss H. Crawford, of Winnsboro, S. C., who, with four children, survives him.

Mr. Fraser was not wanting in those talents which constitute an acceptable and useful preacher. None who had ever heard him could ever forget his solemn and devout approach to the mercy-seat, when leading the devotions of God's people in the sanctuary, in the prayer-meeting and around the family altar. It is believed that much would have been added to his usefulness if he had not been the subject of frequent seasons of despondency, frequently doubting his call to the ministry, and his fitness for discharging its duties acceptably. But when free from these troubles, the work of the ministry was pleasant to him. As a pastor, husband and father he was faithful and affectionate, and many of his brethren and friends regarded him as a social, pleasant and desirable companion. His faith and confidence in the Saviour continued to the last; he peacefully fell asleep in Jesus, and went to join the spirits of the just made perfect in glory.

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\* This memoir was prepared by Rev. D. C. Boggs, of Winnsboro', S. C.

## *Eli Graves*

GRAVES, ELI—The son of Cyrus and Roxana (Rose) Graves, was born in Rupert, Vt., Feb. 18, 1803. He was educated privately, and studied divinity in the Theological Seminary, Auburn, N. Y.. He was licensed by Rutland Congregational Association, as an evangelist, and ordained by a Congregational Council, Aug. 27, 1837, and in the autumn of that year he removed to Florida. He began his labors with Boston, now Bethany church, in Thomas county, Ga., and subsequently in many churches in Florida and Georgia. It will thus be seen that he spent the whole of his ministerial life in that part of our country. There are very few of the older churches in that region that have not enjoyed the advantages of his ministry. He was instrumental in collecting the feeble elements and organizing them into congregations. In fact, his name and memory are interwoven in their history. He was a good man, a friend of the poor, and died sincerely lamented at his residence at Quitman, Brooks county, Ga., July 16, 1866, of typhoid fever. He married Miss Naomi Whedon, of Hebron, N. Y., in 1829, who, with a son and daughter, survives him. Two of his brothers were ministers—one was Allen Graves, a missionary, died in India; the other, J. S. Graves, is living.

On the occasion of his death, Florida Presbytery adopted the following minute: "As a man, Brother Graves was modest and retiring, unostentatious and sincere. As a Christian, his piety was ardent and unaffected. He was truly an humble Christian. As a minister, he was faithful and laborious. Though he was called upon to pursue secular avocations for a support, he never failed to preach the gospel as opportunity offered. The sincere sorrow manifested by the church and community where he ended his days is a higher tribute to his memory than can be drawn by the pen. He had the faculty of securing the confidence of the colored people among whom he labored, insomuch that it was remarked by a very intelligent and celebrated minister of another denomination, that 'Brother Graves, if living, could control every vote of that class in this section.'"

GREEN, E. H.—The son of James W. and Eliz. (Bass) Green, was born near Portersville, Tipton county, Tenn., May 14, 1827. He was educated at Centre College, Danville, Ky., and studied divinity for a time in the Theological Seminary at New Albany, Ind., and subsequently with Rev. D. H. Cummins. He was licensed by Memphis Presbytery, and ordained by the same Presbytery in 1854 as pastor of the church in Portersville, Tenn. He also preached for Big Creek, Randolph and Mount Bethel churches. He removed to Texas and took charge of Green Hill church, in Titus county, Texas, where he was laboring acceptably at the time of his death, Nov. 12, 1863, of consumption.

He married Miss Catharine C. Hall, daughter of J. A. Hall, of Mount Pleasant, Texas, who, with three daughters and two sons, survives him.

A friend writes as follows: "He was a man of amiable temperament, kind and benevolent. An affectionate and devoted husband and father. Most devoted piety, and a minister entirely devoted to his work, and eminently successful. Beloved by all who knew him, especially by his ministerial brethren. He lived for the benefit of others, and his life was entirely devoted to his Master's work. Has left his mark on this new country, where his last labors closed his work on earth. Died full of faith, and in full hopes of a glorious immortality."

GREGG, GEORGE COOPER—The son of William and Isabella (McDowell) Gregg, was born in Marion district, S. C., Feb. 19, 1814. He was educated in South Carolina College, and studied divinity in the Theological Seminary, Columbia, S. C. Having finished a full course of study, he was licensed by Harmony Presbytery in 1841, and in November of that year he was called to the Salem (Black River) church, S. C. This was his only charge, and here he labored acceptably and successfully till he was stricken with paralysis in 1860, and, after much suffering he died at his residence in Salem, Sumter district, S. C., May 28, 1861.

He married December 6, 1842, Miss Jane H. Harris, who, with two daughters, survives him. One of his daughters is the wife of Rev. Hugh Strong, a Presbyterian minister of Mayesville, S. C. Rev. W. A. Gregg, of Bishopville, S. C., is a nephew.

Rev. W. M. Reed, of Mayesville, S. C., writes as follows: "He was a man of great completeness of character. An unusually vigorous intellect, enriched by high literary culture, made him a most efficient man in all the relations of life. Soundness of judgment and devotion to Christian principle marked his whole career. As a preacher, he stood in the highest rank of the ministry of the Presbyterian Church. As a pastor, his urbanity and kindness secured him the warmest affections of his people. As a presbyter, he held a place among the first in the councils of his own Church. As a companion, his social qualities were unrivaled. With him to be known was to be loved, and of him it may be truly said, 'A great man in Israel is fallen.'"

SOUTH CAROLINA SYNOD, in November, 1861, adopted the following expression of their esteem: "Mr. Gregg was no common man. Of commanding presence, he attracted the eye and won the esteem of all. With a warm heart, a cheerful temper and pleasing manners, he had not only admirers, but friends who loved him. His mind was masculine, active and clear. Disciplined by habits of some severity of study, its acquired powers were given largely to theological subjects. He became, therefore, an able, systematic theologian. As a preacher, he was animated and pleasing in his delivery, giving life and form to the Word, as witnessed by his liberal success among those who heard him. As a presbyter, he was wise, diligent and eminently useful. Intimate with all the forms of procedure in our church courts, he despatched business with promptness and the highest degree of satisfaction. Prominent, if not the first, among his co-presbyters to devise ways and means for the prosperity of the Church, his business talent, under the control of an enlightened will and a warm, charitable heart, was always available in execution as well as in counsel. In all that constitutes a minister of Christ, a man, a theologian, a presbyter, Mr. Gregg was a noble and rare specimen."

A friend writes thus: "Mr. Gregg was universally and deservedly popular. This was due to several causes. First, to the confidence reposed in the solidity of his character and the soundness of his judgment, making his opinion valuable to all who needed his counsel. Secondly, to the evenness of his disposition, which rendered him singularly uniform in social intercourse. He was always the same thing to all persons, never going out of himself to seek others, but never repelling any who approached him. He never disappointed any; simply because he was himself free from those varying moods that disturb the equanimity of others. Thirdly, he was possessed of a kind and gentle humor, always bubbling up, pervading his conversation, and lending to it a charm that made him to all persons a most agreeable companion. This too, being always controlled by a rare prudence, never took an edge that would irritate and pain.

“He was a very self-contained man—a man pre-eminently reflective, and in early years predisposed to silence. His intellect was of a high order and well cultivated. He was fond of philosophical studies which invite meditation. Whilst fond of speculative thought, he was not here adventurous. Both from principle and inclination he was strongly opposed to the transcendental in philosophy. He wanted to ascertain the boundaries of truth and keep within them. His efforts seemed to build up a system of positive belief in religion and in philosophy. He was content to follow in the track of the great masters, and kept abreast of the ascertained learning of the age in the various scientific branches. He had great positiveness of character, and his opinions, well matured upon all subjects that came before him, were ably sustained by solid reasons which he could readily adduce. He was never remarkable through life for that forth-putting which makes a man a leader. His modesty, his prudence, and above all his reflecting cast of mind, held him back, and made him wait to be challenged. But when approached by others, his opinions, well matured in silent thought, were firmly held and ably maintained. This made him a tower of strength, behind which the prime movers in public measures retreated as behind an entrenchment. He was an invaluable presbyter, and carried to his grave a reputation for practical wisdom beyond most of his compeers. When he died, his co-presbyters could feelingly say: ‘A prince, and a great man has this day fallen in Israel.’”

“His moral and religious character was unimpeachable. His piety was of a calm and reflective kind, in perfect harmony with the man. It was complete and thorough, sincere and deep, modest and retiring. He was in a great measure free from those struggles and inward conflicts which some are compelled to know. In conversation he could be drawn out to a surprising extent, and he was the life and joy of every social circle. His intimate friends thought he did injustice to his literary abilities in that he did not bring the result of his silent meditation in a permanent form before the public. He loved to ruminate, and through life chewed the cud silently but profitably to the end. He had no ambition to gain the world’s applause. He was content to labor in a humble sphere and do good. He was an earnest, devoted, self-denying gospel preacher. His sermons, many of them fully written out, were prepared with great care and admirable taste, and were impressively delivered. The good he did lives after him. In the varied relations of domestic life, he was a model, beloved by his neighbors and venerated by his Church. Over no other grave, perhaps, have so many heart-felt tears been shed as over the resting-place of the sleeping dust of Rev. George Cooper Gregg.”

**HICKMAN, WILLIAM P.**—Was born in Bath county, Va., in 1808. He was educated in Washington College, Lexington, Va., and studied divinity in Union Theological Seminary, Prince Edward, Va. He was licensed and ordained by Lexington Presbytery in 1842. He labored in the Scottsville, Wytheville, Blacksburg and Bell Spring churches in Virginia. He was a soldier in the Confederate army, and was wounded at the battle of Cloyd’s Mountain, Va., May 10, 1864. He was a man of great physical courage, and when his company retreated he remained on the field, when he was pierced with five bullets. He was conveyed to the house of Major Cloyd, Pulaski county, Va., where he died the day following the fight.

He married Miss Margaret Hoge, of Pulaski county, Va. They had nine children.

HOYT, D.D., NATHAN—Was born in Gilmanton, Belknap county, N.H., Feb. 27, 1793. He attended school in Cambridge, Mass., but did not enter college, on account of ill health. He studied divinity under Rev. Dr. Griffin, of Williamstown, Mass., and was licensed by Albany Presbytery, April 30, 1823, and ordained by the same Presbytery as an evangelist in 1826. He first labored in Troy, N. Y., as city missionary, and on his removal to South Carolina he became pastor of the Beech Island church. His next pastorate was in Washington, Ga., and his third and last was at Athens, Ga., where for nearly thirty-six years he labored with eminent faithfulness and success, and where he was pastor when he died, July 12, 1866, of the decay of his vital powers.

He married, Sept. 14, 1826, Miss Margaret Bliss, of Springfield, Mass., who, with six children, survives him: a son, Rev. H. F. Hoyt, of Bainbridge, Ga., is a Presbyterian minister.

WILLIAM L. MITCHELL, Esq., of Athens, Ga., sends the following as the action of the session of the church: "This is neither the time nor the place to write the biography of Dr. Hoyt. His life demands, as it well deserves, a more public and permanent notice in the portrait gallery of the great and good men that have lived and labored to bless the world. All we desire is, as those who have known him so long, intimately and well, to bear our humble but truthful testimony to some traits of character that distinguished our friend and brother.

"For a period of thirty-six years Dr. Hoyt was the pastor of this church and congregation, a fact of itself of rare occurrence. And although he survived his threescore years and ten, yet his intellectual strength was not abated, neither did his spiritual vision grow dim. His last sermons were among his best sermons. If they lacked the ardor of his earlier efforts, this was more than compensated by their mellowness, meekness and gentleness in his riper years. And the secret of his unwavering popularity, through the protracted period of his ministry, was his never-failing preparation for the sacred desk. He diligently studied himself that he might be able to teach others. Thus he showed himself approved unto God and acceptable to his fellow-men; a workman that need not be ashamed, rightly dividing the word of truth, giving to each his portion, and always bringing forth things new and old from the inexhaustible treasure of the Scriptures, always speaking the things which became sound doctrine.

"No minister felt more the force of his divine commission to preach the gospel. Avoiding the entangling questions of man's wisdom and metaphysical theology, his discourses were plain, pungent and powerful, argumentative or persuasive as occasion might require, and always accompanied by the most apt and striking illustrations.

"As a citizen of the community none was more public-spirited. The numerous refugees that flocked to this place during our late troubles will never forget his sympathizing attention and hospitality. He was greatly beloved by the poor of this town and its vicinity. To mitigate their sufferings his efforts were untiring. He seemed to consider them the special charge of the Church. 'The poor ye have always with you.' This class of our population have lost their best friend.

"No man was more scrupulously honest and conscientious in his pecuniary dealings. He made it the maxim of his life to 'Owe no man anything but love.' His estate is free from all debt. The backbiting tongue he abominated, and he classed backbiters, where the Bible classes them, with 'haters of God.' The inspired apostle commands us 'to speak evil of no man. He scrupulously kept and observed this injunction. As a friend the constancy and fidelity of his attachments were most remarkable. As a husband, father and master he discharged all the obligations growing out of these several relations in the fear of God, and as one who realized that he had to give account."

JONES, D.D., CHARLES COLCOCK—The son of Captain John and Mrs. Susannah (Hynes) Jones, was born at Liberty Hall, Ga., Dec. 20, 1804.\* His parents dying whilst he was quite young, he was raised by his uncle, Captain Joseph Jones, who treated him with the kindness of a parent. He was educated at the Sunbury Academy, under the care of William McWhir, D.D. In his fourteenth year he entered a counting-house in Savannah, Ga., where he displayed a remarkable aptness for mercantile life. At seventeen he made a profession of his faith and joined Midway church, Ga., under the pastoral charge of Rev. Murdock Murphy, who urged upon him the claims of the ministry, and though fine commercial prospects were presented to him as he arrived at years of manhood, he felt called to the ministry, and in the spring of 1823 he went to Andover, Mass., entered Phillips' Academy previous to his theological course, which he took first in Andover Seminary and for eighteen months in the Theological Seminary at Princeton, N. J. He was licensed by New Brunswick Presbytery at Allentown, N. J., in the spring of 1830, and returned to Georgia in the autumn. The want of a complete collegiate education he had striven to remedy by attending the lectures of some of the most able professors of New Haven, Conn., and elsewhere, during the five years of his preparation for the ministry. His proficiency in biblical studies, and especially in the Hebrew language, was "beyond that of his equals," nor were those studies relinquished, as is too often the case, in later years. In the spring of 1831 he took a commission from the Midway church missionary society, to labor as missionary to the negroes of Liberty county. Soon after entering on this work he received a call from the First Presbyterian Church in Savannah, and in May, 1831, commenced his labors in that city as stated supply. He was ordained and installed in November of the same year by the Presbytery of Georgia, and remained with this church as stated supply and pastor for eighteen months, devoting every Sabbath afternoon to the negroes. In December, 1832, he resumed his labors with the colored people of Liberty county, in connection with the Midway missionary association. The short period of his preaching to the negroes before moving to Savannah, convinced him of the fact that there was a great field of usefulness among them, and one wholly unoccupied in any suitable manner—a field of whose existence, extent and importance most men appeared to be ignorant. The question was more than once asked him, Where do you design settling? He replied, In Liberty county. Over what church? Over no church, but as missionary to the negroes. In this work he now engaged with his characteristic zeal and systematic industry. His labors were gratuitous, but not for this the less earnest and faithful. By his extensive correspondence, by his annual reports as missionary of the association, and by other means he drew the attention of

\* This memoir was prepared from an article in *The Southern Presbyterian*, published June 4, 1863.



the Christian public to the moral condition of this class of our population, and gave an impulse to these efforts for their better religious instruction now so general in this Confederacy. The want of any suitable manual for Bible-class and Sabbath-school instruction led him to draw up "The Catechism of Scripture Doctrine and Practice," and subsequently one on the Creed, and a Historical Catechism embracing both the Old and New Testaments. The first of these was extensively adopted by others, passed through several editions, and was found so well adapted to the wants of our missionaries abroad that it was translated into several languages, and became a manual for the instruction of the heathen in the doctrines and duties of revealed religion. It was translated by Rev. John B. Adger, D. D., while a missionary at Smyrna, into the Armenian and also into the Armeno-Turkish, and by Rev. John Quarterman, at Ningpo, into the Chinese.

In 1835 Dr. Jones was elected by the Synod of South Carolina and Georgia Professor of Church History and Polity in the seminary at Columbia. One reason urged upon him for accepting the appointment was, that he might exert a direct and more extensive influence in behalf of the religious instruction of the negroes, by acting upon the students who would become their future ministers and missionaries. He was not able to satisfy his mind at first that it was his duty to enter upon this professorship, but finding the Board of Directors and the Synod at its next meeting still urging his acceptance, he removed to Columbia in 1836, and discharged the duties of this professorship with his characteristic zeal and ardor, but after two years of arduous service resigned in 1838, and returned to his old field of labor. The next ten years of his life were spent in the work of preaching the gospel to the bondman, and many were the souls brought into the kingdom in connection with these efforts.

In 1847 he was called again to the chair of History in the seminary by the Synod of South Carolina, entered upon its duties in 1848, and continued in this office till the close of the seminary year in 1850. He had received a call from the Assembly's Board of Missions, in accordance with the resolutions of the Assembly at its meeting in Richmond, May, 1847, to become agent or secretary of the Board for the South and Southwest, with special reference to the religious instruction of the colored population. Though this office was not fully assumed by him, he attempted by an arrangement with the Board in some measure to discharge its duties without allowing them to interfere with the duties of the professorship. He continued his prelections and instructions to the students till April, 1850, when his dwelling in Columbia was destroyed by fire, with its entire contents, including the choicest part of his library, all his journals and other manuscripts, embracing the labors of his life hitherto, and among these the lectures on church history and polity, which he had so laboriously prepared. Discouraged by this apparent frown of Providence, and being elected secretary of the Assembly's Board of Domestic Missions, as the successor of the late William A. McDowell, D. D., he again resigned the professorship in the seminary, and removing to Philadelphia in October, 1850, discharged the duties of the secretaryship until October, 1853, when an entire prostration of his health compelled him to return to his home in Georgia. At this quiet abode, so endeared to himself and so adorned by his own presence, he spent the remaining ten years of his life, laboring as his health would allow for the spiritual good of the servants to whose eternal welfare his earlier efforts were devoted.

But the chief work of this last period of his life, when physical infirmity withdrew him from the more active work of the ministry, was his "History of the Church of God." On this he labored from day to day, as his strength

would permit, to the close of life. He was anxious to have completed this work before he should be called away from earth. It embraces in its present form ten manuscript volumes (which will make two, perhaps three, in print), and only needs that he should have lived a little longer to have brought it to its conclusion. A few chapters more and it would have been finished. As far as it has been written it is complete. It is his final labor, his last offering to the Church, and as soon as circumstances will permit it will be given to the world as it came from his trembling hand. (This work has been published by Charles Scribner & Co., New York.)

But the increasing feebleness and attenuation of his frail tabernacle had been manifest to all for months before. He kept his end in view and often alluded to it as an event which could not be long delayed. To his eldest son he said: "My son, I am living in momentary expectation of death, but the thought of its approach causes me no alarm. This frail tabernacle must soon be taken down. I only await God's will."

The last entry in his journal was penned only four days before his death, and is as follows: "March 12, 1863.—Have been very weak and declining since renewal of the cold on the 1st inst. in the church. My disease appears to be drawing to its conclusion. May the Lord make me in that hour to say in saving faith and love, 'Into thy hand I commit my spirit. Thou hast redeemed me, O Lord God of Truth.'" Ps. xxxvi. 5. [The passage thus referred to is the following: "Thy mercy, O Lord! is in the heavens, and thy faithfulness reacheth unto the clouds."] "So has our blessed Saviour taught us by his own example to do, and 'blessed are they who die in the Lord!'" His nights at this time were restless, his respiration difficult, his strength decaying.

On Sabbath morning, March 15, 1863, we are informed, he took his usual morning ride on horseback. On the morning of the 16th (the day on which he died) he dressed himself, came down stairs and breakfasted with the family. After breakfast he walked out upon the lawn in front of the house, but soon returned much fatigued. Retiring to his study, he seated himself in his accustomed chair and read from his favorite Bible. He was then exceedingly feeble. His wife and sister spent the morning with him in his study. He conversed with difficulty, and though greatly oppressed with restlessness, which induced him frequently to change his position, and also with extreme debility, appeared perfectly calm and happy. At two o'clock dinner was served in his study. He enjoyed the food prepared, eating with relish. Soon after, addressing his wife, he alluded to some recent published order of General Beauregard, as being very encouraging in its character, and referring to the present gigantic efforts made by our enemies to effect our subjugation, added: "The God of Jacob is with us—God our Father—Jehovah God—the Holy Ghost—and God—our Divine Redeemer—and we can never be overthrown." Mrs. Jones repeated some of the promises of the Saviour, that He would be present with those who trust Him, even when called to pass through the dark valley of the shadow of death, to which he responded, "In health we repeat those promises, but now they are realities." She replied, "I feel assured that the Saviour is present with you." His answer was, "I am nothing but a poor sinner. I renounce myself and all self-justification, trusting only in the free and unmerited righteousness of the Lord Jesus Christ." She then asked if he had any message for his sons; he replied: "Tell them both to lead the lives of godly men in Christ Jesus, in uprightness and integrity." His feebleness increasing, she suggested that it might prove a pleasant change for him to go to his chamber and recline upon his bed, to which he assented. Rising from his chair, he

took the arm of his wife and sister. As he was thus leaving the study he paused for a moment, and smiling, remarked to them with his usual playfulness, "How honored I am in being waited upon by two ladies!" This was about half-past two o'clock in the afternoon. Reaching the chamber, he reclined upon the bed, suggesting to his wife and sister the manner in which the pillows should be disposed, so as to contribute best to his comfort. His wife then commenced rubbing his feet and hands, the circulation in his system being very feeble. He called for his servant and bade him relieve her, and after this had been sufficiently done he said to him, "That will do, now put on my slippers," which was done. Closing his eyes he rested quietly, one foot over the other, as his wont was to lie, and in a few moments, without a groan, without a single shudder, without the movement of a single muscle, fell asleep in Jesus as calmly as an infant in the arms of a loving mother. He passed away so gently that the devoted watchers at his side scarce perceived when his pure spirit left the frail tabernacle. In the morning, with the assistance of his servant, as his custom was, he had dressed himself in a full suit of black, with the utmost neatness. In this habit he died, not a spot upon his pure white cravat, not a blemish or wrinkle upon his vestment. From the bed in his chamber, without a single change in his apparel, a half hour after he breathed his last, his precious body was removed with the utmost tenderness, and placed upon the favorite couch in the study. There he lay surrounded by all the favorite authors whose companionship in life he so much cherished, attended by all the precious tokens of his recent labors, in the holy calm of the room he loved so well, until Wednesday morning at eleven o'clock, when his honored dust was carried to Midway church. In the presence of a large concourse of sorrowing friends and citizens and of negroes, a funeral sermon was pronounced by the Rev. D. L. Buttolph from the text: "How is the strong staff broken, and the beautiful rod!"

After the ceremonies were concluded, his remains were interred in the adjoining cemetery, near his own father and mother, and the graves of other near and dear relatives, beneath the solemn oaks which cast their protecting shadows over that consecrated spot.

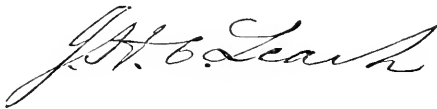
He married Dec. 21, 1830, Miss Mary Jones, a daughter of Captain Joseph Jones, who, with two sons and a daughter, survives him.

Dr. Jones filled a large place in the esteem and affections of the Church of God. As a man there was decision and energy of character united with great friendliness of heart, cheerfulness of disposition, activity of mind and ease and polish of manners. Few equaled him in all that makes up the character of the Christian gentleman. As a preacher there was much that was attractive in his appearance and manner. A delightful simplicity, ease and unction pervaded his happiest efforts. His address at Augusta, before the First General Assembly of the Presbyterian Church in the Confederate States in behalf of the colored race, was another favorable example of his style of public address.

Though he had the courage and the power of rebuke both in public and private, it was mingled with such kindness and love that though it might disturb the conscience, it left no rankling, irremediable wound behind. As a missionary among the negroes he will long be remembered. His knowledge of their character was perfect, his ability to interest and instruct their minds was possessed by few, and his labors for young and old among them on the Sabbath, and on the plantation at night during the week, were untiring and successful. His love of country was strong both in the better days of the old government, and amid the troubles which from the beginning

enviored the new. He kept himself advised of all events affecting the general welfare, his views were broad and statesman-like beyond the majority of men; his heart beat with ardent love for his native South, and his reply to Dr. Hodge, of Princeton, N. J., shows how capable he was of defending her, though his trembling hand might at times be unable, through disease, to grasp the pen with which he wrote. But it was in the circle of his many friends, at his own hospitable home, that his character shone the brightest. Noble in character, elevated in principle, pure in honor, true in affection, refined in feeling, and exalted in the exercise of every Christian virtue, his name is associated, to all who knew him, with holy memories, and is one which will remain as ointment poured forth. Great is the loss sustained by the Church for which he prayed and labored, by the country he loved with a patriotic heart, by his native State, the community in which he lived and his sorrowing family.

Never through all the years of his failing health was his intellect in the least impaired. It seemed sublimated in proportion as his feebleness increased; gathering heavenly strength as day by day, in his debilitated frame, was foreshadowed more and more the proximity of the grave. To the last moment, it is the testimony of those around him, he preserved his characteristic cheerfulness to a wonderful degree. Time he never wasted. His obligations to his family, to his servants, to the community in which he lived, to nature, whose admiring student he was, to the Church, to the country, to the great God he so faithfully adored, he seemed never for an instant to forget. He lived an exalted life, and all confessed the purity of his example and the ennobling influence of his walk and conversation.



LEACH, D. D., JAMES H. C.—The son of James and Mary (Chadwell) Leach, was born in Stafford county, Va., July 15, 1791. He was educated in Hampden Sidney College, Prince Edward county, Va., and studied divinity in the Union Theological Seminary, Virginia, and was licensed by Winchester Presbytery Oct. 10, 1818.

During his summer residence with Dr. Hill, Mr. Leach went repeatedly to meet the congregation at Gerrardstown for prayer and exhortation. The representatives of the congregation asked of the Presbytery his services immediately on his licensure. This congregation is in Berkeley county, Va., along the base of the North Mountain, and extending a convenient distance into the great Valley of the Shenandoah. The leading elder, William Wilson, pressed the matter with great earnestness on Mr. Leach and the Presbytery. It was at length agreed that Mr. Leach should supply the pulpit for a time, the limit of which should be determined by the manifestations of Providence.

He commenced his ministerial labors among a population of thrifty, enterprising farmers, who gave him their confidence and admiration. He was a predestinarian of the order of Augustin and Calvin. His bold and earnest declaration of the doctrines of grace was externally blessed in the Christian lives of his hearers. He sowed bountifully and reaped bountifully.

Mr. Leach speedily commenced housekeeping in his congregation; and the mutual attachment between preacher and people increasing, he permitted a regular call to be put in for his services, which Presbytery approving, he

was ordained to the full work of the gospel ministry. His call bears date Sept. 27, 1819, and the ordination and installation took place soon after. He remained pastor till the fall of 1824. The six years of his ministerial labor here will rank with any six years of his active life in usefulness. His congregation admired his promptness in ministerial duty, his earnestness, his decision of character in doctrine and private actions, and his graceful and impressive manner in the pulpit and his social qualities in his domestic communications.

Mr. Leach was induced to remove from Berkeley and cast his lot in with the young brethren and young congregations in the counties around the college and seminary. He hesitated long before his mind could become satisfied about removal. It was his desire to find his call to leave Berkeley as clear as his call to go there, and he therefore moved cautiously. The Presbytery reluctantly agreed to dissolve the pastoral relation, and transferred him to the Presbytery of Hanover in 1825. He finally fixed his residence in Cumberland county, Va., bordering Prince Edward, about a mile and a half from Farmville, Va. To meet the wants of rearing and educating his family, he applied himself to agriculture in its most profitable form. The production most sure of a market and a remunerative price was tobacco. Like the population around him, he became a planter, as his father had been before him, and united labor in the soil with labor in the ministry.

Dr. Leach was a successful agriculturist, more particularly in the department of planting. It has been observed that if ministers of talent and education resort to occupations for their support other than their ministry, they are apt to press the matter with skill and vigor to success. This success often comes back upon them with the charge (true or false) of neglect of study and ministerial duty, that has ended in worldliness. Sometimes the charge seems to be sustained; in other cases God gives such tokens of His presence and blessing as vindicates His laborious servants.

At the disruption of the Church he took sides with those opposed to the Old School party, believing the action of the Assembly of 1837 unconstitutional, and injudicious if constitutional. In 1857, on the occasion of the organization of the United Synod of the Presbyterian Church, he was a member of that body, and remained so until its absorption in 1864-5 by the Presbyterian Church in the United States.

He died at his residence at Rochelle, near Farmville, Va., Sept. 4, 1866, of disease of the heart. He married, Dec. 3, 1818, Miss Frances Anderson Venable, daughter of Richard Venable, Esq. They had several children.

He retained his activity to the last. On Sabbath, Sept. 2, 1866, he preached at the old Cumberland church, one of his two preaching-places, a sermon in preparation for the communion services to be held in Brown's meeting-house, his other preaching-place, on the succeeding Sabbath. His text was: "Who is on the Lord's side? Let him come unto me." Ex. xxxii. 26. His earnest entreaties to become reconciled to God, and to make special preparations for the approaching communion, deeply impressed his hearers, and is remembered by them as a fitting address for a dying pastor, had his speedy dissolution been anticipated; and this was designed as his farewell.

On Tuesday, the 4th, he rides to Farmville, and makes his usual calls upon his friends and relations. About noon he returns home, ties his horse as accustomed, enters his house as usual, and laying aside his hat, walks lightly to the room where his daughter was lying sick of typhoid fever, approaches her couch and makes inquiries of her symptoms, says some kind things, bends over her and gives her face a scrutinizing look; then turns and walks lightly with quick and active steps to his room, and seats himself in his arm-

chair waiting for the announcement of dinner. Here ends all human knowledge of his last moments.

Dinner is announced, and his daughter goes to his room; on entering the door she stands for a moment paralyzed with alarm to see him in his chair with his head bowed upon his knees; recovering herself, she speaks to him, but he answers not; she goes tremblingly to him and touches him, but he heeds not; she gently raises him to an erect position, but he gives no sign of life. The gathering family lay him on the bed, but there is no voice, no pulse, no motion, no sign of life, no evidence that the body had struggled when the soul departed. A physician was soon at the bedside; and with grief announced to the family that he could not see a symptom of remaining life.

**LORANCE, JAMES HOUSTON**—The son of John M. and Mary C. (Houston) Lorange, was born in Mount Pleasant, Tenn., June 1, 1820. He was a child of pious parents, and they raised their family in the nurture and admonition of the Lord, his father being for many years an elder in the Presbyterian church in Florence, Ala. In 1840, during a revival of religion under the ministration of the late Daniel Baker, D.D., he made a public profession of his faith, and feeling the call made upon him he resolved to study for the ministry. He was educated in New Jersey College, Princeton, N. J., and studied divinity in the Theological Seminary at Princeton, N. J., graduating in 1846, and was licensed by New Brunswick Presbytery. He commenced his labors at Whitesville, near Huntsville, Ala., and subsequently was ordained by Palmyra Presbytery as pastor at Hannibal, Mo. He removed to Courtland, Ala., in 1851, and continued his pastoral labors there, respected and beloved by saints and sinners, up to the time of his decease.

He died at his residence in Courtland, Ala., June 1, 1862, of typhoid fever, brought on by waiting on the sick and wounded Confederate soldiers, carrying them partly on his own shoulders to their burial. He married Miss Gertrude F. Voorhees, of New Jersey, who, with two sons and a daughter, survives him.

**WILLIAM H. MITCHELL, D.D.**, of Florence, Ala., writes as follows: "In the pulpit he was able and earnest. He seemed to have a just, a high and holy estimate of the duties and privileges of the sacred office, and a strong desire to promote the glory of God and the spiritual well-being of his fellow-men. Although he did not shun to declare the whole counsel of God the theme on which his soul delighted to dwell was Jesus Christ and Him crucified; and the Lord blessed his labors in the conversion of sinners and the edification of his people. Not only was he very useful in the pulpit, but he was successful in his ministrations at the sick bed and in pastoral visitation.

"He died in the prime of manhood, in the vigor of intellect, in the zenith of usefulness, at a period in his history when, with untiring energy, he was devoting himself to the discharge of those solemn duties which appertain to the self-sacrificing office of a minister of Jesus. In all the benevolent operations of the Church he manifested a deep interest. As a presbyter, too, we held him in high estimation. Never was a lawyer more punctual in attendance on the courts of his circuit than was our brother in his attendance on the judicatories of the Church, in whose proceedings he participated so acceptably. The duties assigned him by his brethren, he performed cheerfully and well, in such a way as to gain their regard and win their affection.

"He was conscientiously attached to the doctrines and polity of the Church of his fathers, but few men were freer from unhallowed bigotry. His piety was of that catholic character which cordially embraces, in the arms of

charity, all who love the Lord Jesus Christ in sincerity; consequently he exerted a salutary and holy influence, not only over his own people, but over the community generally. In social life he was a most agreeable companion. His disposition was genial and hopeful. His countenance, beaming with benevolence, was an index to the kindly spirit which was breathed from his lips, which controlled his actions and gave tone to his character. His manners were pleasing and affable. He evinced firmness without obstinacy, frankness without rudeness. In the domestic circle he was truly attractive. He seemed to realize that 'to love the little platoon we belong to is the germ of all public affection.' He was one of the kindest of fathers and most devoted of husbands. His filial tenderness and ardent love for his mother formed one of the most delightful features of his character. One of the 'divine sentences in the lips of the king' he seemed never to forget: 'My son, hear the instructions of thy father, and forsake not the law of thy mother; for they shall be an ornament of grace unto thy head and chains about thy neck.'

"He died poor as to this world's goods, but rich in faith and good works—'meet for the inheritance of the saints.' To his bereaved family he willed no wealth, devised no rich domains, but he left them a legacy more precious than rubies—a good name, which makes men live long although their lives are short; a reputation which prodigality cannot squander, which slander cannot sully, which the effacing finger of time cannot remove."

**MARTIN, JAMES**—The son of Alexander and Hannah (Guyton) Martin, was born in Union district, S. C., May 14, 1801. He made a profession whilst young, and decided to study for the ministry; and though his father preferred some other profession, the controlling influence of his pious mother's prayers and the influence of grace upon his own heart enabled him to carry out his desires. He was educated at the North Carolina University, at Chapel Hill, N. C., where he graduated in 1825, and commenced the study of divinity under the care of Joseph Cunningham, D. D., of Concord church, Green county, Ala. He was licensed by South Alabama Presbytery in 1827, and soon after ordained by the same Presbytery, and for three years he labored as a domestic missionary in West Florida and South Alabama. In 1830 he took charge of the churches at Linden, Marengo county, and Prairie Bluffs, Wilcox, Ala. He subsequently moved to Green county, Ala., and took charge of Ebenezer, Concord and Mount Zion churches. In 1837 he moved to Louisville, Miss., and organized a church there and several in adjoining counties. Being greatly afflicted with dyspepsia, he removed in 1841 to Multona Springs, Stalla county, Miss., assumed pastoral charge of a church he organized there, and also conducted a school, preaching and organizing churches from time to time in the adjoining counties. In 1848 he moved to Memphis, Tenn., where he remained two years, teaching school and preaching occasionally, but having no regular pastoral charge. In 1850 he moved to Arkansas and organized several churches in Prairie county, and also a few years later in White county, laboring and preaching as his feeble health and declining years would permit.

He died at his residence in Pulaski county, Arkansas, near Little Rock, Sept. 14, 1863, of exposure whilst a captive. He married, November, 1830, Miss Nancy R. Gillespie, of Alabama, who, with six children, survives him.

Rev. T. R. WELCH, of Little Rock, Ark., writes as follows: "Brother Martin possessed a mind peculiarly adapted to the acquisition of knowledge. His education was sound and classical. He was sometimes disposed to carry his speculations farther than was profitable for practical purposes, but he still returned to the infallible rule, and submitted his judgment to the unerr-

ing instructions of the great Teacher. During the last years of his life he had no particular charge and did not preach frequently. For this he was sometimes censured by his brethren. Some, however, who were intimately acquainted with him ascribed this failure to depression of spirits, arising from the peculiar condition of his health, suffering from chronic dyspepsia. His spirit seemed to be always solemn and devotional. He was ever ready to converse upon subjects of practical religion, for in later years it was his habitual practice, like Daniel, to retire three times a day for devotional exercises.

"The occasion of his death was as follows: In the autumn of 1863, soon after the occupation of Little Rock by the Federal army, he, in company with his aged wife, had rode out a few miles to visit an afflicted family. On their return, when approaching their residence, they were led to believe, from the frequent report of firearms in that direction, that it was surrounded by soldiers. Knowing that the soldiers of that army had, in many instances, imprisoned and treated with cruelty citizens who had fallen into their hands, without regard to age or circumstances, he drove his buggy some distance from the road into a dense grove and sent forward a faithful servant to ascertain the state of things. When the servant returned he reported that the house was surrounded by soldiers, who were plundering and destroying their property. His wife insisted upon his remaining where he was, and permitting her to go forward and explain the cause of their absence, hoping thus that she could induce them to desist from their work of devastation and permit him to return unmolested. When she approached the house she found it occupied with armed men, who were appropriating to themselves whatever they could carry away, and destroying much that they could not. While mildly remonstrating with them, she beheld her husband approaching, led and guarded by armed soldiers, as though he had been a felon. He was permitted to remain but a few minutes at home. When his wife perceived that they were about to take him away, she plead with the officers, reminding them of his advanced age, his unwarlike profession and his freedom from any participation in the causes which had brought on the war, as well as his infirm state of health. But all was of no avail. He was hurried away without permission to take with him such articles of clothing as were necessary to his comfort. He was led to Brownsville and kept in confinement, compelled to sleep on the ground or a hard floor, without a bed, and denied comfortable victuals to subsist on. This treatment, in connection with his age, his sensitive mind and feeble condition of bodily health, soon brought on disease, which his enemies perceiving as likely soon to terminate in death, released him, with permission to return to his home, which he reached with difficulty. Here he lingered for about a week, when he was released from his earthly sufferings, and received, as we trust, into that rest which remaineth for the people of God. During his last days his thoughts dwelt much upon his absent children, breathing the most earnest supplications for their future welfare, and speaking much on the blessedness of eternal rest."

**MINNIS, D.D., WILLIAM**—The son of John and Nancy Minnis, was born in Blount county, Tenn., Dec. 28, 1799. He was of Scotch-Irish descent, and inherited those elements of character peculiar to that race. He was educated in Maryville College, Tenn., and studied divinity in the South-Western Theological Seminary at Maryville, Tenn., and was licensed by Union Presbytery April, 1825, and the year following was ordained by the same Presbytery as pastor of Westminster church, Tenn., where he labored



till 1838, when he took charge of Salem and New Market, Tenn., where he remained till his death. He became a member of the United Synod at its organization in 1857, having been connected with the (N. S.) Presbyterian Church after the disruption in 1837-8.

He died at his residence in New Market, Tenn., May 5, 1863, of inflammation of stomach and liver. He was married twice: first, in April 26, 1825, to his first wife, who was Miss Catharine Coonse; they had six children, all of whom are living. Second, to his second wife, April 15, 1856, who was Mrs. Eagleton; she survives him.

His character as a minister and citizen was irreproachable. Loved by his congregation and lamented by the whole community at large, he was known as a Union man, and always refused to acknowledge the Confederate government.

JOHN S. MOFFETT, Esq., of New Market, Tenn., writes that he was a man of extraordinary energy, both in the pulpit and out of it, investigated his subjects thoroughly, preached with great earnestness and without writing his sermons or using notes, seemed to take delight in the investigation of deep and difficult subjects, and had a very happy manner of illustrating them and making himself understood.

McLURE, DANIEL MILTON—The son of John and Mary McLure, was born near Flat Rock, Kershaw district, S. C., Dec., 1835. He made a profession of religion in early life, and began his education under the care of his pastor, Rev. S. Donnelly of Beaver Creek church. He first went to Davidson College, N. C., and subsequently to Oglethorpe University, Ga., where he graduated in 1858. He studied divinity in the Theological Seminary at Columbia, S. C., graduating in 1861, and was licensed by Harmony Presbytery in 1861 at Indiantown church. He soon afterward supplied a church in Alabama, but ill health caused him to return to his native State. In April, 1864, a call from Williamsburg church was placed in his hands, and on the 23d of the month he was ordained and installed the 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. He concluded, as a last resort, to try the more genial climate of Florida, but his people being too poor to pay his salary, the want of money prevented him going. 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 came to our last meeting at Manning. Many will long remember the sad scene there presented and the solemn warning then given. In a short time after this event, at the residence of D. H. Thomas, Esq., in Darlington district, S. C., he died, Oct. 25, 1865, of consumption.

The mind of Mr. McLure was of more than ordinary strength. Independence and clearness characterized 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. If his health had permitted him to prosecute his studies vigorously, he would have been one of our most eminent ministers.

But God ordered otherwise. Death was permitted to take one after another of Mr. McLure's family, until he alone was left, until he was the last of his race. For years he looked consumption, the deadly foe of his family, in the face, and in his steadily declining health he felt that soon he too must become the victim of the fell destroyer. He was asked a few moments be-

fore his departure if he had anything to say. He quietly replied, "I am not afraid to die." There was no exclamation of delight, no unearthly beaming of the eye, no ecstatic vision of the better land. There were none of these. He just

"Forgot to breathe; and all was o'er—  
Just dropped to sleep; 'twas nothing more;"

and while in that sleep they took him to the church where he first began to serve the Lord.

The hymn was sung, the chapter read, the sermon preached and the prayer offered. Yet he did not awake, and so sadly, tearfully they laid him in the cold earthy bed beside his sleeping loved ones.

*Geo. Painter*

**PAINTER, GEORGE**—The son of Mathias and Mary (Peters) Painter, was born in Shenandoah county, Va., Feb. 14, 1795. He was educated at Greenville College, Tenn., and studied divinity at the South-Western Theological Seminary, Maryville, Tenn. He was licensed by Union Presbytery, Sept. 24, 1823, and ordained by the same Presbytery April 16, 1824. In addition to his labors as a minister he taught school till 1832 in Wythe county, Va. About that time he took charge of the congregation of Anchor and Hope and Draper Valley, and afterward New Dublin, Va., and remained with these three churches till his death, which took place at his residence in Pulaski county, Va., Feb. 20, 1863, of diabetes.

He married Miss Jane B. Temple. They had ten children, all of whom are living.

Rev. ISAAC N. NAFF, of Dublin Depôt, Va., writes as follows: "He was a man of sterling worth and great personal influence. Being one of the pioneers of Presbyterianism in this part of Virginia, he practised great self-denial in the work of the Master. His labors were earnest, constant and devoted in teaching and preaching, and the good he effected by his long life of devoted labor is incalculable.

"As a citizen he had the confidence and esteem of all who knew him. As a father he was firm yet kind and indulgent, so far as the comforts of his family were concerned. As a pastor he was devoted to the spiritual interests of his flock. As a preacher of the gospel he commanded great respect and influence throughout the bounds of the Presbytery and Synod with which he was connected. As a theologian he was sound and clear in his views, drawing his conclusions from the word of God alone.

"Though naturally modest and unobtrusive, and often retiring even to a fault, yet when principle was involved he was ever ready to stand up in defence of the truth, and to contend even earnestly and boldly 'for the faith once delivered to the saints.' Owing to the fact that the people among whom he labored had very little practical knowledge of supporting the ministry, his labors for the greater part of his life were very arduous. For many years he preached to three congregations, extending over an area of twenty-five miles, and taught school that he might gain that temporal support for those who were dependent on him which the inexperience of his congregations failed to supply. But with him all things were made subservient to the great life-work he had before him, viz., preaching the gospel of Christ. For the accomplishment of this he was willing to endure every privation, hunger, thirst and cold. His sermons were highly practical and of

that profound and finished character which classed him rather with the preachers of the eighteenth than the nineteenth century.

“He was the father of a large family, nine sons and one daughter, all of whom are living, all members of the Presbyterian Church and all exerting an influence for good. Seven of his sons were in the army of the South during the late war, and all came out without any serious injury to life or limb. One of his sons, the only one who has succeeded in entering the ministry, is now preaching the gospel successfully at New Marlboro', Mass.”

**PATTERSON, D. D., JAMES COWAN**—The son of Josiah and Abigail Patterson, was born in Abbeville district, Oct. 26, 1803. He was the child of eminently pious parents, who brought him up in the nurture and admonition of the Lord, and he was a noble illustration of the divine blessing crowning parental fidelity. In early life he felt called to the ministry and obeyed. And godliness was followed by faithfulness. He was faithful to his parents, he was faithful in his studies and graduated among the first of his class, at Franklin College, under the presidential care of his early friend and pastor, the Rev. Dr. Moses Waddel. Immediately after graduating he was elected to a tutorship in his *alma mater*. During the years of his connection with the college, he studied theology under Dr. Waddel, and was licensed to preach the gospel by Hopewell Presbytery. After licensure he labored as a domestic missionary in North-eastern Georgia. He was ordained by Hopewell Presbytery Oct. 11, 1828, and called to the care of the Presbyterian churches of Macon and Milledgeville, Ga. He afterward removed to Forsyth and associated the duties of teacher with those of the ministry. He subsequently preached at Lawrenceville and Decatur, and was elected to the presidency of the Gwinnett Institute, a high-school for boys and young men. From Gwinnett he was called as president of the Synodical Female College at Griffin, Ga., which, under his devoted care and steady management, became a complete success and an ornament to society and the Church.

His health began to fail early in the year 1866, and at the spring meeting of Hopewell Presbytery, when, though suffering from disease, none can forget his cheerfulness and earnest desire to work to the last. His parting address to Presbytery caused all eyes to overflow. He said it was his last time, but he was ready to go and be with Jesus, which was far better than being here; that his assurance was perfect: he had no fears, no doubts.

He died at his residence in Griffin, Ga., July 18, 1866, of heart disease. He married Miss Laura E. Winn, of Winnsboro', S. C. They had a family of ten children, two only of whom survive.

Thus, from youth to the close of life, excepting the last six months, he was constantly and laboriously engaged. Blessed with a remarkably vigorous constitution, and possessed of great self-control, he was capable of great endurance. His mind was clear, retentive and accurate. As a teacher he was faithful and thorough, and he so united decision with kindness as to gain the respect and love of his scholars, and to them his memory is precious. As a preacher he was direct, instructive and unimpassioned, adapted more for the edification of believers than the conviction of sinners.

In society he was reserved and taciturn, but those who knew him within the sacred precincts of home will remember him as the kind husband, the tender father, the humane master, the fast friend. Under provocation he was calm and unmoved. His steady, uniform piety was the distinguishing feature of his life, and elicited the confidence of all who knew him, that he was a holy man who walked with God and held daily communion with his adorable Redeemer, and, as a consequence, his closing months and days were

blessed with unusual peace and trust in God. Not a cloud, a fear, a doubt! All peace! peace like a river, and righteousness, the righteousness of Christ, like the waves of the sea! For him sin had no sting and the grave no victory. Thanks be to God who gave him the victory through our Lord Jesus Christ!

On the occasion of the funeral all business houses were closed, and the entire community followed the corpse to its final resting-place, where tears of unaffected grief bedewed the sacred soil which now encloses the Christian gentleman and that city's benefactor.

**PHARR, WALTER SMILEY**—The son of Rollin and Margaret (Bryan) Pharr, was born in Cabarras county, N. C., April 28, 1790. He was educated at Hampden Sidney College, Prince Edward, Va., and studied theology under the care of Moses Hoge, D.D., and was licensed by Hanover Presbytery and ordained by Concord Presbytery Nov. 18, 1820. His first charge was Waxhaw church, S. C., and he subsequently preached for Prospect, Rama and Mallard Creek churches in North Carolina, all within the bounds of Concord Presbytery.

He died at his residence, Park's Store, Cabarras county, N. C., Dec. 27, 1866, of pneumonia. He married twice: first, Miss Jane B. Caldwell; second, Miss Margaret Allison. His son, Samuel C. Pharr, D.D., and two nephews, viz., Walter W. and William W. Pharr, are Presbyterian ministers.

Rev. D. A. PENICK, Sr., of Pioneer Mills, N. C., writes: "He was a good man, sound theologian, plain, direct, successful preacher and pastor, much loved and confided in by all who knew him."



**RUSSELL, ROBERT YOUNG**—Was born in Antrim county, Ireland, April 18, 1800. In 1801 his parents emigrated to the United States, and settled in York district, S. C. They were pious people, members of the Presbyterian Church, and believed the Psalms of David to be the only appropriate psalmody for the worship of God in the sanctuary. Robert was a student from childhood, and after acquiring a good English education he commenced the languages under Dr. Samuel Wright, of Turkey Creek, S. C., with whom he continued two sessions, and then taught school in order to obtain means of continuing his course. He intended to become a lawyer, but attending a camp-meeting at Bethesda church he was converted and joined the Bullock Creek Presbyterian church.

Having acquired some pecuniary means by teaching, he entered the "Salem Academy," in Union district, S. C., about the year 1820. Here his progress was rapid, and all his exercises were thoroughly prepared. A conscientious regard for duty characterized all his acts, whether in study, in social intercourse, or in devotional exercises. He was cheerful and genial in disposition, and was much beloved by his fellow-students; but at the same time, his humble and devoted piety exercised a restraining and controlling influence over the most volatile and wicked of his associates.

From "Salem" he went to Yorkville, S. C., and continued his studies with Rev. Robert M. Davis, and completed here his academic course. During this period he had, from honest and earnest convictions of truth and duty, connected himself with the Independent Presbyterian Church, after

having carefully and prayerfully examined the principles and polity of said Church; and in view of the apparent necessities of this Church, then in its infancy, he was induced to forego his cherished design of completing his education, and during the year 1824 he commenced the study of divinity under Rev. R. M. Davis. He was licensed by Yorkville Presbytery of the Independent Presbyterian Church, Jan. 24, 1825. During the year and three months which intervened from his licensure to his ordination, he was engaged in prosecuting his theological studies, and preached sixty-two sermons. Endowed by his Creator with a mind of very high order, and having very assiduously improved the opportunities of mental training which he had enjoyed, and above all, the influence and power of the Holy Spirit, in full measure resting upon him, his youthful efforts in the ministry were most acceptable to the people wherever he went. He was ordained by the same Presbytery April 22, 1826.

He removed to Mount Tabor, in Union district, S. C., where he taught school for a time, and where he organized a church, to which he preached for many years. When he went to this place the community were noted for their wild, reckless disregard of all things sacred; but God "had many souls in that place," and he was the happy chosen instrument for the accomplishment of a great work in Tabor, and hundreds, we doubt not, will be recognized in the day of eternity as having "been born there," will hail him as their spiritual father, and will be placed as stars in his crown of rejoicing for ever and ever. There "the desert was made to bud, and the wilderness to blossom as the rose." Thence he removed to the bounds of Bullock's Creek church, and became pastor of that church in May, 1829, which relation continued until he was transferred from the Church militant to the Church triumphant, having preached his last sermon to that congregation in May, 1866. His pastorate in this congregation embraced a period of just thirty-seven years.

During the winter of 1865 and 1866 he was attacked with bronchitis, and although he continued to minister regularly in the sanctuary, it was with much and increasing suffering. His disease was making gradual progress, until May, when he was compelled to desist from preaching. His congregations, Bullock's Creek and Salem, granted him a respite of two months, that he might, by rest and medicine, endeavor to recover his health again. On the second Sabbath in May he was, with a beloved brother, Rev. A. A. James, at Grindall Shoals, assisting him on a sacramental occasion. He preached on Saturday from Colossians i. 27: "Christ in you the hope of glory;" and again on Sabbath from Hebrew ii. 3: "How shall we escape if we neglect so great salvation." This was his last sermon. He was unusually animated and impressive on this occasion, and a friend who heard him said he felt that "this was the last great effort of this great man." He remarked himself, a short time before he died, that he did not remember any effort of his life when he was favored with clearer or more overwhelming views of the divine Sovereignty, or of the greatness and preciousness of the salvation of Christ, than on the occasion referred to above.

From this time forward he seemed to be rapidly nearing his home. As often as he could he obtained the services of ministering brethren to supply his now vacant pulpits, and so long as his strength permitted he would be present to hear the gospel he loved so well in these hallowed places, where he had been so long accustomed to labor to recover lost souls and to lead the flock of Christ "into green pastures and beside the still waters." He was able to commit his churches, his family and his soul to the keeping of his covenant God, in the confidence of faith. He assured us that there was no

read, or fear, or gloom in his mind in prospect of death. In answer to the question, "Is there no feeling of loneliness connected with the thought of death and the grave?" he said, "Not the slightest emotion of the kind, for I know I shall not be alone." When we approached his bedside to bid him farewell, he gave to us his "dying blessing" in the most tenderly pathetic invocation, asking that divine grace and love be multiplied to us and that the Spirit of Elijah's God be poured largely upon us. On the morning of the Monday following he felt that the "wished-for day" had come. He called his family to him, and gave them his parting counsels and blessing. At eleven o'clock he said to the loved ones about him who were weeping as they looked upon him sinking into the arms of death: "It is my request that as my precious Saviour has continued with me and has granted me uninterrupted peace and joy, you will be calm and quiet around me, that my soul may be undisturbed as I yield it up to my God." He then lay silent for half an hour, and exclaimed in very clear and triumphant tones: "The glorious hour has come!" He spoke no more until a few moments before he ceased to breathe, when his lips were seen to move and the listening ear of love distinctly caught the whispered words, "Come, Lord Jesus, come quickly;" and his ransomed spirit passed away, Nov. 5, 1866.

He was twice married: first, to Miss Mary A. Burris, Aug. 17, 1824; she died in 1843. On Dec. 9, 1856, he married Miss Sarah N. Lewis, of Chester district, S. C., who, with several children, survives him.

Rev. W. W. CAROTHERS, of Yorkville, S. C., writes as follows: "During his entire ministry, so long as the Independent Presbyterian Church retained its separate organization, he supplied three or more churches, owing to the number of churches in the body and the fewness of ministers, though he always believed that no minister could supply efficiently and successfully more than one, or at most two churches. But God was pleased to pour out his Spirit upon him in every church to which he ministered, and many were added to his churches 'of such,' we trust, 'as shall be saved.' His churches being often at a considerable distance from him, his physical labors were very great, but they were performed cheerfully for the sake of the Church and for the love of God and of souls.

"The year 1832 was a memorable one in the history of the Independent Presbyterian Church, on account of 'the great revival' with which it was favored, and in which the other Christian denominations of this country largely shared. During that year and the one or two years which followed, whilst the tide of this wonderful season was gradually ebbing, vast crowds flocked to the house of God, Christians eagerly received the word of life, they spoke often encouragingly and joyously to each other, and sinners came 'as clouds and as doves to their windows.'

"He was an impressive preacher at all times, but no theme could ever so fire his soul, or call forth in such power his surpassing eloquence of 'speech and act,' as the wondrous love of Christ for poor perishing sinners. We have heard men of deeper lore (though his learning was of no mean order), and we may have heard men of superior intellect, but we have never listened to one who possessed in a higher degree the power of moving men's souls, when, in the days of his vigorous manhood, he would tell the simple story of the 'cross of Christ.'

"The untiring zeal of this man of God in his holy calling, and his remarkable power and success as a preacher of the gospel, may be seen from the fact that during the forty years of his ministry he preached three thousand eight hundred and fifty-four sermons, and admitted to membership in his churches, on a profession of their faith in Christ, one thousand eight hun-

dred and sixty-three persons, making an average, for the entire period, of ninety-six sermons per annum and forty-six admissions. During the first twenty-five years of his ministry, the average number of sermons was one hundred, and the average number admitted to his churches was sixty. For thirty years prior to the union of the Independent Presbyterian Church with the Presbyterian Church, he was the acknowledged and honored leader in that branch of the Church in which his lot had been cast. He loved this Church and her peculiar doctrines, but he never considered the difference between his own and the parent Church of sufficient importance to justify a separate organization. Hence, in every successive effort which was made to 'heal the breach,' and to unite those who harmonized in all the leading doctrines of God's word and in every important principle of Church policy, he gave to such efforts his hearty approval and his earnest endeavors to secure their success. And when these efforts were finally crowned with success in December, 1863, although he doubtless felt, in some measure, as a father giving up a long-loved and fondly-cherished child, yet he sincerely rejoiced that the breach in Zion was closed, and that the parent and child were again united after a separation and comparative alienation of more than fifty years.

"It may be affirmed that the power and influence of this truly humble and very eminent servant of Christ were nowhere felt in fuller measure than in the chamber of sickness and in seasons of affliction. He had learned to sympathize with the suffering, to 'weep with those that weep,' and often was it his privilege to 'minister consolation' to the afflicted and to apply the balm of spiritual comfort to the wounded spirit.

"His judgment was sound and discriminating, and the community in which he had lived so long had learned to look to him for counsel in their perplexities, as well as for comfort in their sorrows. In all the relations of life he was beloved, honored and revered. After the union of the Churches he was enabled to attend only a few of the meetings of the judicatories of the Church; but these occasions he regarded as seasons of peculiar privilege. His brethren of the Bethel Presbytery felt for him an earnest respect and a warm affection, and at their meeting in October, 1866, they adopted a letter of condolence, tenderly and touchingly affectionate, which was signed by all the members of Presbytery and forwarded to Brother Russel."\*

\*LANCASTER C. II., Oct. 6, 1866.

"To Rev. R. F. Russel—

"DEAR BROTHER:—Grace, mercy and peace be multiplied through Jesus Christ our Lord. 'Out of much affliction and anguish of heart we write you with many tears; not that you should be grieved, but that you might know the love which we have more abundantly unto you.' We sorrow unfeigningly to learn that the chastening hand of our heavenly Father has been laid upon you, and that the voice which has for near a half a century proclaimed the unsearchable riches of Christ is hushed by wasting sickness. Great as would be this visitation at any time, pre-eminently so is it now in this sad day of spiritual decline to the Church of God. But a few short years have elapsed since, through your zeal for the interests of the Master's kingdom, the delightful union so long and so devoutly sought after was consummated between the two Presbyterian bodies which had been divorced for half a century. We were cheered by your delightful presence, and sincerely did we then hope that the great Healer of the Church would prolong your ministry and make your latter day of glory excel that of the former. But, alas! 'My Father! my Father! the chariots

of Israel and the horsemen thereof!' Disease has imprisoned you, and we are denied the privilege and treasure of your ripe experience in the court of Christ. Amid the afflictions which encircle you, dear brother, let us assure you of our most fraternal sympathy, as we are assured 'tis Jesus who presides over this dispensation, which so beclouds your chamber of sickness. Unitedly we invoke that God would spare your life to your beloved family, to the charge which you have served through so many weary years, to recover lost souls, and lead the flock of Christ into 'green pastures and beside the still waters;' that He would spare you to ourselves, to whom you are united by so many tender ties, that like 'Paul the aged, in our midst we might learn wisdom at your lips. But if this be asking too much at the hands of the Master, to whose sovereign will we submissively bow, then we invoke that the Holy Spirit of God would cheer with his gracious presence your declining steps, and show you how to lay aside your tabernacle with joy, 'so an entrance may be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.'

"And now with affectionate solicitude, dear

*Jesse H. Turner.*

**TURNER, JESSE H.**—The son of Rev. James and Sally (Leftwich) Turner, was born in Bedford county, Va., Jan. 1, 1788. He was early taught the way of life, and made a profession of religion in his sixteenth year, and joined the Peaks church in Bedford county, Va., his father being pastor at the time. He was educated in Hampden Sidney College, Va., and studied divinity in the Union Theological Seminary, Prince Edward, Va. He was licensed by Hanover Presbytery and ordained by the same Presbytery in 1813. He began his labors as a missionary in Richmond, Va., as early as 1810, and was earnest and faithful in advancing the cause of his Master. He was called to succeed his brother William, who died whilst pastor of the church in Fayetteville, N. C. He subsequently preached in Manchester, Va., and his last charge was in Hanover county, Va. He was without charge for several years, and his health was somewhat infirm.

He died at his residence in Liberty, Va., March 13, 1863, of bilious fever. He was twice married: first, to Miss Harriet Barr, of New Haven, Conn., April 22, 1811; she died in 1850. Second, he married Jan. 9, 1855, Miss Sarah Fitzwilson, of Richmond, Va., who, with one child, survives him.

He was a sincere, good man, quite successful as a teacher. He lived the life of a humble Christian, and died in the full assurance of a blessed immortality.

**WILLIAMS, EDWIN T.**—The son of Richard Farr and Mary (Millen) Williams, was born in Savannah, Ga., March 12, 1826. He was prepared for college by the late Rev. Samuel M. Gayley, who was well known throughout the Presbyterian Church as a prominent and successful educator, and entered New Jersey College, Princeton, N. J., where he graduated with credit, and studied divinity in the Theological Seminary at the same place. On finishing his course he returned to his native State, and was licensed and ordained by Georgia Presbytery in 1853 as a foreign missionary, his field of labor being Africa, where he labored with zeal and success, first at Monrovia and then at Corisco, from 1854 till 1860, when he returned to the United States with somewhat impaired health, but with an earnest desire to return to that people. Mr. Williams returned to his native State, and the civil war coming on he presented the following overture to the General Assembly of the Presbyterian Church in the Confederate States of America, which met at Augusta, Ga., Dec. 4, 1861:

“**OVERTURE, NO. IX.**—From Rev. Edwin T. Williams, of Georgia, hitherto in connection with Western Africa Presbytery and New York Synod, desirous while in this country of assuming some pastoral charge, would be instructed whether any action on the part of this General Assembly is necessary to release him from his former ecclesiastical connection and to attach him to said Presbytery and Synod within the bounds of the Confederate States to which, in the providence of God, he may be called; and should such necessity exist he further desires and respectfully asks of this General Assembly that the needed action be taken by them.” It was

brother, ‘we commend you to God and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.’

“Beloved brother, we shall meet again; if not here, in the Church militant hereafter, in the Church triumphant, with the ‘four and twenty elders around the throne.’ Farewell.

“With every assurance of fraternal love, we are yours in Christ till glory.

“(Signed) W. W. CAROTHERS, *Moderator.*

“WILLIAM BANKS, *Stated Clerk.*

“JOS. H. MARTIN, *Temp’y Clerk.*

“And also by every member of Presbytery present.”



“*Resolved*, That any Presbytery in our connection to which Mr. Williams may apply will be warranted to receive him on his furnishing them with satisfactory evidence of his good standing.”

After this, having labored for some time in Bryan county, Ga., he became a member of Florida Presbytery and pastor of the church in Quincy, Florida. During his labors here, which were eminently successful, he died in the Manse at Quincy, Florida, Aug. 9, 1866, of erysipelas.

He was twice married: first, to Miss Sarah Wells Du Pre, daughter of Rev. Daniel Du Pre, of Charleston, S. C. His second wife was Miss Mary Catharine Fleming, daughter of Judge William B. Fleming, of Savannah, Ga., who, with two children, survives him.

During his whole ministry he was filled with the spirit of missions, which led him to devote himself even while in the seminary to a foreign field, and tears will be shed for him on the hot sands of Africa, and the poor black man of America, amid the bewilderments of these times and the conflicting professions and claims of those who bid for his confidence, may well weep to lose one good friend whom he could safely trust.

In his spirit, temper and diligence he was a model minister, so gentle, forgiving, courteous, pure and lovely. Whether he moved in the social circle among his own flock, or acted with his brethren in the Presbytery and Synod, he was always the same affectionate friend, the same faithful and wise counselor. So entirely was he absorbed in the great realities of eternity and the salvation of man, that all who knew him believed that for him to do the will of God was his meat and his drink. He was pre-eminently a man of prayer. He wrestled with God daily. Without ceasing he prayed by the wayside, in the closet, in his outgoings and incomings, in the fields and in the groves; in the morning, at noon and at night his thoughts were heavenward; in a word, his very breathing was prayer, struggling to get nearer to his Saviour and to know more of him.

We read of such characters in Christian biographies, but it is with a sort of doubt, which reveals itself in the surprise with which we look upon one in real life; for he was one of those whose memoirs ought to be written in full, as rich contributions to the literature of the Church.

He was one of the most devout of men, and many instances are known in which his unworldliness and his constant prayerfulness were used to make very deep impressions on careless young men. Those who knew him best readily testify that he reached a measure of faith to which few have attained, and while he was the very embodiment of kindness and sympathy with his fellow-men, and seemed to enjoy a smooth and sunny path, yet at times he was sorely tried, he was emphatically a shining mark for the fiery darts of the enemy; but his armor was ever on him, and though his conflicts at many periods of his journey were fearful, he always triumphed in the strength and power of that Saviour whom he loved, and to whose name he almost always prefixed the word “precious.”

As a pastor he was faithful. The Quincy church, his last charge, will not soon forget his tender sympathy for the suffering, his forbearance with the erring and his earnest effort with all long-suffering and prayer to restore them. The children and youth of his flock shared in all his efforts to do good. As a preacher he was earnest and pathetic, and if he was less brilliant than some of his brethren, he was inferior to none in the soundness and symmetry of his pulpit exercises. All his ministrations were solemn and impressive, always abounding in simple illustrations, suited to all classes of men, that both saint and sinner might have his portion in due season.

*J. M. Wilson*

WILSON, JAMES M.—The son of Samuel B. and Elizabeth (Hanna) Wilson, D. D., was born in Fredericksburg, Va., Nov. 27, 1821. Possessing good natural talents and a docile disposition, he was carefully instructed in the knowledge of divine truth and duty, and received it as a revelation from God. He made a profession of religion at an early age, and with a view to the ministry he was educated at Washington College, Lexington, Va., and graduated with honor. He studied divinity in the Union Theological Seminary at Prince Edward, Va. He was licensed by West Hanover Presbytery. His first field of labor was as a missionary in Floyd county, Va., where there were but a few Presbyterians, no church organized and no house of worship. By his labors a church was organized and he was ordained by Montgomery Presbytery. He succeeded in erecting a brick house of worship and a comfortable MANSE, doing so without leaving any debt upon them. In this church Sunday-schools, Bible-classes, prayer-meetings and collections for missions were all arranged for the systematic furtherance of religion. The small salary he received, the urgent wants of a growing family and a desire to promote the Christian education of the daughters of our country, induced him to accept the office of president of a female college at Rogersville, Tenn. Here he spent several years usefully and acceptably to the public and the trustees of the college. On the death of his wife, a lady of estimable worth, he deemed it wise to resign his office; and as soon as he could make arrangements for the comfort of his children he sought a new field of labor in the desolate regions beyond the Mississippi, and in the autumn of 1862 he came to Arkansas and took charge of the churches of Des Arc and Wattensaw, which he continued to supply, intending to unite with the Arkansas Presbytery as soon as an opportunity would offer. In their service he was employed about six months. His ministry was acceptable in a high degree, and prospects of great usefulness seemed to open before him. He was happy in his work, his brethren were cordial and rejoiced with him. But God, whose ways are inscrutable to mortals, speedily changed the aspect of affairs. On the Lord's day, Sept. 7, 1862, after preaching with more than usual unction in the morning to the white congregation and in the afternoon to the colored people, in his discourse to them he was observed to be unusually solemn and affectionate. At the close of the exercises they gathered around him to express their grateful feelings for the interest he had shown in their eternal welfare, and he continued to urge upon them the importance of preparing for the eternal world. He then took his seat in his buggy, intending to spend the night at the residence of Mrs. D. S. Gray. On the way his horse took fright, and after running about an eighth of a mile, suddenly turned a corner at Mrs. Gray's yard, by which the buggy was upset, and from his braced position and firm hold upon the reins, he was thrown quite a distance, and with great violence upon the ground. He was immediately carried into the house, where medical aid was soon procured and every attention which Christian affection could bestow was given. He lay speechless and apparently unconscious, and with but little sign of pain, until the next afternoon, when his happy spirit was released from suffering, and borne to be for ever in the presence of that Saviour whom unseen he had loved and in whom believing he had often rejoiced with joy unspeakable and full of glory.

He married Miss Cecelia Rogers, the daughter of Rev. Thornton Rogers; she died in 1861. Several children survive him. His father, S. B. Wilson, D.D., Professor in Union Theological Seminary, Va., and his brother, Rev. S. B. O. Wilson, of Covington, Tenn., are Presbyterian ministers.

Rev. J. W. MOORE, of Austin, Arkansas, preached his funeral sermon. He spoke as follows: "No one, we believe, has ever labored within our bounds whose natural and acquired qualifications and devoted spirit promised more extensive usefulness. Time and acquaintance are necessary to give most men access to the hearts of strangers. It was not so with our deceased brother. His open, benignant countenance, his easy and natural address, and withal his unaffected and unmistakable spirituality of mind, impressed every one, on the first interview, that they were in the presence of a man of God. His addresses in the pulpit were of that peculiar character which draws off the thoughts of the hearer from surrounding objects and from the speaker himself, and carries them away to the contemplation of things not seen and eternal. It was the uniformity and consistency of the hallowed influences attending him which gave him such a hold upon the affections of the people, and which called forth such general and unaffected expressions of grief when he was called away."

A friend writes: "He was a sound theologian. He loved the doctrines of grace as held by the Reformers and embodied in our standards. He believed and taught that true faith will produce good fruits in the life. His own example was lovely and he was greatly beloved wherever he resided by all upright men. His successor in Floyd C. H. writes: 'I am occupying the field in which Mr. Wilson once labored. I wish I could give you a complete and full idea of the esteem and respect with which his memory is still cherished at this place. Something is said of him almost every day, and he seems to be a standard for every thing that is good and excellent.'"

**WILSON, WILLIAM W.**—The son of Abner and Mary (Williams) Wilson, was born in Darlington district, S. C., in 1823. He was educated privately, and studied divinity in the Theological Seminary at Columbia, S. C., and was licensed by Harmony Presbytery and ordained by the same Presbytery in 1846. He was a stated supply of Bishopville church, and soon after became pastor. He subsequently preached in Hepzibah and Lynchburg, Va., and where he was laboring when he died, at his residence in Bishopville, S. C., Aug. 26, 1865, of typhoid fever.

He married Miss Ann Harrington, the daughter of a Presbyterian minister, who, with four children, survives him. J. Leighton Wilson, D.D., and John D. Wilson, Presbyterian ministers, are cousins.

A friend thus writes: "The work of divine grace, which was begun when his heart was young, became deep and abiding. It manifested itself in no sudden impulses, no enthusiastic raptures, but in constant love to God and zeal for his glory. Those who knew him best marked from year to year a steady advancement in holiness; his path appeared to them 'as the shining light, which shineth more and more unto the perfect day.' He was from education and conviction emphatically a Presbyterian. Few, if any, loved with more intense devotion the ordinances, worship and doctrines of the Church of which he was a minister. And yet he was no sectarian. Ministers of other denominations with whom he associated, people of other folds who wept when they heard that he was not, testify how well he loved all who loved his Saviour.

"He was an able, sound and instructive preacher, and although he seldom indulged in flowers of rhetoric, was hailed with pleasure in the pulpits

in which he appeared. The steady growth of the churches which were committed to his care, and the warm affection of the people whom he served, declare how faithfully and lovingly he went in and out as a pastor among them. Modest, unassuming and somewhat retiring in his habits, his peculiar excellences of character were fully appreciated only by those who had the opportunity of knowing him intimately. During the latter years of his ministry he developed more than ordinary abilities as a preacher, and no one was more heartily welcomed to the pulpits of Harmony Presbytery than himself. He was ready for every good work, and felt the liveliest interest in the welfare of our Southern Zion."

THE FOLLOWING PAGES, from 459 to 463, inclusive, give the INSTITUTIONS, &c., the names of the SYNODS and PRESBYTERIES with the Stated Clerks, the name of the MINISTERS and LICENTIATES, with their Post-office address. The ministers number eight hundred and eighteen, divided as follows: 292 are Pastors, 232 Stated Supplies, 86 Professors, Teachers, Editors, Foreign Missionaries, &c.; 208 are without charge. There are also 45 Licentiates, making a total of 863.

RESIDENCE ACCORDING TO STATES. &c., OF THE MINISTERS AND LICENTIATES.

Alabama.....	61	Illinois.....	1	Mississippi.....	83	Pennsylvania..	2	Africa.....	1
Arkansas.....	29	Indiana.....	2	Missouri.....	2	S. Carolina....	105	Greece.....	1
California.....	1	Iowa.....	2	New Jersey....	1	Tennessee....	73	Scotland.....	1
Connecticut....	1	Kentucky.....	2	New York.....	5	Texas.....	41	South America	1
Florida.....	18	Louisiana.....	26	N. Carolina....	110	Virginia.....	159	* <i>Unknown</i> ....	41
Georgia.....	71	Maryland,.....	5	Ohio.....	1	West Virginia.	17		
									863

\* The *Unknown* are made up of Licentiates and Ministers *in transitu*.

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OF THE

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Graves, Wm.,	Mills River, N. C.	Johnson, A. G.,	Earhlee, Ga.	Lyle, G. T.,	Jacksonville, Va.

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Lynch, Thomas,	Mebaneville, N. C.	McConnell, J. A.,	Brandon, Miss.	Paxton, T. N.,	Marion, N. C.
Lyon, D.D.,	J. A., Columbus, Miss.	McConnell, Wm.,	Chicago, Ill.	Payne, A. G.,	Clinton, La.
Lyons, J.,	Tazewell C. H., Va.	McCord, J. W.,	Walnut Grove, Ark.	Pearson, W. F.,	Storeville, S. C.
MACK, J. B.,	Charleston, S. C.	McCorkle, A. B.,	Talladega, Ala.	Peck, T. E.,	Hampton Sidney, Va.
Mallard, R. Q.,	New Orleans, La.	McCormick, W. J.,	Gainsville, Fla.	Peden, A. G.,	Griffin, Ga.
Marable, B. F.,	Clinton, N. C.	McCoy, H. P.,	Robertson's, R.V.	Peden, M.,	Crawfordville, Miss.
Markham, T. R.,	New Orleans, La.	McCoy, Robert,	Humboldt Tenn.	Penick, D. A.,	Pioneer Mills, N. C.
Marshall, M. M.,	Fayetteville, Tenn.	McDonald, Henry,	Raymond, Miss.	Penick, Jr., D. A.,	Concord, N. C.
Marshall, W. K.,	Henderson, Texas	McDonald, Neill,	Lancaster, Texas.	Penick, P. T.,	Liberty, Va.
Martiu, A.,	Aspinwall, Va.	McDonald, W. A.,	Charlotte, N. C.	Penland, A.,	Huntsville, Ala.
Martin, C. P. B.,	Augusta, Ga.	McDowell, James,	Manning, S. C.	Perryman, J. M.,	Mico, Cr'k Nation.
Martin, Edward,	New Creek, Va.	McDuffie, D.,	Little Rock, S. C.	Peters, B. F.,	Fayetteville, Ala.
Martin, J. F.,	San Antonio, Texas.	McElhenny, d.o.,	J., Lewisburg, Va.	Petrie, G. H. W.,	Montgomery, Ala.
Martin, Joseph H.,	Wytheville, Va.	McElroy, A.,	Wartrace, Tenn.	Petrie, G. L.,	Rodney, Miss.
Martin, S. T.,	Dover Mills, Va.	McFarland, d.d.,	F., Mint Spring, V.	Pharr, d.d.,	S. C., Charlotte, N. C.
Mathes, A. H.,	Fort Gaines, Ga.	McFeaters, M.,	Murfreesboro', Tenn.	Pharr, W. W.,	Statesville, N. C.
Mathews, W. H.,	Pittsylv'a C. H., V	McGuffey, d.d.,	W. H., Univ., Va.	Pharr, Wm. W.,	Coddle Creek, N. C.
Maury, T. B.,	Richmond, Va.	McIlwaine, R.,	Farmville, Va.	Phillips, C.,	Chapel Hill, N. C.
Mecklin, A. H.,	Vaiden, Miss.	McInnis, R.,	Forrest, Miss.	Phillips, J. W.,	Demopolis, Ala
Mecklin, R. W.,	New Prospect, Miss	McIntosh, J. R.,	Columbus, Ga.	Pierson P.,	Kingstree, S. C.
Meredith, J. D.,	LaGrange, Tenn.	McIntyre, K.,	Bostick's Mills, N. C.	Pinkerton, John,	Mt. Solon, Va.
Mickle, R. A.,	Newberry C. H., S. C.	McKay, Neill,	Summerville, N. C.	Pinkerton, W.,	Steel's Tavern, Va.
Millen, S. C.,	Taylorville, N. C.	McKeay, J. M.,	Montgomery, Ala.	Pitzer, A. W.,	Liberty, Va.
Miller, d.d.,	A. W., Charlotte, N. C.	McKelway, J.,	Bell Air, Md.	Polmer, d.d.,	W. S., Columbia, S. C.
Miller C. A.,	Christiansburg, Va.	McKinney, d. d.,	S., Huntsv'e, Texas.	Pollock, A. D.,	Warrenton, Va.
Miller, John,	Petersburg, Va.	McKinnon, J. B.,	Magnolia, N. C.	Porter, A. A.,	Spartanb'g C. H., S. C.
Miller, J. N.,	Gay Hill, Texas.	McKinnon, L.,	Goldsboro, N. C.	Porter, David H.,	Savannah, Ga.
Milner, R. W.,	Ackworth, Ga.	McKittrick, J.,	Boston, Ga.	Porter, J. D.,	Texas.
Mitchell, J. C.,	Mobile, Ala.	McLean, H.,	Shoe Heel, N. C.	Porter, R. K.,	Atlanta, Ga.
Mitchell, J. D.,	Lynchburg, Va.	McLean, M. J.,	Bridgeville, Ala.	Powers, Urias,	Big Lick, Va.
Mitchell, S. W.,	Columbia, Tenn.	McLean, J. M.,	Fayetteville, Ala.	Pratt, H. B.,	Hillsboro', N. C.
Mitchell, o.d.,	W. H., Florence, Ala.	McLees, H. W.,	Pendleton, S. C.	Pratt, J. W.,	Brooklyn, N. Y.
Monroe, H. A.,	Brown Marsh, N. C.	McLees, John,	Greenwood, S. C.	Pratt, d.d.,	N. A., Roswell, Ga.
Montgomery, A. D.,	Salisbury, N.C.	McMillan, A.,	Rockingham, N. C.	Preston, T. L.,	Swoope's Depot, Va.
Montgomery, J. S.,	Yazoo City, Miss	McMurrin, R. L.,	Culp'r, C. H., Va.	Price, C. W.,	Winchester, Ky.
Montgomery, J. W.,	Okala, Fla.	McMurray, F.,	Union Springs, Ala.	Price, Philip B.,	Richmond, Va.
Montgomery, S. M.,	Union Ch, Miss	McNair, Daniel,	Galveston, Texas.	Price, Robert,	Port Gibson, Miss.
Montgomery, T. F.,	Atlanta, Ga.	McNair, E.,	Pine Bluff, Ark.	Price, S. J.,	Laurens C. H., S. C.
Mooney, A. M.,	Pontotoc, Miss.	McNair, E.,	Jackson, Tenn.	Price, W. T.,	Monterey, Va.
Moore, J. W.,	Austin, Ark.	McNair, M.,	Shoe Heel, N. C.	Pryor, d.d.,	T., Nottaway C. H., Va.
Moore, R. R.,	Harrodsburg, Ky.	McNeeley, L.,	Pocahontas, Ark.	Pugh, John W.,	Warrenton, Va.
Moore, D. T.,	V., Richmond, Va.	McNeilly, J. H.,	Nashville, Tenn.	Purviance, d.d.,	J., Natchez, Miss.
Moore, G. L.,	New Orleans, La.	McNeill, H.,	Montpelier, N. C.	QUATERMAN, J. W.	.....
Morgan, Gil.,	Shoe Heel, N. C.	McNeill, G. W.,	Davidson Col., N. C.	Quarterman, N. P.,	Walthourv'e, Ga.
Morgan, N. R.,	Eutaw, Ala.	McPherson, J. P.,	Fayetteville, N. C.	Quigg, Henry,	Covington, Ga.
Morris, F. C.,	Oseola, Ark.	McQueen, A.,	Shoe Heel, N. C.	RAMSEY, d.d.,	J. D., Lynchburg, Va.
Morrison, H. M.,	Spring Port, Miss.	McQueen D.,	Sumter, S. C.	Rankin, Jesse,	Lenoir, N. C.
Morrison, J.,	Brownsburg, Va.	McQueen, J.,	Fayetteville, N. C.	Ratchford, W. W.,	Zeno, S. C.
Morrison, J. E.,	Morven, N. C.	McQueen, M.,	Carthage, N. C.	Raymond, H. R.,	Marion, Ala.
Morrison, R. H.,	Cottage Home, N. C.	McWhorter, W.,	Bachelor's Rt., S.C.	Raymond, M.,	Green Spg. Dep., W.V.
Morrison, W. N.,	Asheville, N. C.	NAFF, J. N.,	Dublin Depot, Va.	Read, d.d.,	C. H., Richmond, Va.
Morrison, W. W.,	Sweet Water, Tenn.	Nail, James H.,	Americus, Ga.	Reed, J. L.,	Chambers C. H., Ala.
Morrow, C. N.,	Oakes, N. C.	Nail, d.d.,	R., Tuskegee, Ala.	Reese, J. S.,	Lexington, Va.
Morrow, T.,	Somerville, Ala.	Naylor, James,	Tyro, Miss.	Reid, Alex.,	Doaksville, C. N.
Morse, A. A.,	Greenwood, S. C.	Neil, J. W.,	Murfreesboro', Tenn.	Reid, R. H.,	Reidville, S. C.
Morton, P. C.,	Clarkesville, Ga.	Neil, William,	Mobile, Ala.	Reid, S. I.,	Holly Springs, Miss.
Moseley, B. W.,	Oakley, Va.	Neily, R. L.,	Denmark, Tenn.	Reid, W. M.,	Mayesville, S. C.
Moseley, H.,	Cotton Gin, Texas	Newton, Henry,	Jefferson, Ga.	Rice, J. M.,	Covington, Va.
Moseley, J. W.,	Richmond, Va.	Niven, T. M.,	Dobb's Ferry, N. Y.	Rice, d.d.,	John H., Mobile, Ala.
Mullally, F. P.,	Bolivar, Tenn.	North, N. G.,	Charlestown, W. Va.	Richards, J. G.,	Liberty Hill, S. C.
Murkland, W. U.,	Hamp. Sid., Va.	Nourse, C. H.,	Washington, D. C.	Richardson E. M.,	Granada, Miss.
Murray, James,	Greenville, Va.	ODGEN, Thomas,	Elizabeth, N. J.	Richardson, G. P.,	Granada, Miss.
Murray, L.,	Hamburg, La.	Orr, Samuel,	Princeton, Ark.	Richardson, W. T.,	Waysboro', Va.
Myers, d.d.,	J. H., Oyster Bay, L. I.	Ostrom, V. C.,	Madisonville, La.	Riddle, William,	Scotland.
McAllister, H.,	Averasboro', N. C.	Ottis, J. M. P.,	Columbia, Tenn.	Riley, J. R.,	Laurens C. H., S. C.
McAllister, R. S.,	Thibodeaux, La.	PARNE, H.,	Holly Springs, Miss.	Robey, W. O.,	Leesburg, Va.
McAulley, W. H.,	Solna, Ala.	Palmer, d.d.,	B. M., N. Orleans, La.	Robinson, d.d.,	J. J., Efanla, Ala.
McBryde, D. D.,	Mill Grove, N. C.	Palmer, E.,	Walterboro', S. C.	Robinson, J. M.,	Doub. Branches, N. C.
McCain, John C.,	Preston, Ga.	Palmer, E. P.,	Alexandria, La.	Rockwell, E. F.,	Davidson Col., N. C.
McCallie, T. H.,	Chattanooga, Tenn.	Parish, Consider,	Clinton, Miss.	Rogers, J. L.,	Marietta, Ga.
McCallum, A.,	Union Church, Miss.	Park, James,	Knoxville, Tenn.	Rogers O. F.,	Verona, Miss.
McCampbell, J.,	Lexington, Miss.	Park, J. S.,	Memphis, Tenn.	Root, Timothy,	Wetumpka, Ala.
McChain, J.,	Abingdon, Va.	Parks, G. D.,	Charlotte, N. C.	Rosamond, J. ....	.....
McChord, J. M.,	.....	Patterson, M. A.,	Mt. Holly, Ark.	Rose, H. B.,	Abingdon, Va.
McCombs, G. B.,	.....	Patton, F.,	Oxford, Miss.	Rose, d.d.,	F. A., Huntsville, Ala.



NAME.	POST-OFFICE.	NAME.	POST-OFFICE.	NAME.	POST-OFFICE.
Ross, John B.,	Bladensburg, Md.	Stanfield, S. A.,	Milton, N. C.	Watson, Samuel L.,	Zeno, S. C.
Rosser, W. L.,	Franklin, Tenn.	Stark, Oliver P.,	Paris, Texas.	Watt, J. S.	.....
Roudebush, G. S.,	Natchez, Miss.	Stedman, D.D.,	J. O., Memphis, Tenn.	Watts, W. B.,	Mount Ulla, N. C.
Roux, Marc,	New Orleans, La.	Stewart, C. B.,	Fairview, S. C.	Way, Richard Q.,	Mt. Vernon, Ga.
Ruffner, Wm. H.,	Lexington, Va.	Stiles, D.D.,	Joseph C.	Wayne, B.,	New Orleans, La.
Rumple, Jethro,	Salisbury, N. C.	Stillman, C. A.,	Gainesville, Ala.	Weeks, Joseph,	Natchez, Miss.
Russell, G. A.,	Somerville, Tenn.	Stoddard, William,	Tennessee.	Welch, T. R.,	Little Rock, Ark.
Rutherford, E. H.,	Petersburg, Va.	Stratton, James,	Jackson, La.	West, James D.,	Pontotoc, Miss.
SAFFORD, HENRY,	Greensboro', Ga.	Stratton, D.D.,	J. B., Natchez, Miss.	Whaley, F. N.,	Clarksville, Va.
Salter, I. H.,	Lower Peach Tree, Ala.	Stratton, W. H.,	Anderson C.H., S. C.	Wharey, J. M.,	Farmville, Va.
Sample, W. A.,	Memphis, Tenn.	Strong, Hugh,	Mayesville, S. C.	Wharey, Thomas,	Keysville, Va.
Sanderson, D.D.,	Eutaw, Ala.	Stuart, S. D.,	Staunton, Va.	Wheeler, J. E.,	Vicksburg, Miss.
Savage, W. T.,	Granada, Miss.	Stuart, T. C.,	Pontotoc, Miss.	White, Charles,	Berryville, Va.
Sawtelle, B. N.,	Tuscumbia, Ala.	Sturgeon, J. C.,	Asheville, N. C.	White, G. W.,	Moorefield, W. Va.
Saye, James H.,	Lewisville, S. C.	Sutton, W. O.,	Shoe Heel, N. C.	White, Henry M.,	Glade Spring, Va.
Scott, John A.,	Lexington, Va.	Swift, William,	Fort Deposit, Ala.	White, James E.,	Chocter, S. C.
Scott, R.,	Beverly, W. Va.	TADLOCK, JAMES D.,	Bristol, Tenn.	White, D.D.,	R. B., Winchester, Va.
See, C. S. M.,	Fishersville, Va.	Taylor, R. F.,	Summersville, Ga.	White, T. W.,	McFarland's Va.
Shanks, D. W.,	Fancy Hill, Va.	Taylor, Robert J.,	Cedar Grove, Va.	White, D.D.,	W. S., Lexington, Va.
Sharp, J. D.,	Kaufman, Texas.	Taylor, W. A.,	Jonesville, Va.	Wiley, C. H.,	Greensboro', N. C.
Shaw, C.,	Black River Chapel, N. C.	Telford, W. B.,	Live Oak, Fla.	Wilhelm, W. F.,	Blacksburg, Va.
Shearer, J. B.,	Black Walnut, Va.	Tenney, Levi,	Carolina, Texas.	Willbanks, J. S.,	Clarksburg, Ark.
Sheetz, W. C.,	Morgantown, N. C.	Tenney, S. F.,	Columbia, S. C.	Williams, C. Foster,	Ashwood, Tenn.
Shepperson, J. G.,	New London, Va.	Thomas, B. D.,	Ashley, Mo.	Williams, J. C.,	Due West, S. C.
Shepperson, C. M.,	Mt. Pleasant, Texas	Thomas, Enoch,	Craigsville, Va.	Williams, W. G.,	LaGrange, Ala.
Sherill, R. E.,	Ofahoma, Miss.	Thomas, J. D.,	Bay View, Va.	Williamson, S.,	Washington, Ark.
Sherwood, J. M.,	Fayetteville, N. C.	Thompson, F. A.,	Spring Hill, Tenn.	Wills, D.D.,	David, Macon, Ga.
Shiver, Rufus W.,	Searcy, Ark.	Thompson, P. H.,	Portland, Ky.	Wilson, Hugh,	Lexington, Texas.
Shotwell, A.,	Ben Franklin, Texas.	Thompson, W. H.,	Bolivar, Tenn.	Wilson, James,	Wheelock, Texas.
Shottwell, N.,	Huntsfordon, N. C.	Thompson, W. S.,	New Canton, Va.	Wilson, James,	Decatur, Ga.
Silliman, A. T.,	Marshall, Texas.	Thomson, J. H.,	Marion, Miss.	Wilson, D.D.,	J. L., Columbia, S. C.
Simpson, F. T.,	Washington, Ga.	Tidball, W. B.,	Greensboro', N. C.	Wilson, J. M.,	Seguin, Texas.
Sinclair, A.,	Charlotte, N. C.	Todd, David A.,	Santuc, S. C.	Wilson, D.D.,	J. R., Augusta, Ga.
Singletary, W. H.,	Kingstree, S. C.	Towles, David T.	.....	Wilson, D.D.,	F. J. S., Atlanta, Ga.
Singleton, H. L.,	Wilmington, N. C.	Trawick, M. W.,	Hazlehurst, Miss.	Wilson, L. F.,	Hedgeville, Va.
Sloan, J. A.,	Colliersville, Tenn.	Trimble, E. C.,	Nashville, Tenn.	Wilson, Luther H.,	Whitney, Ga.
Smith, A.,	Fayetteville, Tenn.	Turner, D. McNeill,	Abbey's C.H., SC	Wilson, S. B.,	Hamp. Sidney, Va.
Smith, A. P.,	Aberdeen, Miss.	VASS, LACHLAN C.,	Newberne, N. C.	Wilson, S. B. O.,	Covington, Tenn.
Smith, B. M.,	Hampten Sidney, Va.	Vaughn, C. R.,	Cole's Ferry, Va.	Wilson, William V.,	Marion, Va.
Smith, C. R.,	Douglas, La.	Vedder, C. S.,	Charleston, S. C.	Winfree, J. H. H.	.....
Smith, D. F.,	Jacksonville, Ala.	Vernor, W. H.,	Cornerville, Tenn.	Winn, T. S.,	Havana, Ala.
Smith, Henry,	Abingdon, Va.	WADDEL, D.D.,	J. N., Oxford, Miss.	Witherow, T. S.	.....
Smith, H. A.,	Centreville, Ala.	Waddell, J. A.	.....	WITHERSPON, A. J.,	Linden, Ala.
Smith, H. C.,	Paulding, Miss.	Wales, B. M.,	Nelly's Ford, Va.	WITHERSPON, T. D.,	Memphis, Tenn.
Smith, D.D.,	H. M., N. Orleans, La.	Walker, J. A.,	Selma, Ala.	Wolf, G. L.	.....
Smith, H. P.,	Gogginsville, Va.	Walker, Robert C.,	Parnassus, Va.	Wood, M. D.,	Decatur, Ga.
Smith, H. R.,	Huntsville, Ala.	Walkup, J. W.,	Spont Spring, Va.	Wood W. A.,	Rowan Mills, N.C.
Smith, J. H.,	Greensboro', N. C.	Wallace, J. A.,	Louisville, Ala.	Woods, Edgar,	Charlottesville, Va.
Smith, J. P.,	Big Lick, Va.	Wallace, John H.,	Bristol, Tenn.	Woods, F. M.	.....
Smith, R. C.,	Milledgeville, Ga.	Wallace, M. J.,	Marlbrook, Ark.	Woodburn, J. A.	.....
Smith T. E.,	Cartersville, Ga.	Walton, R. H.,	Cassville, Ga.	Woodrow, James,	Columbia, S. C.
Smith, W. A.,	Bastrop, Texas.	Warden, W.,	Culpepper C. H., Va.	Woodruff, John,	Gainsville, Fla.
Smythe John A.,	Livonia, La.	Wardlaw, T. DeLacy,	Shelbyv'v'e, Ten.	Woodworth, M. W.,	Burlington, W. V.
Smyth, O. H. P.,	Louisville, Miss.	Warriner, P. W.,	Troup, Texas.	Wright, A.,	Boggy Dep., C. N.
Smyth, D.D.,	T., Charleston, S. C.	Watkins, S. W.,	Farmville, Va.	YATES, W. B.,	Charleston, S. C.
Somerville, W. C.,	Columbia, Texas.	Watson, A. M.,	Covington, Tenn.	Young, A. W.,	Memphis, Tenn.
Somerville, J. M.,	Bridgeville, Ala.	Watson, James,	Selma, Ala.	Young, A. Z.,	Woodville, Miss.
Sprunt, J. M.,	Keenansville, N. C.	Watson, J. F.,	Camden, Ark.	Young, H. P.,	Galveston, Texas.
Squier, J.,	Port Deposit, Md.			ZIVELY, J. H.,	Austin, Texas.
Stacey, James,	Newnan, Ga.				

## THE UNITED SYNOD

OF THE

## PRESBYTERIAN CHURCH.

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THIS organization was formed August 27, 1857, in Richmond, Va., being composed of Presbyterian ministers and churches which were previously connected with the Presbyterian Church (N. S.). They held their first regular meeting April 1, 1858, in Knoxville, Tenn. A full account of the organization, together with their annual proceedings, is published in *The Presbyterian Historical Almanac* for the years 1859, 1860, 1861 and 1862. Since that date, owing to the late civil war, I was unable to obtain the official records of its annual sessions until the present time, and though the Synod has passed away as a distinct branch of the Presbyterian Church, the following account of its last meetings is placed upon permanent record:

In 1861 the Synod adjourned to meet in May, 1862, in the Presbyterian Church, Chattanooga, Tenn.; but at the time specified the near approach of the armies of the United States rendered that place inaccessible to most of the commissioners; hence the meeting did not take place; but it was subsequently agreed to meet in May, 1863, in Knoxville, Tenn. Accordingly, the United Synod met in the Second Presbyterian Church, Knoxville, Tenn., May 21, 1863, and was opened with a discourse by Rev. John J. Robinson, the last Moderator present, from 1 Timothy vi. 5: "From such withdraw thyself."

Rev. FIELDING POPE, of Union Presbytery, was elected Moderator.

CHANGE OF NAME.—It was *Resolved*, That the following overture be sent down to the Presbyteries: Shall the form of government be so altered that wherever the name of our body occurs, the phrase "Confederate States" be substituted for "United States?"

PASTORAL LETTER.—It was *Resolved*, That a pastoral letter from this Synod be sent to the members of our churches at home, and to our candi-

dates and church members in the army, in reference to the peculiar duties, temptations and trials induced by the present period of war and calamity.

**SLAVERY.**—It was *Resolved*, That Rev. J. J. Robinson, Rev. T. H. McCallie and William M. Cocke, Esq., of Tennessee Synod; Rev. J. D. Mitchell, D.D., C. L. Mosby, Esq. and James T. Johnson, Esq., of Virginia Synod, be a committee to report to the next United Synod (1864), a paper discussing the duties and relations existing between master and slave, and also the relations existing between the State and the slave.

**UNION WITH THE GENERAL ASSEMBLY OF THE CONFEDERATE STATES OF AMERICA.**—It was *Resolved*, That whereas, our brethren of the late General Assembly which met in Columbia, S. C., have appointed a committee to confer with any committee which may be set apart by the United Synod upon the subject of a union of our respective Churches; and, whereas, the elaborate minute published in the proceedings of the Assembly, explanatory of the spirit, motives and objects of the movement on their part, seems to the Synod every way sincere, honorable and satisfactory; therefore *Resolved*, That the Synod will appoint a committee of five ministers and two elders to confer with the Assembly's similar committee on the important subject proposed.

It was *Resolved*, That the next United Synod be held in New Dublin church, Va., May 19, 1864.

In 1864, owing to the state of public affairs, and the means of transportation being out of order, the meeting did not take place; but Rev. Thomas D. Bell, the Stated Clerk, after consultation with several brethren, called a meeting to be held in Lynchburg, Va., Aug. 25, 1864. This meeting elected A. CONVERSE, D.D., of Hanover Presbytery, Moderator; Rev. James M. Chain, Permanent Clerk, *pro tem.*; and J. Randolph Tucker, Esq., Temporary Clerk. The plan of Union with the General Assembly of the Confederate States was unanimously adopted; also the following: *Resolved*, That the foregoing plan of union, having been adopted by the General Assembly and the United Synod, is hereby declared to be in full force. Arrangements were adopted to carry out the preceding resolution, and to wind up the affairs peculiar to the United Synod, and on Saturday, Aug. 27, 1864, it adjourned *sine die*. \*

MINISTERS WHO JOINED THE PRESBYTERIAN CHURCH IN THE U. S.

Anderson, R. C.	Caldwell, Geo. A.	Daniels, J. J.	Hooper, Thos. W.	Leyburn, Geo. W.
Atkinson, Chas. M.	Caldwell, O. B.	Eagleton, Geo. E.	Johnson, William	Lupton, Jonah W.
Bartlett, I. L.	Caldwell, W. E.	Ewing, F. L.	Kalopothakes, M.D.	Lyons, Jonathan
Bell, Thomas D.	Campbell, D. A.	Farnham, B.	King, James	Marshall, M. M.
Billings, Silas	Chapman, J. B.	Fletcher, Patterson	King, John R.	Martin, Joseph H.
Blackburn, John N.	Clymer, J. M.	Gray, Robert	King, Samuel A.	Mitchell, D.D., J. D.
Bradshaw, John N.	Converse, D.D., A.	Randy, I. W. K.	King, Wm. M.	Morrow, Thomas
Bradshaw, T. R.	Converse, F. B.	Henderson, D. C.	Laey, Matthew L.	McCallie, T. H.
Briscoe, John P.	Crawford, W. A.	Hood, Jacob	Leavenworth, A. J.	McChain, James
Brown, Lee C.	Cumpston, E. H.	Hood, Nathaniel	Leftwitch, Jas. T.	McCord, John W.

\* The official proceedings of the United Synod as far as published consist of eight octavo pamphlets, making in all 224 pages. The proceedings of the meeting for 1864 were not printed, but were sent to me by the Stated Clerk. The full account of the plan of union and all matter pertaining to it is set forth in *The Presbyterian Historical Almanac* for 1865, pp. 315. During the existence of the United Synod, the total number of ministers and licentiates was 155. Of this number 72 joined the Presbyterian Church in the United States at the union; 26 joined the Presbyterian Church in the United States of America (S. S.); 9 joined the Presbyterian Church in the

United States of America (S. S.): 24 have died, and 24 have passed away, and there is no official record that they are at this time (1867) in connection with any branch of the Presbyterian Church.

The 72 ministers joining the Presbyterian Church are divided as follows: 17 are pastors, 36 are stated supplies, 7 are teachers, editors, &c., 9 are without charge, and 3 are licentiates. They reside in the following States: Alabama, 3, Arkansas, 1, Louisiana, 1, Mississippi, 8, North Carolina, 1, South Carolina, 1, Tennessee, 18, Texas, 3, Virginia, 32, unknown, 3.

## MINISTERS WHO JOINED THE PRESBYTERIAN CHURCH IN THE U. S.

McLean, Milton J.	Parrish, Consider	Richardson, Geo. P.	Smith, Horace P.	Thomas, James D.
McMurrain, R. S.	Phillips, James W.	Robinson, John J.	Smith Henry	Vernor, W. H.
Naff, Isaac N.	Price, Philip B.	Ross, D.D., F. A.	Stiles, Joseph C.	Walton, Robert H.
Newman, C. C.	Read, D.D., Chas. H.	Smith, Henry R.	Sullivan, J. O.	Ziveley, John H.
Norris, Charles H.	Richardson, E. M.			

## MINISTERS WHO HAVE JOINED THE PRESBYTERIAN CHURCH (N. S.)

Bachman, Nathan	Graves, William	McCorkle, F. A.	Requa, Wm. C.	Smith, Wm. H.
Brown, Thomas	Harrison, William	McLain, D.D., Wm.	Rogan, Daniel	Sunderland, D.D., B.
Brown, Wm. B.	Lamar, Thomas J.	Noble, Mason	Sawtelle, Eli N.	Tarbet, Wm. L.
Craig, John S.	Logan, John B.	Osborn, Henry S.	Sloan, Isaac O.	Taylor, A. G.
Dunning, Halsey	Mitchell, Arthur	Palmer, David F.	Smith, D.D., John C.	Tedford, Ralph E.
Elliott, John W.				

## MINISTERS WHO HAVE JOINED THE PRESBYTERIAN CHURCH (O. S.)

Barks, Joseph V.	Broughton, N. H.	Dunlap, Wm. C.	Newlin, Elias J.	Sloat, A. H.
Brantley, Edwin T.	Carson, John C.	Matthews, W. H.	Pollock, A. D.	

## MINISTERS WHO HAVE DIED IN CONNECTION WITH THE UNITED SYNOD.

NAME.	Memoirs published in <i>The Presbyterian Historical Almanac.</i>	NAME.	Memoirs published in <i>The Presbyterian Historical Almanac.</i>
Alexander, Jesse	Vol. ix., 1867.	Minnis, D.D., William	Vol. ix., 1867.
Blackburn, Andrew	Vol. iii., 1861.	Morrison, R. M. *	.....
Boyd, D.D., A. H. H.	Vol. ix., 1867.	McCampbell, J.	Vol. iii., 1861.
Campbell, Robert *	.....	McDearmon, James *	.....
Carothers, A. G.	Vol. v., 1863.	McLain, Robert *	.....
Danforth, J. N.	Vol. v., 1863.	McMurrain, John W. *	.....
Duncan, J. McKim	Vol. iii., 1861.	Newton, A.	Vol. iii., 1861.
Earle, William W *	.....	Painter, George.	Vol. ix., 1867.
Frary, Jesse L. *	.....	Pope, Fielding *	.....
Hardin, Robert *	.....	Rhea, Samuel A. *	.....
Jewell, Moses	Vol. vi., 1864.	Shields, Hugh K.	Vol. viii., 1866.
Leach, James H. C.	Vol. ix., 1867.	Snoddy, Robert H.	Vol. iii., 1861.

## MINISTERS WHOSE NAMES DO NOT APPEAR IN CONNECTION WITH ANY OTHER BRANCH OF THE PRESBYTERIAN CHURCH.

Alexander, Jos. H.	Caldwell, John M.	Matthews, Henry	McMillan, John	Smith, B. J.
Bard, Samuel	Crawford, William	Morrison, A. W.	Newton, Oscar	Wells, Rufus P.
Blair, A. Alexander	Graham, James W.	Morrison, A. R.	Richardson, J. M.	White, Gideon S.
Bradshaw, C.	Hoffmeister, J. F.	McLain, James M.	Ricketts, Isaac B.	Woods, Harvey
Brown, Lee	Martin, Brice J.	McMahan, Jas. J.	Rogan, F. A.	

The number of churches in connection with the United Synod during its existence was 233. At the time of the union the number was 190. The total numerical strength of the churches was 10,568, as follows: With over 300 members, 1 church; between 200 and 250 members, 6 churches; between 150 and 200 members, 12 churches; between 100 and 150 members, 14 churches; between 50 and 100 members, 40 churches; between 25 and 50 members, 50 churches; less than 25 members, 56 churches; number of members not given, 11 churches.

These churches were located in the following States: in Alabama, 10 churches; Arkansas, 2, Maryland, 1, Mississippi, 25, Missouri, 10, South Carolina, 2, Tennessee, 84, Texas, 5, and Virginia, 51.

\*Memoirs of these ministers will be published in *The Presbyterian Historical Almanac.*

NAMES OF CHURCHES IN CONNECTION WITH THE UNITED SYNOD AT THE TIME OF UNION.

Alexandria, Va.....	200	Elk Ridge, Tenn.....	63	Mars Hill, Tenn.....	169	Richland, Tenn.....	18
Anch'r & Hope, Ten.	29	Elkton, Va.....	85	Memphis, Tenn.....	12	Richland, Ala.....	40
Annandale, Va.....	16	Enterprise, Miss.....	60	Meadow Creek, Ten.	49	Richmond United, V	331
Appomattox, Va.....	16	Eusebia, Tenn.....	110	Middlebrook, Va.....	33	Richmond, Duyst, V	123
Beech Spring, Tenn.	24	Fayetteville, Tenn.	73	Middleburg, Va.....	33	Richmond 3d, Va....	141
Benton, Tenn.....	22	Forrest Hill, Tenn.	55	Middleton, Mo.....	14	Rockford, Tenn.....	156
Bentonville, Ark...	50	Garden Val., Texas.	24	Mills River, N. C....	34	Rocky'e & Beth'a, V	147
Bethany, Tenn.....	67	Gasconade, Ark.....	11	Mobile, Ala.....	57	Rogersville, Tenn...	130
Bethel, Ala.....	40	Greenwood, Mo.....	14	Monmouth, Miss.....	13	Rogersville, Ala.....	12
Bethel, Tenn.....	38	Grenada, Miss.....	62	Monmouth, Tenn...	12	Royal Oak, Tenn...	75
Bethel, Miss.....	10	Glade Springs, Tenn	90	Monticello, Miss....	35	Rutledge, Tenn.....	34
Bethesda, Tenn.....	53	Harmony, D.....	.....	Morris, Va.....	49	Salem, Miss.....	12
Bethesda, Tenn.....	45	Harmony, Ala.....	15	Mountain Vale, Va.	24	Salem, N. C.....	0
Bethesda, Miss.....	82	Harrison, Tenn.....	0	McLaurin, Miss.....	15	San Marcos, Texas..	18
Bethsberi, Ala.....	119	Hazlehurst, Miss...	8	Mt. Carmel, Tenn...	60	Scobber, Miss.....	20
Birdville, Texas.....	11	Hebron, Miss.....	7	Mt. Hermon, Miss..	19	Sharon, Va.....	30
Black Lick, Tenn...	5	Henry, Va.....	49	Mt. Horeb, Tenn...	207	Shepherdstown, Va.	90
Blountville, Tenn...	245	Hermion, Mo.....	5	Mt. Lebanon, Tenn.	0	Shiloh, Tenn.....	0
Brandon, Miss.....	20	Hillsville, Tenn.....	18	Mt. Zion, Tenn.....	48	Shongala, Miss.....	63
Bristol, Tenn.....	64	Hopewell, Ala.....	57	Neches, Texas.....	48	Shuqulak, Miss.....	10
Buffalo Creek, Va...	14	Hopewell, Tenn.....	48	New Bethel, Tenn..	110	South Fork, Va.....	10
Bunker Hill, Va.....	15	Hopewell, Tenn.....	168	New Bethel, Tenn..	56	Sinking Spring, Va.	95
Caledonia, Tenn.....	63	Holmes, Va.....	32	New Dublin, Va.....	64	Spring Place, Tenn.	89
Calvary, Miss.....	35	Huntsville, Ala....	152	New Hope, Tenn....	22	Spring Creek, Tenn.	30
Camp Creek, Tenn...	56	Jackson, Tenn.....	0	New Hope, Tenn....	34	Spring Creek, Va....	49
Campbellville, Tenn	16	Jaspar, Ala.....	14	New Market, Tenn..	214	Springfield, Mo....	30
Carmel, Mo.....	22	Jeffersonville, Tenn.	43	New Prospect, Tenn	50	Stone River, Tenn...	38
Castle Craig, Va....	14	Johnson's, Tenn...	203	New Prov., Tenn...	200	Strasburg, Va.....	39
Cato Springs, Miss.	12	Kingston, Tenn.....	0	New Salem, Tenn..	28	Strawb'y Plains, Ten	112
Cedar Creek, Va....	22	Knoxville, Tenn...	182	North Prairie, Mo...	107	St. Paul, Tenn.....	92
Chattanooga, Tenn.	108	Lebanon, Miss.....	38	Olivet, Va.....	24	Sulphur Spring, Ten	24
Chantilly, Va.....	37	Lebanon, Tenn.....	0	Opequon, Va.....	40	Swan Creek, Ala....	106
Clinton, Miss.....	27	Laurel Grove, Va...	0	Osborn, Miss.....	25	Sweet Water, Tenn.	112
Cleveland, Tenn...	77	Leesburg, Va.....	43	Paperville, Tenn...	45	Tazelwell, Tenn....	13
Clover Hill, Tenn...	78	Leesville & Otter, Va	24	Patrick, Va.....	0	Telico Plains, Tenn.	0
Cold Spring, Tenn..	84	Lewisburg, Tenn...	34	Peaks, Va.....	85	The Grove, Va.....	83
Cornersville, Tenn.	22	Lexington, Mo.....	43	Petersburg, Tenn..	11	Thompson Val., Va.	15
Cooksville, Miss....	36	Liberty Hill, Tenn.	49	Piedmont, Va.....	40	Timber Ridge, Tenn	171
Cook's Creek, Va....	180	Little Tenn., Tenn.	28	Pikeville, Tenn....	11	Union, Va.....	5
Cotocon, Va.....	14	Litchfield, Va.....	6	Pisgah, Tenn.....	22	Unita, Tenn.....	32
Cripple Creek, Va...	11	Lowden, Tenn.....	30	Pleasant Grove, Ten	70	Unity, Tenn.....	33
Cripple Creek, Tenn	0	Louisville, Tenn....	63	Pleas't Grove, Tenn.	0	Wahalak, Miss.....	25
Crockett, Texas....	28	Lynchburg, Va.....	167	Pole Green & Sal. V.	107	Washington, Tenn..	164
Cumberland, Va....	106	Lynnville, Tenn....	35	Poolville, Va.....	26	Westminster, Tenn..	157
Douglas, Va.....	123	Madison, Miss.....	55	Portsmouth, Ist, Va	97	Winchester, Va.....	172
Drapers Valley, Ten.	74	Madisonville, Tenn.	75	Red Bone, Miss.....	9	Woodstock, Va.....	78
Elizabethtown, Ten.	31	Makennie, Tenn.....	13	Red Clay, Tenn.....	31	Zion, Mo.....	73
Elk Branch, Va.....	96	Mariou, Miss.....	41	Red Hill, Mo.....	3		

CHURCHES ONCE IN CONNECTION WITH THE UNITED SYNOD, BUT NOT AT THE TIME OF UNION.

Balt., 1st Cons'l, Md	141	Harmony, Tenn.....	24	Mt. Carmel, Tenn...	38	Savannah, Mo.....	0
Bethel, Tenn.....	6	Harmony, Ala.....	0	Mt. Pisgah, Tenn...	0	Spring Place, Tenn.	0
Bluff, Mo.....	0	Hiwassee, Tenn.....	0	Mt. Zion, Tenn.....	0	St. John, Tenn.....	0
Carrollton, Mo.....	0	Laurenceburg, Ala.	0	Mt. Zion, Ala.....	0	Warsaw, Mo.....	0
Chestoe, Tenn.....	0	Little Britain, Tenn.	25	New Prov., Tenn...	0	Wash'n D. C., 4th Ch	421
Columbiana, Tenn.	0	Little Osage, Ark...	0	Osceola, Tenn.....	0	Washington 1st Ch.	218
Concord, Tenn.....	41	Lovettsville, Va....	0	Patola, Mo.....	0	Wash'n Assembly...	100
Davidson Riv., Tenn	114	Mirameteau, Ala....	0	Pulaski, Miss.....	0	Washington 6th Ch.	65
Ebenezer, Tenn.....	0	Mooresburg, Tenn..	0	Quarries, Tenn.....	48	Wash'n Western.....	42
Elkton, Ala.....	0	Mt. Bethel, Tenn...	0	Riceville, Tenn....	0	Wash'n, 15th street.	3
Fairfax, Central Va	0	Mt. Bethany, Tenn	0	Salem, Tenn.....	17		

## THE CUMBERLAND PRESBYTERIAN CHURCH.

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THE THIRTY-SIXTH GENERAL ASSEMBLY met in the Cumberland Presbyterian Church, Owensboro', Ky., May 17, 1866, and was opened with a discourse by Milton Bird, D.D., from Romans xii. 19: "Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord."

RICHARD BEARD, D.D., of Lebanon Presbytery, was elected Moderator. JOHN FRIZZELL, Elder of Tennessee Presbytery, was elected Principal Clerk, and A. E. LOVE, Elder of New Hope Presbytery, Assistant Clerk.

WAR AND SLAVERY.—J. M. HOWRY, Elder of Oxford Presbytery, offered the following resolution, which was adopted:

*Resolved*, That a committee be appointed, consisting of one from each Synod, to be selected by the commissioners from the respective Synods, to take into consideration the various "Deliverances" of former General Assemblies on the subject of war and the slavery question, and to make such report thereon as the harmony of the Church and the exigency of the times require.

The majority of the committee reported as follows:

WHEREAS, The blessed Saviour has said, "My kingdom is not of this world;" and whereas, the great lesson is clearly taught in the sacred Scripture, as well as in our most excellent "Confession of Faith," that Church and State are separate and distinct institutions; and whereas, all ecclesiastical history demonstrates the melancholy truth that every attempt to blend religion with civil power has served to emasculate Christianity of its true strength, and to lessen the influence and jeopardize the very existence of the denominations that have made the experiment; and whereas, political deliverances by ecclesiastical bodies most generally produce alienation, discord and strife; and whereas, during the late civil war that deluged this once happy country with blood only a small portion of the Church *could* meet in the capacity of a General Assembly; and whereas, during the period referred to, there were deliverances made by a small majority of the meagre though constitutional Assemblies that then convened, which did not, in our judgment, accord with the opinions of the great majority of the Cumberland Presbyterian Church; therefore,

*Resolved*, 1. That it is the sentiment of the Cumberland Presbyterian

Church that Church and State are separate and distinct institutions, and that political differences are not incompatible with ecclesiastical allegiance, fellowship and unity.

*Resolved, 2.* That as the politico-ecclesiastical deliverances of the Assemblies of 1864 and 1865, which are hereby disclaimed, were the utterances of a small minority in contravention of what we believe the honest conviction of the great majority of the Cumberland Presbyterian Church, that they can therefore have no binding force whatever on any, unless indeed upon those whose opinions may be in accordance therewith.

*Resolved, 3.* That though Church and State are separate and distinct institutions, yet we, as individual members of the Cumberland Presbyterian Church, one and all, accept in good faith the results of the late war, and acknowledge our allegiance to the Constitution and Government of the United States.

*Resolved, 4.* That as the institution about which unhappy differences have heretofore existed has been abolished by the power of the sword, it is the opinion of this General Assembly that all ecclesiastical legislation or preaching on that subject, except for the moral welfare of the African race, should, in the future, be carefully abstained from.

*Resolved, 5.* That we are grateful to Almighty God for the unity of the Cumberland Presbyterian Church, that whilst other denominations have been rent in twain by political jargons the Cumberland Presbyterian Church still maintains her integrity, and, by the help of God, will stand like a rock, immovable in her principles amid surrounding change and innovation.

*Resolved, 6.* That we as a Church will studiously avoid, in the future, any legislation calculated to engender strife and discord; that we will do all in our power to heal any unpleasant feelings that may have heretofore existed, or that may even now exist, and that we will, in obedience to the great commission, so far as we have the ability, "Go into all the world and preach the gospel to every creature," knowing no North, no South, no East, no West, but labor together as a band of brothers cemented by a common faith and a common religion until the "kingdoms of this world shall have become the kingdom of our Lord and of his Christ."

The minority of the committee reported as follows:

The undersigned members of the committee to consider and report on deliverances of former Assemblies touching slavery and war, being a minority of said committee and anxious still to preserve the unity of our beloved Church, beg leave to present the following report:

That they find nothing in the deliverances of former Assemblies touching these questions requiring modification or repeal; and that further action is not needed at this time, as it would, in all probability, tend only to disturb the peace and harmony of the Church.

On a motion to adopt the majority report, Milton Bird, D.D., offered the following as a substitute:

WHEREAS, According to the plain teaching of our Confession of Faith Synods and Councils are to handle and conclude nothing except that which is ecclesiastical, and are not to interfere with the affairs of the Commonwealth, etc.; and,

WHEREAS, Our civil constitution wisely separates Church and State; and,

WHEREAS, It is of momentous interest to the Church to recognize, practically as well as in theory, the great truth taught by the Saviour, viz., that his kingdom is not of this world; therefore,

*Resolved, 1.* That this General Assembly is opposed to every movement, coming from any quarter, that looks to a union of Church and State.

*Resolved*, 2. That we are opposed to the prostitution of the pulpit, the religious press, or our ecclesiastical courts to the accomplishment of political and sectional purposes.

*Resolved*, 3. That any expression of political sentiment, made by any judicatory of our Church, North, South, East or West, is unnecessary, and no part of the legitimate business of an ecclesiastical court.

*Resolved*, 4. That nothing in the foregoing shall be construed as an expression of opinion upon slavery or rebellion.

The substitute of Dr. Bird was adopted by the following vote: *Ayes*, Ministers, 71; Elders, 41; total, 112. *Nays*, Ministers, 23; Elders, 17; total, 40.

The Judicial Committee reported as follows:

*Ques.* "Is a minister of the gospel who is a member of a church, and not pastor of the same, *ex officio* a member of the church session?"

*Ans.* We answer he is not. He might, by invitation, sit with the session as an advisory member, or even preside, but he is not *ex officio* a member, and has no right to vote.

*Ques.* "Is it in accordance with our Book of Discipline for a church session to refer the selection of a pastor to the laity?"

*Ans.* We answer it is. They may do so in obtaining the services of a minister as a temporary supply, but it is specially incumbent upon them to do so in the settlement of a permanent pastor.

*Ques.* "Can two elders of a church, with a minister who is not their pastor, constitute a lawful session?"

*Ans.* We answer they can. And if the church is vacant, having no minister, two elders may constitute a lawful session. We know of no law to the contrary.

*Ques.* "Before what tribunal shall a candidate or licentiate be tried for immoral conduct?"

*Ans.* We answer, his probation as a candidate or licentiate, may, for any cause, be discontinued by the Presbytery, but he should be tried for immoral conduct by the session of that congregation of which he is a member.

*Ques.* "How long may a minister retain membership in one Presbytery and live and labor in the bounds of another?"

*Ans.* That the General Assembly of the Church, some years ago (the date not recollected), passed a resolution to the effect that a minister removing within the bounds of any other Presbytery, and remaining twelve months without applying to that Presbytery for membership, the Presbytery should call on him for satisfactory reasons why he had not done so within that time, and if he failed to render such reasons that the Presbytery should proceed to inquire into the case according to the Book of Discipline, chap. ii., form of process against a bishop or member. Your committee are of opinion that some exception might be made in regard to residence in extraordinary circumstances by the consent of the Presbyteries concerned.

*Ques.* "When an appeal is taken and filed before a church court from an action or decision of said court, does such appeal stay further action in the court until the question is decided by the higher court?"

*Ans.* It does stay further action until a decision is made by the superior court.

*Ques.* "Has a minister, regularly dismissed from the Presbytery, with the letter in his possession, a right to a seat in the Synod to which he formerly belonged?"

*Ans.* He has no right to a seat in the Presbytery or Synod, though he is amenable for moral conduct to the Presbytery from which he received his letter.



*Ques.* "When a minister has been deposed by his Presbytery for reasons satisfactory, has another Presbytery, acting upon a petition signed by the members of the latter Presbytery, accompanied by hundreds of other names, the legal right to restore said deposed minister?"

*Ans.* That former Assemblies have fully answered this question in their interpretation of our Book of Discipline, that no deposed minister nor suspended minister can be restored only by the judiciary that deposed or suspended such minister or member of the Church, unless by the consent of the judicatory that deposed or suspended.

**COLORED PEOPLE.**—That the present condition of this people calls loudly upon every American Christian—not for the inconsiderate enthusiasm that would bestow honors which they cannot appreciate, and burden them with responsibilities which they cannot support—but, for the prompt and sober attention that will patiently and faithfully train them in their duties to God and their fellow-man in the new relation which they now sustain to society. We believe that their moral and religious destitution, take them as a whole, is perhaps greater at this time than it has been at any other period within the history of our Church. Whilst it is true that there are at this time in successful operation for their benefit many well-regulated schools, it is also true that they as yet only occupy the great centres of population, and cannot for a long time, if ever, reach the distant hamlet of honest labor or the children at the hut of the miserable vagrant. It is also true that the sudden violence of the stroke that severed the tie which bound them to their former masters, has likewise for the present dislocated the channel through which flowed to them not only many of the restraints of religion, but many of its duties and precepts.

Your committee are of opinion that no class of citizens are so well prepared, nor are those any more willing to aid them, than those with whom this people have always lived; and having this confidence we recommend the adoption of the following resolutions:

1. That the General Assembly recommend that all the Presbyteries of the Church take such steps as may be most expedient to organize for them Sabbath-schools, and supply them with suitable books and teachers.
2. That they co-operate with the American Bible Society in supplying them with the word of God.
3. That they use every means, so far as they can, to afford them the means of grace and encourage them to sustain the same, as God may prosper them.
4. That they aid them so far as they can in obtaining houses suitable for such schools and the more public worship of God.

**EDUCATION.**—The great events which have marked our history for the past five years have materially interfered with our educational interests and operations. Some of our institutions have been closed and some even destroyed. Yet these very events in a time when many are running to and fro, and knowledge is being increased, and the prevalence of error in its multifarious forms, earnestly demand of us increased effort in the cause of education. When society is flooded with books and periodicals, and popular intelligence is advancing with astonishing rapidity, it behoves us not only to lay hold upon this important means of giving to the rising generation the blessings of a liberal training in literature and science, and of imbuing their minds with the principles of our holy religion, but to make the most ample provision for thorough training a living ministry that shall be adequate to

the great responsibilities of the times in which we live. Our Church, like all others, should be the fast friend of progress and education. While the principles of our holy religion are essentially unchangeable, it is equally true that the progress of truth among the nations of the earth is a grand exemplification of the law of progress, every age presenting great social problems peculiar to itself. It hence follows that the standard of literary qualification sufficient for one period of the history of the Church may be wholly inadequate to the demands of another period. While we believe that our fathers acted most wisely in their decisions upon the subject, and that the standard they set up was most clearly justifiable by the circumstances by which they were surrounded, it cannot be denied that the lapse of more than half a century, vastly enlarged facilities for acquiring a thorough education, the great increase of general intelligence, and the rapidity with which infidelity seeks to infuse its poison into the minds of men under the guise of philosophy, falsely so called, all demand that we, as a Christian denomination, should elevate our standard of ministerial education. We, therefore, recommend—

1st. That it be enjoined on all the Presbyteries to abstain from licensing men whose education is not fully up to the standard required by our Book.

The committee are gratified to be able to report that several of the colleges, academies and seminaries under the care of Synods and Presbyteries are in a prosperous condition. The agent for the rebuilding of Cumberland University reports encouraging success. The Synods of Indiana, Illinois and Iowa are united in an effort to establish a University at Lincoln, Ill., which thus far promises great success. Waynesburg College, Pennsylvania, is reported in a prosperous condition, and endowing agents are in the field to increase the fund.

MISSIONS.—There are two Boards of Missions, one at Alton, Ill., the other at Lebanon, Tenn. The Assembly took the following action:

1. That this Assembly order the continuance of the two Boards of Missions, located respectively at Lebanon, Tenn., and Alton, Ill.

2. That the Assembly agree to take the Board located at Sonoma, California, under its care and control; *Provided*, that the Pacific Synod shall agree thereto.

3. That contributors be left free to send contributions to whichever Board they may prefer.

4. That missions already under the care of either of the Boards may, at the request of the missionary and the congregations, be transferred from one Board to another with the concurrence of the two Boards.

5. That when a new mission is to be established, it shall be placed under the care of the Board which may be preferred by the Presbytery in which bounds the mission is to be located.

6. That the Boards be allowed to co-operate in any mission or missions at their own discretion.

7. That the Board at Lebanon, Tenn., be instructed to inquire in the condition of the various missions and to report to the next General Assembly.

8. That this Assembly approve of the report of Rev. J. C. Armstrong, as presented by the Lebanon Board, and regret that he had to leave Constantinople, and we desire to resume that mission whenever it may become practicable to do so.

9. This Assembly calls the attention of the Church to Houston and Galveston, Texas, as very important points, and advise that missionaries be sent to those cities.

THE BOARD AT LEBANON reported as follows: The last official communication the Board had with the General Assembly was in May, 1861, and from that time to the present there has been none, because of the civil war that for four long years deluged this once happy country in blood. But now, that a kind Providence has blessed the country with the return of peace, the Board take pleasure in complying with their constitutional obligations.

During the period of blood and carnage referred to, the Southern States were the theatre of the fierce and angry strife, and consequently the Board were compelled to suspend operations. Indeed, so awful and absorbing was the combat, that nearly all the churches in the South were either occupied by the military authorities of the country or closed as places of public worship. The ministry were thereby forced to cease their legitimate labors, and consequently the flocks were left without shepherds. The Board were cut off from the northern portion of the Church by an impassable military blockade, and therefore they *could* do nothing but wait in sorrow and sadness until the raging storm of passion and bloodshed ceased, and the sunshine of peace and prosperity again dawned upon the country. During the fiery ordeal referred to, however, the Board had occasional meetings, and at no time have they ever been in a disorganized condition.

The Board made a desperate effort to sustain our foreign missionary, Rev. J. C. Armstrong, but failed in consequence of the blockade of the Southern ports, the impassable military line between the Board and Northern portion of the Church and the want of means. He was, therefore, compelled to abandon the field and return to his home; a circumstance which is deeply to be regretted in view of the rich harvest that he was almost ready to reap! That the General Assembly, however, may have a full and correct appreciation of the mission, the Board herewith submit an elaborate report from the missionary himself.

Report of Rev. J. C. Armstrong, dated Hartsville, Tenn., April 16, 1866:

"I started from Nashville, Tenn, July 1, 1860, for New York; reached that city on the 20th and London August 30th; arrived at Constantinople, Turkey, near the end of the following month. We had letters to the American missionaries from the late R. Baird, D.D. We were kindly received, but advised to seek some other field of labor immediately. The next day after our arrival we began the study of the Turkish language. We both soon learned to speak it in a few months, and I began to teach it in my own house on a small scale at the end of April, 1861. In the mean time we had received many flattering calls from different parts of the Turkish Empire; one especially from Brusa, eighty miles from the city. Several thousand Greeks of that city (Brusa) had revolted from the Greek Church (among them twenty priests), owning three church edifices and schools attached. They besought us day and night with tears for weeks to come over and help them, and break to them and their children the bread of life, but we had learned the alarming state of affairs in America, and had already felt the pinchings of want, could not pay our board bill, and were compelled to take a house and had only fifty dollars to furnish it. Under these discouraging circumstances, with sad and disconsolate hearts, we had to decline. We received two remittances in May, 1861, which for the time relieved us.

"During the spring and summer of 1861, as the news of battles began to reach us, the fanaticism of the American missionaries ran so high that all their religious services abounded in political and warlike harangues. They greedily adopted the most extreme views of such men as Greeley, Cheever and Beecher of subjugation and utter annihilation. Of course, at a very

early period we were compelled to absent ourselves from all religious meetings in which Americans participated in any part of the city. This led first to estrangement, and, as matters progressed, to an open rupture, all of which took place about the time our Southern ambassador left for America and our funds gave out.

"The Americans refused all assistance, and the end came, the day arrived when we were to be ejected from our house, but deliverance was sent us by our heavenly Father, by the hand of one of the natives, a total stranger. Soon after the chaplain of the British embassy came to our relief; our wants were then supplied by the British residents until autumn, when money began to come through the blockade from your Treasurer, which, together with remittances from the North, sustained us through the winter of 1861-'62.

"December 3, 1861, I was attacked by Asiatic fever, which reduced me to the point of death, and from the effects of which I was confined to my bed until I was carried in a helpless state on board a ship, the morning of July 11, 1862, to embark for America *via* Great Britain, on a British vessel. We reached Quebec, Canada East, August 19, 1862.

"During my most severe illness we were treated with great kindness by Christians, of many nationalities, Americans included, who had entirely changed their course toward us. The money upon which we subsisted for some weeks prior to our departure, and with which, we started, was loaned us by the Treasurer of the American Missions, whose account is herewith appended."

The BOARD at Lebanon, Ill., reported as follows: Pursuant to the order of the last Assembly the Board met at the time appointed, to wit—Alton, Illinois, on the fourth Wednesday in June, A. D. 1865, at 8 o'clock, P. M., and organized under the charter obtained from the Legislature of said State of Illinois, by electing Rev. J. B. Logan, President; H. W. Eagan, Secretary; and S. P. Greenwood, Esq., Treasurer.

J. B. Logan, F. Bridgeman, F. Lack, S. P. Greenwood, Esq., H. W. Eagan, were appointed an Executive Committee.

The Board has met regularly once a month since its organization, except in the months of October and November. The business during these months was transacted by the Executive Committee.

The members of the Board, with one or two exceptions, have been very punctual in their attendance upon its meetings.

A remarkable unanimity of feeling and oneness of purpose have characterized all our meetings, rendering them, as we trust, not only pleasant and profitable to the members of the Board, but useful to the Church in general.

The Board feels very much encouraged in looking over the missionary field. It is true that the contributions to this cause during the last year have fallen much below what they ought to have been, yet, everything considered, we have cause for rejoicing.

The plan adopted by the old Board to raise means to sustain the cause of missions has been readopted by the present Board, and we give it as our unqualified opinion that it is the best, if not the only plan that will ultimately succeed, to wit: the monthly concert. It is fast gaining favor with the churches; a goodly number have already adopted it, and others have promised to do so at an early day.

The Assembly adjourned, and another will meet in the Cumberland Presbyterian Church, Memphis, Tenn., May 16, 1867.

RICHARD BEARD, *Moderator*.

## In Memoriam.

"PRECIOUS IN THE SIGHT OF LORD IS THE DEATH OF HIS SAINTS."—  
*Psalm cxvi. 15.*

**BEARD, JOHN**—The son of David and Jane (Wallace) Beard, was born in Sumner county, Tenn., on Dec. 24, 1800. He was educated in the academy at Gallatin, Tenn., under the care of Rev. Mr. Bayne. He studied theology privately, being self-taught. He was licensed by Nashville Presbytery April 3, 1823, and ordained by the same Presbytery April 6, 1826. His first charge was Sugg's Creek, Tenn., and subsequently at Stoner's Creek, Tenn. After several years of labor in these fields, he moved to Illinois, preaching at Cherry Grove; thence to Missouri, and finally to Kansas, where he died at his home in Atchison county, Aug. 12, 1866, of diabetes.

He married Miss Margaret Cloyd, daughter of the late Rev. Ezekiel Cloyd, who, with four sons, survives him. He was a brother of Rev. Adam M. Beard, and a cousin of Richard Beard, D.D., Professor in the Cumberland University, Tenn., both of whom are Cumberland Presbyterian ministers.

**RICHARD BEARD, D.D.**, of Lebanon, Tenn., writes as follows: "He was a man of great moral and spiritual worth. His education was limited, but his talents were very respectable. His pretensions were not equal to his ability and his worth. He was a modest man, but a good and faithful preacher. In his early life he was highly useful as a traveling missionary. His eldest son was educated at Cumberland University, Lebanon, Tenn.; his youngest son has been a principal agent in the establishment of Lincoln University, at Lincoln, Illinois.

**COSSITT, D.D., \*FRANCEWAY RANNA**—Was born in Claremont, New Hampshire, April 24, 1790. He was educated in Middleburg College, Vt., graduating in 1813. He stood high as a scholar, and after leaving college he removed to New Jersey and taught school in Morristown. In 1815 he removed to North Carolina and became principal of Vine Hill Academy, on Roanoke river. He subsequently returned to New England, where he intended to engage in the study of law; but having made a profession of religion, he decided upon the Christian ministry, and entered upon the study of theology at New Haven, Conn. This institution is now the General Episcopal Seminary in New York City. Mr. Cossitt's ancestors were members of the Church of England. Bishop Brounss, of Connecticut, licensed him as a "lay reader" in the Episcopal Church, after which he removed to Tennessee and established a school at a small place near Clarksville on the Cumberland river, called in its day New York. Here his school was a success, many young men being educated for the ministry. In 1821 he was interested in a camp-meeting on Wells Creek, Stewart county, Tenn., where he made the acquaintance of a number of Cumberland Presbyterian ministers. During this camp-meeting he preached occasionally. This was in 1821. The following year he was ordained by Anderson Presbytery, and henceforward fully identified himself with the Cumberland Presbyterians. He removed to Elkton, Ky., and established a school there, where he passed some very pleasant years. In 1825 the plan of Cumberland College was brought before the Cumberland Synod, and it was decided to establish it near Princeton, Ky. It was on a farm, and was to be a manual labor-school.

\* This memoir was prepared from facts gathered in "Brief Biographical Sketches of some of the Early Ministers of the Cumberland Presbyterian Church," by RICHARD BEARD, D.D. 12mo., pp. 319, 321-75. Nashville, Tenn.: published for the author.

Arrangements were made and Mr. Cossitt was chosen president, and opened the college in March, 1826. He soon collected some of the best young men in the land, a large log building was erected for college purposes; and the students who were educated there during the early years of the institution were subjected to many inconveniences unknown to their brethren of later years. The success of Dr. Cossitt as an educator was acknowledged by the large number of students in attendance, reaching in 1830 one hundred and twenty-five.

In 1831 the college was leased to Rev. John Barnett and Rev. Aaron Shelby. Mr. Cossitt continued to be one of the most earnest and zealous of its friends in the midst of the many difficulties by which it soon was surrounded. In 1830 the leading men connected with the college established the *Religious and Literary Intelligencer*, at Princeton, Ky. Mr. Cossitt was identified with it for a few months. The Assembly appointed Rev. David Lowry as editor. It subsequently became the *Revivalist*, and finally the *Cumberland Presbyterian*, Nashville, Tenn.

In March, 1840, he commenced the *Banner of Peace*. At first it was a monthly. It existed a year in this form. In December, 1841, its publication was renewed, as a weekly, and he by extraordinary effort sustained it. In 1843 he removed to Lebanon, Tenn., and took charge of Cumberland College, which soon after became the university. He continued as president of the university till 1844, when he resigned, and devoted all his time to his paper, enlarging it and increasing its usefulness. He gave up the paper December, 1849, and the rest of his life he passed in the many pleasant duties and occupations incident to that of an educated, intelligent Christian. In 1853 he published the "Life and Times of Rev. Fimis Ewing," and the same year he was elected Professor of Systematic Theology in Cumberland University, Tenn. This he declined on account of age and its infirmities.

He died at his residence in Lebanon, Tenn., Feb. 3, 1863, of the decay of the vital powers. He was married twice: first, on Feb. 19, 1822, to Miss Lucinda Blair, of Montgomery county, Tenn.; she died in 1833. Second, Jan. 19, 1834, to Miss Matilda Edwards, of Elkton, Ky., who survives him.

As an educator his principal work was performed at Cumberland College, where for seventeen years he labored under disadvantages which can hardly be understood or appreciated at this time. It was literally for several years a log college, as rough in its exterior as a very ordinary barn. Its interior corresponded with its exterior; the dormitories of the students were coarse cabins furnished with straw beds, a very small library and no apparatus for several years. Still, his power attracted many young men around him year after year, and many of the best in the land. As a public journalist he was kind, respectful and dignified. He engaged in no petty strifes, he indulged in no personal abuse. His paper was indeed a "Banner of Peace." He was a catholic Christian, and his life was an illustration of his catholic spirit. He was a Christian gentleman; he respected the feelings of others, and labored to promote the happiness of those around him.

NOTE.—It is a subject of regret that the Minutes of the Cumberland Presbyterian Church do not contain a complete list of the Ministers and Licentiates. In 1861 I prepared from a great variety of sources a list, which was published in *The Presbyterian Historical Almanac* for 1862. At that time the Ministers, &c., resided in the following States:

Alabama.....	82	Georgia.....	3	Kentucky.....	110	Missouri.....	188	Tennessee.....	234
Arkansas.....	72	Illinois.....	139	Louisiana.....	2	Ohio.....	24	Texas.....	125
California.....	22	Indiana.....	44	Minnesota.....	2	Oregon.....	13	Virginia.....	1
Florida.....	1	Iowa.....	34	Mississippi.....	56	Pennsylvania..	34	Africa.....	1

TOTAL, 1187

## THE CANADA PRESBYTERIAN CHURCH.

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THE SIXTH SYNOD was held in the Central Presbyterian Church, Hamilton, C. W., June 5, 1866.

Rev. D. INGLIS, of Hamilton Presbytery, was elected Moderator.

**BILLS AND OVERTURES.**—No 1. From Montreal and Hamilton Presbyteries, setting forth that Paraphrases and Hymns were now in use in the Canada Presbyterian Church; that the Basis of Union in 1861\* provided for the administration of worship in the Church as had hitherto been observed by the two branches now comprised in the united Church; that the hymn-book of the (late) United Presbyterian Church was used in certain of the congregations, while others were not at liberty to use it; and praying the Synod to take such steps as it might see fit to extend the same liberty to all the congregations with respect to hymns, and to prepare a hymn-book based, if deemed proper, upon that already recognized. It was

*Resolved*, That in view of the desirability of uniformity in the worship of God in the congregations of this Church, we approve generally of the object contemplated by those who advocate a revival of the hymns and paraphrases at present used as part of public praise, and appoint a committee to consider maturely the whole subject, correspond with Presbyterians in kirk sessions, and report to next meeting of Synod.

**UNION OF PRESBYTERIANS.**—No. II. From Cobourg Presbytery, setting forth the duty of Churches agreeing in doctrine and discipline to enter into union, and that there was reason for believing that such a union could be effected without compromise of principle. It was, on a division, agreed that the Synod recognize the desirableness of union among Presbyterian Churches in this Province, but deem it inadvisable to do more at this time than to appoint a small committee, who shall be ready to consult with or receive overtures from any similar committee that may be appointed by the other Presbyterian Churches in these Provinces.

**SUSTENTATION OF THE MINISTRY.**—No. III. From Toronto and Brockville Presbyteries, on the importance of properly sustaining the ministers. These were referred to a special committee. They reported as follows, which was adopted:

1. That Presbyteries be enjoined to visit by deputation or otherwise all the congregations within their bounds which they have reason to think are not doing their duty toward the support of their pastor, and to see that an efficient system of raising funds for this purpose is brought into operation.

2. That the Synod strongly recommend first, that in cities and towns weekly or monthly offerings be introduced, and the contributions thus given for the salary of the minister be taken up along with the usual Sabbath col-

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\* See *The Presbyterian Historical Almanac* for 1862, page 310.

lection. Second, that in country districts collectors be appointed to call upon the people at their homes, monthly or quarterly, as may be deemed most suitable for the locality, and that great care be taken that these calls are made with punctuality. Third, that in congregations where it is still deemed necessary to continue the system of pew rents, care must be taken that they are collected regularly and that arrears are not suffered to accumulate.

3. That Presbyteries be enjoined to see that missionary associations are formed in all the congregations within their bounds, except where they have good reason to believe that the present system is producing equal pecuniary results.

4. That wherever missionary associations are formed, the synodical collections shall not be imperative, provided a contribution be given by said associations for the objects of said collections.

5. That Presbyteries be instructed to see that contributions for the missionary and other general schemes of the Church are taken up regularly in all the mission stations within their bounds.

**MARRIAGE LAW.**—No. IV. From Montreal Presbytery, setting forth several practical grievances arising from the present state of the marriage law. It was

*Resolved*, To appoint a committee to consider the whole subject, both in Lower and Upper Canada, and report at next meeting of Synod.

**BIBLE SOCIETY.**—No. V. From Paris and Huron Presbyteries, suggesting the expediency of advising their people as to the support of evangelistic schemes; that it is generally believed that too great a proportion of the funds of the Upper Canada Bible Society is absorbed in carrying on the business of the society; that said society does not circulate copies of the Scriptures with the metrical version of the Psalms, and praying the Synod to inquire whether the expenses of the Upper Canada Bible Society might not be lessened, and its regulations so modified as to admit of their circulating Bibles with metrical Psalms, or whether the National Bible Society of Scotland should be invited to extend its operations into these Provinces.

It was *Resolved*, To appoint a committee to investigate this matter and correspond, if necessary, with the officials of the Upper Canada Bible Society, and report to next Synod.

**GENERAL ASSEMBLY.**—It was agreed to submit the draft for a General Assembly to a committee, for them to take into consideration the recommendation of the Presbyteries, and if they thought proper to revise the draft and send it down again to the Presbyteries, instructing them to report to next Synod.

**REPRESENTATION OF SESSIONS.**—It was resolved to send the following down to the Presbyteries:

1. When two or more district congregations having separate sessions are under the care of one pastor, should each of such congregations have a representative elder in Presbyteries and Synods?

2. Shall the practice hitherto obtaining in this Church of allowing sessions to choose others than their own members as representatives be continued?

**CHICAGO CONGREGATION.**—On application of London Presbytery to erect a congregation in Chicago, Ill., the Synod agreed to grant the petition, and instructed London Presbytery to the organization of said congregation with all convenient speed according to the rules and forms of the Church.

**KNOX COLLEGE.**—The attendance has been in the theological department 43; in preparatory, 9; total, 52. Rev. William Caven was appointed Permanent Professor.



## In Memoriam.

"PRECIOUS IN THE SIGHT OF THE LORD IS THE DEATH OF HIS SAINTS."—

*Psalm cxvi. 15.*

**BLACKIE, JAMES**—Was born at Wick in the North of Scotland in 1829. His parents soon after emigrated to the British Provinces. In his early youth he contemplated entering the ministry, but the state of his health prevented it. Being well educated, he commenced the profession of teacher, first at Preston, C. W., and subsequently at Galt, C. W. He was successful and highly esteemed by pupils and their parents. His health improving, he entered upon the study of theology in Knox College, Toronto, C. W., in October, 1862, and on finishing the prescribed course he was licensed by Toronto Presbytery in the summer of 1865, and was soon after ordained and installed by the same Presbytery as pastor of West Church, Toronto. He was settled as the first minister of that congregation on Sept. 12, 1865. Immediately after his induction he began to cultivate, with the conscientiousness and assiduity characteristic of him, the new field committed to his care, and it soon became apparent that his labors were not in vain. The congregation, somewhat discouraged by disappointments previously experienced, soon increased, families were visited, a Bible-class formed, and not a few were added to the membership of the church. He was methodical, industrious, energetic; and everything pointed to a long ministry of usefulness and happiness. He was highly esteemed as a preacher. The people were contemplating the enlargement of the church. All the arrangements were made for a social meeting of the congregation to celebrate the anniversary of his settlement among them. But God was pleased to cut short the work of his servant, and to break the tie between minister and people. In the month of September, shortly after returning from a visit to friends at Galt and elsewhere, he began to suffer from dropsy. Everything was done that skill and kindness could do; but, although he was for the most of the time cheerful and hopeful, there was no decided alleviation of his disease. He occasionally suffered severely, but was enabled patiently and believingly to look to the Saviour.

He died on the evening of Sabbath, Dec. 9, 1866, and on the following Wednesday his remains were removed to Galt for burial, followed to the railway station by the brethren in Toronto, the professors of Knox College, the students and a large number of the congregation and other friends. Appropriate sermons were preached on the following Sabbath in the West Church, by Rev. Dr. Burns and Rev. J. M. King. He married a daughter of M. C. Lutz, Esq., of Galt, C. W., who, with a daughter, survives him.

**McKINNON, J.**—While quite young his mind was seriously impressed, and he attended the ministry of the late Rev. Peter Ferguson of Equesing, C. W. He was a good student and he entered Oneida Institute, New York (a manual-labor school), in 1837. The following year he lived in Hamilton, C. W., and placed himself under the tuition of Dr. Rae, who had a good reputation as a man of high and varied attainments. He entered Queen's College, Kingston, C. W., in February, 1842, then under Principal Liddell.

The rending of the Church of Scotland produced like results in the British Provinces, and the theological students were divided, and Mr. McKinnon left Queen's College and entered Knox College, Toronto, being one of the

first students at both colleges. He was licensed in Toronto, C. W., in 1844. His first charge was St. Thomas, the second Owen Sound, and his last Beckwith. He died at his residence at Carlton Place, Dec. 24, 1865. His widow and six children survive him.

Integrity was a prominent feature in his character, hence his consistency of conduct. Meanness and cunning were foreign to his own nature, and in that of others they excited feelings of repugnance of which there could be no concealment. He was a man without guile. His yea was yea, and his nay was nay. No one, looking him in the face, could suspect him of duplicity. Capable of relishing the pleasures of friendship and tenacious of attachments once formed, he would be willing to sacrifice the good-will of all his friends, how great soever the pain might be, rather than swerve from what he believed to be the path of duty. Such men cannot in the common sense of the word be popular in their day. It is more easy to build the sepulchres of the prophets than to hearken to their words. He had to endure many evils and submit to many hardships for his conscientious fidelity; and though it is unreasonable to suppose that he was never mistaken, yet knowing the character of the man it would not be too hazardous to affirm that the chief of his troubles is to be ascribed to the fact that he was "too fond of the right to pursue the expedient." He was distinguished for the great respect which he showed to his superiors, whether in years or religious standing. It was only when years brought no wisdom, and religious profession was unaccompanied by practical fruits, that he stood aloof and refused to bestow honor where honor was not due.

His general knowledge was not particularly extensive. He appears to have for the most part confined himself to his proper professional studies and pastoral duties. He possessed a competent knowledge of the languages, but his forte seemed to lie in the direction of those studies which require the exercise of the understanding. He had the capacity for excelling in logic and mathematics. He had a strong inclination for these, but a superior influence restrained him. Though possessing, as I have already said, a keen sense of the ridiculous, he never could endure to hear the word of God employed in a spirit of levity or to excite mirthful emotions. The word of God was his daily study and delight. He was much devoted to prayer. His pulpit ministrations were such as might be expected from a man distinguished for the qualities which I have attempted to portray. No one could hear him without being struck by his earnestness and reverential spirit. He believed what he proclaimed, he felt what he believed. He had a frank, open countenance and was naturally of a cheerful disposition. He was fond of society, but it was while in a circle of friends of like sympathies that his qualities appeared to most advantage in their quiet native lustre. He possessed qualities which, when called into full play, enabled him to contribute at least his full quota to the intellectual repast. He had a great fund of humor and a keen sense of the ridiculous. Perceiving remote points of resemblance, and making a combination of such incongruous images as in the course of conversation or discussion were suggested, he excited laughter, and yet there was no straining after effect; and in telling others what had excited his laughter he was not alone in his enjoyment. The climate during the winter seems to have been too rigorous for his constitution. In August, being visited by his brother-in-law, he was induced, on a six weeks' leave, to accompany him to Toronto. He there consulted a physician. On his return home he rallied. His last illness was owing to a cold while driving over a bad road. He was attacked by inflammation of the liver, then of the right lung, and lastly of the left. During the last nine days he was compelled to

sit in his chair; he had no pain, but his weakness was excessive. He could speak but little, owing to asthma, and he expressed his regret that he was too weak to meditate if his end was near. He was patient and uncomplaining. Any mention of the Saviour's sufferings always affected him much. The book of Psalms was read (in course) during his illness, as also that of the prophet Zechariah. The Gospel of John was substituted for the latter. He complained of his dullness and want of feeling in spiritual matters, owing to the influence of the medicines which he had been taking. When reminded of the great High Priest over the house of God, he replied, "I am in good hands." Very early in the morning of the day of his death he mind "wandered," and he urged his wife to "dress quickly and let us go." "Where do you want to go?" she asked. "I want to go home," was his answer. His wife read the 130th Psalm: "Lord, from the depths to thee I cried," &c. "That is beautiful," said he; "pray." That was his last request. When asked, "If he was going home to be with God and Jesus?" he said, but with great difficulty, "Yes."

**SKINNER, JAMES**—Was born in Dundee, Scotland in 1801. His parents were members of the Secession Church of Scotland, and were characterized by much sound intelligence and piety. His father died whilst he was young, and his widowed mother, having a large family, could not afford the means of a literary education. When he grew to manhood he was able to gratify his desire for an education, and in 1824 he entered St. Andrew's College, Scotland, where he was a diligent student for three sessions. His fourth was at Marischal College, Aberdeen. His professors, one of whom was Thomas Chalmers, D.D., testified to his steady attendance, great assiduity and proficiency. He prosecuted his biblical and theological studies at Glasgow under John Mitchell, D.D., and John Dick, still very eminent both in Britain and America by his published theological lectures. These two excellent men had then charge of the Theological Hall of the Associate Secession Synod. It may be mentioned here that during the recesses of college and the Theological Hall, Mr. Skinner taught a select school in Dundee, employing a substitute when absent at his studies, and was much esteemed by his pupils and their parents. Throughout his whole course of study he showed himself the true, "earnest student," and was marked by that unremitting attention to every duty which characterized him all his subsequent life. He was licensed to preach the glorious gospel of the grace of God in the summer of 1832.

It is proper to state here that while pursuing his studies he had expressly devoted himself to foreign missionary work. But when licensed to preach, wishing to have some practical experience in the work before going abroad, he took appointments for more than a year. His services were very acceptable, his manners winning, and he might have been settled in his native land had he chosen. But he firmly adhered to his original purpose, and made no secret of it. He was in heart a thorough missionary, as he afterward showed. Having been cordially accepted by the Mission Committee of the United Associate Synod, and designated to go to Canada, he was ordained for that enterprise by the Presbytery of Forfar on the 31st of March, 1834, after giving very satisfactory evidence of his fitness for the arduous work.

Mr. Skinner and his wife, whom he had married a few days before, and who ever proved a true helpmeet, sailed from Dundee April 4, 1834. They were accompanied to the ship by a large number of Christian friends and by his former pupils in a body, all sorrowing yet rejoicing—sorrowing that they should see his face no more, but rejoicing that he was leaving them on such an honor-

able undertaking. Under Divine care they had a safe voyage, and landed at Montreal in May, 1834. Upper Canada having been the mission-ground first fixed upon, and all the previous missionaries having proceeded thither, except Mr. Taylor, who was called and settled in Montreal, Mr. Skinner too directed his steps westward, and soon pitched his mission-tent in the township of Southwold, on Lake Erie. He set himself to labor vigorously around him, and chose three places for his Sabbath ministrations, besides week-day work from house to house in the woods. But he did not rest satisfied with that. In the written instructions given him by the secretary of the Mission Committee in Scotland, it was stated, "Wherever you settle, your labors are by no means to be confined to the congregation assembling in your stated place of worship, but you are to preach, exhort and catechise at other stations in the vicinity." Accordingly he surveyed the country, particularly to ascertain where there were Presbyterian immigrants amidst the sparse population. He found some of them at a considerable distance farther west, visited them and preached to them, and arranged to go to them for two weeks twice a year, and minister to them on the Sabbaths and other days. This was then a somewhat formidable undertaking, for the country was wild, a dense forest and no good roads. But these did not deter him, and the result of his toilsome journeyings and labors in course of time was the formation of several congregations.

Those itinerancies were the beginning of a course of home-mission work which he elsewhere prosecuted with great energy and much final success. He labored in Southwold and beyond it for six years. In 1840 he saw it his duty to move to the township of London, to occupy part of the field where the Rev. Mr. Proudfoot had been sowing the seed of the Word for eight years, and now required co-operation. Mr. Skinner received the charge of two places, English Settlement and Bethel, where congregations had been organized and meeting-houses raised. At these places, and in the surrounding country, he labored regularly, building up the two congregations, and they continued to flourish till the end of his days among them.

We are now come to the busiest and most important part of Mr. Skinner's missionary labors, for a missionary he was emphatically. While by his earnest preaching, his edifying visitations and pleasing demeanor he was drawing the people to English Settlement and Bethel he resumed his itinerancies, going first to the townships of Adelaide and Warwick, where he set up stations. All this was by-work to him, for he did not allow it to encroach on his more immediate pastoral duties. It was on week-days he itinerated, through rough roads in the forest, for there were but few clearings. In process of time Adelaide and Warwick furnished distinct congregations, and one minister to them has already died. Turning his aims eastward, he added to the work he had already marked out the exploring of the townships of McGillivray, Lobo, Biddulph, Blanchard, Downie, Fullerton—all of them but partially settled and opened up. In traversing them, and preaching in dwellings or rude school-houses, he endured great hardness as a good servant of Jesus Christ his Lord.

He had two congregational libraries, one of them particularly good, besides books and papers for Sabbath-schools. So it ought to be in every church, for unless the people read and think, the instructions of the pulpit want a powerful auxiliary. He pastorally visited twice a year the families of his congregation. They were profitable and pleasing occasions in the households. It was a true saying of Dr. Chalmers: "If you want to get into the hearts of your people, go to their firesides." He likewise had a superintendence of schools in some one of the townships from year to year,

and faithfully discharged the duties thereof. Mr. Skinner was an assiduous visitor of the sick, regardless of distance or weather, and excelled in conversing and praying with them.

The Lord's Supper was dispensed in each congregation twice a year, with week-day services. He originated and fostered a temperance society in his locality, and was ever ready to speak in behalf of that great cause. He took a deep interest in the Bible Society, and was ever ready for every good work. As a member of Presbytery and Synod he was ever at his post, and willing to do whatever might be assigned to him. The synodical quarterly collections for Church purposes were invariably attended to by him and were liberal. Here it may be recorded that he rejoiced exceedingly in the union which happily constituted the Canada Presbyterian Church in 1861. He was a member of the joint committee for union, and did his best to consummate the coalescence, convinced that it was right, and would be greatly for the benefit of Christ's cause in Canada—an anticipation hitherto pleasingly realized. He was a firm Presbyterian, but prompt, and delighted to give the right hand of Christian brotherhood and co-working to all holding the truth as it is in Jesus, in its grand essential articles.

On October 13th the Lord's Supper was dispensed at English Settlement, and though quite sick he was able to attend to the solemn ordinance. On his return home he was confined to his bed, and on Thursday afternoon he wrote a note to Mr. Fletcher, the last thing he penned, requesting him to act for him in regard to some presbyterial missionary meetings. The substance of it is this: "My dear Mr. Fletcher, the Presbytery saw fit to appoint me convener of the Missionary Committee for this section. My mind sees that this is not the Lord's way. Instead of being at present better, I think I become worse. I apprehend the trouble will culminate in bilious fever, it may be in dissolution. I am happy to say, 'My times are in Thy hand.' It is the Lord; sustain me by grace, then do with me as thou wilt. I am perfectly without mental anxiety. I believe all shall be well with me in Christ my Lord. The gospel is real and rich and true. I am your affectionate brother in the gospel of Christ,

JAMES SKINNER."

His disease now rapidly increased, and withstood all medical skill, but his mind remained quite calm and reliant on his Saviour. All was indeed well with him, and in faith he could commit those who were so dear to him, his weeping wife and family, to the divine promises in Christ and the everlasting covenant, and Christ's blood-ratified Testament—the subjects on which he had recently discoursed in public. On the afternoon of October 17, 1865, he fell asleep in Jesus, so peacefully that the cessation of his breathing was hardly observable.

He adorned the profession of religion by the grace of God; he approached the condition of the Christian, given by Paul and illustrated in his life: "The things that are true, honest, just, pure and of good report." The uniformly benign expression of his countenance, the kindly tones of his voice, the warm, friendly pressure of his hand, his genial disposition and the manifestations of it, all readily commended him to those with whom he came in contact; and the thought of what he was in these respects will always call up pleasing reminiscences in the hearts of those who knew him and enjoyed intercourse with him.

STARK, M.A., MARK Y.—Was born at Dunfermline, Scotland, Nov. 9, 1799. His grandfather was minister of the parish church at Tullybole, and his father was proprietor of the Brucefield linen works of Dunfermline. His mother, who was a Miss Young, of Cleish Castle, died whilst he was an

infant. His father married a second time to a daughter of Dugald Bannatyne, Esq., of Glasgow. His father died in 1812, and his step-mother, who is still living, proved to be a tender Christian mother. He was educated at Essex, England, and he subsequently passed through Glasgow University, where he took the degree of M.A. in 1821. He studied theology at the same university, and was licensed by Glasgow Presbytery of the National Church of Scotland. After graduating he was a tutor, and by his talents and culture gained the affection of his pupils. He traveled on the Continent and extended his studies. These opportunities he diligently improved, attending lectures at the University of France as well as at Berlin. During his first visit to the Continent, he remained for a considerable time in the family of Dr. Becker, of Offenbach, with whom he contracted an intimate and lasting friendship. One winter he spent in Rome, thus having an opportunity of making himself familiar with the works of art which are to be found in that celebrated city. Mr. Stark had very great taste in everything connected with the fine arts, and could use his pencil with great effect and skill.

While Mr. Stark was still a probationer, repeated prospects were presented of a settlement in the Church of Scotland, but while he was highly esteemed wherever he was known, the hopes of his friends in regard to his settlement were not realized. He then began to think of Canada as a field of labor, and in 1833 emigrated thither, with recommendations from the Glasgow Colonial Society, a society which did much about the period referred to in sending Presbyterian ministers to the North American Colonies. Soon after his arrival he was called by the congregation at Ancaster and Dundas, where he was speedily inducted as pastor, succeeding the Rev. Mr. Sheed, who had some time before been removed by death. At the time referred to there were but few Presbyterian ministers in the western part of Canada, and these were very widely scattered. The Presbytery of Hamilton extended from Lake Ontario to Amherstburg. For a short time Mr. Stark had but few fellow-laborers within reach, but soon after his own settlement the late Mr. Gale was settled at Hamilton, Mr. Stark officiating at his induction. Other congregations were organized and other ministers soon settled. In the life of a minister in Canada, in such a situation as that occupied by Mr. Stark, there are not usually many incidents of importance to note.

When the disruption in the Church of Scotland took place in the mother country and was followed by a similar division in Canada, Mr. Stark, although always disposed to be a peace-maker, was quite decided in adhering to the party sympathizing with the Free Church. He occupied the Moderator's chair of the last Synod held before the disruption, and was chosen Moderator of the first Free Church Synod in Kingston in 1844. As Moderator of the Synod at the time of the disruption, his situation was one of great delicacy and difficulty; but he never hesitated in the path of duty, and was resolved, by the grace of God, to adhere to the principles which he regarded as scriptural and authoritative. Mr. Stark's people did not all adhere to him, and he and those adhering gave up the churches in which they had formerly worshiped, and they soon after erected a church at Dundas and rented a hall at Ancaster, which soon became prosperous congregations. After a few years he gave up Ancaster and remained at Dundas.

In 1861, when the "union" of the Churches in Canada was consummated, it met with his hearty approval. In the following year his health, never robust, became infirm, and he was prompted to resign his charge. Being relieved from the duties and care of pastoral work, Mr. Stark was permitted to enjoy a period of improved health. He preached occasionally in vacant congre-

gations where his services were required, and during the vacancies at Dundas performed many duties among his former flock, both public and private.

At the beginning of the present year Mr. Stark was more than usually well. He went to visit his eldest son, who is settled in Woodstock, and after spending a few days very happily with him, he went to Galt to visit his youngest daughter. While there, he preached in Knox's church, where he had officiated not unfrequently during the vacancy before the settlement of Mr. Smith. This was his last sermon. On the following day he went home, leaving Mrs. Stark in Galt. On his arrival at Dundas he felt well and attended a union prayer-meeting—it had been the week of prayer. On Tuesday he went to Hamilton to attend a meeting of the Presbytery, walking to and from the station both at Dundas and Hamilton. After returning home in the evening, he again attended a prayer-meeting. On Wednesday evening, he attended another meeting in his own old church—St. Andrew's Church—and took part with an unction and a fluency which were remarked by several.

The next day he was taken with an acute attack of pleurisy, and after much suffering died Jan. 24, 1866. In the midst of his distress, which lasted over two weeks, he was tranquil and peaceful, taking great delight in listening to passages of the Scripture and to some of the sweet hymns in the little book, "Able to Save," which were read by Mrs. Stark. He gently breathed his last, surrounded by all the members of his family except his eldest daughter, who was in Scotland.

As a minister, Mr. Stark was conscientious, earnest, and especially excelled in ministering to the afflicted and sorrowing. His sermons were prepared with very great care, exhibiting in the composition a peculiar neatness and finish. They were at the same time thoroughly evangelical and practical. In their delivery there was no attempt at effect, nothing of what is usually called a popular manner; but his pulpit ministrations exhibited an earnestness and an affectionate persuasiveness, especially during the latter years of his ministry, which made them very precious to those who really loved the truth; he moreover exhibited a higher eloquence than that of the pulpit orator—the eloquence of a uniform, steady, growing, Christian consistency in his whole character and deportment. We have known but few Christians whose life and conversation presented a more beautiful exhibition of the graces, especially the gentler graces, of the Christian life.

### LIST OF MINISTERS OF THE CANADA PRESBYTERIAN CHURCH.

NAME.	POST-OFFICE.	NAME.	POST-OFFICE.	NAME.	POST-OFFICE.
ADAMS, JAMES, King.		Black, John, Fairfield.		Caven, William, Ridgetown.	
Aitken, William, Smith's Falls.		Blain, William, Springville.		Caven, D.D., William, Toronto.	
Alexander, Joseph, Norval.		Borrie, James, Evetron.		Chambers, T. S., Battersea.	
Alexander, M.A., T., Norham.		Boyd, James, Wellesley.		Chestnut, J. W., Mandawmin.	
Allan, Alexander, St. Eustache.		Boyd, D.D., Robert, Prescott.		Cheyne, A.M., G., Taplestown.	
Allen, Daniel, Stratford.		Bremner, George, Paisley.		Chiniquy, C., Kankakee, Ill.	
Anderson, Daniel, Rothsay.		Brown, Archibald, St. Vincent.		Christie, T., Flamboro', West.	
Anderson, John, Lancaster.		Brown, George, Howick.		Clark, W. B., Quebec.	
Andrews, Francis, Keene.		BURNS, D.D., Robert.....		Cochran, A.M., W., Brantford.	
BAIRD, M.A., JOHN, Claremont.		BURNS, D.D., R. F., Chicago, Ill.		Coulthard, Walter, Valleyfield.	
Ball, W. S., Guelph.		Burton, John, Lynn.		Coutts, David, Mayfield.	
Balmer, Stephen, Ayr.		CAMERON, CHARLES, Priceville.		Craigie, William, Port Dover.	
Barr, Matthew, Harpurbury.		Cameron, Duncan, Lochiel.		Craw, George, Craighurst.	
Barrie, William, Guelph.		Cameron, James, Sullivan.		Crombie, M. D., John, Iverness.	
Bennett, William, Winchester.		Cameron, Laughlin, Acton.		Cross, Archibald, Ingersoll.	
Black, James, Seneca.		Campbell, Hugh, Manilla.		Cuthbertson, G., St. Thomas.	

NAME.	POST-OFFICE.	NAME.	POST-OFFICE.	NAME.	POST-OFFICE.
Currie, Archibald, Belmont.		Kennedy, Alex., Dunbarton.		McRobie, John, Jarvis.	
Currie, Peter, Aldborough.		King, William, Buxton.		McRuer, Duncan, Ayr.	
DAVIDSON, JOHN, Alma.		King, A.M., John M., Toronto.		McTavish, John, Woodville.	
Dewar, Robert, Leith.		Knowles, Robert, Osprey.		McVicar, D.H., Montreal.	
Dick, James, Richmond Hill.		Laing, John, Cobourg.		NISSET, JAMES,.....	
Doak, William, Carlingford.		Laurence, George, Orono.		ONISTON, D.B., Wm., Hamilton.	
Donald, William, Norwichville.		Leask, Robert, St. Helens.		PARK, WILLIAM, Bentinck.	
Douglass, James, Millbrook.		Lutzinger, Henry, Berlu.		Patterson, M.A., D. St. Andrews.	
Duff, Daniel,.....		Lees, John, Ancaster.		Patterson, John, Willocks.	
Duff, John, Flora.		Little, James, Nassagaweya.		Patterson, N., Williamstown.	
Dunmond, A. A., Shakespeare.		Lockhead, William, Kars.		Peattie, William, Mohawk.	
Dunbar, John, Glen Morris.		Lockhead, William, Perrytown.		Porteous, John, Kirkwall.	
Duncan, Francis, Markham.		Lodie, John, Rodgersville.		Pringle, James, Brampton.	
Duncan, James, Bayfield.		Lowry, Martin, Cornwall.		Proudfoot, J. J. A., London.	
Duncan, Peter, Brighton.		Lowry, Thomas, Brantford.		REID, M.A., W., Toronto.	
EDIE, JOHN, Lachute.		Mackay, R., Streetsville.		Rennick, Robert, Listowell.	
Ewing, John, Mt. Pleasant.		Mackenzie, Malcolm, Doon.		Rennie, John, Drenville.	
Ewing, Robert, Georgetown.		Mackie, John, Lachute.		Richardson, William, Tilsonburg.	
FAYETTE, F. A. I. S., Warwick.		MacWilliams, B.A. W.,.....		Riddell, George, Clarke.	
Ferguson, James, Oro.		Malcolm, James, Willand Port.		Robertson, M. A., W. Chesterfield.	
Ferguson, John,.....		Matherson, Alex., Red River.		Robertson, James, Paris.	
Fenwick, T.,.....		Matherson, Wm., Normantown.		Rodgers, Robert, Collinwood.	
Findlay, Allan, Fish Creek.		Meldrum, William, Harrington.		Roger, M.A., J. M., Peterboro'.	
Ferrie, A.M. John,.....		Melville, Andrew, Spencerville.		Roger, Walter M., Perth.	
Ferrie, A.M., Wm., Prescott.		Middlemas, James, Guelph.		Ross John, Brucefield.	
Fletcher, Charles,.....		Millican, William, Garalaxa.		SCOTT, JAMES R., Whitby.	
Fletcher, D. H., Agincourt.		Milligan, James, Laskey.		Scott, John, London.	
Fletcher, William, Falkirk.		Milloy, John, Goult.		Scott, John, Nananee.	
Fotheringham, J., Cromarty.		Mitchell, James, Milton.		Scott, Robert, Oakville.	
Fraser, Alex., Port Elgin.		Moffatt, R. C., Walkertown.		Simpson, A. B., Hamilton.	
Fraser, A. G., Riversdale.		Monteith, Robert, York Mills.		Simpson, George,.....	
Fraser, John, Thamesford.		Moore, William, Ottawa.		Smellie, George, Fergus.	
Fraser, A. M. S. C., White Lake.		Morrison, J., Waddington, N. Y.		Smart, William, Gananoque.	
Fraser, William, Bond Head.		Morrison, John, Proton.		Smith, A.M., James K., Galt.	
GULD, JOHN, Griersville.		Murdoch, Wm. T., Galt.		Smith, John, Bowmanville.	
Gibson, M.A., J. M., Montreal.		Murray, J. G., Grimsly.		Smith, John W., Grafton.	
Glassford, Peter, Coleraine.		McArthur, Robert, Wick.		Stewart, Archibald,.....	
Goodfellow, Peter, Widder.		McCall, Angus, Chatham.		Stewart, John,.....	
Gordon, Daniel, Athol.		McColl, John, Dundas.		Stevenson, Thomas, Owen Sound.	
Gordon, Henry, Gananoque.		McConechy, John, Leeds.		Straith, John, Ingersoll.	
Gourlay, A.M., J. L. Aylmer, E.		McCuaig, Findlay, Innekit.		Sutherland, George, Fingal.	
Gracey Henry, Kirkton.		McDermid, Peter,.....		Sutherland, W. R., Strathbarn.	
Graham, Edward,.....		McDiarmid, A., Amherstburg.		TAYLOR, D.B., Wm., Montreal.	
Graham, William, Egmondville.		McDiarmid, D., Woodstock.		Thorn, B.A., James, Lakefield.	
Grant, Alex., Indiana.		McDonald, A. D., Clinton.		Thompson, A.,.....	
Grant, George, Delaware.		McDonald, John, Stornaway, E.		Thompson, J. A., Erin.	
Grant, R. N., Waterdown.		McDonald, K., Puslinch.		Thompson, John, Sarnia.	
Gray, John, Orilla.		McEwen, John, Cumberland.		Thornton, D.D., R. H., Oshawa.	
Gray, Patrick, Kingston.		McFaul, Alexander, Caledon.		Tolmie, Andrew, Saugen.	
Greenfield, James, Stayner.		McGuire, Thomas, Hollen.		Tapp, A.M., Alex., Toronto.	
Gregg, A.M., William, Toronto.		McIntosh, J., Anherst Island.		Torrance, Robert, Guelph.	
Greig, Patrick, Orchardville.		McKay, Alexander, Tiverton.		Traver, Albert G., Berlin.	
HALL, ROBERT, St. Mary's, B.		McKay, Adam, Teeswater.		Troup, William, Filbury.	
Hamilton, Robert, Avonbank.		McKay, John, Richmond, E.		Turnbull, John, Melrose.	
Hairnan, James St. Sylvester, E.		McKenzie, Donald, Embro.		URE, ROBERT, Goderich.	
Harris, James, Eglinton.		McKenzie, Robert, Mountain.		WADDELL, A. W., Ridgetown.	
Haslie, James, Bluevale.		McKenzie, Wm. J., Baltimore.		Walker, William, Chatham.	
Hay, William,.....		McKenzie, William, Almonte.		Wallace, Robert, Thorold.	
Henderson, M.A., A. St. Andrews.		McKinnon, Neil, Wardsville.		Warden Robert H., Bothwell.	
Henry, Thomas, Lachute.		McLachlin, John, Beaverton.		Wardrope, D., Bristol, E.	
Hislop, John K., Alliston.		McLaren, William, Belleville.		Wardrope, Thomas, Ottawa.	
Hume, A.M., Robert, St. George.		McLean, A., Blythe.		Waters, A.M., D., Port Hope.	
INGLIS, DAVID, Hamilton.		McLean, Andrew, Puslinch.		Watson, A.M., J., Huntingdon.	
Inglis, Walter, Kincardine.		McLean, A.M., Alex., Freelon.		White, Joseph, Wakefield.	
Inglis, William, Woodstock.		McLennan, George,.....		Whyte, James, Osogood.	
Irvine, John, Mille Isles.		McMechan, John, Picou.		Wightman, Thomas, Lefroy.	
Irvine, D.B., Robert, Montreal.		McMillan, Duncan, Lobo.		Willis, D.B., M., Toronto.	
JAMES, JOHN, Paris.		McMillan, John, Mount Forest.		Wilson, Andrew, Kingston.	
Jamieson, George, Prince Albert.		McMullen, W. T., Woodstock.		Wilson, Thomas, Seneca.	
Jamieson, Robert,.....		McPherson, L., Williams.		Windell, W. C., Ballyduff.	
Jennings, D.B., John, Toronto.		McPherson, Thomas, Stratford.		Wishart, David, Madoc.	
Jones, M.A., John, Brockville.		McQuarrie, H.,.....		YOUNG, ALEX., Montreal.	
Jones, Samuel,.....		McQueen, A. F., Skye.		Young, Stephen, Manchester.	
KEMP, M.A., A F., Windsor.					



# THE PRESBYTERIAN CHURCH OF CANADA

IN CONNECTION WITH THE  
 CHURCH OF SCOTLAND.

THE SYNOD met in Toronto, C. W., June 6, 1866, and was opened with a discourse by the retiring Moderator, Rev. George Thomson, M.A., from Matt. xiii. 17: "For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."

WILLIAM SNODGRASS, D.D., Principal of Queen's University and College, Kingston, C. E., was elected Moderator.

PRESBYTERIES.—MONTREAL Presbytery having inducted Mr. Ross, at Dundee, at a meeting where but two members of Presbytery appeared, it was moved that inasmuch as Montreal Presbytery was not legally constituted when Rev. Donald Ross was inducted over the congregation of Dundee, the settlement be declared null and void; that the members of the Presbytery here present be appointed to meet in this place to-day at 1 o'clock P.M., and constitute, with power to adjourn; and that the Presbytery, and especially that portion of it that presumed to override the rules of the Church, be censured, and they are hereby censured accordingly.

HAMILTON Presbytery held a meeting at which one minister, one elder and one retired minister are recorded as being the only persons forming the meeting; it was *Resolved*, that whereas Hamilton Presbytery was deficient for want of a quorum (retired ministers not being members of Presbytery) when the final action was taken Dec. 20, 1865, which led to the induction of Rev. Adam Spenser over the congregations of Nelson and Watertown, the settlement be declared null and void; and that the members present of the Presbytery be appointed to meet in this place to-day at 5 o'clock P.M., and constitute, with power to adjourn.

UNION.—An overture from Ottawa Presbytery, concerning a union between this Church and the Canada Presbyterian Church. It was *Resolved*, That the overture be rejected, inasmuch as the union referred to, however desirable in many respects, would, if carried out in present circumstances, tend to create disunion in this Church, and continued agitation of the matter would seriously interfere with the working of the schemes of the Church.

TEMPERANCE.—On a memorial from the Grand Division of Sons of Temperance, it was *Resolved*, That, the Synod express their cordial sympathy

with the object in view, and their willingness to co-operate in every good and wise measure for the suppression of intemperance.

**FENIAN INVASION.**—An overture was presented asking Synod to issue a pastoral letter to the churches in reference to the events that have transpired in the Province in connection with the recent invasion of our border. Adopted, as follows:

“**BELoved BRETHREN:**—A few days before the recent meeting of Synod at Toronto a band of armed men from the territory of the neighboring republic had stealthily landed upon the western shores of our country, committing a variety of unprovoked depredations and spreading alarm among our peaceful fellow-subjects. Simultaneous movements toward other remote points of the frontier showed this invasion to be the attempted execution of but a small part of a great criminal design, directed immediately against the rights and liberties of Canadians, but having in view the ulterior object, boldly avowed, of destroying the authority rightly and benignantly exercised over us by our beloved sovereign, and of making this province the basis of operations intended to sever Ireland from the British Empire. Before the members of Synod left their homes they had shared with you those mingled feelings of admiration and grief which were universally caused by reports of the engagement at Ridgeway between our volunteers and the invaders. When they assembled at Toronto the solemn impression, produced by the obsequies which had just been performed in honor of its heroic citizens slain in our defence, was everywhere perceptible. It was a time of intense excitement throughout the country, although the feeling of security was never dislodged by the sense of danger.

“Gratitude is the first sentiment inspired by deliverance from any calamity, and of its own accord it assumes a correspondence to the exciting cause. In the present case there is much to be thankful for. The executive department of our government, with many difficulties to contend against, with a most extensive and at numerous points exposed frontier to guard, has proved itself equal to the emergency, and by the promptitude and energy of its action has given reason for universal satisfaction. The conduct of the officers and men of the regular forces stationed amongst us has illustrated the hereditary devotion of the British army to the honor of the Queen and the interests of the empire. The loyalty unmistakably manifested by all ranks and classes of the people, and especially the alacrity with which our volunteers obeyed the summons to arm, placed their services at the disposal of the authorities, endured the heavy sacrifices required of them, and displayed their willingness to meet the enemy at the risk of their lives, has filled all our hearts with honest pride. It would be ungenerous to forget the effective services rendered in behalf of international peace and amity by the United States Government, and the officials entrusted with the execution of its commands, so soon as there appeared to them an occasion for interference. By these means the ruthless Fenian has been driven from the soil which he attempted to desecrate, and the plans of the hateful organization to which he belongs have, in the mean time, been thwarted.

“The enemy has retired, but, it is alleged, only to prepare himself for another and a more determined effort to accomplish his designs. Continued vigilance must, therefore, be exercised. While we look to our rulers for timely warning when danger is apprehended, the people, as a body, are bound to hold themselves in readiness—all who are fit for active service to take the field, and the rest to give the necessary support and encouragement. In common with your fellow-countrymen, you have a large interest at stake, and hitherto you have shown yourselves to be alive to its importance. The

Church to which you belong furnished, it is believed, its full quota of the aggregate number engaged in the last campaign. Its adherents generally have been liberal with their means wherever required. On the battle-field and among the slain it was honorably represented. In these circumstances it is felt that exhortation to duty is not so appropriate as commendation of the willingness which animates you in the discharge of your patriotic obligations. Inheriting the spirit of your forefathers, and profiting by the 'instruction in righteousness' received from those 'that have the rule over you' in the Lord, no appeal to your sense of honor, loyalty and love of country will be made in vain. As followers of the Prince of Peace, you would rather be spared the pain of opposing yourselves in warlike attitude to your fellow-beings, especially when they are the dupes of a gigantic imposture. You will, therefore, hope and pray that there may be no more necessity for going forth to battle against them; you will desire their speedy recovery from the spirit of lawlessness to which they have given themselves over; you will refrain from all words and actions that may tend to exasperate them. But should they again attempt to enter our borders with criminal intent, you will deem it to be in the interests of peace to dispute their progress at every step."

ADDRESS TO THE QUEEN.—MOST GRACIOUS SOVEREIGN: We, your Majesty's loyal and dutiful subjects, the ministers and elders of the Presbyterian Church of Canada in connection with the Church of Scotland, now in Synod assembled, embrace this opportunity to renew the expression of our devoted attachment to your Majesty's royal person and Government.

We would express our grateful sense of the inestimable blessings of civil and religious liberty which we have so long enjoyed under your Majesty's just and benignant rule; and we shall not fail to inculcate, with the principles of religion and morality, loyalty to the British crown.

The increasing prosperity of the province is a cause of general satisfaction and of thankfulness to Him "from whom cometh down every good and perfect gift." But we deeply regret that, during a period of profound peace, the public tranquillity should have been wantonly and wickedly disturbed by bands of lawless and desperate men from the neighboring republic, who have, with hostile intent, threatened our frontier and in some instances invaded our soil.

We deplore the loss of the valuable lives already sacrificed in repelling this wicked invasion; yet we rejoice that we have cause to congratulate your Majesty on the simultaneous burst of loyal enthusiasm which all parts of the province have exhibited in view of the threatened danger—a spirit which we shall continue to feel it our duty to encourage, in every proper way, among the people committed to our charge. And we earnestly trust that, under the Divine blessing on the national counsels, peace and order may be restored and perpetuated.

That Almighty God may abundantly bless your Majesty, and all the members of the Royal Family, with all temporal and spiritual blessings, and that you may long be spared to reign over a happy, loyal and grateful people, will continue to be our earnest prayer. WILLIAM SNODGRASS, *Moderator*.

An address to the Governor-General of British North America was also adopted.

The Synod adjourned to meet in St. Andrew's Church, Montreal, C. E., on Wednesday, June 5, 1867.

WILLIAM SNODGRASS, D. D., *Moderator*.

## In Memoriam.

"PRECIOUS IN THE SIGHT OF THE LORD IS THE DEATH OF HIS SAINTS."—  
*Psalm cxvi. 15.*

HAY, JOHN—Was born in Perth, Scotland, in 1827, and was educated in the schools of his native place. He was sent at an early age to the University of St. Andrews, and was a distinguished student of that ancient seat of learning, although his characteristic self-abnegation did not suffer him to aspire after the academic honors to which his attainments and talents entitled him. Such was the constitution of his mind that he would have been ashamed of himself if he had found himself elevated in any way above his fellows. After he had completed his literary course in the university, he was for several years assistant teacher of English and Latin in the academy where he had received his own early training, and in this capacity he acquired an enlarged acquaintance with polite literature, which, acting on a mind naturally refined, gave him a taste of rare elegance.

After receiving license to preach he was settled as a minister of the chapel of ease, Stanley, near Perth, and soon filled the once empty pews by the uncommon talents which he displayed in the pulpit, as well as by the kindness of his bearing in going out and in among his humble hearers. Circumstances led to his resignation of Stanley chapel in 1857, and in 1858 he received from the colonial committee an appointment to Canada. On his arrival the Presbytery of Hamilton, within the bounds of which he was appointed to labor, sent him to visit their newly-opened stations in the north-western portion of the peninsula, and from the time of his advent may be dated the commencement of the Church's progress in the counties of Grey and Bruce. A master in the art of pleasing, by the urbanity of his manners, his self-denying labors and the popularity of his address, he made the name of our Church fragrant in districts where the calumnies of sectarians had long rendered it odious. After a long and self-sacrificing probation as a missionary, he at length, in January, 1861, accepted a call to be pastor of the congregation of Mount Forest, one of the stations he had nursed into being. He could muster only eleven hearers to come to his first meeting, but before resigning his charge, in June last, he had some seventy or eighty members, besides a large number of intelligently devoted and appreciative adherents. But the attainment of excellence in all the higher qualities of a good preacher was not reached in youth without great labor, or kept up in manhood without constant study. The price paid for it was great expenditure of the nervous force of his constitution, and the result was that he became a martyr to acute sensibilities. In proportion as he was brilliant and charming in his public ministrations he was subsequently depressed by nervous melancholy. Sensitive to all the trials of life when in this condition as the needle to the pole, the temptations to which he was exposed were very trying.

In short, a man of rare genius and accomplishments has passed from among us in the very midst of his strength, and his memory will be long revered in that section of the Church in which he was best known. Though dead, he yet speaketh. He speaketh by a noble and generous life as well as by the echo of his eloquent words to the congregations which have had the

good fortune to enjoy his ministrations, and he speaketh to his friends and brethren in the ministry by the richness of his fancy, the quaintness of his humor and the geniality of his disposition—qualities by which he endeared himself to them. He was a man of whom it may be truly said that to know him was to love him.

He died at Kinkardine, C. E., July 31, 1866.

**JOHNSON, THOMAS**—Was born in Ahoghill, Antrim county, Ireland, in 1795. He was educated in the University of Glasgow, Scotland, and Belfast, Ireland; at the same time he was studying divinity under the care of Antrim Presbytery in connection with the Presbyterian Synod of Ireland, known as "Seceder" or "Associate," by which Presbytery he was licensed in 1822. Whilst he was a licentiate he emigrated to the British Provinces, and in 1827 he was settled in Ernestown, where he labored four years. In 1834 he became pastor of the church in Chingacousy, then connected with the United Synod of Upper Canada.

Mr. Johnson had been a member of the Presbyterian Synod of Canada in connection with the Church of Scotland prior to the stormy period of "disruption" times, and when these times came round he remained loyal to the dear old Church of Scotland. His congregation divided, and the result was his withdrawal to a distant locality, where he followed the meek and lowly Jesus, by illustrating his sublime teachings in an earnest discharge of his duties to God and man. In 1862 he had the satisfaction of seeing an elegant and spacious brick church reared upon the site of the old log church where he had for many years preached the gospel. Although Mr. Johnson had resigned from loss of health some years ago, still he preached occasionally, and it was a noticeable fact that he preached on Sabbath, Aug. 26, 1866, and died the following Thursday, Aug. 30, 1866.

Rev. W. E. MCKAY, of Orangeville, C. E., preached his funeral sermon, in which he speaks as follows: "Another of our old and respected ministers has thus passed away from amongst us. The late Rev. Thomas Johnson was naturally of a kind and conciliating disposition. The lustre of his deep and abiding piety was seen to greatest advantage in private domestic life. He was an excellent preacher and a sound theologian. His prayers were impressive, the result of earnest piety, and they were enriched with apt texts of Scripture. The same remark holds good in reference to his sermons. He was a workman that needed not to be ashamed. He sought to commend the gospel of Christ as well by example as precept. He was constant in his friendships and pleasing in conversation. The bereaved widow and children demand our prayers and sympathies, but they have doubtless learned to console themselves with the thought that he has exchanged a world of suffering and trial for one of ceaseless happiness."

# LIST OF MINISTERS

OF THE

## Canada Presbyterian Church

IN CONNECTION WITH THE

### CHURCH OF SCOTLAND.

NAME.	POST-OFFICE.	NAME.	POST-OFFICE.	NAME.	POST-OFFICE.
AITEIN, W. M., Maple.		HAGG, THOMAS, Lachine.		McLennan, B.A., K., Whitby.	
Anderson, M.A., D., Pt. Levi, West.		Hay, John, Mount Forrest.		McMorrone, M.A., J. K., Almonte.	
Anderson, M.A., Jos., Heckston.		Heald, James, Dundas.		McPherson, M.A., T., Lancaster.	
BAINE, JAMES, Woburn.		Hogg, John, Guelph.		McQuarie, B.A., Alex. N.....*	
Bain, M.A., William, Perth.		Hunter, B.A., Alex., Leith.		NEILL, ROBERT, Burnbrae.	
Barclay, John, D.D., Toronto.		INGLIS, M.A., W. M., Kingston.		Nicol, Francis, London.	
Barr, John.....		JENKINS, D.D., J., Montreal.		Niven, Hugh, Mount Albion.	
Barr, William, Dunganuon.		Johnson, Thomas, Norval.		Nimmo, James, Bobourg.	
Bell, George, Clifton.		Johnson, M.A., W., Hamilton.		PATON, ANDREW, St. Andrews.	
Bell, M.A., Wm., Shakespeare.		LAMONT, HUGH, Newington.		Patterson, J., Hemmingford.	
Bell, M.A., William, Pittsburg.		Lewis, Alexander, Mono.		Porter, Samuel, Oakville.	
Bennett, James.....		Lindsay, B.A., Peter, Arnprior.		Porteous, George, Wolfe Island.	
Boothwick, H. J.....		Livingston, M. W., Simcoe.		ROSS, B.D., Donald, Cushing.	
Brown, John, Newmarket.		Muir, JAMES, Martintown.		Rennie, M.A., John, Chatham.	
Buchan, Alex., Stirling.		Mann, M.A., A., Pakenham.		Ross, M.A., W., Frankton.	
Burnet, Robert, Hamilton.		Masson, W., Russeltown Flats.		Ross, Walter R., Pickering.	
Burnet, John S.....		Mathieson, D.D., Alex., Montreal.		SCOTT, T., North Plantaganet.	
CAMELON, D., Port Hope.		Mulin, John, Hemmingford.		Shanks, David, Valcartier.	
Cameron, Hugh, Beachburg.		Millar, William, Kemptville.		Sieveright, James, Chelsea.	
Campbell, Charles, Niagara.		Monro, Donald, Finch.		Simpson, William, Lachine.	
Campbell, M.A., J., Markham.		Mowat, M.A., J. B., Kingston.		Sinclair, James, Carp.	
Campbell, M.A., Robert, Galt.		Morrison, B.A., D., Brockville.		Smith, M.A., J. C., Cumberland.	
Canning, Wm. T., Oxford Mills.		Muir, B.A., F. B., Lindsay.		Smith, Thomas G., Melbourne.	
Carmichael, James, Laskey.		Muir, D.D., J. C., Sh. Georget'n.		Smith, R. P.....	
Clarke, W. C., Ormstown.		Mullan, J. B., Spencerville.		Snodgrass, D.D., Wm., Kingston.	
Cleland, William, Uxbridge.		Mullan, B.A., J. S., Newtonville.		Spence, D.D., Alex., Ottawa.	
Cochrane William, Elgin.		Mylne, Solomon, Smith Falls.		Spencer Adam.....	
Colquhoun, A., Mansfield.		MacLennan, B.A., A., Rosemont.		Stevenson, Robert, Missionary.	
Cook, D.D., John, Quebec.		Macdonald, B.A., A., Dumfries.		Stewart, William, Waterdown.	
Curtis, M.A., Arch., Peveeril.		Macdonald, John, St. Remi.		Stuart, James, Brantford.	
DAVIDSON, J., N.B. Williamsburg.		Macdonnell, George, Fergus.		Sym, F. P., Beanharnois.	
Dawson, B.A., Alex., Kincardine.		Mackerras, J. H., Bowmanville.		TAWZE, JOHN, King.	
Dobie, Robert, Woodlands.		Mackid, Alexander, Goderich.		Thom, James, Winterbourne.	
Douglass, M.A., James S.....		McCaul, B.A., James, Roslin.		THOMPSON, M.A., G., Renfrew.	
Douglass, B.A., James.....		McDowall, M.A., D., Portage du Ft.		URQUHART, D.D., H., Cornwall.	
EVANS, M.A., J., Sherbrooke.		McDougall, Daniel, Missionary.		WALKER, A., Belleville.	
FERGUSON, B.A., G. D., L'Original.		McDougall, Neil, Notfield.		Wallace, B.A., A., Huntindgon.	
Ferguson, M.A., W., Chesterville.		McEwen, M.A., James, London.		Watson, M.A., David, Beaverton.	
Forbes, Alex., Inverness.		McEwen, M.A., Wm., London.		Watson B.A., P., Williamstown.	
Fraser, B.A., Joshua, Montreal.		McKay, Wm. E., Orangeville.		Weir, M.A., George.....	
Fraser, Thomas, Montreal.		McKee, William, Bradford.		White, William, Richmond.	
GEORGE, D.D., J., Stratford.		McLardy, B.A., H. J., Ottawa.		Whyte, John, Arthur.	
Gibson, Hamilton, Bayfield.		McLaren, B.A., R.G., Three Rivers.		Williamson, L.L.D., Kingston.	
Gordon, M.A., James, London.		McLean, B.A., D. J., Middleville.		Wilson, M.A., James, Lanark.	
Gordon, B.A., John, Georgina.					

TOTAL, 133.

# THE PRESBYTERIAN CHURCH

OF THE

## LOWER PROVINCES OF BRITISH NORTH AMERICA.

THE SYNOD met in St. John's Church, St. John, New Brunswick, June 27, 1866, and was opened with a discourse by the retiring Moderator, Rev. GEORGE CHRISTIE, from 1 John ii. 18: "Even now are there many Antichrists."

JAMES BAYNE, D.D., was elected Moderator.

MUSIC.—Pietou Presbytery reported their action in the case of the introduction of an organ into public worship in St. John's Church, Chatham.

It was *Resolved*, That this Synod, having heard the report of the Presbytery anent their dealings with the session of St. John's Church, considering that substantial justice has been done in the case, approve of the procedure.

It was also *Resolved*, That the use of instrumental music in the public worship of God not being in accordance with the simplicity and spirituality of the Christian worship as unfolded in the New Testament Scriptures, exhibited in the practice of the apostolic Church, the Church of the first six centuries, and the purest Churches of the Reformation, and especially of the Presbyterian Churches of Great Britain and Ireland and the British North American Provinces; it being, also, not in accordance with the subordinate standard of the Presbyterian Church, the Synod enjoin the kirk session of St. John's Church to return to the use of vocal music only in the public worship of God.

SABBATH OBSERVANCE.—The attention of Synod having been called to the desecration of the Lord's day in the city of Halifax, by the running of street cars on that day, it was resolved unanimously to appoint the ministers and elders in the city of Halifax a committee to take such steps, in connection with other Christian bodies in the city, as may be necessary to put a stop to such desecration.

HISTORICAL RECORDS.—The Synod took up the overture anent the preservation of the historical records of the Church, when it was agreed that the clerks of Presbyteries be a committee with instructions to collect manuscripts and documents of interest, to be placed for the present in charge of the chairman of the committee, Rev. George Patterson, and to report to Synod at its next meeting.

UNION.—The following resolution was adopted: "The Synod of the Lower Provinces of British North America, considering that the Synod of New Brunswick have intimated their readiness to accept *simpliciter* the basis of union on which this Synod was constituted as a united body in October, 1860, and to unite with this Synod on said basis; and considering that the prospect of this union with the sister Church in New Brunswick was partly contemplated in adopting the title of the Synod of the *Lower Provinces* as the designation of this body, and is now happily on the eve of its realiza-

tion, as the result of communications held with the said Church through a committee of this Synod appointed to correspond with them and others on the subject of union; and considering that the necessary arrangements of a preliminary kind have been completed, DO NOW, with fervent gratitude to God for his goodness to them as a Church, and for the peace and prosperity enjoyed by them since the period of their union aforesaid, and with humble dependence on his gracious blessing in consummating this further union, and with earnest prayer that he would pour down the rich influences of his spirit on the united Church, and would enable her ministers, elders and people to improve the privileges they enjoy, and discharge the obligations devolving upon them, *Resolve*, and hereby record their resolution, forthwith to repair as a constituted Synod to St. David's Church in this city, in order that they may there, as arranged, unite with the brethren of the Synod of New Brunswick, and form one Synod, to be known by the title of this present Synod, as the Presbyterian Church of the Lower Provinces of British North America; and that they may henceforth walk together in the fear of God and in the comfort of the Holy Ghost, striving for the faith of the gospel, for the purity of divine ordinances and for the enlargement of the Church of Christ. And this Synod declare that the united Church shall be considered as identical with this Synod of the Presbyterian Church of the Lower Provinces of British North America, and shall be entitled to and vested in all the authority, rights and benefits to which it is now or may become entitled: it being understood and provided that the Synod of New Brunswick as now constituted shall in the mean time retain, and continue responsible for, whatever civil rights, powers, privileges, liabilities, dues and obligations may now belong to it as a body politic and corporate, and that its members shall be at liberty to meet, deliberate and act as heretofore in reference to the exercise of said civil rights and privileges, or the discharge of said civil obligations, as circumstances may require."

This was the "*Last Minute*," and the Synod, in accordance with this resolution, walked in procession to St. David's Church, where they met on a common platform with the Synod of the Presbyterian Church of New Brunswick.

PETER G. MCGREGOR, *Synod Clerk*.

#### MINISTERS OF THE PRES. CH. LOWER PROVINCES OF BRITISH N. A.

Archibald, Edward	Duff William	Miller, Andrew P.	McKnight, A.	Simpson, Allan
Allan, James	Falconer, Alex.	Morton, John	McLean, Allan	Sinclair, A. M. L.
Annauld, Edward	Farquharson, A.	Mowatt, A. J.	McLean, James	Sinclair, William
Baxter, John	Forbes, William G.	Munro, Alex.	McLellan, Jacob	Smith, D.D., James
Bayne, D.D., James	Forlong, William	Munro, John	McLeod, D.D., Hugh	Spratt, James
Bernard, S.	Forrest, John	Murdoch, J. L.	McLeod, John M. L.	Steele, Howard D.
Blair, Duncan B.	Frame, W. R.	Murray, Isaac	McMillan, Donald	Stuart, A.
Byers, James	Fraser, Allan	Murray, William	McMillan, Hugh	Stuart, William
Cameron, Alex.	Fraser, James	McCulloch, William	McNab, E.	Stewart, Alex.
Cameron, Daniel W.	Garric, A. R.	McCurdy, Edward	McNeill, Donald	Stewart, Donald
Cameron, John G.	Geddie, D.D., John	McCurdy, John	Patterson, George	Stewart, John
Cameron, John	Glendinning, A.	McDougall, Donald	Patterson R. S.	Stewart, Murdoch
Campbell, Alex.	Gordon, Donald S.	McGillivray, J. D.	Pitblado, C. B.	Sutherland, Alex.
Campbell, John	Grant, Kenneth J.	McGregor, Peter G.	Roddick, George	Sutherland, George
Christie, George	Harvey, Moses	McIntosh, A.	Ross, Alex.	Sutherland, J. A. F.
Clarke, George M.	Henry, Matthew G.	McKay, Isaac	Ross, Alex.	Thomson, James
Crawford, Henry	Hogg, Joseph	McKay, H. B.	Ross, Ebenezer E.	Thorburn, Walter
Crowe, Thomas	Johnston, Samuel	McKay, J. M. G.	Ross, James	Waddell, James
Cunningham, Thomas	King, Andrew	McKenzie, Donald	Ross, William	Walker, George
Currie, John	Laird, Robert	McKenzie, Kenneth	Roy, David	Watt, John Burns
Darragh, W. S.	Lamont, John	McKinnon, Duncan	Sedgewick, Robert	Watson, James
Downie, Thomas	Maxwell, William	McKinnon, John	Sedgewick, Thomas	Wilson, Matthew

TOTAL, 110.



## PRESBYTERIAN CHURCH OF NEW BRUNSWICK.

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THE SYNOD met in St. David's Church, St. John's, New Brunswick, June 27, 1866, and was opened with a discourse by the retiring Moderator, Rev. LEWIS JACK, from Philippians i. 15, 18: "Some indeed preach Christ even of envy and strife; and some also of good-will. What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice."

Rev. JAMES GRAY was elected Moderator.

STATE OF THE COUNTRY.—*Whereas*, It is apprehended that the scheme of a Constitution for the Confederate Provinces of British North America might not contain a recognition of the Divine existence and providence; it was

*Resolved*, That Rev. James Bennett and Rev. Wm. Alves be a committee to make inquiry relative to this matter, and if the scheme be so defective that they present a memorial to the delegates who may be appointed from this province to mature the scheme, calling their attention to the omission, and praying that they use all their influence to have such recognition of God and his government embodied in the future constitution of these countries.

UNION.—The Synod convened in Calvin Church and adopted the following resolution: "The Synod of the Church known as the Presbyterian Church of New Brunswick, considering that the Synod of the Presbyterian Church of the Lower Provinces of British North America have intimated their readiness to unite with us upon the basis adopted by that body in October, 1860, and that the union is now happily on the eve of its realization, as the result of the communications held with the said Church through a committee of this Church appointed for this purpose, and considering that the necessary arrangements of a preliminary kind have been completed; DO NOW, with fervent gratitude to God for his goodness to them as a Church, and with humble dependence on his gracious blessing in the solemn and interesting step they are about to take, and with earnest prayer that he would pour down the rich influences of his spirit on the United Church, and would enable her ministers, elders and people to improve the privileges they enjoy and discharge the duties devolving upon them, *Resolve*, and hereby record their resolution forthwith, to repair as a constituted Synod to St. David's Church, in this city, in order that they may there as arranged unite with the brethren of the Synod of the Lower Provinces of British North America, AND FORM ONE SYNOD, to be known by the title of 'The Presbyterian Church of the Lower Provinces of British North America,' and that they may henceforth walk together in the fear of God and the comforts of the Holy Ghost, striv-

ing for the faith of the gospel, for the purity of divine ordinances and for the enlargement of the Church of Christ. And this Synod declares that the United Church shall, for all ecclesiastical purposes, be considered as identical with the Synod of the Church known as the Presbyterian Church of New Brunswick, and shall be entitled to and vested in all the authority, rights and benefits to which it is now or may become entitled; it being, however, understood and provided that this Synod as now constituted shall in the mean time retain and continue responsible for whatever civil rights, powers, privileges, liabilities, dues and obligations which may now belong to it as a *body politic and corporate*, and that its members shall be at liberty to meet, deliberate and act as heretofore in reference to the exercise of said civil rights and privileges, or the discharge of said civil obligations and circumstances may require."

This was the "*Last Minute*," and the Synod, in accordance with the resolution, proceeded to St. David's Church, where they met on a common platform the Synod of the Presbyterian Church of the Lower Provinces of British North America.

JAMES BENNET, *Synod Clerk*.

#### MINISTERS OF NEW BRUNSWICK SYNOD.

Alves, William	Gray, James	Morrison, Peter	Salmond, James
Baird, James	Jack, Lewis	McKay, Neil	Smith, Alexander
Bennet, James	Johnston, Thomas G.	McMaster, Angus	Stirling, Alexander
Donald, Andrew	Law, James	Nicholson, Thomas G.	Turnbull, John
Fowler, James	Miller, William		TOTAL, 18.

#### THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES OF BRITISH NORTH AMERICA.

THE UNION was consummated in St. David's Church, St. John, New Brunswick, July 2, 1866, at which time the Moderators of the two Synods occupied chairs placed side by side on a common platform.

JAMES BAYNE, D.D., Moderator of the Synod of the Lower Provinces, read the 100th Psalm, which was sung by the choir and the audience.

The Synod clerks respectively read their "*Last Minutes*," the rolls of the two Synods were called; the basis of union, which was engrossed upon a large parchment roll, was read by Rev. James Bennet, Clerk of the Synod of New Brunswick. It is as follows:

"The Synod of the Presbyterian Church of the Lower Provinces of British North America, and the Synod of the Presbyterian Church of New Brunswick, adhering to the Westminster standard, recognizing each other as Churches of Christ, deploring the differences which have hitherto existed between them, and desirous of forming a UNION, agree to the following statement of principles as a basis:

"I. The United Church shall be in all respects free and completely independent of foreign jurisdiction and interference, but may hold friendly intercourse with sister Churches, whose soundness in the faith and whose ecclesiastical polity accord with the sentiments of the united body.

"II. That the great object of union shall be the advancement of the Redeemer's glory by a more visible expression of the unity and love of the members of Christ's body, the cultivation of a more fervent piety, devoted zeal and practical godliness, and subordinate thereto the setting forth of a

more united testimony against all Popish, Socinian, Arminian, Erastian and other heresies, as these have been exhibited in past ages, or are now manifested under the garb of the religion of Jesus, and the providing by the combined exertions of the united body of a duly-qualified ministry for an efficient dispensation of gospel ordinances within our bounds and for the enlargement and permanence of the Church, and the preparation of a platform of discipline for the sake of obtaining uniformity in the proceedings of ecclesiastical courts.

“III. That the standard of the United Church shall be the Westminster Confession of Faith and the Larger and Shorter Catechisms.”

The Moderators, JAMES BAYNE, D.D., and Rev. JAMES GRAY, then subscribed to the basis, when the rolls were again called and the members of both Synods expressed audibly their assent.

The Moderators in succession then declared the UNION consummated, and the Synods with which they had been connected now merged in ONE, to be known by the designation of “THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES OF BRITISH NORTH AMERICA.”

The Moderators then joined hands, in which action they were followed by the ministers and ruling elders generally in joyful congratulations, the choir singing the 133d Psalm.

On motion of James Bayne, D.D., seconded by Rev. William Gray, Rev. JAMES BENNET, of St. John's Church, St. John, N. B., was chosen Moderator, who constituted the Synod by prayer. Rev. P. G. MCGREGOR was chosen Clerk, who thanked the Synod for this mark of their confidence.

Rev. Mr. Alves then read the first eight lines of Psalm cxlvii., which were sung with great animation, after which he read a portion of the prophecies of Ezekiel, contained in chapter xxxvii., from verse 15 to the end, and portion a of the 17th chapter of St. John's Gospel, from verse 20 to verse 26, inclusive.

Rev. Dr. Smith addressed the throne of grace in prayer.

The Moderator next addressed the Synod in terms of acknowledgment for the honor conferred upon him by his election to fill the chair of the united body, and having given an interesting sketch of the past history of the Church of Christ, expressed his conviction that our age is one of revival and of union, ascribing all the glory to the Lord Jesus, the Church's great Head and King.

Professor King next addressed the Synod, when Psalm xlviii., from verse 12 to 14, inclusive, was sung, and prayer offered by Rev. John Turnbull.

Rev. Neil McKay being then called upon delivered an address, when Rev. G. Patterson read verses 16th and 18th of Psalm cii., L. M., which were sung with deep emotion.

Rev. R. Sedgewick next addressed the Synod. Rev. R. S. Patterson read Psalm lxxii., verses 18th and 19th, which were sung with emotions of joy and thanksgiving.

Rev. Mr. Stirling delivered the closing address. Rev. Mr. Law read, and the whole Synod and assembly sang, the closing verses of Psalm cxxii.

The Synod adjourned to meet in the same place the next morning, and the deeply interesting proceedings of the evening terminated.

SISTER CHURCHES.—It was *Resolved*, That the Synod appoint a committee to correspond and co-operate with a committee of “The Synod of Nova Scotia in connection with the Church of Scotland” on matters of common interest, and that they be also authorized to correspond with any committee of a similar character which may be appointed by “The Synod of New Brunswick in connection with the Church of Scotland.”

GENERAL AGENT, to whose supervision will be entrusted the various schemes of the Church.—It was *Resolved*, That the Synod are of opinion that such an agent is desirable, and that steps be taken to secure the services of Rev- P. G. McGregor for that purpose, and that a committee be appointed to carry out the object of this resolution.

SUPPORT OF THE MINISTRY.—It was *Resolved*, That Presbyteries be directed to use diligence in stimulating congregations within their bounds to the better discharge of their duty in this respect, and appoint a committee to take the whole matter into serious consideration, who are authorized to call the attention of the Church to the subject, and to aid Presbyteries in the work, and to report some practical scheme for securing the object of a better support of the gospel ministry to next Synod, and appoint this subject for consideration at the evening sederunt of second day of next meeting of Synod.

TEMPERANCE AND TOBACCO.—The committee on Temperance was instructed to use diligence in enlightening the public on the evils of the use of tobacco as well as of ardent spirits.

FEMALE SEMINARY.—It was *Resolved*, That a committee be appointed to collect information, and, if possible, to devise a practical scheme for such an institution in the seminary buildings at Truro, and to report at next meeting of Synod.

THANKS.—The thanks of Synod were voted the joint committees on UNION, and to William Wedderburn, Esq., barrister, for advice given to the Committee on Union, and the Presbyteries were instructed to report to next Synod any changes in their arrangement.

The Synod adjourned to meet in the Primitive Church, New Glasgow, Nova Scotia, June 25, 1867.

PETER G. MCGREGOR, *Synod Clerk*. JAMES BENNET, *Moderator*.

LIST OF MINISTERS OF THE PRES. CH. LOWER PROVINCES B. N. A.

NOTE.—The Ministers all live in Nova Scotia except those marked N. F., New Foundland; P. E. I., Prince Edward Island; N. B., New Brunswick.

NAME.	POST-OFFICE.	NAME.	POST-OFFICE.	NAME.	POST-OFFICE.
Archibald, Edward, Windsor.		Forbes, W. G., Plaister Cove.		Munro, A., Brown's Creek, P. E. I.	
Allan, James, Cove Head, P. E. I.		Forlong, W., South Cornwallis.		Munro, John, Wallace.	
Alves, William, St. John, N. B.		Forrest, John, Halifax.		Murdoch, J. L., Windsor.	
Annaud, Edward, Windsor.		Fowler, James, Kouchibouguac.		Murray, I., Cavendish, P. E. I.	
Baird, James, Carleton.		Frame, W. R., Richm'd Bay, P. E. I.		Murray, W., North Cornwallis.	
Baxter, John I., Onslow.		Fraser, A., Cuscumpeque, P. E. I.		McCulloch, William, Truro.	
Bayne, D. B., James, Pictou.		Fraser, James, Boularderie.		McCurdy, E., Musquodoboit Hbr.	
Bernard, Samuel.....		Garrie, A. R.....		McCurdy, John, Chatham, N. B.	
Bennet, James, St. John.		Geddie, D. B., J., Anciteum, N. Heb.		McDonald, Laclan, Earltown.	
Blair, D. B., Barney's River.		Glendinning, Archibald.		McDonall, Donald.....	
Byers, James, Clifton.		Gordon, Donald S., Annapolis.		McGillivray, J. D., Mid. Stewiacke	
Cameron, Alex., New London.		Grant, Kenneth J., Merigomish.		McGregor, Peter G., Halifax.	
Cameron, D. W., W. St. Peters, P. E. I.		Gray, James, Norton.		McIntosh, Abraham, St. Anns'.	
Cameron, J. G., Tyrone, P. E. I.		Harvey, Moses, St. John's, N. F.		McKay, Isaac.....	
Cameron, J., Nine Mile River.		Henry, Matthew G., Clyde.		McKay, H. B., River John.	
Campbell, Alex., Strathalbyn.		Hogg, Joseph.....		McKay, James McG., Economy.	
Campbell, John, Sherbrooke.		Jack, Lewis, Springfield, N. B.		McKay, Neil, St. John, N. B.	
Christie, George, Yarmouth.		Johnston, Samuel, Harvey, N. B.		McKenzie, D., Middle River.	
Clarke, George M., Shelburne.		Johnston, Thomas G., Blackville.		McKenzie, Kenneth, Boddeck.	
Crawford, H., St. Peters, P. E. I.		King, D. B., Andrew, Halifax.		McKinnon, Duncan, Parrsboro'.	
Crowe, Thomas S., Noel.		Laird, Robert, Princeton, P. E. I.		McKinnon, John, Hopewell.	
Cunningham, Thomas.....		Lamont, John.....		McKnight, A., Dartmouth.	
Currie, John, Maitland.		Law, James, Richibucto.		McLean, Allan, Dundas, P. E. I.	
Darragh, W. S., Goose River.		Maxwell, William, Halifax.		McLean, James, Steubencadie.	
Donald, A., Londonderry, N. B.		Miller Andrew P., French River.		McLellan, Jacob, Maitland.	
Downie, Thomas.....		Millen, William, Bocabee.		McLeod, D. N., Hugh, Sydney.	
Duff, William, Lunenburg.		Morrison, Peter, St. Stephen.		McLeod, John M. L., Newport.	
Falconer, A., Charlottet'n, P. E. I.		Morton, John, Bridgewater		McMaster, Angus, New Mills.	
Farquharson, Alex.		Mowatt, A. J., Albion Mines.		McMillan, D., Woodville, P. E. I.	

PRES. CH. OF LOWER PROVS. OF BRITISH NORTH AMERICA. 499

NAME.	POST-OFFICE.	NAME.	POST-OFFICE.	NAME.	POST-OFFICE.
McMillan, Hugh.....		Sedgewick, R., Musquodoboit.		Stewart, John, New Glasgow.	
McNab, E., Yarmouth.....		Sedgewick, T., Tatamagouche.		Stewart, Murdoch.....	
McNeill, Donald.....		Simpson, Allan, Kennetook.		Sutherland, Alex.....	
Nicholson, T. G., Campbelltown.		Sinclair, A. McL., Springville.		Sutherland, G., Charlottet'n, P. E. I.	
Patterson, George, Green Hill.		Sinclair, William, Mabou.		Sutherland, J. A. F., Little Harb.	
Patterson, R. S., Bedeque, P. E. I.		Smith, Alex., Prince William.		Thomson, James, West River.	
Pitblado, C. B., Glenelg.		Smith, D. D., J., Upper Stewiacke.		Thorburn, W., Hamilton, Bermuda	
Roddick, George, West River.		Spratt, James.....		Turnbull, John, St. James.	
Ross, Alex., Pictou.		Steele, Howard D.....		Waddell, James, River John.	
Ross, Alex., Harbor Grace, N. F.		Sterling, Alex., Frederickton.		Walker, George, New Glasgow.	
Ross, E. E., Upper Londonderry.		Stewart, Alex., Lawrencetown.		Watt, John B., New Glasgow.	
Ross, James, Grand River.		Stuart, W. W., Campbell'n, P. E. I.		Watson, James, New Annan.	
Ross, William, West River.		Stewart, Alex., Richmond Hill.		Wilson, Matthew, Sidney Mines.	
Roy, David, New Glasgow.		Stewart, Donald, Acadia.		Wyllie, A. L., Lower Londonderry	
Salmund, James, Richmond.				TOTAL, 130.	

PRES. CH. OF NOVA SCOTIA AND PRINCE EDWARD ISL'D

IN CONNECTION WITH THE

CHURCH OF SCOTLAND.

THE SYNOD met as usual. The ministers are as follows :

NAME.	POST-OFFICE.	NAME.	POST-OFFICE.	NAME.	POST-OFFICE.
Boyd, George, Halifax.		Lochead, And., Georget'n, P. E. I.		McMillan, W., Barney's River.	
Cameron, James.....		Mackay, Alex., Salt Springs.		McRae, Donald, St. John's N. F.	
Christie, James, Wallace.		Macgregor, S., Earlstown.		Pollock, Allan, New Glasgow.	
Duncan, T., Charlottetown, P. E. I.		Martin, John, Halifax.		Scott, John, Halifax.	
Grant, Geo. M.....		McCondy, D.....		Sinclair, John.....	
Herdman, A. W., Pictou.		McGillivray, A., McLennans' Mt.		Stewart, G. W.....	
Jardine, Thomas, Halifax.		McLean, Alex., Belfast, P. E. I.		Tallock, Thomas, Pugwart.	

THE PRESBYTERIAN CHURCH OF NEW BRUNSWICK

IN CONNECTION WITH THE

CHURCH OF SCOTLAND.

THE SYNOD met as usual. The ministers are as follows :

NAMES.	POST-OFFICE.	NAME.	POST-OFFICE.	NAME.	POST-OFFICE.
Brooke, D.D., J. M., Frederickton.		Mackie, A.M., James, Moncton.		Ogg, C. A., Chatham Miramichi.	
Donald, A. M. D. D., Wm., St. John.		Murray, James, Talusintoc.		Ross, John, St. Andrews.	
Henderson, W., N. Castle Miram.		Murray, James A., Bathurst.		Steven, J., Campbelltown, Rertig.	
Keay, A.M., Peter, Frederickton.		Murray, A.M., Wm., Dalhousie.		Wells, A.M., J., New Richmond.	
Kidd, A.M., James, Woodstock.		McLardy, B.A., H. J., Woodstock.		TOTAL, 14.	

## THE CHURCH OF SCOTLAND.

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THE ASSEMBLY met in Edinburgh, Scotland, May 26, 1866. JOHN COOK, D.D., of Haddington, was elected Moderator. Lord Belhaven was her Majesty's commissioner, who presented the usual royal gift of \$10,000 for spreading the gospel in the Highlands and islands.

**PRaise AND PRAYER.**—The question of the use of organs in the public worship of God was brought before the Assembly in connection with the use of Prayers printed in a book prepared by Rev. Dr. Lee and used by him in his church of Old Grayfriars, Edinburgh. It appears that notwithstanding the Assembly of 1859 had ordered the discontinuance of the practice, it was not obeyed. Edinburgh Presbytery declined enforcing the action of the Assembly. The Synod of Lothian and Tweeddale reversed the action of the Presbytery, and from the decision of Synod Dr. Lee appealed to the Assembly. The appeal was founded on two grounds: first, that the practice of reading prayer was not inconsistent with the law of the Church; and, second, that the case had already been decided by the Assembly of 1865. Parties were heard at great length, and the historical aspects of the question were debated with much ability. Dr. Lee contended that the reading of prayer had never been prohibited by any constitutional enactment, and that, though the usage for a century and a half had been otherwise, that usage could not be said to have the force of law. The argument on the other side was that the Church of Scotland derived her constitution from the acts of the Scots Parliament and Assembly between the Revolution and the Union; and that the "form at present in use," then rendered binding on the Scottish clergy, was the form of extemporaneous prayer, and that the usage since that period had been uninterrupted. In the course of the debate Dr. Lee made offer, if that would remove cause of offence, to discontinue reading from his printed book, but reserving liberty to read his prayers from manuscript or otherwise, if he found it necessary. It was responded that the objection was to the reading of prayers at all, and not mere reading from a published book. After parties were removed from the bar, a long discussion took place in the House; when it was (by a vote of 147 ayes to 106 nays)

*Resolved,* That the General Assembly dismiss the appeal and affirm the deliverance of the Synod of Lothian and Tweeddale complained of, and remit the case to the Presbytery of Edinburgh, with instructions to inquire, either by conference with Dr. Lee or otherwise as to them shall seem fit, into the manner in which public worship has been conducted in Old Grayfriars Church since May, 1859, and in which Dr. Lee proposes to conduct it hereafter; and to take such steps as the result of the inquiry may show to be requisite for the

regulation of the services of the said church in a manner consistent with its deliverance and with the law and usage of this Church.

There were several overtures on the table praying the Assembly to declare against the use of instrumental music in public worship; but, in respect of the decision upon the general question, consideration of these overtures was suspended.

The Assembly received a report of some importance, pointing out the great number of small livings within the Church, and the diminished amount of many of them through the reduction in recent years of the prices of grain, which are the standard of value of stipend in most of the parishes. It was intimated that an association of laymen had been formed to give special attention to this matter, and to all competent measures for securing augmentation of the small livings. The bill before Parliament for the feuing of glebes was approved by the Assembly as one means to that end.

An overture calling on the Assembly to apply to Parliament to repeal the law of patronage was submitted by the Presbytery of Edinburgh, and was supported on the ground that nearly all the secessions from the pale of the Church of Scotland had been caused by the right of patronage being vested in the landed aristocracy instead of the people. It was now thought that by a repeal of this law the Free Church and other Presbyterian denominations might again become reconciled to the National Church. The overture was opposed by the Earl of Selkirk, who expressed his belief that the Church would only get relief from patronage by the surrender of her endowments. Dr. Macleod, of Morven, moved that the overture be dismissed. Dr. Pirie moved that a committee be appointed to consider the subject and report to next Assembly. Dr. Pirie's motion was adopted.

The ministers number 1250; churches, 1287; communicants not given.

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## THE FREE CHURCH OF SCOTLAND.

THE ASSEMBLY met on Thursday, May, 26, 1866. Rev. WILLIAM WILSON, of Dundee, was elected Moderator. The usual address to the Queen was adopted, and the subject of UNION occupied the attention of the Assembly to a considerable extent, but action on it was put off till the next Assembly. Reports were received, and the various schemes of the Church show an increased amount of interest on the part of the congregations.

The Ministers number 890; Churches, 915; Communicants not given.

## UNITED PRESBYTERIAN CH. OF SCOTLAND.

THE SYNOD met in Queen Street Hall, Edinburgh, Scotland, May 14, 1866. JOHN MACFARLANE, D.D., of Clapham, London, was elected Moderator.

UNION.—This subject occupied the attention of the body, and it was deferred till the next Synod.

SUPPORT OF THE GOSPEL.—A committee was appointed to awaken the Church to the necessity and importance of a better support being given to the Christian ministry.

FREEDMEN.—A deputation on behalf the Freedmen's Aid Society of America addressed the Synod; and it was *Resolved*, That the Synod express their cordial sympathy with the great object which they advocate, and recommend it to the liberality of their people, and thus aid them in their philanthropic efforts for the physical, intellectual and religious improvement of the negro.

MANSE SCHEME.—Rev. Hamilton M. MacGill read his report, which showed that the number of cases altogether that had come before the Board had been 142, and from an aggregate calculation it is safely assumed that the Board have granted \$75,000 to aid in the erection or acquisition of 74 MANSES, and \$9500 to aid in repairing 21 MANSES. In a considerable number of instances Manses have been bought, built and repaired under the sympathy of this general scheme, though independent of its pecuniary aid. The original estimate was 144 new Manses and 80 to be repaired or enlarged, and the amount to be raised was \$225,000. Of this amount only \$181,000 has been collected, leaving the sum of \$44,000 yet to be raised. Of this sum \$177,890 was given by 1320 persons, and only \$3110 by 62 congregations. This deficiency must be made up by appealing directly to the people. It was *Resolved*. That the Board have power to take whatever steps they might deem advisable for advancing the scheme, and that Presbyteries be instructed to inquire into the state of Manse accommodations within their bounds.

STATISTICS.—Ministers settled, 605; preachers, including stated supplies, 105; students of divinity, 134; churches, 592; ruling elders, 4466; communicants, 178,752; baptisms, 10,619; income for congregational purposes, \$975,120; benevolent purposes, \$258,385; total congregational, \$1,233,505. Contributions for other items, \$90,465.

The following deaths were reported:

Brown, James, Shapinshay, August 8, 1865.

Burnet, William, Boston Church, Cupar, March 19, 1866.

Hogg, Robert, Altyth, April 6, 1866.

Hunter, John, Savoeh of Deer, June 3, 1865.

Ker, James R., Pittenweem, May, 16, 1865.

Leishman, Robert, East Church, Kenvors, September 9, 1865.

Lindsay, William, East Church, Perth, September 25, 1865.

Martin, Andrew, Lochmaben, November 22, 1865.

Pringle, James, Clavering Place Church, New Castle, March, 8, 1866.



## REFORMED PRESBYTERIAN CH. OF SCOTLAND.

THE SYNOD met in Glasgow, Scotland, May 7, 1866, and was opened by a sermon from the retiring Moderator, Rev. WILLIAM McLACHLAN, from John xvii. 21: "That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me." The union of Presbyterian Churches was the subject of his discourse, and it occupied the attention of the Synod during its sessions.

Rev. JOHN KAY, of Castle Douglas, was elected Moderator.

SUPPORT OF THE MINISTRY.—The committee submitted the proposition if the time has not arrived when \$600 and a MANSE be not the minimum.

UNION.—WILLIAM GOULD, D.D., Chairman, reported on this subject, a clear and complete account of the efforts made in behalf of this object.

STATISTICS.—The ministers are 41; churches, 44; communicants, 6535; Manses, 21; contributions, \$7585.

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## ORIGINAL SECEDERS.

STATISTICS.—Ministers, 23; churches, 27.

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## THE PRESBYTERIAN CHURCH OF IRELAND.

THE GENERAL ASSEMBLY met in Belfast, Ireland, June 4, 1866, and was opened with a discourse by the retiring Moderator, DAVID WILSON, D.D., from John xv. 16: "Ye have not chosen me, but I have chosen you, and ordained you that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name he may give it you."

DAVID WILSON, D.D., of Munster Presbytery, was re-elected Moderator.

STATE OF RELIGION.—It was *Resolved*, That it be earnestly enjoined on our ministers that while they seek by prayer and by the ministry of the Word, in public and in private, to promote the spiritual improvement of their own people and of the outlying population around, they also watch for suitable opportunities of preaching the gospel in any part of the country they can find people, whether these be many or few, who are willing to receive it.

*Resolved*, That the Assembly rejoices to hear that our elders in various districts of the Church are fulfilling the duties of their office with so much energy and efficiency; and it is hereby affectionately urged on elders in all our congregations to feed the flock of God which is among us, and to co-operate with their ministers in all the measures needed to uphold and extend the interests of truth, righteousness and peace, at home and abroad.

TEMPERANCE.—It was *Resolved*, That at the conference on the state of religion, to be held during the Assembly, attention be directed to the evil influence on society of the present drinking customs.

2. That on the first Sabbath of August the ministers of Assembly be, and they hereby are, instructed to address their congregations on the intemperance of our times.

3. That more determined exertions be made on behalf of temperance, so that our Church, once first in this great cause, may not seem to fall behind in this moral reformation.

ELEMENTARY EDUCATION.—It was *Resolved*, That the Assembly renews its declaration of adherence to the principle of United National Education, as opposed to the denominational system, and expresses its unaltered conviction of the importance of maintaining that principle in the present condition of Ireland.

2. That, whereas, in the year 1833 the Synod of Ulster presented four propositions to the government and the commissioners, on the basis of which they were prepared to accept aid for their schools through the Board, of which propositions the following was the principal, namely: That "all children whose parents or guardians shall so direct shall daily read the Holy Scriptures during the period appointed, but that no compulsion whatever be employed to induce others to read, or to remain during the reading." *Whereas*, in 1840, a "a model application," embodying these propositions, was made for aid to the "Coreen" school, with a view to obtain an authoritative explanation of the commissioners' regulations; and, whereas, said commissioners, in their minutes, declared not only that "these propositions do not contain any thing inconsistent with the principles of the system of education committed to their charge," but that "the rules of the school for which aid was sought" in the model application were "compatible" with those principles, and that they, "there, granted the desired salary and a stock of books;"

*Resolved*, That this Assembly, by every means in its power, will protect and maintain the rights and privileges secured by the arrangement referred to.

3. That, whereas the Assembly has heard with surprise and alarm that a new rule has been adopted by the Commissioners of National Education, and proposed for the sanction of the government, which rule is understood to be to the following effect, namely: No pupil who is registered by its parents or guardians as a Protestant is to be permitted to remain in attendance during the time of religious instruction in case the teacher is a Roman Catholic; no Roman Catholic pupil is to be permitted to remain in attendance during the time of religious instruction, in case the teacher is not a Roman Catholic; and no pupil is to be permitted to remain in attendance during the time of any religious instruction to which its parents or guardians object.

*Whereas*, This rule introduces a change of what has been the practice of the Board since its first establishment, violates the declaration of Lord Stanley, on behalf of the Government, soon after the establishment of the Board, as quoted in the eighth report of the commissioners, as well as the resolutions of the commissions themselves (see first report of the commis-

sioners, page 8), interferes with the free exercise of the parent to direct what religious instruction his child shall receive, and invades the liberty of conscience; and, whereas, this Assembly firmly adheres to the principles of *non-compulsion* and *non-exclusion* embodied in the rules of the Board;

*Resolved*, That the Assembly earnestly calls upon the Government and Legislature to withhold their sanction from the proposed rule, and so to maintain parental right and authority.

4. That the Assembly now appoints a deputation to press this subject upon the attention of the Government and of members of Parliament, and that the committees be reappointed, with full power to act on behalf of the Church in all matters affecting elementary education.

5. That a copy of these resolutions be forwarded to his Excellency the Lord Lieutenant, with a request that he will fix a time at which he will receive a deputation appointed by the General Assembly on the subject to which they refer.

**SISTER CHURCHES.**—Deputations were received from the evangelical Churches of the Continent, and from the Free Church of Scotland. Rev. Dr. Porter, Chairman of the Committee on Correspondence with foreign Churches, read the following letter:

To the General Assembly of the Presbyterian Church of the United States of America:

DEAR BRETHREN:—The General Assembly of the Presbyterian Church in Ireland have heard, with deep thankfulness to God, that the war which has so long raged in your country has been brought to a close; and they have instructed us to convey to you their heartfelt congratulations.

During the continuance of that war our Church never ceased to sympathize with the sufferings of her brethren in America, and to pray that God would speedily stay the ravages of the sword, and that he would also, in his infinite wisdom, at length overrule all for his own glory and for the ultimate welfare of your country. Our General Assembly were glad to welcome among them, at their recent meeting, deputies from some of the Churches in the United States, and to learn from them—what they had previously heard from other sources—that the success of the Northern armies had resulted in the complete overthrow of slavery. We thank God for this. We trust that its overthrow is final, and that never again shall such a system gain a footing in any Christian land.

Dear brethren, we know that there is a great and a very difficult work before the evangelical Churches of the United States—the work of instructing and guiding the emancipated negro race. We have heard with deep gratitude how nobly that work has been begun. From our hearts we bid you God-speed. You have our warmest sympathies, and our prayers shall be offered up in your behalf. In so far, too, as it may be needed, and as we may be able to afford it, we shall esteem it alike a duty and a privilege to give you material aid.

Permit us, dear brethren, in conclusion, to congratulate you on the peace which is happily established in the United States, and on the bright future which, we believe, is now opened up before your Churches and your country. That the God of peace may reign in your midst, and that the great Head of the Church may bless and prosper all your efforts to foster brotherly love, and to advance, both at home and abroad, the glorious gospel kingdom, is, and will ever be, the desire and prayer of the Presbyterian Church in Ireland. We are, dear brethren, yours in the Lord,

DAVID WILSON, D.D., *Moderator*,  
ROBERT PARK, A.M., *Clerk*.

BELFAST, Ireland, April, 1866.

The committee farther report that having had their attention turned to the great importance of cultivating closer connection with the various branches of the Presbyterian Churches in the United States, and believing that it would tend to advance the interests of evangelical truth and to promote national harmony and brotherly love, if the Presbyterian Churches in Britain and America could make arrangements for an occasional interchange of deputations, the committee respectfully recommend this venerable court to give them authority, should they be able to procure the necessary funds, to appoint a deputation to represent this Church at the meetings of the Assemblies of the Presbyterian Churches of the United States to be held in 1867.

It was *Resolved*, That the authority requested by the committee be granted, and that they appoint, should they see cause, a deputation to represent this Church at the meetings in 1867 of the Assemblies of the Presbyterian Churches in the United States of America.

In connection with this report there was introduced to the Assembly George H. Stuart, Esq., of Philadelphia, President of the Christian Commission of the United States of America, who made most interesting and affecting statements respecting the late war in, and present condition of, the United States, and especially detailed many of the proceedings of that Commission, of which he is the president. Whereupon the following resolution was moved, seconded and unanimously adopted:

*Resolved*, That the General Assembly welcome its distinguished friend, George H. Stuart, Esq., of Philadelphia, to his native land, and delights to recognize in him the representative of their common Christianity, requests its Moderator to convey to him its hearty thanks for his deeply interesting and affecting address, and desires him to convey its affectionate greetings to its brethren in America, and express to them the desire of this Church for closer fellowship and intercommunion with its brethren in that great land. That this General Assembly rejoices in the termination of the bloody struggle on American soil, and gives thanks to God that the result of the conflict has been the abolition of slavery throughout the United States. That the Assembly has heard, with grateful admiration and with gratitude to the God of all grace, of the workings and labors of the Christian Commission, of its unwearied zeal and acts of holy love, by which it mitigated the horrors of war, and proved an instrument in the hand of God for bringing the tidings of salvation to thousands of the wounded and dying; and is thankful to the Lord that he has privileged it to hear of its proceedings from a dear brother whose wisdom and energy guided that important movement.

THE STATISTICS are—Ministers 599; licentiates, 59; churches, 556; members, 126,207; elders, 2145; deacons, 92; manses, 235; contributions, \$494,440.

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## REFORMED PRESBYTERIAN CHURCH OF IRELAND.

THE SYNOD met as usual. The Ministers number 35; churches, 42.

THE UNITED PRESBYTERIAN CHURCH IN IRELAND.

Ministers, 6 ; churches, 9.

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EASTERN SYNOD OF THE REF. PRES. CH. IN IRELAND.

Ministers, 10 ; churches, 11.

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PRESBYTERIAN CHURCH IN ENGLAND.

Ministers, 115 ; churches, 121.

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UNITED PRESBYTERIAN CHURCH IN ENGLAND.

Ministers, 88 ; churches, 89.

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THE CHURCH OF SCOTLAND IN ENGLAND.

Ministers, 19 ; churches, 20.

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PRESBYTERIAN CHURCHES IN AUSTRALASIA.

CHURCH OF VICTORIA,	Ministers, 92 ;	churches, 98.
Church of South Australasia,	“ 9 ;	“ 12.
Church of New South Wales,	“ 39 ;	“ 42.
Church of Queensland,	“ 11 ;	“ 15.
Church of Tasmania,	“ 3 ;	“ 3.
Church of New Zealand,	“ 32 ;	“ 35.
Church of Otago,	“ 21 ;	“ 20.

## THE MANSE \*

OR,

COMFORTABLE HOMES FOR PRESBYTERIAN MINISTERS FREE OF RENT.

ALSO,

LIBRARIES FOR MINISTERS AND CONGREGATIONS.

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To advance the interests of religion is as much the privilege and duty of the people as the minister; hence it is but just that an equal division of labor, and, if needs be, of sacrifices, should pertain in our church relations; but observation and experience show that ministers are called upon to exercise greater self-denial, bear heavier trials and make more sacrifices than equity demands. In the preceding articles on the MANSE question, I have set forth the condition of the various branches of the Church on this subject, so that my subscribers have in their possession all the information extant on the subject, gathered as it was from original sources. The lack of MANSES not only bears heavily upon the ministers and their families, thereby crippling their energies, undermining their influence and entailing discomfort, if not absolute misery, upon those of "their own household," but the rent they are compelled to pay for a rented house amounts in the aggregate to several hundred thousand dollars every year. If the people would act wisely and erect MANSES, enabling their ministers to live in comfortable homes free of rent, the several hundred thousand dollars now lost would in a great measure be added to the incomes of the various benevolent enterprises of the Church. The tables upon which these conclusions are founded are in articles already published in the *Almanac*.

A proper sustentation of the ministry is a subject which occupies the earnest consideration of the thoughtful members of the Church, not only for their present comfort, but to enable them to

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\* In the discussion of this question I use the Presbyterian word MANSE, which is the correct term to signify a home for a Presbyterian minister. It contains the idea of permanence, and means a permanent abode, thus keeping in sight the Presbyterian principle of the permanency of the pastoral relation. The importance of calling things by their right names is well understood by persons of experience and observation.

make a reasonable provision for their families at death. The first practical step in this direction is to enable each minister to enjoy the comforts of a home; this can be surely done by building a MANSE. When this question is fully understood, it will be seen that the MANSE is an institution for the people, though it will be a positive blessing conferred upon the minister and his family. It remains when they pass away, well arranged, commodious and complete in its details; it is the central point of the congregation to which all wholesome influences tend. Let each minister, elder, deacon or member, propose a MANSE scheme at once; let it be talked about in the congregations, and it will inevitably grow wherever there is true piety united with zeal for the cause of Christ. As the MANSE and its healthful influences are a direct and immediate benefit to the congregation and neighborhood, it is understood that the effort to raise money should be local, and in villages or the country a tract of land should be added to the MANSE as a glebe. A small piece of land, by means of intelligent industry, will raise enough to meet a considerable portion of a minister's expenditure. A single acre, under the inspiration of scientific cultivation, will cause an annual yield of from one to two hundred dollars; thus living in a MANSE with a glebe would go very far toward supporting a family in a large portion of our country, and in this connection it should be mentioned that the cultivation of land will increase the amount of vigorous health, for lack of which so many ministers are put aside. On even a single acre a man can expend two hours a day; this would save the expense of a horse to ride for exercise, or that most intolerable of all tasks to an educated, active mind, an aimless, monotonous walk of a mile or two and back. To be sure, a walk, a ride, is better than nothing; but the same amount of time spent in doing something profitable, interesting and agreeable is not only of treble value as regards its influence upon the health, but it is that much time saved to the man, to his people and to the world, for that time has not only secured a variety of healthful influence, but it is time saved, and there is the result in work to show for it.

A great advance toward a proper sustentation of the ministry will have been made when the MANSE is the *rule*, and not the *exception*, in the Presbyterian Churches in the United States. Then will the ministers and the people be able to devise liberal things; then will the objects of benevolence which characterize the Church be vigorously sustained; then will the Church, in the persons of its ministers, be relieved of the heavy burden now resting upon it; then will the pastoral relation extend through life; then will

pass away the system of "stated supplies;" then will the number "without charge," be limited to those who through the infirmities of age are relieved in their declining years of the active duties of the pastorate, but who give to their younger brethren the benefits arising from large and varied experiences.

This time will surely come, and come soon if the people will only move in the matter. Plans and specifications can be readily obtained, and all that is required is to begin the good work at once. Let each Presbytery secure the following works, viz.:

VILLAS AND COTTAGES.—This is a large octavo volume by DOWNING, enlarged by CALVERT VAUX. It contains 400 illustrations, and gives every variety of information on the subject of architecture. It is published by HARPER & BROTHERS, New York. Price \$3.

THE HOUSE, COUNTRY HOMES, ARCHITECTURE, Nos. 1 and 2, price \$1.50 each, are 4 volumes, prepared and published by GEORGE E. WOODWARD, *Architect and Civil Engineer*, No. 191 Broadway, New York. The author stands at the head of his profession in New York, and gives in these eminently useful volumes the result of a highly educated taste and an enlarged experience. To the many plans and designs for building are added observations on rural art, which will prove invaluable aids to all who seek to have a home around which will cluster the most delightful associations. A Presbytery is not fully equipped without these volumes, for with them every question can be answered in reference to location, design, cost, &c., of MANSES.

When the MANSE is ready for occupation, the study is to be supplied with a LIBRARY, and in this article are notices of books and publishers; and I have found on the part of publishers and booksellers a willingness to co-operate with me in this work which is highly encouraging. Their names are as follows, viz.:

HARPER & BROTHERS, *Franklin Square, New York.*

ROBERT CARTER & BROTHERS, *530 Broadway, New York.*

M. W. DODD, *506 Broadway, New York.*

HURD & HOUGHTON, *459 Broome street, New York.*

GEORGE E. WOODWARD, *191 Broadway, New York.*

AMERICAN TRACT SOCIETY, *150 Nassau street, New York.*

A. LLOYD, *115 Nassau street, New York.*

GEORGE ROUTLEDGE & SONS, *416 Broome street, New York.*

S. R. WELLS, *389 Broadway, New York.*

TICKNOR & FIELDS, *124 Tremont street, Boston, & 63 Bleecker street, New York.*



GOULD & LINCOLN, 59 *Washington street, Boston.*

HENRY HOYT, 9 *Cornhill, Boston.*

JAMES S. CLAXTON, 1214 *Chestnut street, Philadelphia.*

AMERICAN SUNDAY-SCHOOL UNION, 1122 *Chestnut st., Philada.*

PRESBYTERIAN PUBLICATION COMMITTEE, 1334 *Chestnut street, Philadelphia.*

WM. RUTTER & Co., *cor. 7th and Cherry streets, Philadelphia.*

GEORGE W. CHILDS, *cor. 6th and Chestnut streets, Philadelphia.*

A library in the MANSE, under such an arrangement as will enable the congregation to have the use of it, will prove a blessing to the people. The pulpit and the press are the levers by which the world must be elevated from sin and ignorance; and ministers well know how much easier it is to preach to congregations possessing some degree of culture, than to those whose opinions are governed by the evanescent literature of the passing hour.

The library of the Sabbath-school also comes within the plan of a well-ordered and well-equipped congregation. The notices and advertisements of publications in this volume commend to the attention of ministers, superintendents and teachers many volumes worthy of their consideration. Let them write to these publishers and obtain their catalogues, from which selections can be made and bought on very favorable terms.

The various phases of the MANSE question have been set forth in the *Almanac* for 1862, '63, '64, '65 and '66, and I commend the tables and facts therein published to my readers.

I have received the following publications, and give such a description of them as they are justly entitled to:

CYCLOPÆDIA OF BIBLICAL, THEOLOGICAL AND ECCLESIASTICAL LITERATURE. Prepared by JOHN McCLINTOCK, D.D., and JAMES STRONG, S. T. D. Vol. I. A. B. HARPER & BROTHERS, Franklin Place, New York. 8vo, pp. 947. \$5, illustrated.

This Cyclopædia is designed to be a manual of sacred literature for the use of intelligent Christians. In its several departments it treats of—I. BIBLICAL LITERATURE; II. THEOLOGY; III. CHURCH HISTORY; IV. RELIGIOUS BIOGRAPHY; V. ECCLESIASTICAL TERMS AND USAGES, RITES, CEREMONIES, RITUALS AND MODES OF WORSHIP. There are 372 illustrations and maps. This volume comprises all that comes within the letters A and B, and is a monument of faithful labor animated by an honest purpose to present facts fairly and consistently. Having explored all the mines from which their materials were to be drawn, and carefully and independently considered every subject introduced, the

work is highly satisfactory, and when finished will be a complete theological library, embracing the features of all biblical and theological dictionaries extant.

The work is sold by subscription, and ministers, students and colporteurs can make liberal arrangements with the publishers for agencies. A full descriptive circular, with specimen pages, will be mailed on application to the publishers.

NOTES, CRITICAL AND EXPLANATORY, ON THE BOOK OF GENESIS. By Melancthon W. Jacobus, D.D., Professor in the Western Theological Seminary at Allegheny, Pa. ROBERT CARTER & BROTHERS, *New York*: 2 vols., 12mo., pp. 569. \$2.50.

S. Austin Allibone, in his "Dictionary of Authors," refers to Dr. Jacobus as follows: "He possesses many qualifications for a successful commentator on the sacred Scriptures. To a mind vigorous by original endowment, he adds the varied stores of sacred learning, analytical powers of a high order, a sound judgment, a severe literary taste, a deep-toned piety, an earnest love of truth, a familiarity with biblical places, objects and customs, from personal observations, while the style in which he clothes his thoughts is clear, strong, compact and epigrammatic." The introduction to the work under consideration, though brief, is especially rich in illustrative and defensive material, furnished by the laborers in this field, adverse and friendly, during the last half century. It enables the common reader not only to understand these early chapters as veritable history, but also to see the shallowness as well as falsehood of the skeptical allegations against them as "unhistorical" and "mythical." The thoughtful reader of this introduction, and the notes on the first three chapters sees that these chapters are historical *institutes*. They contain the seeds of things, they are the germs of all the subsequent development of humanity and of Christianity, and involve elements of prophecy as well as history.

The questions of authenticity, authorship and time of composition, so much controverted, are concisely but satisfactorily treated. So also the "fragmentary" and "documentary" theories of compilation are well disposed of. The book can have but *one* author, and can be the product of no period later than the Mosaic, of which it possesses all the nearest and historical characteristics.

Dr. Jacobus is already well known as a skillful expounder of the New Testament Scriptures. This work shows him equally a master in the Old Testament, and it should be placed in the hands of every clergyman, Sunday-school teacher and biblical student.

PRAYERS OF THE AGES. Compiled by CAROLINE S. WHITMARSH. TICKNOR & FIELDS, No. 124 Tremont Street, Boston. 12mo., pp. 335. \$2.50.

This is a beautiful volume: a religious rather than a literary genius has been the author's test in making her selections, seeking for records of the "conversations in heaven," the "heavenly places" of the soul which saints enjoyed while on earth. When the disciples asked our Saviour how his great works of healing had been wrought, he answered: "This kind can come forth by nothing but by prayer and fasting," and this volume shows how the great healers and helpers of the world have prayed. Its contents are divided into fifteen parts, as follows, viz.: I. Heathen and Mohammedan Prayer; II. Opinions and Instructions concerning Prayer; III. Communion with God; IV. Praise; V. Self-Renunciation; VI. For Spiritual Quickening; VII. For a Benevolent Spirit; VIII. Confession; IX. Trouble; X. Old Age and Sickness; XI. Death; XII. Collects; XIII. Times and Seasons; XIV. Working Prayers; XV. Pater Noster, Liturgical, &c. The work has been executed with eminent success.

AMERICAN EDITION OF DR. WILLIAM SMITH'S DICTIONARY OF THE BIBLE. Revised and edited by Professor HORATIO B. HACKETT, D.D., LL.D., *Theological Institution*, Newton, Mass.; with the co-operation of EZRA ABBOT, M.A., A.A.S., Assistant Librarian of *Harvard University*, Mass. Published by HURD & HOUGHTON, 459 Broome Street, New York.

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The works of this author serve the double purpose of giving a truthful and vivid picture of the period in which the scenes of her stories are laid—thus possessing a high historical value—and of impressing religious truth on the mind of the reader. She is undoubtedly a woman of genius. These two volumes form a continuous narrative. They are in the form of a journal, and the story is alternately related by two young girls, one belonging to a Royalist, the other to a Puritan family—both supposed to be eye-witnesses of the stirring scenes narrated. In this way the reader gets an impartial idea of the great struggle for English liberty. The style is easy and graceful—at times quaint, and abounding in beautiful imagery.

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into which Britain was divided in 1648-50. The covenanted Puritan, through Aunt Dorothy, presents his view; the uncovenanted Puritan, through Roger, presents his; the Quaker, through Annis, his view; the proud old Cavalier his view through Mr. Davenant; the Fifth Monarchy his view through Job Forster, and so on through all the phases of opinion. While, meantime, Dr. Owen speaks in person, and John Howe and Bunyan, and Baxter, and Jeremy Taylor, and John Eliot, the "Apostle to the Indians," and George Fox, the "Quaker," each exhibits his own photograph of himself.

**THE ROCK OF OUR SALVATION:** A Treatise respecting the Nature, Person, Offices, Work, Sufferings and Glory of Jesus Christ. By WILLIAM S. PLUMER, D.D., LL.D., Professor in the Theological Seminary, Columbia, S. C. 12mo., pp. 519. \$1.25. American Tract Society, 150 *Nassau Street, New York*.

A rich storehouse of divine truth is gathered in this volume. The author stands pre-eminent in the Presbyterian Church as a thorough, earnest, zealous and practical student of the Word of God, and in a moderate compass he gives a plain, intelligent and forcible exposition of what the Bible says respecting the person and work of our Lord as the Rock of our Salvation.

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**ANNUAL OF SCIENTIFIC DISCOVERY** for 1866 and 1867. Edited by SAMUEL M. KNEELAND, M.D. 12mo., pp. 370. \$2.50. GOULD & LINCOLN, 59 *Washington street, Boston.*

Mr. Wells, who conducted this work for fifteen years, having been appointed U. S. Commissioner of Revenue, is succeeded by Dr. Kneeland as editor. The latter, in his preface, gives a concise account of recent scientific investigations and discoveries, with an evident leaning to the more advanced positions in respect to the antiquity of the race, the Darwinian hypothesis and the like. The first article is on the Atlantic Telegraph, chiefly from Mr. Field's account. The work is indispensable to one who wishes to keep up with the rapid progress of the physical sciences.

**THE GLORY OF THE REDEEMER IN HIS PERSON AND WORK.** By OCTAVIUS WINSLOW, D.D. 12mo., pp. 417. \$1.50. ROBERT CARTER & BROTHERS, 530 *Broadway, New York.*

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\* A memoir of Rev. WM. BACON is published in *The Presbyterian Historical Almanac* for 1864, with Portrait, pp. 282, 284.

greater favor than to read this admirable exhibition of the glory of Christ.

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The author was distinguished for learning and piety, and his writings partake of the plaintive spirit, the devout imagination, the disposition to find resemblances, and the practical godliness which shone so conspicuously in his life. We hope that Hervey will again find a place in the household library. It will be well for younger Christians of more modernized views if they carefully read and reflect upon these utterances of the godly man, which so inspired and comforted their forefathers.

**HYMNS OF FAITH AND HOPE.** By HORATIUS BONAR., D.D. First, Second and Third Series. 16mo., pp. 975. \$4.50. ROBERT CARTER & BROTHERS, 530 *Broadway, New York.*

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**OLD ENGLAND: Its Scenery, Art and People.** By JAMES M. HOPPIN. 12mo., pp. 468. \$2.00. HURD & HOUGHTON, 459 *Broome street, New York.*

The author is a professor in Yale College, Connecticut, and with his clear perception and open eyes he sees all that is worth seeing, and describes it in a felicitous manner. He is a genial traveler viewing things kindly. Besides the great cities and great historic points of interest with which his book abounds, he takes us into many of the quiet and unobtrusive by-places of old England, and it is worthy of a place in every traveler's library who contemplates a visit to the mother country.

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1868.

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MR. CHARLES DICKENS will furnish an Original Story, in three or four numbers, entitled "George Silverman's Explanation."

DR. I. I. HAYES, the Arctic Voyager, will contribute a series of papers on "Life in Greenland and the Arctic Regions," similar in character to "Doctor Moltke."

JAMES PARTON will continue to furnish articles on cities of the United States, with prominent Industrial and other topics. An article on "Pittsburg" will appear in the January number.

BAYARD TAYLOR, who is now in Europe, will contribute regularly papers on "Out-of-the-way Corners of the Old World."

TWO excellent Serial Stories will be commenced in the January number.

RALPH WALDO EMERSON will commence his contributions for the year with an article on "Aspects of Culture," which will be given in the January number.

EDWARD EVERETT HALE, Author of "The Man without a Country," will contribute frequently throughout the year. His first paper for 1868 will appear in the January number, under the name of "A Week in Sybaris."

EDWIN P. WHIPPLE will continue his series of admirable articles on English Literature.

JOHN MEREDITH READ, JR., Author of "An Historical Inquiry concerning Henry Hudson," will contribute a series of Historical Articles, of deep general interest.

WILLIAM J. STILLMAN, United States Consul in Crete, will furnish a series of papers, giving his experiences and observations during the struggle of the last year or two between the Greeks and Turks.

CHARLES DAWSON SHANLY will contribute regularly.

Several new contributors, who have already made their mark in the Magazine, have sent in capital articles which will appear during the coming year.

Among the regular writers for the ATLANTIC, in addition to those already named, the publishers are still able to promise contributions from

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For Prospectus of "OUR YOUNG FOLKS" for 1868, see next page.

# PROSPECTUS OF "OUR YOUNG FOLKS" FOR 1868.

With the number for January, 1868, "OUR YOUNG FOLKS" will enter upon its *fourth year*, and the Publishers have peculiar pride and pleasure in directing attention to the following schedule of the principal matters which are to be contained in the new volume, believing that this exhibit alone will be sufficient to prove their constant devotion to the interests of their subscribers, as well as to show that for variety of contents, for strength and brilliancy of writers, and for liberality and felicity of illustration, "OUR YOUNG FOLKS" is unrivalled in the juvenile literature of the world, deriving, as it does, its material from the pens and pencils of American and foreign authors and artists, while in all cases adhering to its principle of giving *original* matter in every department.

The responsible management of the Magazine will continue in the same hands as heretofore, and while the rule of the Editorial office will still be to secure all the *best* things that can be had without regard to their source, the positive arrangements of the conductors include these features:—

MR. CHARLES DICKENS—whose pen has created such beautiful pictures of child-life in the histories of *Little Nell*, *Paul Dombey*, *Poor Jo*, and *David Copperfield*—has been induced to cooperate with the Editors of "OUR YOUNG FOLKS," and has written a juvenile story expressly for this Magazine, which will not even appear in England, the exclusive right of publication having been purchased at a very large outlay by the Publishers of "OUR YOUNG FOLKS." This story is entitled "A HOLIDAY ROMANCE"; it is in *four parts*, and each part will be accompanied by a *full-page illustration*, drawn by the greatest English designer, MR. JOHN GUBBERT, who has consented to waive his decision not to draw again on wood, in order to give additional interest to MR. DICKENS'S "Romance."

THE AUTHOR OF "JOHN HALIFAX" (MISS MULOCK) has also been engaged, and will write several articles in prose and verse. Two of these, "*The Little Jew*" and "*Running Away*," have already been received, and will appear as soon as the illustrations can be prepared.

DR. ISAAC I. HAYES will complete his already famous Arctic story, "*Cast away in the Cold*," in the course of the year.

MRS. HARRIET BEECHER STOWE, after finishing her narrative of "*Pussy Willow* and *Emily Proudie*," will contribute other tales and sketches in her inimitable manner.

MISS GEORGIANNA M. CRAIK, one of the most favorite of younger English writers, is to be a contributor. Her first story, "*The Old Life Boat*," will be printed in an early number.

THE AUTHOR OF "LESLIE GOLDTHWAITE" will print in the present volume a new story, called "*When I was a Little Girl*."

"GEORGE EAGER" will relate more of *Round-the-World Joe's* strange but true adventures and observations in Oriental lands. China has been completed, but Turkey, Hindostan, Burmah, Madagascar, and other romantic Eastern lauds and waters are yet to be described.

MR. J. H. A. BONE will supply for alternate numbers six historical articles, giving, in a form no less interesting and delightful than fiction, authentic accounts of some of the most important epochs in middle age and modern history. Several of the subjects are those of religious and civil liberty, such as *The Downfall of the Saxon Gods*, *The Children's Crusade*, *The Magyar Charter*, &c. These articles will be illustrated with historical accuracy, and will fill a space which has always been vacant.

DR. J. W. PALMER will occasionally paraphrase an ancient myth, or relate some story of our day.

THE AUTHOR OF the "SEVEN LITTLE SISTERS" has prepared a charming series, called "*Dame Nature's Stories*," and these sketches, similar in character to her former contributions, will also appear in "OUR YOUNG FOLKS," explaining many curious phenomena of animal and vegetable life.

MRS. LOUISE F. CHOLLET, in addition to her fanciful stories, has written three little lectures upon *Heat*, in a novel and entertaining form, which will be given soon.

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MUSIC will continue a prominent feature. To some original pieces will be added extracts from Beethoven, Mozart, Hummel, and other classic authors: the selections being made and arranged by JULIUS EICHBERG, Director of the Boston Conservatory of Music.

THE ILLUSTRATIONS will continue to be the very best that can be obtained from any available source, and it is only necessary to recall the names of DARLEY, HENNESSY, TENNIEL, EYTINGE, WEIR, MCENTEE, STEPHENS, WAUD, FENN, HOPPIN, FREDERICKS, WHITE, and LUMLEY, and to compare the later with the earlier numbers of the MAGAZINE, to appreciate how much attention has been bestowed upon this department, and to see how rapid and decided has been its improvement, while a comparison between "OUR YOUNG FOLKS," and any other juvenile magazine cannot fail to show that the former maintains the highest standard in this respect.

FULL PAGE ILLUSTRATIONS will be published every month; an early number will contain the companion of the COLORED PICTURE contained in the *November* number, while occasional COLORED SUPPLEMENTS, at least equal to that which will accompany the *December* issue, will be presented to the subscribers.

THE CHILDREN will still have their own departments in the Magazine, — "ROUND THE EVENING LAMP" and "OUR LETTER-BOX," — which will be as interesting as Editors and Subscribers can make them. Each number of the new volume will contain a *Picture Puzzle from Shakespeare*, in the most agreeable style of humorous design.

It will thus be seen that OUR YOUNG FOLKS for 1868 has something for its patrons in every juvenile department; ROMANCE, HISTORY, FICTION, FACT, POETRY, PROSE, FANCY, SCIENCE, MUSIC, ART and AMUSEMENT, and must continue to be, as it now is, A HOUSEHOLD NECESSITY AND DELIGHT.

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