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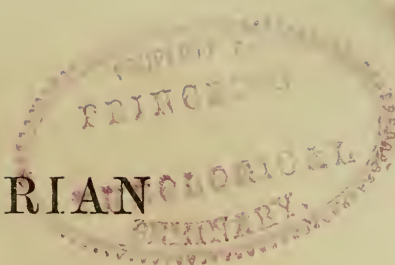
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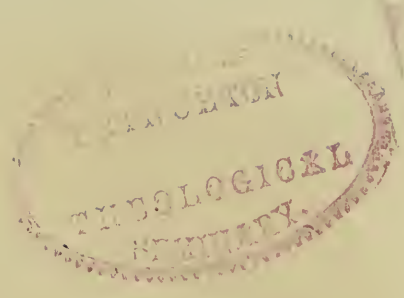
AND
Annual Remembrancer
OF THE CHURCH.

FOR
1868.

BY
✓
JOSEPH M. WILSON.

VOLUME TEN.

PHILADELPHIA:
JOSEPH. M. WILSON,
123 SOUTH FOURTH ST.
1868.



TO

JAMES S. KNOWLSON,

OF

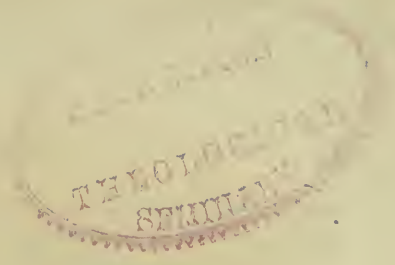
TROY, NEW YORK,

THIS VOLUME

IS RESPECTFULLY DEDICATED

BY

THE AUTHOR.



INTRODUCTION.

THE TENTH VOLUME OF THE PRESBYTERIAN HISTORICAL ALMANAC is herewith submitted to the consideration of the Church and the public.

The main object of the work from its commencement has been to place upon permanent record the current history of every branch of the Presbyterian Church. To show that these ANNUAL CHRONICLES meet the wants of those who are intelligently active in advancing the interests of Presbyterianism, I refer to what has already been accomplished :

I. Over five hundred and fifty Acts and Deliverances have been fully recorded, also—

II. Many judicial cases involving questions coming within the purview of Ecclesiastical Law.

III. Full accounts of various organizations, whereby the Church carries on its benevolent operations.

IV. Histories of Churches and Theological Seminaries.

V. Statistics of Churches, Boards and Committees.

VI. Lists of Ministers, giving the names and post-office of every Presbyterian minister in the world.

VII. Biographies of Presbyterian ministers who have died during the period covered by the publication of the Almanac, numbering between twelve and thirteen hundred.

VIII. MANSES, being comfortable homes for Presbyterian ministers, free of rent, have been constantly urged upon the Church, and this subject is pre-eminently worthy of serious and active consideration.

IX. Libraries for MANSES and Periodical Associations have been pleaded for and their importance demonstrated.

X. Statistical Tables, valuable as well as interesting.

The Almanac has also labored for the reunion of the Church ; which, owing partly to the strong *protesting* element among Presbyterians, was divided into at least thirty branches, ranging in numbers from fourteen ministers up to twenty-eight hundred ;

and, though belonging to the same household of faith, the thin partitions thus erected tended to keep them apart.

In the Almanac these branches were brought together, and as the members thereof examined the "Records"—it was a bond of mutual sympathy to know that they all contended for the truth with the same zeal—were as keenly alive to the necessity resting upon them to extend the blessings of Christianity in our own and in foreign lands—to provide for the religious instruction of the children—to educate the rising ministry—to guard the declining years of the aged and infirm ministers, and tenderly care for the widows and orphans; and though thus engaged in advancing the interests of our common Christianity, and though *one* in spirit and believing in *one* Lord, *one* Faith and *one* Baptism, they were not organically one.

The influence exerted by the Almanac, however, in thus placing Presbyterians together in the same volume, naturally leads earnest and thoughtful members of the Church to the consideration of the question, Shall these divisions continue?—to which there is but one reply, viz., REUNION. That work has begun. In the Almanac will be found the union of the Associate and Associate Reformed, forming The United Presbyterian Church of North America; The Presbyterian and the United Presbyterian, forming the Canada Presbyterian Church; The Synod and the Free Church of Nova Scotia, forming the Presbyterian Church of the Lower Provinces of British North America; and this latter body with the Synod of New Brunswick; the Presbyterian bodies in Australasia; The Presbyterian Church in the United States with the United Synod. In all these cases the "Basis" of "Union" is fully recorded, and in *this* volume will be found reunion indications distinct and significant; and so the work goes on; and will not every one join in the prayer of our Saviour, as given in the seventeenth chapter of the Evangelist John, and earnestly strive for the time when UNITY shall be the blessed condition of The Presbyterian Church throughout the world?

J. M. W.

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THE PRESBYTERIAN CHURCH, (O. S.)

THE SEVENTY-NINTH GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA met in the Central Presbyterian Church, Cincinnati, Ohio, May 16, 1867, and was opened with a sermon by ROBERT L. STANTON, D.D., the retiring Moderator, from 1 Cor. ii. 2: "For I determined not to know anything among you, save Jesus Christ, and him crucified."

The following commissioners were enrolled as members of the

Seventy-ninth General Assembly of the Presbyterian Church.

MINISTERS.	PRESBYTERIES.	RULING ELDERS.	MINISTERS.	PRESBYTERIES.	RULING ELDERS.
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Birch, G. W. F.	Sangamon.	Jas. S. Moore.	Fife, N. H. G.	Redstone.	And'w. C. Byers.
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Breed, D.D., W. P.	Philadelphia.	Alfred Martin.	Freedland, D. M.	Hudson.	J. M. M. Williams
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Dubuar, James	Michigan.	Hov. K. Clarke.	IRVING, D.D., DAVID	Passaic.	M. Milford.
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Johnston, Geo. N.	Warren.	€ Corwin.	Roberts, R. M.	Kaskaskia.	Geo. Donnell.
Jones, Benj. T.	Lewes.	Rockwell, D.D., J. E.	Nassau.	Eli Beard.
Ketcham, K. P.	Genesee Riv.	D. G. McPherson	SALMON, JAMES M.	Luzerne.	Geo. Wiggan.
LEWIS, V. A.	Burlington.	G. H. Vangelder.	Saunders, D.D., E. D.	Phila. Central	William Main.
Long, L. H.	Connecticut.	J. Palmer.	Sharon, J. C.	Fairfield.	N. H. Hall.
Lord, D.D., Willis	Sidney.	R. E. Kemble.	Sheddan, D.D., S. S.	Elizabeth't'n.	Joseph Cory.
Lowrie, N. S.	Chicago.	.....	Simonton, Wm.	Northamb't'd.	T. H. Wilson.
MARSHALL, D.D., G.	Erie.	Levi Dodd.	Smith, Joseph D.	Donegal.	S. B. Heise.
Mathews, James	Ohio.	S. Hindman.	Smith, D.D., Jos. T.	Baltimore.	S. M. Rankin.
Mathews, D.D. W. C.	Transylvania.	O. Beatty.	Smith, N. H.	Up. Missouri.	G. P. Lukhardt.
Maxwell, Jas. M.	Louisville.	R. Knott.	Smith, N. S.	Miami.	Bennet Lewis.
Miller, Willis L.	Baltimore.	Thos. Archer.	Stanton, D.D., R. L.	Oxford.	Josiah Scott.
Milligan, J. Lynn	Catawba.	.....	Stewart, D.D., Dan.	Albany.	W. R. Bush.
Mitchell, D.D., B.	Winnebago.	John Ap Jones.	Stewart, John C.	Concord.	.....
Moorhead, W. W.	St. Clairsville.	C. C. Workman.	Stewart, R. C.	Hocking.	.....
Morrison, George	Bureau.	G. H. Honeus.	Stockton, J. P.	Maumee.	J. H. Fisher.
Morrison, Wm. T.	Crawfordsv'e.	L. Sidwell.	Swan, James N.	New Lisbon.	S. Hartzel.
Mullen, H. C.	Ningpo.	.....	TAGGART, S. B.	Palestine.	R. Roberts.
Mundy, Ezra F.	Schnuyler.	Thos. Boude.	Taylor, Wm. M.	Beaver.	John R. Hayes.
Murray, J. O.	Long Island.	.....	Thayer, Charles	St. Paul.	J. D. Pollock.
McCull, D. D.	New York.	Wm. McCrea.	Torrance, Adam	Blairsville.	Wm. Stewart.
McFarland, John	Rochester C.	Geo. Hubbell.	Townsend, D. W.	Saltsburg.	Isaac Rhea.
McKee, David D.	S.W. Missouri.	W. L. Scroggs.	Tyson, Ira C.	North River.	.....
McLaren, Wm. E.	Madison.	H. H. Young.	VANCE, D.D. AND.	Holston.	.....
McNair, Solomon	Peoria.	Eras. D. Rice.	Vandyke, Jos. S.	Rritan.	H. A. Williams.
NEWKIRK, MATT.	Donegal.	J. A. Alexander.	Vanciman, T. B.	Wooster.	Jos. McCauley.
Nicolls, S. J.	Newcastle.	R. N. Brown.	WELLER, S. H.	Rock River.	Mitchell Elliott.
Noyes, Varnum	St. Louis.	S. S. Watson.	Williams, D.D., A.	Allegheny C.	John Brown.
OAKLEY, P. D.	W. Reserve.	Edw. Taylor.	Williamson, D. M.	Logansport.	James Spear.
Ogden, E.	Nassau.	J. Hendrickson.	Williamson, McK.	Chillicothe.	J. M. Johnston.
PATTERSON, R. M.	Allegheny.	J. Mitchell.	Wilson, Alex. G.	Bloomington.	A. E. Hayslip.
Pfanner, Wilson	Phila. Central	Joseph Harvey.	Wilson, D.D., H. R.	St. Louis.	E. A. More.
Pierson, A. T.	New York 2d.	S. R. Knapp.	Withrow, J. L.	Philadela. 2d.	A. B. Kerper.
Pomeroy, Jos. S.	Troy.	T. N. Willson.	Wood, Benj. F.	Indianapolis.	John Orchard.
Potter, G. M.	Washington.	George C. Orr.	Woods, A. M.	Philadela. 2d.	S. D. Powel.
RANKIN, A. T.	Allegheny C.	A. Cameron.	Worrell, D.D., C. F.	Monmouth.	Amzi C. McLean.
Reid, A. M.	Buffalo City.	Henry Reed.	YOUNG, P. D.	Milwaukee.	J. D. Rexford.
Reynolds, A. J.	Stenbenville.	J. Gault.	.....	New York.	E. C. Bridgman.
	Cincinnati.	Geo. C. Miller.			

DELEGATES FROM CORRESPONDING BODIES.

EDWARD D. MORRIS, D.D., } Minister and Ruling Elder from *The Presbyterian Church in the U. S.*, (N.S.)
 EDWARD D. MANSFIELD, }
 GADRIEL LUDLOW, D.D., from *The Reformed Protestant Dutch Church of North America.*
 PATRICK FAIRBAIRN, D.D., and Rev. JAMES WELLS, from *The Free Church of Scotland.*
 JAMES DENHAM, D.D., from *The Presbyterian Church of Ireland.*

The Stated Clerk reported the following *new* Presbyteries, viz.: Rio Janeiro, in South America; Holston, in Tennessee; and Catawba, in North Carolina. He also reported from the Committee on Commissions, that two sets of commissioners had appeared from certain Presbyteries in Kentucky and Missouri, and though one set had been enrolled, the committee recommended that the General Assembly hear the claimants whose credentials have been rejected. On motion of Robert J. Breckinridge, D.D., this was laid on the table for the present. (These claimants were subsequently heard; see the action of the General Assembly on the Declaration and Testimony matters in this volume.)

PHINEAS D. GURLEY, D.D., of Potomac Presbytery, was elected Moderator. Rev. WILLIAM E. McLAREN, of Peoria Presbytery, was elected Temporary Clerk.

Bills and Overtures.

R. L. STANTON, D.D., Chairman of this Committee, reported as follows :

OVERTURE, No. I.—From two *Elders* of Brazeau Church, Mo., in Potosi Presbytery, Missouri Synod, asking, “Is it regular for a congregation, where there is no pastor, and a session of two elders, to call a meeting of the congregation and elect a new session, without consulting the session of the church, where said election was made by a small minority of the church?”

The committee recommend that, “The session of a church should always be consulted with reference to calling a meeting for the election of additional elders, and it is irregular to call a meeting for such purpose and proceed to an election, unless the meeting is called through and by authority of the session or some higher court.” Adopted.

No. II.—From the Presbyteries of Sangamon, Kaskaskia and Saline; from the session of the church of South Amboy, New Brunswick Presbytery, in New Jersey, “with the advice of the Presbytery;” and from Rev. E. B. Raffensperger, of Toledo, Ohio, asking, “Is it inconsistent with our form of government for a church to elect ruling elders to serve for a specified period only?”

The committee refer them to the decision of the General Assembly of 1835. That decision makes it irregular. Adopted.

No. III.—From Salem Presbytery, in favor of the enactment of a law requiring that in the election of pastors none be permitted to vote except communicants in good and regular standing; also, that when any candidate is before a church, the church shall determine whether he shall be called to the pastorate before any other candidate shall be heard.

The committee recommend for answer, that in regard to the first point, the enactment of such a law would prohibit a usage quite extensive among the churches, founded upon an interpretation of the present law, which has heretofore been sanctioned by the General Assembly.

It is, therefore, deemed inexpedient upon the application of a single Presbytery to recommend such alteration in the form of government. In regard to the second point, it will only be said that the authority asked for is now possessed by each congregation, and may be exercised or not at its pleasure; while, to make such exercises binding by positive law, would deprive all congregations of a present liberty, the use of which seems wisely left to their discretion. Adopted.

No. IV.—From Corisco Presbytery, requesting a change in the heading of one of the columns of statistics, viz. : substituting the word “persons” in place of “children” in stating “the number in Sabbath-schools and Bible-classes.”

The committee recommend that this change be ordered as soon as convenient, and that the presbyterial reports and the Assembly’s statistical tables be made to correspond. Adopted.

No. V.—From Ohio Presbytery, asking the Assembly to make a deliverance as to the propriety and morality of a use on the part of ministers and church members of the cars on street and other railroads on the Sabbath.

The committee recommended that this and other kindred subjects, relat-

ing to the proper observance of the Sabbath, be referred to a committee to prepare a pastoral letter to the churches. Adopted.

No. VI.—From California Presbytery, respecting unemployed ministers and destitute fields of ministerial labor.

The committee regard the matter contained in this memorial as sufficiently met by the elaborate report read to the present Assembly by Dr. David Elliott, from a committee appointed by the last Assembly, and as, therefore, calling for no further action. Adopted.

No. VII.—From New Lisbon Presbytery, urging that it be made the duties of the secretaries of the several Boards to make provisions and to see that the *Home and Foreign Record* is circulated free, if need be, in the families of all our churches, especially those that are now contributory.

As this subject is covered by the report of the committee on the Annual Report of the Board of Publication, the committee deem no further action called for. Adopted.

No. VIII.—A memorial to drop the name of Winchester Presbytery from the Minutes of the Assembly, and to extend the boundaries of Carlisle Presbytery, so as to include the territory formerly covered by Winchester Presbytery.

The committee recommend that the subject be referred to Baltimore Synod. Adopted.

No. IX.—From Winnebago Presbytery, requesting such alteration in the form of statistical reports from Presbyteries as shall require their Stated Clerks to arrange the churches on the roll in the order of their contributions to the Boards of the Church, estimated according to the average per member, the church making the highest average contribution to be placed first, and of the churches making no contributions the largest in membership to be placed last.

The committee recommend as a sufficient answer that, while each Presbytery is at liberty to adopt the arrangement if it shall so determine, it would be inexpedient to enjoin all the Presbyteries to conform to such plan. Adopted.

No. X.—A memorial from Highland Presbytery, Kansas Synod, respecting the endowment of colleges and other literary institutions through the Board of Education.

The committee recommend that this be referred to the Board of Education, with instructions to consider the subject of having the powers of the Board so enlarged that it may undertake the work of endowment contemplated in this memorial, and report their opinion on the whole subject unto the next General Assembly. Adopted.

No. XI.—From Winnebago Presbytery, proposing a plan “to assess upon all the Presbyteries a definite sum per member, as a minimum, to make a fund sufficient to defray the necessary expenses of all the delegates (to the General Assembly), that some measures be taken to secure the payment of that sum, and that no Presbytery be allowed to draw from this fund unless it shall have paid its full quota.”

The committee recommend the following answer: “That this plan appears to be inexpedient: first, because many Presbyteries, and some of them among the least in number, now defray the entire expenses of their commissioners, with reliance on the Commissioners’ Fund, and without reference to the place of meeting of the Assembly; and, secondly, such a plan of assess-

ment might diminish the amount which the more wealthy and larger Presbyteries would pay into the Commissioners' Fund. The committee, therefore, recommend that while dismissing the prayer of the memorial, all our Presbyteries, especially the larger and more wealthy, be earnestly requested to contribute liberally of their abundance to both the Commissioners' and Contingent Funds, in order to lighten the burden of Presbyteries of less pecuniary ability." Adopted.

No. XII.—A petition from the church of St. Augustine, Florida, that the General Assembly determine for that church the presbyterial relations it shall assume, as there is no other church in connection with the General Assembly in East Florida, and no immediate prospect of any Presbytery being formed under the care of the General Assembly in the State of Florida, and hence the church of St. Augustine is unable to install a pastor.

The committee recommend the following: "That the church of St. Augustine be and hereby is placed, for the time being, under the care of New York Presbytery, and that the Rev. Charles O. Reynolds, now supplying the church of St. Augustine, be and hereby is transferred to the same Presbytery." Adopted.

No. XIII.—From California Presbytery, upon the subject of employing more efficiently the private members of the Church as teachers and catechists and expounders of the word of God among the destitute portions of our population.

The committee recommend that this subject be referred to the Presbyteries and church sessions, and that the General Assembly urge upon pastors, elders and all private members of the Church to co-operate in the use of all legitimate means to bring the gospel more extensively within the reach of the poor and spiritually destitute, especially among the population of our large cities. Adopted.

No. XIV.—A resolution from West Jersey Presbytery, expressing an understanding "that an effort is now making to bring about the repeal of the utterances of the General Assembly in relation to national affairs, and declaring that the Presbytery heartily approve the acts and deliverances of that body touching the relations of the Church to the State, and ecclesiastical questions arising therefrom from 1861 to 1866, inclusive."

On motion, this overture was laid upon the table.

No. XV.—A resolution offered by E. D. Saunders, D.D., proposing that "the Board of Domestic Missions shall take charge of all the missionary operations of our entire country."

The committee recommend, so far as this matter relates to the freedmen, the subject be referred to the Committee on the Annual Report of the Committee on Freedmen, and so far as it relates to any missionary operations in our country, that they remain undisturbed. Adopted.

No. XVI.—Being Overture, No. 7, of the last Assembly referred to the present Assembly, respecting the transfer of Missouri River Presbytery from the Synod of Southern Iowa to the Synod of Kansas, and of the union of the Synods of Iowa and Southern Iowa.

The committee find, from the members of the Synod in question, that these changes would not be acceptable to many ministers and churches that would be affected by them, and the committee recommend that the subject be dismissed. Adopted.

No. XVII.—From Potomac Presbytery, being their action respecting the subject of a metropolitan church in Washington, D. C.

As this whole subject has been superseded by the action already taken by the Assembly at its present session, the committee recommend that its further consideration be dismissed. Adopted.

No. XVIII.—From Chicago Presbytery, being their action upon the subject of Infant Baptism, viz.:

WHEREAS, The neglect of infant baptism is an evil growing to an alarming extent, and that our Church is bound to do what she can to amend it; therefore

Resolved, That we overture the General Assembly to enjoin upon all the Presbyteries within our bounds to ascertain the number of unbaptized children whose parents are members of our communion, and report at the next Assembly.

The committee recommend that the injunction suggested in this action be sent down to the Presbyteries. Adopted.

No. XIX.—From Chicago Presbytery, relating to the sustentation of ministers.

The committee, in view of the adoption of Dr. Elliott's report on the same subject, recommend no further action. Adopted.

No. XX.—From the members of the General Assembly, with the inquiry: "Has a church session the right to submit to their church members the acceptableness or non-acceptableness of the acting Board of Elders, or any portion of the Board, and to ask the church to settle the question by a vote of the members?"

The committee recommend that in case of unacceptableness on the part of any member of a church session, and the matter cannot be amicably arranged by consent of parties, the proper method of redress is by memorializing the Presbytery to give such directions as in its judgment the necessities of the case may require, under the provisions of the Form of Government, chap. 13. Adopted.

No. XXI.—From Iowa Synod, asking the addition of the counties of Story, Broom and Green to Vinton Presbytery.

The committee recommend that the request be granted. Adopted.

No. XXII. From a member of the General Assembly: "Can a Presbytery dismiss a minister to connect himself with a Presbytery to be formed in a specified district?"

The committee recommend that it be answered in the affirmative, provided some higher court has given authority for the formation of such Presbytery. Adopted.

No. XXIII.—From Chicago Presbytery, that a Board distinct from all those now existing in our Church be appointed, to whom the work shall be especially entrusted of a systematic denominational effort in behalf of children and youth amongst us, and that the Assembly choose a secretary, to be known by the title of Secretary of Sabbath-schools, etc.

The committee recommend that it is inexpedient to increase the number of Boards; that provision for a suitable literature for Sabbath-schools is already within the province of the Board of Publication, etc. The report was referred to the Committee on the Report of the Board of Publication.

No. XXIV.—Inquiring, "Is it in the province of the session of the

church to elect from year to year the superintendents of our Presbyterian Sabbath-schools?"

The committee recommend that to the session of each church be committed the supervision of the entire spiritual interests of the congregation; including Sabbath-schools, etc. The report was referred to the Committee on the Report of the Presbyterian Board of Publication.

No. XXV.—From the Southern Relief Committee of Cincinnati, Ohio.

The committee recommend the following:

Resolved, That it be urgently recommended to all our congregations to aid generously in the efforts now being made to relieve the destitution existing in the southern portions of our common country, by contributions in money, provisions, or in any other manner that may be most advisable; and that all pastors of churches under the care of the General Assembly, where contributions have not already been made, be requested to bring this subject before their congregations at the earliest day possible. Adopted.

No. XXVI.—On the American Bible Society.

Resolved, That this General Assembly most heartily commends the society to the benevolent consideration of the pastors and churches within our jurisdiction, and invokes in its behalf their cordial co-operation and liberal support in carrying out its great plans to furnish the entire population of our country and the world with the precious volume of divine truth. Adopted.

No. XXVII.—From the Stated Clerk of the Assembly, asking instructions respecting the proper form of reports from Presbyteries entitled to be received by him in answer to overtures sent to him from the General Assembly.

The committee recommend: 1. That the Assembly enjoin upon all the Presbyteries, in sending up responses to overtures, to have them duly signed by the Moderator and Clerk, or at least one of them, in order that the full spirit of the constitution may be complied with. 2. That in the case of Presbyteries in foreign lands the Stated Clerk shall receive their answers to overtures and place them on file, and report them to the General Assembly at the earliest opportunity; and the answers from Presbyteries shall not be deemed as determining the question submitted to them until reasonable time shall have elapsed to hear from all Presbyteries, or until it is clear that answers which may have been made, but not received, would not affect the final determination. Adopted.

No. XXVIII.—From the Trustees of the General Assembly, stating that it is deemed expedient, for various reasons, to rescind the order made by the last General Assembly, on the second day in June, 1866, directing the Trustees of the General Assembly to accept and take charge of certain estates, real and personal, and to execute certain deeds at the request of the Board of Church Extension.

The committee recommend that the said order be and is hereby rescinded, and that no further transfers of property under and by virtue of said order, be made to said Trustees of the General Assembly. That as to all property, real or personal, heretofore transferred to said Trustees of the General Assembly by reason of any action or requirement of the Board of Church Extension of the General Assembly, the said Trustees of the General Assembly are hereby authorized and required to make and execute such deeds of quit-claim or conveyance, at the request of the Board of Church Extension, as may be deemed expedient and proper by said Trustees, to transfer to such

parties as said Board may designate any title vested in or now held by said Trustees, or which it is claimed have been transferred to them in trust as aforesaid. Adopted.

No. XXIX.—From Catawba Presbytery (in North Carolina), a new Presbytery, whose commission was reported by the Committee on Commissions, and who has been occupying a seat on the floor of the Assembly, respecting the boundary lines of said Presbytery.

The committee recommend that under the peculiar circumstances of the case, the General Assembly recognize the organization of the Presbytery of Catawba; that the Presbytery of Concord and Catawba be attached to the Synod of Baltimore, and that the Synod, at its next meeting, be directed to define the boundaries of these Presbyteries, and report its proceedings in the case to the next Assembly. Adopted.

No. XXX.—From Catawba Presbytery, relative to qualifications for the licensure and ordination of colored men laboring among the freedmen in the Southern States.

The committee recommend that this whole subject be left to the wise discretion of Presbyteries, governed by the standards of the Church, their action to be supervised by the higher courts; and that the Presbytery of Catawba and all other Presbyteries similarly situated be directed to report what they may do during the ensuing year to the next General Assembly.

The committee further recommend that a committee be appointed to whom shall be referred the whole subject of the licensure and ordination of colored men to labor among the freedmen in the South, the organization of churches among them and their relation to the General Assembly, and that this committee fully consider and report upon this subject to the next Assembly. Adopted.

The Moderator appointed as this committee, Robert J. Breekinridge, D.D., W. C. Matthews, D.D., R. H. Richardson, D.D., J. I. Brownson, D.D., Willis L. Miller, D.D.; also Revs. S. F. Seovel and E. E. Swift.

No. XXXI.—From W. C. Matthews, D.D., and others, asking that the time of the meeting of Kentucky Synod be changed from a day in July, to which it stands adjourned, to its regular time of meeting in October next. The request was granted.

Judicial Cases.

WILLIAM D. HOWARD, D.D., Chairman of this Committee, reported as follows:

JUDICIAL CASE, NO. I.—Being an appeal and complaint of D. W. Irvine and others against the action of New Castle Presbytery.

The committee having satisfactory evidence that the ground of the appeal and complaint in this case has been removed by the subsequent action of the Presbytery complained of, recommend that the appeal and complaint be dismissed without prejudice. Adopted.

No. II.—Being the complaint of sundry members of Oxford Presbytery and others against Cincinnati Synod in the matter of the complaint of

Alexander Guy against Oxford Presbytery. The parties in this case—viz., Rev. R. D. Morris, one of the complainants, and Rev. A. T. Fullerton, who was appointed by Synod to defend it—have consented that this case shall be referred to a commission of seven members of this Assembly, to be appointed by the Moderator to determine the same, their decision to be reported to the Assembly for its approval. The Moderator appointed as this commission, J. Matthews, A. T. Pierson, L. W. Chapman, W. H. Dinsmore, D. N. Freeland, *Ministers*; M. Mulford, John Brown, *Ruling Elders*.

The commission reported, that after a careful examination of the case as it appears on the record, and a full hearing of the parties, they unanimously recommend the following minute: "This complaint against the Synod is founded not so much on what the Synod did in condemning the record entered by Oxford Presbytery in the case, as on the failure of the Synod to censure the party to whom the record related. Now, in no sense was that party before the Synod. No charges had been tabled. No formal complaint against them had been laid before that body. It would, therefore, have been incompetent for the Synod, in trying the issue between Dr. Guy and Oxford Presbytery, to have censured another person not on the trial before it, and only incidentally connected with the proceeding. But while refusing to sustain the complaint against the Synod under these circumstances, the Assembly would remind the complainants that they have a remedy against any grievances under which they may labor in the regular forms of procedure laid down in our Book of Discipline. It is recommended that the complainants be not sustained." Adopted.

No. III.—The appeal of Rev. L. R. Lockwood from the judgment of Iowa Synod affirming the judgment of Dubuque Presbytery, by which the appellant was suspended from the ministry.

The original charges against Mr. Lockwood were taken up in the name of common fame. The second, here represented by the commissioner from Dubuque Presbytery, and the appellant by his counsel, Rev. A. T. Rankin, consent that the case may be referred to a commission of seven members, to be appointed by the Moderator of the Assembly, to hear and determine it, their judgment to be reported to the Assembly for its approval.

The committee recommend that such a commission be appointed, with the powers and duties thus indicated and assented to.

The report was adopted, and the following persons were appointed the commission, viz.: W. C. Matthews, D. D., Andrew Vance, D. D., William J. Gibson, D. D., J. O. Murray and P. D. Young, *Ministers*; W. R. Bush and William McCrea, *Ruling Elders*.

The committee reported that they heard the testimony and the original parties in the case, and after due consideration recommend that the appeal be not sustained and that the judgment of the lower court be affirmed. Adopted.

No. IV.—The complaint of J. G. Monfort, D. D., in behalf of Cincinnati Presbytery, against the action of Cincinnati Synod, in a case in which the Rev. E. Slack complained of the action of Cincinnati Presbytery.

It appearing from the minutes of the Presbytery that its judgment and action were correct upon the facts stated therein, and there being no showing of any other facts in the minutes of the Synod whereon to rest its action, and the absence of the papers (if there are any) being the fault of the Synod, your committee therefore recommend that the proceedings be dismissed and the judgment of the Presbytery stand affirmed. Adopted.

No. V.—The complaint of Alexander Guy, M.D., against the action of Cincinnati Synod.

The complainant, Dr. Guy, having reason to believe that the language employed by Synod in determining the case was inadvertently used, he is, on this account, willing to withdraw his complaint. The committee recommend that leave be granted, and that Dr. Guy be allowed to withdraw his papers. Adopted.

No. VI.—The complaint of the Rev. S. J. Niccolls 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, void and of no binding force. This complaint was found in order, and referred from the last General Assembly to this; but, inasmuch as the Synod has considered and reversed the action complained of, and reported the same to this General Assembly in accordance with the requirement of the last Assembly, passed with reference to Missouri Synod, the complainants request leave to withdraw their complaints. The committee recommend that their request be granted and the case dismissed. Adopted.

No. VII.—The appeal and complaint of Rev. John Crozier and the Rev. John Mack against the judgment of Illinois Synod.

The appellants on their part, and the Rev. W. E. McLaren and the Rev. A. J. Clarke on the part of Illinois Synod, have appeared before the committee and consented that this call may be referred to a commission of seven members of this Assembly, to hear and determine the same, their decision to be reported to the Assembly for its approval.

The committee recommend that such a commission be appointed by the Moderator, with the powers and duties thus indicated and consented to. The Moderator appointed the following commission: S. S. Shedden, D.D., J. T. Duffield, D.D., Benjamin Mitchell, D.D., H. G. Hinsdale, George Elliott, *Ministers*; Samuel Linn, J. D. Rexford, *Ruling Elders*.

The commission reported that the irregularities which the Synod made the ground of their decision, and of sustaining the complaint against the action of Presbytery, were not such as to invalidate the decision of Presbytery, except in the sixth resolution, and that therefore the complaint be sustained and the action of Presbytery be reaffirmed, except the sixth resolution. As to the character and truthfulness of that resolution, the Assembly expresses no opinion, but that the action of Presbytery thereon was extra judicial.

Our Book of Discipline, chap. v., sect. 7, pronounces a man a slanderer who fails in trial to make good his charges. S. L. Hobson was censured as a slanderer, without the court reaching by trial the point contemplated in our Book. Adopted.

Synodical Records.

THE following Records were approved without any exception, viz.:

Albany, Allegheny, Baltimore, Buffalo, Chicago, Cincinnati, Illinois, Kansas, Missouri, New Jersey, New York, Northern Indiana, Ohio, Pitts-

burg, Southern Iowa, Saint Paul, Sandusky, Wheeling and Wisconsin. The following Synods failed to send their Records: Nashville, Northern India, Iowa, Pacific and Philadelphia.

The Records of Kentucky Synod were approved, with the following:

Resolved, That the Records of the Synod of Kentucky be approved, without reference to their action in October, 1865, upon certain acts of the General Assembly of that year, and also their action growing out of the adoption by the Presbytery of Louisville of a paper entitled a "Declaration and Testimony"—all these matters being disposed of by the action of the General Assembly at its present sessions upon the said "Declaration and Testimony," in which action the Synod of Kentucky represented by these Records is declared to be the only true and lawful Synod of that name in connection with the General Assembly.

The Records of Indiana Synod, with the following exception:

On pages 157 and 158 the Record declares that Synod refused to enroll the Rev. E. B. Smith, because he had made no public contradiction of the fact that his name appears in the public prints as a signer of the Declaration and Testimony, although he privately informed the Stated Clerk of Synod that he had neither himself signed the "Declaration and Testimony," nor authorized any one to sign it for him, as appears from page 153 of the Record. It seems to the committee that the Synod should have directed the Rev. Mr. Smith to make a public contradiction before taking further action, because, as the Record now stands, it implies that the Synod has no confidence in his statements. If his statements are unworthy of belief, he should be disciplined. The committee recommend that the Synod be directed to review its action.

Princeton Theological Seminary.

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

NAME.	EDUCATED AT	NAME.	EDUCATED AT
Archibald, Samuel	Dalhousie College, N. Sco.	Heberton, William W.	Lafayette College, Pa.
Beattie, George A.	Union College, New York.	Hood, George A.	New Jersey College, N. J.
Bell, Newton H.	Amherst College, Mass.	Hunting, James M.	New York Univ'y, N. Y.
Bergner, Otto	New Jersey College, N. J.	Imbrie, William M. K.	New Jersey College, N. J.
Bookstaver, A. Ang.	Rutgers College, N. J.	Kinkaid, William	Oberlin College, Ohio.
Cairnes, William G.	Lafayette College, Pa.	Krewson, Jacob B.	New Jersey College, N. J.
Carswell, James	Toronto Univ'y, Canada.	Lockerly, Daniel F.	Truro Sem'y, Nova Scotia.
Chamberlain, Geo. W.	Delaware College, Del.	Marcellus, Algernon	New Jersey College, N. J.
Chambers, R.	Queen's College, Canada.	Milligan, George M.	Queen's Univ'y, Canada.
Clyde, J. Cunningham	Lafayette College, Pa.	Morse, Richard	Yale College, Conn.
Cole, Royal M.	Amherst College, Mass.	Murdoch, John	Toronto Univ'y, Canada.
Condict, Walter	Williams College, Mass.	McChesney, Wm. E.	New Jersey College, N. J.
Crozier, Hugh	Toronto Univ'y, Canada.	McDuffie, S. V.	Amherst College, Mass.
Darling, T. G.	Williams College, Mass.	Neill, H. Humphrey	Amherst College, Mass.
Deuglass, James	Toronto Univ'y, Canada.	Owen, Henry J.	New Jersey College, N. J.
Eckard, L. W.	Lafayette College, Pa.	Page, W. W.	Hamp. Sid. College, Va.
Edmonson, John B.	Toronto Univ'y, Canada.	Parker, Andrew H.	New Jersey College, N. J.
Farris, Francis W.	Toronto Univ'y, Canada.	Poage, C. A.	Watson College, —
Fleming, J. H.	{ Washington and Jeffer- son College, Pa.	Pritchard, James	Toronto Univ'y, Canada.
Gibson, R. Proudfit	Yale College, Conn.	Remick, Ninian B.	New Jersey College, N. J.
		Robertson, James	Toronto Univ'y, Canada.

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

NAME.	EDUCATED AT	NAME.	EDUCATED AT
Sanson, John R.	Union College, N. Y.	Thomson, W. Jameson	Columbia College, N. Y.
Seiler, Galen W.	New Jersey College, N. J.	Vander Lippe, Fred'k.	St. Elizabeth Coll., Silesia.
Sheldon, G. W.	New Jersey College, N. J.	Waller, Samuel S.	New Jersey College, N. J.
Skinner, B. D.	Williams College, Mass.	Webster, W. S. C.	New Jersey College, N. J.
Stebbins, Henry H.	Yale College, Conn.	Wood, Charles S.	Miami University, Ohio.
Strong, Charles R.	Yale College, Conn.	Zeigler, G. Frederick	Amherst College, Mass.
TOTAL, 53.			

Table of SEVENTEEN Students received from Theological Seminaries.

NAME.	SEMINARY.	LOCATION.
Archibald, Samuel.....	United Presbyterian.....	Halifax, Nova Scotia.
Beattie, George A.....	United Presbyterian.....	Xenia, Ohio.
Carswell, James.....	Knox College, Theo. Department.....	Toronto, Canada.
Chamberlain, George W.....	Union.....	New York, N. Y.
Condict, Walter.....	Union.....	New York, N. Y.
Crozier, Hugh.....	Knox College, Theo. Department.....	Toronto, Canada.
Douglas James.....	Knox College, Theo. Department.....	Toronto, Canada.
Edmonson, John B.....	Knox College, Theo. Department.....	Toronto, Canada.
Farries, Francis W.....	Knox College, Theo. Department.....	Toronto, Canada.
Kinkaid, William.....	Oberlin College, Theo. Department.....	Oberlin, Ohio.
Morse, Richard.....	Union.....	New York, N. Y.
Milligan, George M.....	Queen's University.....	Kingston, Canada.
Fritchard, James.....	Knox College, Theo. Department.....	Toronto, Canada.
Samson, John R.....	United Presbyterian.....	Xenia, Ohio.
Sheldon, George W.....	Union.....	New York, N. Y.
Stebbins, Henry H.....	Union.....	New York, N. Y.
Vander Lippe, Frederick.....	Danville.....	Danville, Ky.

Table of FIFTY Students who Graduated.

NAME.	WHERE EDUCATED.	YEAR OF ENTERING SEMINARY.	LICENSED BY THE PRESBYTERY OF
Baldwin, Theodore A.....	New Jersey College, N. J.....	1864.....	Newark, (N. S.)
Baldwin, William.....	New Jersey College, N. J.....	1864.....	New Brunswick.
Beattie, George A.....	Union College, N. Y.....	1866.....	Albany.
Bloombergh, A. A.....	Ansbach, Bavaria, Europe.....	1864.....	Philadelphia 2d.
Butler, John.....	Union College, N. Y.....	1864.....	Genese River.
Camp, Edward H.....	New Jersey College, N. J.....	1864.....	West Lexington.
Campbell, James R.....	Williams College, Mass.....	1863.....	Elizabethtown.
Carswell, James.....	Toronto University, Canada.....	1866.....	New Brunswick.
Condict, Walter.....	Williams College, Mass.....	1866.....	Passaic.
Conway, David.....	New York University, N. Y.....	1864.....	New York.
Courtwright, C. W.....	Miami University, Ohio.....	1864.....	Zanesville.
Crozier, Hugh B.....	Toronto University, Canada.....	1866.....	New Brunswick.
Dennis, James S.....	New Jersey College, N. J.....	1864.....	Newark, (N. S.)
Douglas, James.....	Toronto University, Canada.....	1866.....	New Brunswick.
Edmonson, John B.....	Toronto University, Canada.....	1866.....	New Brunswick.
Farries, Francis W.....	Toronto University, Canada.....	1866.....	New Brunswick.
Gamble, Joseph.....	Jefferson College, Pa.....	1864.....	New York.
Hanghawout, L. L.....	Jefferson College, Pa.....	1864.....	Huntingdon.
Hersman, William H.....	Centre College, Ky.....	1864.....	New Brunswick.
Heyl, Jr., Francis.....	Pennsylvania University, Pa.....	1864.....	Philadelphia.
Hughes, Melancthon.....	.....	.....	New Brunswick.
Jackson, Daniel B.....	Union College, N. Y.....	1864.....	Saint Paul.
Johnson, Benjamin P.....	New Jersey College, N. J.....	1864.....	Passaic.
Jones, J. Sparhawk.....	Pennsylvania University, Pa.....	1864.....	Phila. Central.
Le Boutillier, George T.....	Western Reserve College, Ohio.....	1864.....	New Brunswick.
Ledyard, Jr., Edward D.....	New Jersey College, N. J.....	1864.....	Phila. Central.
Linn, John M.....	Jefferson College, Pa.....	1864.....	Huntingdon.
Littell, William H.....	New Jersey College, N. J.....	1863.....	Elizabethtown.
Long, Thomas Scott.....	Lafayette College, Pa.....	1864.....	Donegal.
Macdonald, Augustus.....	New Jersey College, N. J.....	1864.....	New Brunswick.
Millham, William Henry.....	Union College, N. Y.....	1864.....	Albany.
Milligan, George.....	Queen's University, Canada.....	1866.....	New Brunswick.

NAME.	WHERE EDUCATED.	YEAR OF ENTERING SEMINARY.	LICENSED BY THE PRESBYTERY OF
Moore, Robert J. Orr.....	St. Andrew's College, Scotland....	1864.....	Philadelphia.
Morse, Richard.....	Yale College, Conn.....	1866.....	N. York 3d, (N.S.)
Newman, Frederick M.....	Union College, N. Y.....	1864.....	New York.
Nichols, Walter S.....	New Jersey College, N. J.....	1864.....	Newark, (N. S.)
Pearson, William Henry.....	Bowdoin College, Maine.....	1864.....	New Brunswick.
Pritchard, James.....	Toronto University, Canada.....	1866.....	Madison.
Rose, Arthur.....	Hanover College, Ind.....	1864.....	Miami.
Russell, Joshua L.....	Wittenberg College, Ohio.....	1864.....	N. Y. 4th, (N. S.)
Stebbins, Henry H.....	Yale College, Conn.....	1866.....	Long Island.
Stokes, John D.....	Washington College, Pa.....	1864.....	Albany.
Thatcher, Charles Otis.....	Union College, N. Y.....	1864.....	.....
Thomson, Henry Clifton.....	Hanover College, Ind.....	1864.....	Sidney.
Todd, J. S.....	Miami University, Ohio.....	1864.....	Troy.
Vail, Richard, P. H.....	Williams College, Mass.....	1864.....	Transylvania.
Vander Lippe, Frederick.....	St. Elizabeth College, Silesia.....	1866.....	Donegal.
Wherry, Elwood.....	Jefferson College, Pa.....	1864.....	Saint Louis.
Wilson, Henry R.....	Jefferson College, Pa.....	1864.....	Rochester City.
Wood, Charles W.....	Rochester University, N. Y.....	1864.....	

The whole number of students during the year was *one hundred and thirty-five*.

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*.
 CASPER WISTAR HODGE, A.M., *New Test. Literature and Biblical Greek*.
 JAMES C. MOFFAT, D.D., *Helena Professor of Church History*.

Western Theological Seminary.

THE *Fortieth* Annual Report is as follows: During the year *twenty-one* new students were admitted, viz.:

NAME.	EDUCATED AT	LOCATION OF COLLEGES AND INSTITUTES.
Davis S. Miller.....	Washington and Jefferson College.....	Canonsburg, Pa.
Dodd, Reuel.....	Wittenberg College.....	Springfield, Ohio.
Elliott, Francis M.....	Hanover College.....	Hanover, Ind.
Foy, John.....	Muskingum College.....	New Concord, Ohio.
Francis, John J.....	Westminster College.....	New Wilmington, Pa.
Grier, John B.....	Lafayette College.....	Easton, Pa.
Hamilton, Milton J.....	Washington and Jefferson College.....	Canonsburg, Pa.
Kelso, Alexander P.....	Jefferson College.....	Canonsburg, Pa.
Lyon, David N.....	Vermillion Institute.....	Haysville, Ohio.
Luty, Adolphe B.....	Adrian Institute.....	Adrian, Michigan
Montgomery, Joseph H.....	Westminster College.....	New Wilmington, Pa.
McElroy, James C.....	Hanover College.....	Hanover, Ind.
McMartin, John A.....	.....	.....
Paxton, John R.....	Washington and Jefferson College.....	Canonsburg, Pa.
Powelson, B. F.....	Washington College.....	Washington, Pa.
Smith, George G.....	Williams College.....	Williamstown, Mass.
Stewart, Robert L.....	Washington and Jefferson College.....	Canonsburg, Pa.
Thompson, Benjamin S.....	New Jersey College.....	Princeton, N. J.
Thompson, Alexander S.....	Jefferson College.....	Canonsburg, Pa.
Wells, Elijah B.....	Lafayette College.....	Easton, Pa.
Wilson, John N.....	Western Reserve College.....	Hudson, Ohio.

ALEXANDER S. THOMPSON was received from Princeton Theological Seminary.

Table of TWENTY-SEVEN Students who Graduated.

NAME.	WHERE EDUCATED.	YEAR OF ENT. SEMINARY.	LICENSED BY THE PRESBYTERY OF
Beatty, S. Jameson.....	Jefferson College, Pa.....	.....1864.....	.....
Bridells, William J.....	New Jersey College, N. J.....	.....1864.....	Philadelphia.
Brown, Robert M.....	Jefferson College, Pa.....	.....1864.....	Allegheny City.
Caldwell, Albert J.....	.....	.....	Redstone.
Cunningham, Robert H.....	Washington College, Pa.....	.....1864.....	Redstone.
Gill, William H.....	Jefferson College, Pa.....	.....1864.....	Blairsville.
Harboldt, John H.....	Hanover College, Ind.....	.....1864.....	New Albany.
Irwin, James P.....	Washington College, Pa.....	.....1864.....	Erie.
Kerr, William C. A.....	Washington College, Pa.....	.....1864.....	Carlisle.
Kerr, Samuel C.....	Washington College, Pa.....	.....1864.....	St. Clairsville.
Knight, Harvey B.....	Washington College, Pa.....	.....1864.....	Saltsburg.
Littell, Levi C.....	.....	.....1864.....	Allegheny City.
Magill, Hezekiah.....	Jefferson College, Pa.....	.....1864.....	Saltsburg.
Mealy, John M.....	Washington College, Pa.....	.....1864.....	Washington.
Moore, John M.....	Jefferson College, Pa.....	.....1864.....	.....
McConkey, William J.....	Jefferson College, Pa.....	.....1864.....	Zanesville.
McPetridge, Nathaniel.....	Lafayette College, Pa.....	.....1864.....	Philadelphia.
Newton, Charles B.....	Washington College, Pa.....	.....1864.....	Steuenville.
Oxtoby, John T.....	Washington College, Pa.....	.....1864.....	Allegheny.
Patton, William T. A.....	Hanover College, Ind.....	.....1864.....	Logansport.
Powelson, Benjamin F.....	Washington College, Pa.....	.....1866.....	Washington.
Pringle, Henry Clovis.....	Muskingum College.....	.....1864.....	Zanesville.
Reed, James.....	Washington College, Pa.....	.....1864.....	Washington.
Riggle, George W.....	Washington College, Pa.....	.....1864.....	New Lisbon.
Smith, George G.....	Williams College, Mass.....	.....1864.....	Allegheny City.
Tappan, David S.....	Miami University, Ohio.....	.....1864.....	Allegheny.
Thompson, Alexander S.....	Jefferson College, Pa.....	.....1866.....	Carlisle.

The whole number on the roll during the year was *seventy-two*.

THE PROFESSORS IN THE SEMINARY ARE AS FOLLOWS:

DAVID ELLIOTT, 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., *Didactic, Historical and Polemic Theol.*
 WILLIAM M. PAXTON, D.D., *Homiletical Theology*.
 CHAS. C. BEATTY, D.D., LL.D., *Lecturer Extraordinary on Practical Theology*.

Danville Theological Seminary.

THE *Fourteenth* Annual Report is as follows:

Owing to the troubles growing out of the recent war, and the disaffection in the Synod of Kentucky, it was deemed advisable by the last General Assembly, in accordance with the recommendation of this Board at its meeting in May 1, 1866, to close this institution for the present. It is the unanimous and very decided opinion of this Board that the interests of the Church in this region urgently demand that this Seminary be again opened, reorganized and set to work at as early a day as practicable.

The Board would most respectfully suggest to the General Assembly the propriety of changing the annual session of this Seminary, so as to begin on the first Thursday of May and end on the first Thursday of November of the same year.

The Board would also respectfully urge that the General Assembly add one additional professor or teacher to the institution, and to fill all the vacant chairs at its approaching sessions.

THE PROFESSORS OF THE SEMINARY ARE AS FOLLOWS:

- ROBERT J. BRECKINRIDGE, D.D., LL.D., *Exegetic, Didact. and Polemic Theol.*
 EDWARD P. HUMPHREY, D.D., *Biblical and Ecclesiastical History.*
 STEPHEN YERKES, D.D., *Biblical and Oriental Literature.*
 ROBERT W. LANDIS, D.D., *Church Government and Pastoral Theology.*

North-West Theological Seminary.

THE *Eighth* Annual Report is as follows: During the year *fifteen* new students were admitted, as follows:

NAME.	EDUCATED AT	NAME.	EDUCATED AT
Carothers, Christop'r	.....	Goodessen, Wm. H.	Iowa University, Iowa.
Collier, Anthony W.	{ Washington and Jeffer- son College, Pa.	Hamilton, William	Miami University, Ohio.
Downing, Nathan H.	Wash. and Jeff. Coll., Pa.	Johnson, Henry C.	Miami University, Ohio.
Elliott, Austen	Baldwin University, —	Keirz, William	Monmouth College, Ill.
Paris, William W.	Chicago University, Ill.	Monfort, Francis C.	Wabash College, Indiana.
Fisher, Samuel G.	Wash. and Jeff. Coll., Pa.	Spinning, George L.	Hanover College, Indiana.
Gage, John L.	Marietta College, Ohio.	Stein, Moses D. A.	Miami University, Ohio.
		Stout, Andrew	Salem Academy, Ohio.

Table of Students Received from Other Theological Seminaries.

NAME.	EDUCATED AT	LOCATION OF SEMINARIES.
Gage, John L.....	Princeton Seminary.....	Princeton, N. J.
Johnson, Henry E.....	Western Seminary.....	Allegheny, Pa.
Keirz, William.....	Monmouth, United Pres. Seminary...	Monmouth, Ill.
Monfort, Francis C.....	Lane Seminary.....	Walnut Hills, Ohio.
Stein, Moses D. A.....	Xenia United Presby. Seminary.....	Xenia, Ohio.

Table of FOURTEEN Students who Graduated.

NAME.	WHERE EDUCATED.	YEAR OF ENT. SEMINARY.	LICENSED BY THE PRESBYTERY OF
Adams, R. S.....	.....	.....	.....
Chamberlain, W. B.....	Hanover College, Indiana.....	1864.....	Madison.
Gage, John L.....	Marietta College, Ohio.....	1866.....	Chillicothe.
Hayes, L. Y.....	Washington College, Pa.....	1864.....	.....
Howard, C. M.....	Gates Academy, Mass.....	1864.....	So. Minnesota.
Kirkwood, T. Carter.....	Monmouth College, Ill.....	1864.....	Chicago.
Knott, J. W.....	Wesleyan University, Ohio.....	1864.....	Cedar.
Leyenberger, A. J.....	Jefferson College, Pa.....	1864.....	Wooster.
Mathes, A. Rush.....	Hanover College, Indiana.....	1864.....	Cedar.
McCauley, Clay.....	New Jersey College, N. J.....	1864.....	Chicago.
McClung, John S.....	Illinois College, Ill.....	1864.....	Sangamon.
Quinch, Edward.....	Hanover College, Indiana.....	1864.....	.....
Spillman, Thomas E.....	Sangamon Academy, Ill.....	1864.....	Rock River.
Weston, John.....	Hanover College, Indiana.....	1864.....	Rock River.

The whole number on the roll during the year was *thirty-eight*.

THE PROFESSORS OF THE SEMINARY ARE AS FOLLOWS :

————— “Cyrus H. McCormick” *Prof. of Didactic and Polemic 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.*

Boards of the Church.

DOMESTIC MISSIONS.—The *Sixty-fifth* Annual Report is as follows :

During the year 626 missionaries were employed. In commission at beginning of the year, 401 ; added during the year, 225.

The total receipts during the year were \$96,977 81, to which add balance on hand at beginning of the year of \$23,644 28, making \$120,622 09, to which is to be added a reserve fund of \$61,400, making a grand total of \$182,022 09. Disbursements, \$141,495 79.

EDUCATION.—The *Forty-eighth* Annual Report is as follows :

New candidates received during the year, 81, making the number on the roll as follows : In their Theological course, 126 ; Collegiate, 93 ; Academic, 43. Total, 261.

The receipts were, \$41,720 41.

FOREIGN MISSIONS.—The *Thirtieth* Annual Report is as follows :

During the year 16 missionaries and assistants were sent out. Of these five were to the American Indians ; one to the Chinese in California ; two to South America ; five to Africa ; two to Siam, and one to China. The Board has under its care seventy missionaries, twenty ordained native ministers and licentiates, one hundred and seventy-four native assistants, forty-four organized churches and sixty stations and sub-stations.

The receipts were \$244,667 80. Disbursements, \$277,290 75.

PUBLICATION.—The *Twenty-ninth* Annual Report is as follows :

The Board issued 242,400 copies of Books, and 258,000 copies of tracts and catechisms. Total, 500,400.

The receipts from sales were \$113,907 84 ; for colportage, \$28,760 19. Total, \$142,668 03. Disbursements, \$137,340 36.

CHURCH EXTENSION.—The *Twelfth* Annual Report is as follows :

During the year one hundred and forty-nine churches asked for help to the amount of \$80,600. Appropriations were made to one hundred churches, granting \$47,063 72.

The receipts were \$37,623 50. Disbursements, \$44,213 30.

DISABLED MINISTERS' FUND.—The *Twelfth* Annual Report is as follows :

During the year fifty-four ministers, seventy widows and eight families of orphans have been aided.

Receipts, \$27,740 28. Disbursements, \$31,277.

FREEDMEN.—The *Second* Annual Report is as follows :

During the year Catawba Presbytery has been organized. It consists of seven ministers, four white and three colored men ; also seven licentiates, two white and five colored ; also seven catechists, one white and six colored. It has enrolled twenty-eight churches, all of which are prospering.

There have been in commission one hundred and four missionaries, divided as follows : Ministers, 16 ; licentiates, 8 ; catechists, 7 : teachers, 17 men, 56 women. Of these missionaries forty-seven were colored, viz. : 5 ministers, 6 licentiates, 6 catechists and 30 teachers.

MISCELLANEOUS RESOLUTIONS, Etc.

DECLARATION AND TESTIMONY.*—The action of the Assembly concerning this matter is as follows : The first day of the session the Stated Clerk reported that he had received from the Rev. Robert Morrison a paper signed by him as "Stated Clerk," of a so-called Presbytery of Louisville, having reference to the enrollment of commissioners from the Presbytery of Louisville by this Assembly.

On motion of R. J. Breckinridge, D.D., this paper, and all similar ones, were ordered to lie on the table until after the Standing Committees shall have been announced.

On the second day of the session the Moderator stated that he had received a communication from Rev. William C. Handy, a signer of the "Declaration and Testimony," which, along with other papers, embracing the citation of the signers of the Declaration and Testimony by the last Assembly, was, on motion, referred to a special committee of seven, with instructions to report to-morrow in reference to the contested seats. The following were appointed as the committee :

R. L. Stanton, D.D., Willis Lord, D.D., W. P. Breed, D.D., A. T. Rankin, *Ministers*. Samuel Galloway, T. Newton Willson, W. S. Gilman, Jr., *Ruling Elders*.

On the third day of the session, Dr. Stanton, Chairman of the Special Committee of seven, reported, asking for further time before reporting in relation to the contested seats, and that the committee be enlarged.

The request was granted, and J. I. Brownson, D.D., J. T. Duffield, D.D., and Mr. D. L. Collier were added to the committee.

This increase of the number gained for this committee the title of "The Committee of Ten."

W. C. Matthews, D.D., presented a report from Louisville Presbytery,

* The Declaration and Testimony is published in full in *The Presbyterian Historical Almanac* for 1867, with the names of the signers, and all the documents in connection with that paper are given in full ; and in this connection I state that the name of William Dickson should be given as a member of Lafayette Presbytery, and *not* New Lisbon.

being Judicial Case No. 1 of the last Assembly (*Minutes* of 1866, p. 90; *The Presbyterian Historical Almanac*, 1867, p. 57), being that of R. J. Breckinridge, D.D., and others against the Synod of Kentucky. Also, two reports on the Records of the Synods of Kentucky (*Minutes* of 1866, p. 95), and a memorial signed by David Junkin, D.D., and others, was presented. All were referred to the Committee of Ten.

On the fifth day of the session the Committee of Ten made the following report:

"The committee to whom were referred sundry papers relating to the division of the Synods of Kentucky and Missouri, and of the Presbyteries under their care, which has resulted in two sets of commissioners claiming seats in this General Assembly from several of these Presbyteries, and also sundry papers concerning the signers of a paper entitled 'A Declaration and Testimony,' etc., together with the citation of the signers, who were summoned by the last General Assembly to appear before the present Assembly, beg leave to report that they have had the matter committed to them under consideration, and have had full personal conference with the several claimants for seats, and recommend to the General Assembly for adoption the following propositions:

"I. The ecclesiastical judicatories hereinafter named are the true and lawful judicatories in connection with and under the care and authority of the General Assembly of the Presbyterian Church in the United States of America, namely:

"The Synod of Kentucky which met at Henderson, Ky., October, 1866, and adjourned to meet, and did meet, in Lexington, Ky., November, 1866, of which Synod the Rev. J. T. Lapsley is now the Moderator, and the Rev. S. S. McRoberts is the Stated Clerk; this Synod having under its care and authority and within its ecclesiastical boundaries the following Presbyteries, viz.: The Presbytery of Louisville, of which the Rev. J. P. McMillan is now the Moderator, and the Rev. R. Valentine is the Stated Clerk; the Presbytery of Ebenezer, of which the Rev. J. F. Hendy is now the Moderator, and the Rev. R. F. Caldwell is the Stated Clerk; the Presbytery of West Lexington, of which the Rev. Stephen Yerkes, D.D., is now the Moderator, and the Rev. J. K. Lyle is the Stated Clerk; the Presbytery of Transylvania, of which the Rev. G. J. Read is now the Moderator, and the Rev. S. S. McRoberts is the Stated Clerk; the Presbytery of Muhlenberg, of which the Rev. A. D. Metcalf is now the Moderator, and the Rev. S. Y. Garrison is the Stated Clerk; and the Presbytery of Paducah, of which the Rev. J. P. Riddle is now the Moderator, and the Rev. James Hawthorne is the Stated Clerk; and these several Presbyteries, having in their connection and under their care and authority, and within their ecclesiastical boundaries, respectively, the ministers, churches, licentiates and candidates, belonging to and claiming to belong to the Presbyterian Church in the United States of America. The foregoing described judicatories, namely, the Synod, Presbyteries and church sessions within their respective jurisdictions, are to be respected and obeyed as the true and only lawful judicatories, possessing the names above recited, within the State of Kentucky, which are in connection with and under the care and authority of the General Assembly of the Presbyterian Church in the United States of America, and the commissioners sent to and enrolled in the General Assembly, from the above-described Presbyteries, are true and lawful commissioners.

"The Synod of Missouri, which met at Booneville, Mo., October 10, 1866, of which Synod the Rev. J. P. Finley was elected Moderator, and the Rev. J. I. Page was elected the Stated Clerk, and which adjourned to meet in

Kansas City on the second Wednesday in October, 1867, this Synod having under its care and authority and within its ecclesiastical boundaries, the following Presbyteries, viz. : The Presbytery of St. Louis, of which the Rev. J. F. Fenton is now the Moderator, and the Rev. H. C. McCook is the Stated Clerk ; the Presbytery of Palmyra, of which the Rev. A. Steed is now the Moderator, and the Rev. J. P. Finley is the Stated Clerk : the Presbytery of Potosi, of which the Rev. G. W. Harlem is now the Moderator, and the Rev. A. Manson is the Stated Clerk ; the Presbytery of Lafayette, of which the Rev. Charles Sturdevant is now the Moderator, and the Rev. George Fraser is the Stated Clerk ; the Presbytery of Southwest Missouri, of which the Rev. William R. Fulton is now the Moderator, and the Rev. James A. Page is the Stated Clerk ; and the Presbytery of Upper Missouri, of which the Rev. Mr. Pinkerton is now the Moderator, and the Rev. W. C. McPheeters the Stated Clerk ; and these several Presbyteries having in their connection and under their care and authority, and within their ecclesiastical boundaries respectively, the ministers, churches, licentiates and candidates belonging to and claiming to belong to the Presbyterian Church in the United States of America. The above-described judicatories—namely, the Synod, Presbyteries and church sessions within their respective jurisdictions—are to be obeyed as the true and only lawful judicatories, possessing the names above recited, within the State of Missouri, which are in connection with and under the care and authority of the General Assembly of the Presbyterian Church in the United States of America, and the commissioners sent to and enrolled in this General Assembly from the above-described Presbyteries are the true and lawful commissioners.

“ II. While this General Assembly herein declares as above set forth that certain Synods and Presbyteries, or bodies claiming to be such, within the States of Kentucky and Missouri, bearing the same names and claiming to exercise rightful jurisdiction over the same churches and people, and within the same territory as those above recognized as lawful, are in no sense true and lawful Synods and Presbyteries in connection with and under the care and authority of the General Assembly of the Presbyterian Church in the United States of America, these said unlawful Synods and Presbyteries having been dissolved by their own act under an order of the last General Assembly, and being now organized in open defiance or disregard of said order ; yet, this General Assembly, acting in accordance with the decision of the last General Assembly, hereby asserts its jurisdiction and authority over the ministers and churches within and belonging to these unlawful ecclesiastical organizations ; and the Presbyteries and Synods herein declared lawful, are directed to call, at their next stated meetings, their entire rolls as they existed before these divisions were made. This General Assembly therefore directs those ministers and churches belonging to any of the aforesaid unlawful organizations, who may desire to remain in connection with the Presbyterian Church under the care of the General Assembly, or who having withdrawn may desire to return, to report themselves to the Presbyteries respectively within whose bounds they are located ; and the said Presbyteries are hereby directed to receive them in the manner and upon the conditions hereafter stated, as follows :

“ 1. Upon the appearance in person, or application by letter, of any minister or ministers who have not signed the aforesaid ‘ Declaration and Testimony,’ but who have acted with the said signers in the aforesaid unlawful organizations, the Presbyteries are directed to enroll them upon their simple expression of a desire to remain in or return to, as the case may be, the Presbyterian Church under the care of this General Assembly ; and upon the

application of any church or churches now embraced within any of the unlawful organizations, the Presbyteries are directed to receive them upon the expression of a similar desire.

"2. Upon the application of any minister or ministers who have signed the aforesaid 'Declaration and Testimony' before, during or since the last meeting of the General Assembly, Presbyteries shall require, as a condition of the enrollment, that they subscribe upon the record of their respective Presbyteries to which they make application a declaration to the following effect, viz.:

"I, A. B., hereby declare my desire to adhere to the Presbyterian Church in the United States of America, and do now promise to render due obedience in the Lord to the authority of all its courts, embracing the Presbytery, the Synod and the General Assembly; and to this end, inasmuch as the last General Assembly pronounced the aforesaid "Declaration and Testimony" to be a slander against the Church, schismatical in its character and aims, and its adoption by any of our church courts an act of rebellion against the authority of the General Assembly, I do hereby disclaim that I had any intention to rebel against or renounce the authority of the General Assembly in signing the "Declaration and Testimony;" and I hereby withdraw all language deemed by the General Assembly offensive or disrespectful, in which its sentiments are expressed."

"In case any ruling elder who is a signer of the aforesaid 'Declaration and Testimony' shall express a desire to remain, in order to return to the Presbyterian Church he shall be required to subscribe a declaration to the same effect, embracing the session as a court upon the records of the session of the church where he will apply to be enrolled, whether or not he be an acting elder in that or any other church; and in case any ruling elder who is a signer as aforesaid should not belong to a church not embraced in any of the aforesaid unlawful organizations, whether an acting elder or not, he shall subscribe the same declaration upon the records of the church whenever he is enrolled as a condition of his remaining in good standing.

"3. The same requirements shall be made as last above specified of any minister or elder who is a signer of the aforesaid 'Declaration and Testimony' now belonging to any other Presbytery or church, in any other Synod than those of Kentucky and Missouri; that is to say, any such minister or elder shall subscribe the declaration above recited upon the records of the Presbytery or session, as the case may be, as a condition of his remaining in good and regular standing.

"4. All the lower courts of the Church, as sessions, Presbyteries and Synods, are hereby enjoined to see that these directions of the General Assembly are faithfully observed; and if in any case or cases arising out of the conduct of the signers of the aforesaid 'Declaration and Testimony,' or out of the conduct of any of those not signers who have acted with them in organizing unlawful Presbyteries or Synods, any of the lower courts deem it their duty to institute process, they are hereby enjoined to exercise forbearance and study the things that make for peace and harmony.

"5. In case any person or persons belonging to the aforesaid classes embraced in the ecclesiastical organization herein pronounced unlawful shall not make application for membership in any of those judicatories under the care and recognizing the authority of the General Assembly, at or previous to the next spring meetings of the aforesaid lawful Presbyteries, the said Presbyteries shall thereupon drop the names of said ministers, and the said churches shall drop the names of such elders from their respective rolls, as having voluntarily withdrawn from the jurisdiction of the Presbyterian

Church in the United States of America, under the care of the General Assembly, and they shall thenceforth be regarded as being no longer ministers or members of said Presbyterian Church; and in case any minister or elder, belonging to any other Presbytery or church now in our ecclesiastical connection, who is a signer aforesaid, shall not subscribe the aforementioned declaration, at or previous to the next stated spring meeting of the Presbytery under whose care he is as a minister, or if an elder under whose care his church is placed, his name shall be dropped in like manner and with like effect.

“III. This General Assembly deems it proper, furthermore, to declare authoritatively the following principles, and to set forth the following statements, to the end that peace and harmony may be restored to the Church at large under its care, and that all persons in its connection may be well and faithfully informed of their duty:

“1. While in the provisions hereinbefore announced for the purpose of restoring the Church under proper ecclesiastical relations, ministers, brethren, elders and churches, whom we regard as having put themselves in antagonism to the just authority of the Church, and especially of the General Assembly, this supreme judicatory has endeavored to do this in such a manner as, on the one hand, to recognize and maintain the just authority of the General Assembly; and, on the other, to extend the hand of paternal kindness and welcome to those brethren who have erred.

“2. This present action severs no one from the Church, but leaves the responsibility of final separation upon those who fail to give heed to the provision now and herein made for their remaining in or return to the Church of their fathers, whether they be ministers, elders, churches, or any organization claiming to be Presbyteries and Synods.

“3. The plan now proposed and recommended to this General Assembly for adoption, recognizes on the one hand the authority of the last General Assembly in citing the signers of the aforesaid Declaration and Testimony to appear before this present General Assembly, while on the other hand it remits their cases to the lower courts for final disposition, in a way which every minister and member of the Church must regard as regular, and with the simple requisition that the said signers comply with the terms above specified.

“This course does not even require said signers to renounce the principles of Church order which they affirm they conscientiously entertain; nor is it the wish of the General Assembly to interfere with their conscientious convictions; nor, furthermore, does this plan come in conflict with some good and wise brothers who have denied or seriously doubted, while fully adhering to the Church, the competency of the last General Assembly to issue the summons to the signers of the aforesaid Declaration and Testimony to appear at the bar of the present General Assembly ‘to answer for what they have done in this matter.’ This, however, is clear to the whole Church, that the last and present General Assemblies stand in a very different relation to this whole matter. When the last General Assembly issued its citation to these brethren, such was notoriously the condition of the lower courts almost universally in the Synod of Kentucky and Missouri, as subsequent events have but too well shown, that it would have been nothing less than vain trifling with sacred interests, which are greatly imperiled, for that General Assembly to have remanded the cases of these brethren to those courts; but now the Synods of Kentucky and Missouri, with the Presbyteries in their connection, as herein recognized, adhere to the Presbyterian Church through the General Assembly, and there is every reason to believe that the directions herein made will be faithfully executed by them.

"4. This General Assembly regards the refusal of many of those cited by the last to appear before the present Assembly as a gross violation of their duty, while at the same time it respects the conscientious, though as it judges the mistaken, conviction of duty which has led them to decline obedience. It duly regards the declaration of some of these brethren, that in signing the aforesaid Declaration and Testimony, and in their declining to obey the aforesaid citation, they intend no disrespect to the General Assembly, but have taken this course because they deem the last and previous General Assemblies to have exceeded their constitutional authority. It ought, however, to be clear to these brethren and to the whole Church, that when a court of the highest grade and jurisdiction has made a decision or issued an order, it is the duty of all good and law-abiding men to yield it due respect and obedience until it is repealed by the proper authority. This is a principle on which all good government rests, in civil as well as ecclesiastical affairs, and without its due recognition anarchy would reign in the Church and State. In the present case, according to the principles of our system, no lower court or body of men is competent to set aside the acts of the General Assembly, for it is a court of last resort. If men, from conscientious scruples or otherwise, cannot abide its deliberate, well-considered and solemn decisions, instead of persisting, during a series of years, in open defiance of its authority, they should as Christian men and in the exercise of their Christian liberty, quietly withdraw from the Church. From the present condition of things, however, this General Assembly is not disposed to take any further notice of the offence of the signers of the aforesaid 'Declaration and Testimony,' or of their refusal to obey the aforesaid citation of the last Assembly, than is provided for in the plan herein set forth for the restoration of peace and harmony and the return of these brethren to their proper relations in the Church.

"5. In regard to the two brethren who have obeyed the citation aforesaid—the Rev. J. A. Quarles, who signed the aforesaid 'Declaration and Testimony' before the last General Assembly met, and the Rev. William C. Handy, who has signed it since, and who appears before the present General Assembly in obedience to a supposed 'order of the Synod of Baltimore'—this General Assembly expresses its gratification at their manifest spirit of obedience, and feels called upon to take no further order in their respective cases than to enjoin them to repair to their respective Presbyteries and comply with the requisitions hereinbefore set forth, Mr. Quarles to appear before the nearest Presbytery which adheres to the General Assembly.

"*Finally.* Your committee have been animated, in the measures proposed in this report, simply by the desire to maintain the authority and restore peace and harmony to the Church, and they are fully convinced that the same desire pervades the bosom of every member of this General Assembly. They only, therefore, in addition recommend the following resolution, as in their judgment conducive to this end, viz. :

"*Resolved,* That upon a motion to adopt this report, if such shall be made, the persons claiming seats upon the floor of this General Assembly, and those cited to appear here by the last General Assembly, shall be heard in discussion upon any part of this report."

The report was accepted, and its adoption being under consideration, it was, on motion,

"*Resolved,* That those who are present as contestants of seats, and those who have obeyed the citation of the last Assembly, shall be allowed to speak while the motion to adopt is pending. Adopted.

PROTEST.—The following protest was offered, which was referred to the Committee of Ten :

“We, the undersigned, do most sincerely and earnestly enter our protest against the act of the General Assembly in adopting the report of the Committee of Ten on the ‘Declaration and Testimony’ matters.

“1. We respectfully protest against the adoption of this report, because it wears the appearance of a conciliatory measure, lenient in its nature, while it is, in fact, only a different form for carrying into effect the order of the last Assembly.

“That it does wear this garb of conciliation appears from Article II. of the report, wherein Presbyteries and Synods are directed to call their entire rolls as they existed before the division of those courts; and from Article III., wherein those brethren who have answered the citation of the last Assembly are refused a trial before this body, and returned to their Presbyteries to await whatever action they may take in their respective cases. Such procedure appears to the undersigned to be a trifling with important matters and Christian brethren in a manner both discreditable to this body and unjust to them.

“It makes professions of leniency in dealing with them, while it forces upon them the same rigorous exactions of what is known as the Gurley order of 1866. That it does enforce that order appears from the Assembly’s refusal to recognize the signers of the ‘Declaration and Testimony’ as in any ecclesiastical connection higher than the session, and from the authoritative manner in which these brethren are directed to subscribe to an oath of ‘loyalty’ to various courts of the Church, as a condition of their returning to their former connection; and further, in the enactment which drops their names from the several rolls of the Presbytery and Synod upon their refusal to comply with said conditions within the space of one year.

“Such an enactment, in our judgment, prescribes conditions of church relationship which are without the powers of the Assembly to define, and applies new and oppressive tests of fitness for such relationship, which will ensure not only a continuance of these unhappy divisions, but also bring additional alienations into our church sessions and congregations.

“In the recognition of the newly-organized Presbyteries and Synods which adhere to the General Assembly in all its acts, and the non-recognition of those which do not so adhere, this Assembly declares the dissolving order of the last Assembly to be still valid and of binding force; and in enjoining upon those who refuse adherence to the Assembly a declaration of allegiance and submission to the various courts of the Church, in any deliverances whatever, it requires of them a renunciation of the very principles for which they are bravely contending. It certainly cannot be the expectation or desire of this Assembly that these earnest and Christian brethren shall stultify themselves by an insincere retraction, or forfeit fundamental principles of church order for the sake of an inglorious compromise.

“2. We protest against the adoption of this report, because it does not seem, in our judgment, to meet the demands of the case, nor leave the censured brethren in an attitude that will ensure their peaceable connection with the courts of the Church. In fact, the Assembly has the assurance already from the lips of some of these brethren, that they do not acknowledge the fact that they are out of the lawful Presbyteries and Synods, and that they cannot be united with the Presbyteries and Synods constructed by order of the Assembly, upon the plan proposed in the committee’s report; and for the very obvious reason that while the Assembly asserts that it does ‘not require said signers to denounce the principles of church order which they

affirm they conscientiously entertain, nor wish to interfere with their conscientious convictions, it does retain and enforce the most objectionable features of the *ipso facto* decree, in requiring of them promises of submission to what they most earnestly protest against. We feel in duty bound, by the word of God, to respect the consciences of these Christian brethren, and to withhold our sanction from any measure that will infringe upon the liberty of the same.

"3. We protest against the adoption of this report as a whole, and against every individual article and section of it, because it reiterates doctrines which for years past have worked the disintegration of the Church and estranged Christian brethren from each other; because it teaches for the oracles of God the commandments of men; because it places the Assembly in the attitude of a court clothed with plenary power, which is contrary to the constitution of our Church, as we have learned it; because we believe it is calculated to deceive the public mind in reference to the disposition of the whole subject, and will thereby bring on increased difficulties and confusion in the family of the Lord; and because we cannot accept the theory of unlimited power asserted by the Assembly, nor recognize the validity of an act as established, because it proceeds from the highest court of the Church, since our Confession of Faith asserts that 'Synods and Councils may err.' These brethren must be treated as Christian men, and not as condemned criminals, before they can be restored.

"4. We protest against the precipitant manner in which the vote on the adoption of the report was forced upon the Assembly at a late hour of night, without an opportunity of discussion, without allowing a division of the question, and with permission granted to those whose seats were contested to vote on the adoption of the report.

"Respectfully submitted,

"Rev. T. C. BARRET,
"Rev. B. T. JONES,
"A. W. MILSTER."

"CINCINNATI, OHIO, May 27, 1867."

The committee reported the following answer, which was adopted:

"The Assembly deems the following a sufficient answer to the protest of Revs. T. C. Barret and B. T. Jones, and Ruling Elder A. W. Milster, against the action of the Assembly upon matters connected with the 'Declaration and Testimony.'

"1. It is apparent on the face of the protest that its signers deeply sympathize in principle, spirit and action with the signers of the said 'Declaration and Testimony,' in opposition to the General Assembly.

"2. The paper imputes to the Assembly, in several particulars, that which does not appear from anything contained in its action in the case; but the Assembly is disposed to pass over this infirmity and the disrespectful language employed in the protest, attributing these to an apparent inability on the part of these brethren to divest themselves wholly of prejudices which have grown out of the unhappy contest in which the country and the Church have been engaged during the past several years."

The committee also reported that certain papers were referred to them, one of which is as follows:

"To The General Assembly of the Presbyterian Church in the United States of America:

"The memorial of the undersigned, ministers and ruling elders of the Presbyterian Church in the United States, respectfully showeth that the

Synod of Missouri met, according to adjournment, in the city of Boonville, Missouri, in the month of October, 1866. The Moderator preached a sermon, as usual, and the Stated Clerk proceeded to call the roll. The calling of the roll, as is well known to your venerable body, was absolutely necessary, as the only possible means of ascertaining who were present, as the only possible method of determining who were entitled to seats, and as the only possible way of organizing the Synod for the transaction of business. Certain ministers and ruling elders, who belonged to the Synod and were known to be in the house, positively refused to answer their names or to recognize in any manner the regularly-elected officers of the body. After the roll was called, a signer of the Declaration and Testimony moved that the Synod adjourn without proceeding farther, and urged the brethren who had kept silent to agree to the adjournment, and thus avoid the danger of division and strife among our churches. These brethren, after being entreated as to their views and purposes, announced that the calling of the roll was a dissolution of the Synod; that they would not recognize the authority of the body after permitting signers of the Declaration and Testimony to answer to their names; and that they would proceed to the transaction of synodical business. Upon this they withdrew from the house, and organized another Synod, refusing to meet with the judicatory to which they had promised subjection in the Lord.

"Your memorialists, therefore, respectfully pray your venerable body to declare that the conduct of those who renounced the jurisdiction of the Synod was highly disorderly, contumacious and schismatical, and to enjoin upon them to study the things that make for peace, by returning to the fellowship of their brethren, whom they have forsaken, and by submitting to that authority which Christ the Lord hath established in his Church. 'Grace, mercy and peace be multiplied unto you, and to all the Israel of God.'

"JAMES H. BROOKS,
"DAVID H. BISHOP,
"EDWARD BREDELL."

The other communication was one of similar import from John L. Yantes and twenty-one others.

The following was the report of the committee in reference to these papers:

"The committee to whom were referred last evening two memorials from ministers and elders within the bounds of the Synod of Missouri upon matters growing out of the paper entitled a 'Declaration and Testimony,' etc., and the action of the several General Assemblies before the publication of that paper, and also the action of the last General Assembly, beg leave to report that it is apparent from the subject-matter of these memorials that they were written before the action of the Assembly upon the report of this committee, which has already been adopted, and as they present nothing which would have modified that report, the whole case being covered by its provisions, the committee recommend that no further action be taken." Adopted.

Rev. Willis G. Craig presented the following paper, in the nature of a protest, from persons not members of the Assembly, which was read, and, on motion, returned to Mr. Craig:

"The General Assembly of the Presbyterian Church in the United States of America:

"The undersigned commissioners from the Presbyteries of Transylvania and St. Louis, who were denied seats in the Assembly, respectfully ask to

present to the Assembly, and to have entered upon the minutes of the body, the following grounds of exception to and remonstrance against the action of the Assembly in their exclusion :

"1. That the seats they claimed were given by the Assembly to other persons from other bodies, before hearing the respective claims of the parties.

"2. That while it gives them pleasure to acknowledge the courtesy of the Assembly in hearing them in the way the Assembly thought proper, they were not allowed to be heard except in the discussion upon a paper covering many matters not concerning them or their Presbyteries, and were unable to obtain from the Assembly a consideration of and a decision upon the rights of their Presbyteries, apart from the general matters in the paper.

"3. That the Assembly, by their exclusion and by the admission of other persons from other bodies claiming the names and the rights of the Presbyteries, thereby endorsed the assumption of original jurisdiction by the General Assembly over Presbyteries, ministers and elders, and the mode of destroying Presbyteries proposed in the orders of the last Assembly, which we believe to be unconstitutional; also approved the violent measures of persons claiming to act under those orders, by which the distress of the Church necessarily resulting from the orders was greatly increased.

"4. That the persons admitted to seats which it was known to them and to the Assembly were claimed by others were allowed to participate in the direction and disposition of all the business touching the case of themselves and the other claimants, and even to vote to retain their seats.

"ROBERT L. BRECK,

Commissioner Transylvania Presbytery.

"S. J. P. ANDERSON,

Commissioner St. Louis Presbytery.'

"MAY 29, 1867.

REUNION OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.—ON the second day of the session the report of the "Committee of Fifteen on Reunion," appointed by the last General Assembly, was read by the Moderator, and is as follows :

"The committee appointed by the last Assembly to confer with a similar committee of the other Assembly on the desirableness and practicability of reuniting the bodies which they severally represent, would respectfully report: That in discharge of the duties assigned to them, the two committees met in the city of New York on Wednesday, February 20, 1867, and after organizing in their respective places of appointment, met in joint session for conference and prayer. These meetings continued to a late hour on Friday evening, February 22d, when the committee adjourned to meet again in the same city on the 1st of May. Reassembling at that time, they continued their conferences until Tuesday, May 7th, when they finally adjourned.

"The circumstances in which the committee held their first meeting were so peculiar as to demand a special mention, as they were fitted to produce an unusual sobriety. The chairmen of both committees, as originally constituted, were absent. One, Rev. Dr. Brainerd, had been translated to that world where all the distinctions of Christian discipleship which exist on earth are lost in the harmony of heaven. The other, Rev. Dr. Krebs, was disabled by severe illness from all participation in our conferences, waiting for that change to come which will unite him to the great company of Christian ministers in the kingdom of God.

"All the meetings of the committees were distinguished by a degree of courtesy and unanimity which was more than common. Composed of men

of decided individuality, representing divers interests and sections, they have discussed every question, many of them of admitted delicacy and difficulty, without one word or expression of any kind to be regretted by Christian brethren who felt the grave responsibility of their position. The result of their conference is contained in the following document, adopted in joint committee with remarkable unanimity :

“Proposed terms of Reunion between the two Branches of the Presbyterian Church in the United States of America.

“The Joint Committee of the two General Assemblies of the Presbyterian Church, appointed for the purpose of conferring on the desirableness and practicability of uniting these two bodies, deeply impressed with the responsibilities of the work assigned us, and having earnestly sought Divine guidance, and patiently devoted ourselves to the investigation of the questions involved, agree in presenting the following for the consideration and, if they see fit, for the adoption of the two General Assemblies.

“Believing that the interests of the Redeemer’s kingdom would be promoted by healing our divisions; that practical union would greatly augment the efficiency of the whole Church for the accomplishment of its divinely-appointed work; that the main causes producing division have either wholly passed away, or become in a great degree inoperative, and that two bodies bearing the same name, adopting the same constitutions and claiming the same corporate rights, cannot be justified by any but the most imperative reasons in maintaining separate and, in some respects, rival organizations, and regarding it as both just and proper that a reunion should be effected by the churches, as independent bodies and on equal terms, we propose the following terms and recommendations as suited to meet the demands of the case :

“1. A reunion shall be effected on the doctrinal and ecclesiastical basis of our common standards; the Confession of Faith shall continue to be sincerely received and adopted as containing the system of doctrine taught in the Holy Scriptures; and its fair historical sense, as it is accepted by the two bodies in opposition to Antinomianism and Fatalism on the one hand, and Arminianism and Pelagianism on the other, shall be regarded as the sense in which it is received and adopted; and the government and discipline of the Presbyterian Church in the United States shall continue to be approved as containing the principles and rules of our polity.

“2. All the ministers and churches embraced in the two bodies shall be admitted to the same standing in the united body which they may hold in their respective connections up to the consummation of the union, and all the churches connected with the united body, not thoroughly Presbyterian in their organization, shall be advised to perfect their organizations as soon as permitted by the highest interests to be consulted. No other such churches shall be received, and such persons alone shall be chosen commissioners to the General Assembly as are eligible according to the constitution of the Church.

“3. The boundaries of the several Presbyteries and Synods shall be adjusted by the General Assembly of the united Church.

“4. The official records of the two branches of the Church, from the period of separation, shall be preserved and held as making up the history of the Church, and no rule or precedent, which does not stand approved by both the bodies, shall be of any authority until re-established by the united body.

“5. The corporate rights now held by the two General Assemblies, and by their boards and committees, shall, as far as practicable, be consolidated and applied to their several objects as defined by law.

"6. There shall be one set of committees and boards for Home and Foreign Missions and the other religious enterprises of the Church, which the churches shall be encouraged to sustain, though left free to cast their contributions into other channels if they desire to do so.

"7. As soon as practicable after the union shall be effected, the General Assembly shall reconstruct and consolidate the several permanent committees and boards which now belong to the two Assemblies, in such a manner as to represent as far as possible with impartiality the views and wishes of the two bodies constituting the united Church.

"8. When it shall be ascertained that the requisite number of Presbyteries of the two bodies have approved the terms of union as hereinafter provided for, the two General Assemblies shall each appoint a Committee of Service, none of them having an official relation to either Board or the Committee of Publication, who shall constitute a Joint Committee, whose duty it shall be to revise the catalogues of the existing publications of the two churches, and to make out a list from them of such books and tracts as shall be issued by the united Church, and any catalogue thus made out, in order to its adoption, shall be approved by at least five members of each committee.

"9. If at any time after the union has been effected any of the theological seminaries, under the care and control of the General Assembly, shall desire to put themselves under synodical control, they shall be permitted to do so at the request of their Boards of Directors: and those seminaries which are independent in their organizations shall have the privilege of putting themselves under ecclesiastical control, to the end that, if practicable, a system of ecclesiastical supervision of such institutions may ultimately prevail through the entire united Church.

"10. It shall be regarded as the duty of all our judicatories, ministers and people in the united Church to study the things which make for peace, and to guard against all needless and offensive references to the causes that have divided us; and in order to avoid the revival of past issues by the continuance of any usage in either branch of the Church that has grown out of our former conflicts, it is earnestly recommended to the lower judicatories of the Church that they conform their practice, in relation to all such usages, as far as consistent with their convictions of duty, to the general customs of the Church prior to the controversies that resulted in the separation.

"11. The terms of the reunion shall be of binding force if they shall be ratified by three-fourths of the Presbyteries connected with each branch of the Church within one year after they shall have been submitted to them for their approval.

"12. The terms of reunion shall be published by direction of the General Assemblies of 1867, for the deliberate examination of both branches of the Church, and the Joint Committee shall report to the General Assemblies of 1868 any modification of them they may deem desirable in view of any new light that may have been received during the year.

"13. It is recommended that Hon. Daniel Haines and Hon. Henry W. Green, LL. D., of New Jersey; Daniel Low, LL. D., and Theodore Dwight, LL. D., of New York; and Hon. William Strong and Hon. George Sharswood, of Pennsylvania, be appointed by the General Assemblies a committee to investigate all questions of property and of vested right, as they may stand related to the matter of reunion; and this committee shall report to the Joint Committee as early as the 1st of January, 1868.

"14. It is evident that, in order to adapt our ecclesiastical system to the necessities and circumstances of the united Church, as a greatly enlarged and

widely-extended body, some changes in the constitution will be required. The Joint Committee, therefore, requests the two General Assemblies to instruct them in regard to the preparation of an additional article on this subject, to be reported to the Assemblies of 1868.

“By order of the Joint Committee,

“CHAS. C. BEATTY, *Chairman*.

“EDWIN F. HATFIELD, *Secretary*.

“Leaving their report with the General Assemblies, and the ministers and churches of our denomination throughout the land, your committee cannot disregard the providential auspices under which their recommendations await decision. The present is thought to be a favorable time, now that many questions of former controversy have lost their interest, for adopting a magnanimous policy suitable to the necessities of our country and the world. The Presbyterian Church has a history of great renown. It has been intimately associated with civil and religious liberty in both hemispheres. Its republican and representative character, the parity of its clergy, the simplicity of its order, the equity of its administration, its sympathy with our institutions, its ardent patriotism in all stages of our history, its flexible adaptation to our heterogeneous population, its liberal support of colleges and seminaries designed for general education and theological culture, its firm and steadfast faith in the extension of the Redeemer's kingdom, and this by means of revealing truth and the special effusions of the Holy Spirit, in distinction from all trust in human arts and devices, all unite to promise, if we are wise and faithful, a future for the Presbyterian Church in these United States greater and better than all the past. Amid all the changes which have occurred around us, we are confident that nothing true and good will ever recede or decay; and it becomes all those who love the same faith, order and worship, abounding in love and hope, to pray that God would 'count them worthy of their calling, that they may fill all the good pleasure of his goodness and the work of faith with power, that the name of our Lord Jesus Christ may be glorified in them and they in him, according to the grace of our Lord Jesus Christ.'

“Signed, by order of the committee,

“CHARLES C. BEATTY, *Chairman*.

“VILLEROY D. REED, *Secretary*.”

The report was received, and, on motion of Joseph T. Smith, D.D., it was referred to a special committee of seven. The Moderator appointed as said committee Joseph T. Smith, D.D., William P. Breed, D.D., George Marshall, D.D., David D. McKee and Alexander T. Rankin, *Ministers*; George C. Miller and E. A. More, *Ruling Elders*. The discussion of the Reunion question occupied several days. The Special Committee made *majority* and *minority* reports, as follows:

“MAJORITY REPORT ON REUNION.—The committee to whom was referred the report on reunion with the other branch of the Church would respectfully recommend to the General Assembly the following resolutions:

“*Resolved*, 1. That this Assembly has listened with grateful and profound satisfaction to the report of the Committee on Church Reunion, and recognizes in the harmony and unanimity of the Joint Committee the finger of God as pointed toward an early and cordial reunion of the two sister churches, now so long separated.

“*Resolved*, 2. That said committee be continued and desired to co-operate with any similar committee of the other branch in furtherance of this object, and to report thereon at the next General Assembly.

“*Resolved*, 3. That that committee be empowered to fill all vacancies that may occur in their body during the year, whether by resignation, protracted sickness, or by death.

“*Resolved*, 4. That the necessary expenses incurred by this committee, in the discharge of the duties assigned them, be paid from the profits on the sale of books by the Board of Publication.

“*Resolved*, 5. That the report of the committee be published in the appendix to the minutes and in our religious newspapers, and commended to the careful consideration of our whole Church, and that the committee be directed to report to the next General Assembly any modification of the terms of reunion specified therein which shall appear desirable to the Joint Committee, in view of any further light that may have been received during the year.

“*Resolved*, 6. That the Hon. Daniel Haines and the Hon. Henry W. Green, LL.D., of New Jersey; Daniel Lord, LL.D., of New York, and Theodore Dwight, LL.D., of New York, and Hon. William Strong and Hon. George Sharswood, LL.D., of Pennsylvania, be appointed a committee to investigate all questions of property and of vested rights, as they may stand related to the matter of reunion; and that this committee be requested to report to the Joint Committee as early as January 1, 1868, and that our share of the necessary expenses incurred by this committee be also paid by our Board of Publication from the profits of book sales.

“*Resolved*, 7. That the Joint Committee be requested to consider and report to the next General Assembly any specific amendments to our Church constitution which may be required in the government of a body so large as that of the reunited Church.

“W. P. BREED,
“GEORGE MARSHALL,
“D. D. MCKEE,
“A. T. RANKIN.”

On motion, the seventh resolution was stricken out, and the following offered by J. I. Brownson, D.D., was inserted in its place:

“*Resolved*, 7. That in submitting the Report of the Committee on Reunion to the consideration of the churches and Presbyteries, the Assembly is not called upon at this time to express either approbation or disapprobation of the terms of reunion presented by the committee in its details, but only to afford the Church a full opportunity to examine the subject in the light of all its advantages and difficulties, so that the committee may have the benefit of any suggestions which may be offered before making a final report for the action of the next Assembly.”

The report, thus amended, was adopted. Preceding its adoption, the minority report was considered, which is as follows:

“The minority of the committee to whom was referred the report of the committee appointed by the last General Assembly to confer with a similar committee of the other branch of the Presbyterian Church on the subject of an organization between the two bodies, beg leave to report:

“They have heard, with great pleasure and gratitude to God, of the delightful spirit of harmony which pervaded the deliberations of the Joint Committee, and the gratifying degree of unanimity with which their conclusions were reached, and cannot but hail these auspicious occurrences as the harbingers of that ultimate union between the two bodies which we all so earnestly desire. The time, we trust, may speedily come when all branches of the Presbyterian Church in this land, holding the same standards, having the same ancestry, the same traditions and the same glorious history, will be

one in fact and in form, as well as in faith. And the action proposed here to be taken is not designed to prevent or hinder, but to hasten in proper terms, such a consummation.

“The subject is one confessedly of great difficulty and delicacy. The almost uniform failure of all similar attempts at organization, the frequent exasperation and widening of the breach between the bodies attempted to be united, and the multiplication of the strifes and divisions among them, which have resulted from the best intentions and efforts at union, when prematurely urged, warn us of the necessity of moving cautiously, and pondering every step. The reasons which should always inspire such caution operate with peculiar force in the case before us. The generation which witnessed the disruption, and the men who were the chief actors in it on both sides, are still among us. The feelings excited by it have not yet passed away. The traditions of it are still fresh, and many, it is to be supposed, on both sides still retain the convictions then avowed, and hold fast to the positions then assumed. Under such circumstances the great danger is, lest, by precipitate or unguarded action, we kindle the embers of the old strife into a flame throughout our churches and Presbyteries, and so prejudice and procrastinate the result desired. Just emerging from one sea of troubles, we ought surely to hesitate lest we plunge into another.

“In order that the union between the two bodies, when formed, may be real and permanent, there must be a thorough understanding and hearty agreement between them as to the chief issues on which they are divided, and nothing should be left ambiguous or undetermined, to become the occasion of future misunderstanding and strife. It has seemed to the minority of your committee that the basis of union, as found in the report before us, is not sufficiently detailed and explicit, and they are unwilling that it should go down to the churches with the public sanction of this Assembly, to which all look for guidance and instruction as over them in the Lord. The basis of union is reported to you expressly and formally for your action upon it, and it is the prerogative, as it seems to us, the imperative duty of this body, the highest court of the Church, to express its judgment clearly and unequivocally for the guidance of the committee and of the Church at large in their future deliberations.

“With these views the minority of your committee, with great reluctance, but under the stress of convictions they dare not resist, have felt constrained to differ with the majority upon a single point, that of instructing the committee appointed by the last Assembly and to be continued by the action of this. They heartily concur with the majority in their entire report, and adopt it as their own, and propose to add to it the following instructions to the Committee of Fifteen:

“1. That they endeavor, if practicable, to secure a more clear and definite statement of the doctrinal basis. It is well known that the two parties differed in their interpretation of our doctrinal standards, upon points which both considered vital, while both professed to receive them as containing ‘the system of doctrine taught in Holy Scriptures.’ There is nothing in the basis, as proposed in the first article, to show in what sense, or in the sense of which party, or in what higher sense which is supposed to harmonize both, our standards are to be interpreted. What is their true historical sense is the very question to be settled; both parties disclaim all the extremes from which they are formally distinguished. If accepted by the two bodies in the same sense, then either can define that sense for the other, and there can be no possible difficulty in the way of agreement upon a clear and definite statement as to the main points at issue, particularly the

great decisive doctrine of Imputation and Atonement as to its nature and extent.

"2. The committee are further instructed to secure, if possible, such an amendment or modification of the second article as will ensure the speedy and thorough presbyterial organization of all the churches, and the admission of none but ordained ministers or elders to a seat in any church court.

"3. The committee are still further instructed to obtain, if possible, a distinct and formal recognition of the right and obligation of every Presbytery to be satisfied as to the soundness of every minister it receives. With these instructions the minority concur in the recommendation that the Committee of Fifteen be continued as provided for in the report of the majority.

"JOSEPH T. SMITH,
"E. ANSON MORE."

On motion the Report of the Minority was laid on the table by the following vote :

AYES :

MINISTERS.
Andrews, J. K.
Armstrong, William
Beatty, W. T.
Birch, G. W. F.
Blachly, E.
Boyd, J. N.
Branch, John
Breed, W. P.
Brewster, J. F.
Brownson, J. I.
Carter, Thomas
Chamberlain, G. W.
Chapman, L. W.
Chestnut, T. M.
Cochrane, Andrew
Crocker, James N.
Crowe, T. S.
Crozier, John
Day, A. R.
Dinsmore, W. H.
Dodder, E. L.
Dubuar, James
Evans, T. J.
Everitt, B. S.
Farrar, R. B.
Fife, N. H. G.
Finley, J. P.
Fisk, H. W.
Frazer, George

MINISTERS.
Frothingham, John
Fry, H. B.
Fullerton, A. T.
Harnan, M.
Harris, William
Heberton, A.
Hervey, D. B.
Hervey, Henry M.
Holliday, S. H.
Holliday, W. C.
Howard, William D.
Hughes, T. E.
Huntington, J.
Irwin, D. J.
Johnston, George N.
Ketcham, K. P.
Lord, Willis
Lowrie, N. S.
Marshall, George
Miller, Willis L.
Milligan, J. L.
Mitchell, Benjamin
Mullen, H. C.
Mundy, Ezra F.
McFarland, J.
McKee, David D.
Newkirk, Matthew
Noyes, Varnum
Oakley, P. D.

MINISTERS.
Ogden, E.
Phraner, Wilson
Pierson, A. T.
Pomeroy, Joseph S.
Rankin, A. T.
Reid, A. M.
Reynolds, S. J.
Roberts, R. M.
Rockwell, J. Edson
Salmon, James M.
Saunders, E. D.
Sharon, James C.
Sheddan, S. S.
Simonton, W.
Stanton, R. L.
Stewart, R. C.
Stockton, J. P.
Swan, James N.
Taggart, S. R.
Taylor, W. M.
Thayer, Charles
Torrance, Adam
Townsend, D. W.
Tyson, Ira C.
Weller, S. H.
Williams, A.
Williams, A. G.
Williamson, McK.
Wilson, H. R.

TOTAL, 87.

AYES :

RULING ELDERS.
Anderson, A. B.
Beard, Eli
Brown, M. B.
Buchanan, Thomas
Bush, W. R.
Byers, A. C.
Cameron, A.

RULING ELDERS.
Christie, J. S.
Clark, Albert
Collier, D. L.
Cory, J.
Corwin, Charles
Craig, John
Dodd, Levi

RULING ELDERS.
Donnell, George
Durkee, Paoli
Eggleston, J. O.
Fisher, J. H.
Galloway, Samuel
Gault, John
Hall, Nathan H.

PRESBYTERIAN CHURCH IN THE UNITED STATES, (O. S.) 73

RULING ELDERS.	RULING ELDERS.	RULING ELDERS.
Hartzell, S.	Moore, J. S.	Rhea, Isaac
Heise, S. B.	Mulford, M. H.	Roberts, Richard
Hendrickson, J. S.	McCord, David	Rust, W.
Hindman, S.	McCrea, William	Sidwell, L.
Honens, G. H.	McIlhany, W.	Stewart, William
Huston, G. W.	McNinch, S.	Taylor, E.
Jones, John Ap	McPheeters, A.	Walker, Montgomery
Kerper, A. B.	Nuzum, J.	Wiggan, George
Knapp, S. R.	Orr, George G.	Williams, C.
Laughridge, S. O.	Palmer, J.	Williams, H. A.
Lewis, Bennett	Potter, Amos	Williamson, J. C.
Malvin, John	Rankin, Jr., William	Wilson, T. H.
Miller, E.	Reed, Henry	Workman, Charles C.
Miller, George C.	Rees, A. W.	Young, H. H. TOTAL, 65.
Mitchell, James	Rexford, J. D.	<i>Total ayes, 152.</i>

NAYS:

MINISTERS.	MINISTERS.	RULING ELDERS.
Barrett, T. C.	Matthews, J.	Allen, Hugh
Breckinridge, R. J.	Matthews, W. C.	Archer, Thomas
Brown, W. B.	Maxwell, J. M.	Beatty, Ormond
Clark, A. J.	Moorhead, W. W.	Clarke, Hovey K.
Clark, J. W.	Morrison, George	Gardner, J. S.
Cleland, James	Morrison, W. T.	Harvey, J.
Craig, Willis G.	McLaren, W. E.	Hubbell, G.
Craig, W. B.	McNair, S.	Main, William
Davis, R. H.	Nicolls, S. J.	Marquis, R. C.
Duffield, J. T.	Patterson, R. M.	Martin, A.
Freedland, D. Niles	Richardson, R. H.	More, E. A.
Freeman, D. K.	Smith, Joseph D.	McPherson, D. C.
Gayley, Samuel A.	Smith, Joseph T.	Orchard, J.
Gibson, William J.	Smith, N. H.	Pease, James B.
Hawthorne, James	Stewart, John C.	Pollock, J. D.
Hendricks, J. P.	Vance, Andrew	Rice, E. D.
Hickman, Gary	Vandyke, J. S.	Spring, C. A.
Hinsdale, H. G.	Vaneman, T. B.	Tulles, D. H.
Irving, D.	Wood, A. M.	Vangelder, G. H.
Jones, Benjamin T.	Wood, B. F.	Wakefield, C.
Jones, J.	Worrell, C. F.	TOTAL, 20.
Lewis, V. A.	Young, P. D. TOTAL, 44.	<i>Total nays, 64.</i>

The Special Committee on Reunion, to which was also referred a communication of the General Synod of the Reformed Presbyterian Church with reference to holding a convention of all the Presbyterian churches in the United States in September next, recommend that this whole subject be referred to the Reunion Committee of Fifteen appointed by the last Assembly and continued by this, to make such arrangements as it may deem desirable. Adopted.

On motion, the Moderator appointed J. E. Rockwell, D.D., of New York Synod, in the place of John M. Krebs, D.D., whose protracted illness prevents him from attending to the duties thereof. (Dr. Krebs subsequently died; see his memoir in this volume, page 110.)

On motion, the Assembly was dissolved, and another General Assembly would meet in the Second Presbyterian Church, Albany, New York, May 21, 1868.

A. T. MCGILL, D.D., W. E. SCHENCK, D.D., P. D. GURLEY, 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 MISS.; PRF., PROFESSOR; EDT., EDITOR; PRES., PRESIDENT; AGT., AGENT; COLP., COLPORTEUR; CHFN., CHAPLAIN; W. C., WITHOUT CHARGE.

NAME.	COLLEGE WHERE EDUCATED.	STUDIED THEOLOGY IN THE	LICENSED BY THE	ORDAINED BY THE	MEMBER OF THE	YEAR	AGE	YEAR	AGE	CAUSE OF DEATH.
			PRESBYTERY OF	PRESBYTERY OF	PRESBYTERY OF	OF	AT	OF	AT	
						ORD'N'.	ORD.	DEATH.	ORD.	
1 Bellamy, Thomas, S. S.	Privately	Privately	Cong. Assoc'n.	Cong. Council	Rochester City	1831	27	1867	33	Consumption
2 Burtis, D. B., Arthur, PRF.	Union College, N. Y.	Andern Seminary, N. Y.	Cayuga	Mont'y Classis.	Buffalo City	1833	26	1867	60	Congest'n of bowels.
3 Chapin, Harvey, S. S.	Yale College, Conn.	Privately	Cong. Assoc'n.	Cong. Council	S. Minnesota	1801	20	1867	65	Burned in dwelling.
4 Chapman, Ezek. J., COLP.	Hampden-Sid. Coll., Va.	Western Seminary, Pa.	Allegheny	Allegheny	Mohawk	1843	26	1867	86	Decay of vital pow's.
5 Conrad, Louis L., P.	Jefferson College, Pa.	Privately	Ohio	Allegheny	Allegheny C.	1823	39	1867	50	Consumption
6 Couler, John, W. C.	Lafayette College, Pa.	Princeton Sem'y, N. J.	Furukhabad	Furukhabad	Furukhabad	1865	39	1867	83	Decay of vital pow's.
7 Dase, Ishuro, F. M.	Brown University, Pa.	Privately	N. Brunsw'k	West. Jersey	West. Jersey	1849	24	1867	42	Erysipelas
8 Dunn, R. Potter, PRF.	Pennsylvania Univ., Pa.	Privately	Philadelp'ia	Philadelp'ia	Philadelp'ia	1820	23	1867	70	Congestion of lungs.
9 Engles, D. B., Wm. M., EDT.	Middlebury College, Vt.	Privately	Cong. Assoc'n.	Long Island	Long Island	1816	27	1867	61	Paralysis
10 Fuller, Henry, W. C.	Washington College, Pa.	Western Seminary, Pa.	Washington	Woonster	Marion	1837	31	1867	78	Chronic rheumatism
11 Gordon, George, W. C.	Yale College, Conn.	Andover Seminary, Mass.	Cong. Assoc'n.	Cong. Council	Philadel. 2d	1814	25	1867	78	Heart disease
12 Gould, William R., W. C.	Centre College, Ky.	Princeton Sem'y, N. J.	Transylvania	Transylvania	Transylvania	1836	30	1863	57	Congest. typhoid fev.
13 Green, Lewis Warner, PRF.	Jefferson College, Pa.	Western Seminary, Pa.	Ohio	Ohio	Patesite	1831	26	1867	62	Apoplexy
14 Hamilton, D. B., AFD, W. C.	Yale College, Conn.	Privately	Cong. Assoc'n.	Cong. Assoc'n.	Connecheat	1815	27	1867	79	Decay of vital pow's.
15 Hewitt, D. B., Nathl., W. C.	Washington College, Pa.	Princeton Sem'y, N. J.	Winc'hester	Champlain	Pooria	1819	30	1867	78	Heart disease
16 Kellar, Isaac, W. C.	Yale College, Conn.	Princeton Sem'y, N. J.	Winc'hester	Champlain	New York	1830	26	1867	63	Paralysis
17 Krobs, D. B., John M., P.	Dickinson College, Pa.	N. Brunsw'k, R. D. C., N. J.	Carlisle	Carlisle	New York	1835	23	1867	55	Congestion of lungs
18 Lillie, D. B., John, P.	Edinburgh Univ., Scot'd.	Princeton Sem'y, N. J.	Newton	Newton	Fort Wayne	1842	25	1867	60	Consumption
19 Lowrie, D. B., John M., P.	Lafayette College, Pa.	Princeton Sem'y, N. J.	Philadela. Ref.	Pittsburg Ref.	Potomac	1821	29	1866	74	Paralysis
20 Mackee, C. B., W. C.	Pennsylvania Univ., Pa.	Princeton Sem'y, N. J.	New York	Newcastle	Corisco	1849	29	1867	47	Consumption
21 Mackey, James Love, F. M.	Privately	Princeton Sem'y, N. J.	New York	Newcastle	Newton	1841	25	1867	51	Typhoid fever
22 McCle, William C., P.	New Jersey College, N. J.	Princeton Sem'y, N. J.	New York	Newcastle	Newton	1841	25	1867	51	Chronic diarrhoea
23 McEashan, Alex., APT.	Hobart College, N. Y.	Auburn Seminary, N. Y.	Cayuga	Cayuga	New York	1843	31	1867	55	Paralysis
24 McKinney, John, W. C.	Jefferson College, Pa.	Princeton Sem'y, N. J.	Philadelp'ia	Richland	Huntingdon	1829	32	1867	70	Typhoid pneumonia
25 McNaughton, James, W. C.	Jefferson College, Pa.	Princeton Sem'y, N. J.	Philadelp'ia	Erie	Dowagleg	1833	27	1867	61	Paralysis
26 McSair, John, S.	Columbia College, N. Y.	Privately	N. York Assoc.	New York Assoc.	Newcastle	1821	30	1867	76	Paralysis
27 Porter, George D., W. C.	Columbia College, N. Y.	Western Seminary, Pa.	Huntingdon	Huntingdon	Cedar	1833	28	1867	62	Heart disease
28 Robbins, John P., W. C.	New Jersey Coll., N. J.	Princeton Sem'y, N. J.	Prot. Episc. Ch.	Prot. Episc. Ch.	Burlington	1837	25	1867	55	Pneumonia
29 Simonton, A. G., F. M.	Moers Univ., Germany	Roma Univ., Prussia	Carlisle	Carlisle	Rio Janeiro	1858	24	1867	35	Bilious fever
30 Stevens, Frederic, P.	Franklin College, Ohio	Western Seminary, Pa.	Ohio	Min. of Cologne	New York	1835	30	1867	62	Apoplexy
31 Stevenson, Thos., PRF.	Washington College, Pa.	Western Seminary, Pa.	Washington	Ohio	Huntingdon	1846	29	1867	49	Cholera
32 Temple, Samuel M., P.	Brown University, R. I.	Privately	Philadelp'ia	Coshoccon	Pooria	1845	28	1867	51	Pleurisy
33 Todd, Nathaniel, W. C.	Union College, N. Y.	Princeton Sem'y, N. J.	Albany	Albany	Allegheny C.	1805	25	1867	87	Decay of vital pow's.
34 Wood, D. B., James, PRES.	Union College, N. Y.	Princeton Sem'y, N. J.	Albany	Albany	Madison	1826	27	1867	68	Peritonitis

In Memoriam.

“YEA, THOUGH I WALK THROUGH THE VALLEY OF THE SHADOW OF DEATH, I
WILL FEAR NO EVIL: FOR THOU ART WITH ME; THY ROD AND THY STAFF,
THEY COMFORT ME.”—*Psalms* xxiii. 4.

BELLAMY, THOMAS—The son of Rev. William and Sarah (Peckworth) Bellamy, was born in Great Grimsby, Lincolnshire, England, in 1804. He was educated under the care of his father, and was licensed and ordained by Black River Congregational Association in 1831. During his ministry he was pastor of the churches in Copenhagen, Evans' Mills, Penfield, Alexandria and Charlotte, all in the State of New York. He died whilst laboring in Charlotte, Monroe county, N. Y., May 1, 1867, of consumption. He married Miss Maria M. Bailey, who, with nine children, survives him.

BURTIS, D.D., ARTHUR—The son of Arthur and Elizabeth (Palmer) Burtis, was born in New York City, October 25, 1807. Surrounded by affluence, his opportunities for improvement were numerous. His father was a prominent citizen of New York, long a member of the Common Council of that city, when the position of “alderman” was conferred upon men who were eminently wise and good. For many years his father had charge of all the public institutions of New York City, holding the office of General Superintendent. The first suggestion as to a House of Refuge for juvenile delinquents came from Mr. Burtis, and through his instrumentality Blackwell's Island was purchased, and the foundation laid for the present noble charities of New York City.

His residence was at Bellevue on the East River, and here young Burtis passed the early years of his life. He formed habits of industry and sobriety, and under the training of the best teachers made great advances, especially in the classics. He spent one year in Columbia College, New York city, when the reputation of Eliphalet Nott, D.D., LL.D., drew him to Union College, Schenectady, N. Y., where he graduated in 1827. Though religiously inclined, he was not a professor of religion, and in obedience to his father's wishes he began the study of law and removed to Cherry Valley, N. Y. In Cherry Valley he was made superintendent of the Sabbath-school, and finding it necessary to open the school with prayer, he was brought to the decision to connect himself with the visible Church of Christ. His diary shows that he had been under the influence of Christian principle and feeling long before. He made a profession of religion and united with the Rutgers Street Presbyterian Church, New York, then under the charge of Thomas McAuley, D.D., in June, 1829. He soon decided that it was his duty to leave the law for the ministry, and his efforts, made in earnest and yet in a lovely filial spirit, to convince his father of the wisdom of the change, were not only successful, but resulted in the conversion of that revered parent, and brought the whole family most decidedly under the influence of the gospel. He entered the Theological Seminary at Princeton, N. J., in 1830, and spent two years, and afterward spent one year in the seminary of Auburn, N. Y., where he completed his course of study and was licensed by Cayuga Presbytery in 1833. His first settlement was at Fort Plain, N. Y.,

in connection with the Reformed Dutch Church, and here he was ordained and installed by Montgomery Classis in 1835. He spent one year most happily in this relation, and was then persuaded to accept a call to a larger and more promising field, the Presbyterian church at Little Falls, N. Y., but here he was interrupted in the midst of his usefulness by a bronchial affection, and obliged to cease his labors when he had spent but a single year in his pastorate. He was forced to suspend regular labor as a preacher and pastor, and retiring to Cherry Valley, N. Y., to rest and recruit, he could not be idle, but undertook a voluntary agency of the American Tract Society, in which he labored for some time at his own cost. He was able to resume his chosen work after a few months, and accepted an invitation to supply the newly-formed church at Binghamton, N. Y., where he remained for one year, and then received a call to the large and flourishing church at Oxford, N. Y., where he spent a happy and useful and honored pastorate of seven years. He afterward supplied the church at Vernon, N. Y., for one year, and removed to Buffalo, N. Y., in 1847, after the death of the lamented Dr. Hopkins, and supplied the First Church for nine months. He was then pastor of the South Presbyterian Church on Washington street, Buffalo, for three years, and afterward of the Tabernacle Church on South Division street, in the same city, for four years, and then acted for two years as agent of the American and Foreign Christian Union. His time was subsequently devoted to the preparation of young men for college, and in the autumn of 1866 he was invited to the Miami University, Oxford, Ohio, to take charge of the classes in Greek, with a view to the Greek professorship. He made a most happy impression upon those among whom he went as an entire stranger—so approved himself as a proficient in that elegant language and literature, and gave such evidence of skill and enthusiasm in his new vocation, that he was just elected professor by the trustees, and was intending soon to move his family and devote his remaining years to this his chosen work. He was invited at the same time to supply a church in Oxford, and had entered upon that employment with unusual interest, and was preaching the gospel every Sabbath with great acceptance, when the summons came to cease from his earthly labors and enter upon his rest. He had been suffering for a long time with chronic disease of the stomach, which having assumed an active form, he soon sank under it, and died March 23, 1867, of inflammation of the bowels.

His remains were taken to Buffalo, N. Y., where the funeral services were held in the Central Presbyterian Church in that city.

In 1833 he married Miss Grace E. Phillips, a daughter of Judge Morse, of Cherry Valley, N. Y., who, with three daughters and three sons, survives him.

Rev A. T. CHESTER, D.D., of Buffalo, N. Y., writes: "Dr. Burtis was a gentleman of the old school, exhibiting a gentleness and a grace sometimes in sharp contrast with the rougher elements of our Western life. In scholarship and learning he ever showed the effects of the early solid foundation that had been laid, built upon, as it had been, in his college life, in the careful study of two professions and in the constant culture of his whole career. In his religious character he was consistent, decided and earnest; as a preacher seeking the solid and true, rather than the showy and fanciful, and making it ever manifest that he was striving rather to honor his Master than himself."

Rev. Mr. STODDARD, professor in the Miami University, writes: "He began to fail about 2 o'clock A. M., on the 23d inst.; I was called at 4 o'clock; he was conscious, and could answer questions correctly. I asked if he wished

to make any communications in reference to his family. He generally replied in the affirmative, and once or twice said, 'I will soon.' I asked, 'Are your sons Christians?' He shook his head. 'Do you request them to meet you in heaven?' 'Oh yes!' This question was repeated in different forms and in reference to all his family, and his replies were always distinct and earnest, either by word or sign. 'Do you send your blessing to your family?' 'Yes,' he said, with a most affectionate look. 'Do you feel willing to commit them to God's care, and are you assured he will take care of them?' 'Yes.' Almost his last intelligible expression, when asked if he left any word for his wife, was 'Farewell.' It was uttered with an earnest and almost anxious look, but full of tenderness."

"I asked," says Prof. S., "'Are you ready to go?' 'I trust I am,' was the reply. 'Is Christ precious?' 'Oh yes!' 'Can you commit your soul to him?' 'Yes.' About twenty minutes before he died he became insensible to external things, his breathing became quiet and his face assumed a very calm and peaceful expression, and he breathed out his life as gently as an infant sinking to rest."

Rev. R. H. BISHOP, professor in the University, writes: "I met him often in public and private, and my esteem and reverence grew as I became more intimately acquainted with him. There was but one opinion in Oxford; all esteemed and loved him, he was so genial, so social, so kind, so polite, so thoughtful of the happiness of others, so entertaining and instructive in his conversation, and so good."

R. L. STANTON, D.D., president of the University, preached a discourse, whence the following is taken: "Dr. Burtis was true to his country, though by nature of a conservative temperament; lenient, forbearing, yet when men rose up against the government in wicked rebellion he was found among his country's friends and against his country's foes; he was true to his Church: when her highest judicatory, the General Assembly, enacted that those who had openly engaged in rebellion should be held to answer for their sin in so doing, in order to admission to good standing in the Church, Dr. Burtis vindicated this action."

The last ecclesiastical act of his life was in Buffalo City Presbytery a few weeks before his death. This was a resolution which was adopted, urging that the General Assembly should maintain its testimonies upon rebellion, slavery and the war, which had been enacted from the year 1861 to 1866 inclusive, against the efforts of some persons who were urging their repeal.

CHAPIN, HERVEY—Was born in the State of New York in 1798; but little can be recorded of his early life or ministerial career. In 1843 he was a member of Wyoming Presbytery, and stated supply of the Lancaster Presbyterian church, New York; he subsequently became a member of Buffalo City Presbytery. In 1855 he removed to the State of Minnesota, locating in the town of Owatonna, which was just laid out; he was the first minister who located among that people. He organized the Presbyterian church, and amid many discouragements labored faithfully in his Master's cause. Though the church remained small in numbers, owing to frequent removals of the people, it was thoroughly grounded in the faith, being well organized and having a comfortable house of worship.

Though advanced in years, in 1865 he removed to the State of Missouri, to begin in a new field the work of building up the cause of Zion. He located at Tipton, Mo., and having gathered a number of Presbyterians around him, had made an appointment to organize the Presbyterian church of Tipton on Sabbath, July 28, 1866, but was prevented by the following

sad event on the preceding day. His dwelling took fire from a stove-pipe: amidst the alarm and his first efforts to extinguish the flames he became confused and seemed not to know exactly what he was doing. His son took him by the arm and led him out of the house, but by some means he found his way back again into the second story of the building, where he perished. He was not seen there till the falling building disclosed his charred remains.

Rev. SHELDON JACKSON of Rochester, Minn., writes as follows: "Bro. Chapin was a faithful minister of the gospel, laborious in season and out of season. Though not a man of brilliant parts, his sermons were carefully prepared and always good, and highly appreciated by the most intelligent portion of his hearers. He was sound in the faith, jealous for what he believed to be God's truth, and always ready for its defence. No man could attack the truth in his presence without finding in him its ardent and earnest defender. Brother Chapin was no middleman—had no compromises to offer with error.

"His unyielding devotion to the faith, order and discipline of our Church, and to all that he believed taught in the word of God, often brought him into conflict with men who opposed these, and drove from his church some whom a more conciliatory policy might have retained. Brother Chapin never forfeited the respect of his opponents. All men awarded him the credit of being a good man and devoted to the work of his sacred calling. Thus he has left to the Church the legacy of a good name among them who are without."

Three children survive him.

CHAPMAN, EZEKIEL I.—The son of William and Caroline (James) Chapman, was born in Saybrook, Conn., August 23, 1781. He was raised in the good old New England Puritan way. His father was a deacon in the Congregational Church, and with his wife led their children in the way they should go.

He was educated at Yale College, New Haven, Conn., and during his college life made a profession of his faith and united with the college church, Rev. Dr. Dwight officiating. He graduated in 1799, and studied theology under Rev. Dr. Charles Backus, and was licensed by the Tolland Congregational Association in 1801, and immediately ordained by a Congregational Council as an evangelist. He entered upon his labors as a missionary in the State of Ohio, where for three years in the Western Reserve he was eminently successful. At the end of this time he was called to the Presbyterian church in East Bloomfield, N. Y., and he subsequently labored in the churches of Lima, Bristol, Livonia, Lebanon, Manlius and Oneida Lake, all within the State of New York. His health failing, he accepted a position as colporteur for the Presbyterian Board of Publication, and labored with great diligence and success. The infirmities of age gradually closed around him, and he died at his residence, at Oneida Lake, Madison county, N. Y., August 1, 1866, of the decay of the vital powers.

He was twice married: first, to Miss Palmira Adams, of East Bloomfield, N. Y., and second, to Miss Tryphena Clark, of Lebanon, N. Y. He left a large family of daughters and sons.

Rev. A. COCHRAN, of Durhamville, N. Y., writes: "Mr. Chapman was in theology Princetonian, of a high order of talents, ripe scholarship, excelling especially in the original languages of the Bible. He was a man of great energy of character, ardent piety and thoroughly devoted to his Master's work."

Rev. H. P. BOGUE, of Buffalo, N. Y., writes: "He was a good man; he was very industrious, a capital scholar, especially in the Greek, Hebrew and

Latin languages. In these languages he hardly had an equal, much less a superior; and he was an indefatigable student to the day of his death; an able writer, thoroughly orthodox; mighty in the Scriptures, but possessed of some eccentricities of manner which rendered him not a popular preacher. Still he was accurate, instructive and edifying to the pious. He was *odd*, but eminently intelligent, companionable, cheerful and kind. Among the masses he would not fetch one-fifth of what he was worth. I could write a more extensive estimate of his character, but this perhaps is enough. He was persevering to the death. When he had no place to preach he acted as a colporteur. He kept at work in the Master's cause. He could read Hebrew, Greek and Latin as fluently as most of us can read English. He was a classmate in college with Professor Moses Stewart, and I guess as good a Hebrew and Greek scholar as 'Rabbi Moses;' still, he was comparatively unknown to the world. He frequently wrote for the religious press."

CONRAD, LOUIS L.—The son of Rev. John H. and Frederica (Philippe) Conrad, was born in the Rhine Province, Prussia, June 24, 1817. His parents emigrated to the United States in 1829, settling in Pennsylvania near Columbia, where they attended the Presbyterian church then under the care of Rev. John H. Symmes, who became interested in Louis and prepared him to some extent for college. He entered Lafayette College, Easton, Pa., then under the presidency of George Junkin, D.D. Providential circumstances led him to Charlottesville, Va., where he enjoyed the advantages of the University of Virginia. Afterward he went to Hampden-Sidney College, Va., where he graduated.

Owing to the feeble condition of his health, he was advised not to attempt to enter the ministry. Accordingly he began the study of medicine, but his health having improved, and having had for a long time a strong desire to preach the gospel, he abandoned the intention of entering the medical profession, and went to Allegheny, Pa., in the fall of 1843, and entered the Western Theological Seminary in that city, where he completed his course. He was licensed and ordained by Allegheny Presbytery, and soon afterward settled as pastor of the churches of Brady's Bend, Scrub Grass and Lawrenceville, Pa. After laboring in that charge for several years, he accepted an agency for the Presbyterian Board of Publication. He then received an invitation to the church of Mount Vernon, Ohio, but did not remain long. His next call was to the churches of Murraysville and Cross Roads, Pa., in Blairsville Presbytery, of which he was pastor for two years. Then he was called to Manchester, now a part of Allegheny City, Pa., where he labored for fifteen years, and where he died, November 11, 1867, of consumption.

He married Miss Mary Lowther, who, with one daughter and three sons, survives him.

"Mr. Conrad was a good scholar, a well-read theologian and an able preacher of the Gospel. For many years he was a great sufferer from a complication of diseases, which subjected him to intense sufferings and great weakness of body. That he continued to live, and especially that he was able to preach, was the wonder of all who knew him. But his vivacious spirit, his strong will and the supporting grace of God upheld him, so that he was able to preach more or less frequently until near the close of his life. His death was calm, trustful and hopeful."

DAVID ELLIOTT, D.D., Professor in the Western Theological Seminary, Allegheny, Pa., writes thus: "Mr. Conrad was a man of talents, a forcible thinker and a sound theologian. He possessed great openness of character, entire freedom from all disguise. Sometimes his plainness of speech was

liable to be mistaken for rudeness by those who did not know him well. But those who were well acquainted with him, and who understood his real character, knew how to appreciate his frankness, and attribute it to Christian ingenuousness rather than to harshness of disposition. He was a faithful and earnest preacher, not 'shunning to declare unto men all the counsel of God.' He was highly esteemed and very much beloved by all of his copresbyters. He was an excellent minister, a faithful and devoted pastor, a warm and sympathizing friend. His labors in his different charges were owned of God, and through his instrumentality 'the Lord added to the Church such as should be saved.' For a number of years before his death he was subjected to severe attacks of hæmorrhage from the lungs, which were followed by great prostration, obliging him to desist for a short season from public speaking. But, ever alive to the spiritual wants of his people, he scarcely ever failed at such times to have his pulpit supplied either by some neighboring minister or licentiate. The subject of death was one very familiar to his mind. Admonished by the frequent attacks of his disease that he might be suddenly called away, he had made it the subject of his daily meditation, and had carefully scanned his preparation to meet it. Hence he contemplated its approach with great calmness and submission. He seldom had any doubts of his acceptance with God. In an interview with him shortly before his death, reference having been made to his preparation for that event, he promptly replied, 'As to that matter, it has long since been settled.' We doubt not but that now, being absent from the body, he is present with the Lord."

Rev. GEORGE G. SMITH, of Williamsport, Md., writes as follows: "Rev. L. L. Conrad was endowed with extraordinary native talent. His was one of those delicate temperaments which are always found in union with minds remarkable for quickness of perception, clearness of judgment and keenness of enjoyment or suffering.

"Notwithstanding many discouragements which sprang from the disadvantageous circumstances in which his youth was passed, he followed the leadings of God's providence, and in due time mastered, by determined diligence, the course of study required by the Presbyterian Church of its candidates for the ministry.

"Those who knew him when his early strength was still unimpaired remember him as distinguished in his pulpit efforts by rare earnestness, clear and accurate thought and language which was plain enough for the humblest of his hearers, and so well ordered as to commend itself to the taste of the most cultivated. His Wednesday evening lectures surpassed his sermons in directness, warmth and evidence of rich Christian experience. They were marrow and fatness to souls that hungered for spiritual food. They were refreshing draughts from the deep well of a soul into which God was daily pouring the streams of the water of life.

"In the church courts his opinion was always received with deference, and allowed that weight which belongs to the judgment of a man of clear intellect and candid, godly spirit. As a man he was characterized by a high sense of honor, generous impulses, a keen sense of the ludicrous, ready wit, extraordinary perception of human nature, rare frankness of speech, a warm heart, concentration of feeling upon the subject, whatever it might be, which engaged his attention, deep piety, thorough conscientiousness and earnest devotion to the cause of that Redeemer whose he was and whom he served.

"It can readily be seen how such a character would develop itself. Asked to do something that he believed to be inconsistent with the high calling of a Christian, he replied: 'I think too well of my Master to believe he would

have me do anything mean.' Unfair dealing or the wounds received in the house of a friend cut him to the heart. He had a heart. He could love and hate. He who cannot hate cannot love. He who loves the virtues of the good strongly, also strongly hates the vices of the wicked and the mean. Thus did Mr. Conrad. Unfortunately, one of his own virtues sometimes trenched upon a fault. He was ingenuous. He read the characters of men, and sometimes read *aloud*. Reading a mean act, he would pronounce it mean at times when he might better have kept silence. He was aware of his failing in this respect and lamented it. It made him some enemies.

"In the parlor Mr. Conrad was the life of the company. Few men have such conversational talents. From his ministerial experience he would bring forth incidents instructive or amusing. He could be at once dignified and droll. He never flattered. His delicacy and his Christianity alike forbade this. He would plainly, manfully tell your faults to your face, but to the meanness of adulation he never descended. Often he forbore to speak of religion *directly* in conversation in the parlor, or in the presence of several worldly persons. I have heard him blamed for this. His reason lay deeper than most men can see. Some persons prattle of their Saviour and talk lightly of a change of heart. Not so did Mr. C. Jesus was enshrined in his innermost heart. While he treasured his teachings, he also revered his name. His intimate communion with his Lord none could doubt who heard him pray. He was mighty in prayer! It would be desecration to speak of his prayers as eloquent. They were better, deeper than aught but God's Spirit could make. There was unction in them. The Spirit crying to the Father through human lips made those utterances sacred. What wonder that those who *knew* such a man (few *did* know him) loved him? What wonder I can hardly cease writing about him?"

"Faults he had—such as those I have named, no others—but oh that all had his virtues! He was a man of God. He knew whom he believed, and when he felt the breath of the angel of death, it was to him as a fragrant breeze from heaven. Fearless he reposed in the arms of his Saviour, then sank into unconsciousness and was borne over the river to the golden shore."

COULTER, JOHN—The son of John and Abigail (Parshall) Coulter, was born near Sunbury, Pa., June 26, 1784. His father came from Ireland and his mother was a native of New York State. They were pious, and on the death of the father in his "will" there was an earnest desire expressed that his son John might become a minister. The family were driven away from their home on the Susquehanna river by the Indians. After leaving Northumberland county, they went West, and settled in Washington county, Pa., sixteen miles from Pittsburg, where they lived four or five years. During this time the father went down the Ohio with a boatload of flour, and being seized by dysentery, died and was buried near Maysville, Ky. His son John was about five years old, and was the youngest (except one sister) in a family of ten children, all of whom lived to maturity except one, and a number of them lived to a good old age.

Mrs. Coulter removed from Washington county to Scrubgrass, Butler county, Pa., in 1797. Several of her older sons had gone the year before, and settled there on lands given by the State. At that time that country was entirely unimproved. When they crossed the Allegheny river, the site where Allegheny City now stands was covered with dense woods. There was no house there but a little one-story log cabin, covered with clapboards. Then as they journeyed north, the next house was at Four-mile Ferry; the next where Tarentum now is; the next at Freeport; and the next at the mouth

of Bear Creek. Many hardships were endured by the family in their wilderness home, in all of which John Coulter had his full share. These prepared him for hard service in after life as a pastor in a new country. The family had no church privileges for some years after settling in Scrubgrass, but Mrs. Coulter never suffered the fire to die on the family altar. When none of her sons were present to lead in the domestic devotions, she conducted them herself. Her son John never heard a sermon preached till he was sixteen years of age. Even in Washington county they lived at so great a distance from any place of public worship that he had never attended. He made a profession of religion at the age of about eighteen or nineteen years, under the ministry of Rev. Robert Johnston, pastor of the Scrubgrass church. His first clear light on the subject of religion was while he was engaged in ploughing corn on a certain Monday. He had been reading on the Sabbath previous one of Willison's religious works, and its contents were the subject of his thoughts. He said, on his death-bed, that that Monday was "a happy day"—that then he had delightful views of Christ, etc.

He entered Jefferson College, Canonsburg, Pa., in 1813, and graduated in 1819. He studied theology with Dr. John McMillan, and was licensed by Ohio Presbytery. After his licensure he preached as a missionary two months in Western Virginia. He also preached one month in Ohio, and about six months in Clarion county, Pa. He was received from Ohio Presbytery as a licentiate, by Allegheny Presbytery, at a meeting at Plaingrove, Pa., April 1, 1823.

He was ordained at Butler, Pa., September 10, 1823, and installed as pastor of the churches of Butler, Muddy Creek and Concord. At his own request he was released from the pastoral charge of Butler church, April 3, 1833, and henceforth his whole time was given to the other two churches. His first pastorate extended over a territory of about eighteen miles square. During the ten years before ceasing to labor in the church of Butler, he visited the families of his entire charge three times. Just before his death he said that if he had ever been useful as a minister, he felt that a special blessing rested upon his labors in family visitation. He was released from the pastoral care of the church of Muddy Creek, April 9, 1850, having been their pastor twenty-seven years. He was installed pastor of Pleasant Valley church, June 17, 1850, and pastor of the church of Sunbury, October 21, 1862. At that time he was seventy-eight years of age. This is perhaps a case unparalleled in the history of the Church, that one should be installed over a church at so great an age. But it was the desire of the people, and his mind was vigorous, though it was not his expectation to serve them many years. He was released at his own request, and passed the remainder of his days surrounded by his friends. He died at his residence in Butler, Pa., December 6, 1867, of the decay of his vital powers.

During the closing hours of his life that Saviour whom he had so long preached was very precious to him. Dying on Friday, his funeral would naturally have fallen on the Sabbath; but it was his special request that he should not be buried on the Sabbath, having always been opposed to burials on the Sabbath when they could be avoided. On the Monday following his body was taken to Concord church, where several ministers, who greatly loved and respected him, took part in the funeral exercises of the occasion, amid the tears of his former parishioners and spiritual children, and the deep affliction of his aged companion, his children and grandchildren.

In 1814 he married Miss Jane Logan whose father, Samuel Logan, was a farmer near Canonsburg, Pa., who, with their family, survives him. One of his sons, Rev. J. R. Coulter, is a Presbyterian minister.

Mr. Coulter was a man greatly esteemed. His good sense and sound judgment made him a safe counselor. The members of his Presbytery paid great deference to his opinions. Sound in the faith, yet of a kind and catholic spirit, his opinions and teachings had a moulding influence upon the people of his charge and the whole community where he lived. His preaching was sound, earnest and edifying, and the fruits of his labors are abundant. In family visitation he excelled, and in visiting the sick and sympathizing with the afflicted he was pre-eminent. His heart was in his work as God's ambassador. His punctuality in all things was proverbial. Seldom was he absent from his Synod or Presbytery, and never without sufficient reason. At a meeting of his Presbytery, called last February, the roads being very bad and the weather inclement, but few of the brethren were in attendance. But Father Coulter being present, the writer heard a younger member addressing him as follows: "Father Coulter, if it had not been for you, I would not have come. On account of the state of the roads and weather I hesitated, but I knew that *you* would be here, and I would have been ashamed to be absent when you, more than eighty years of age, would surmount the difficulties. So I concluded to come."

ALLEGHENY PRESBYTERY made the following record upon his death: "It is with feelings of deep sadness that this Presbytery put on record the fact that Father Coulter is dead. His decease occurred on the 6th of December last, in the eighty-fourth year of his age. He was the first man ordained by the Presbytery of Allegheny, and was the last survivor of those in the Presbytery who ordained the oldest of the present members, having been twenty-two years older than the oldest now living. He was ordained, A. D., 1823, and installed over the churches of Butler, Concord and Muddy Creek. In the year 1833 he was, at his own request, released from the church of Butler, and devoted his labors to the other two churches. In the church of Concord his pastoral labors extended through a period of forty-one years. Father Coulter's earnest labors, his noble Christian character, his unswerving integrity, his great kindness of heart, his eminent purity of life, and consequently his very extensive usefulness, made his death a public calamity. The promotion of religion in the very centre of this Presbytery, in the bounds of what are now the congregations of Butler, Concord, Muddy Creek, North Butler, Summit, Sunbury, Pleasant Valley, New Salem, and parts of other churches in our bounds, is owing, under God, greatly to his faithful and arduous labors. The symmetry of his character was such that one hardly knows whether to admire most his punctuality, his sound judgment, his generosity and his kindness, his fervent piety, or his conscientious discharge of duty; all of which went to make up a character of rare excellence. 'He rests from his labors, and his works do follow him.'"

DASS, ISHUREE—Was the son of heathen parents, and born at Futteh-pore, India, in 1826, and being early left an orphan, he with a number of others were gathered together at Futteh-pore, India, by a pious English physician. These children were taken charge of by Henry R. Wilson, D.D., for many years a missionary in India, and these orphans formed the germ of the Rakha Christian village at Futteh-gurh, India. He was a quiet youth with a love of books, and at the early age of twelve years he had made a very favorable impression on the minds of the missionaries. He was thoroughly conversant with the English language. His conversion occurred in early life, being one of the first three orphans admitted to the communion.

He was educated at the Futteh-gurh mission-school, and when on a visit to the United States he attended Lafayette College, Easton, Pa. The coldness

of the climate rendered his return to his native land necessary before he graduated, though his proficiency was quite remarkable. He studied theology with the missionaries at Futtehgurh, and was licensed by Furrukhabad Presbytery. At the close of 1865 the station at Futtehpore was left vacant by the transfer of the missionary to Etawah, and Mr. Dass was selected as his successor, when he was ordained by Furrukhabad Presbytery in the presence of a large congregation, and he entered upon his solemn duties with bright hopes of success. His health, which had never been robust, began to fail, and at the end of the following year he returned to Futtehgurh, hoping for a full restoration of his health, but in this he was disappointed. A severe attack of dyspepsia, ending at last in inflammation of the bowels, terminated his life, May 2, 1867.

He married Miss ———, of Futtehgurh, India, a converted native lady, who, with three children, survives him.

HENRY R. WILSON, D.D., of St. Louis, Mo., writes: "He was a man of remarkable talents, close application, indomitable perseverance, ardent, consistent and intelligent piety, a sound theologian and faithful, pungent, instructive and successful preacher—one among a thousand. He was the author of several works in Hindustancee.

"Unlike so many of the educated natives of Hindostan he greatly desired to be useful to his countrymen by introducing them to Occidental science and literature by means of translations and compilations. In his later years he spent much time in preparing a series of text-books for our schools, in the Urdu language, such as 'Outlines of History,' 'Grammar,' 'Geography,' etc. He published also a useful little hand-book, giving the various forms in the conjugation of Hindustancee verbs, with their English equivalents. After his return from America he published a small volume of his impressions and experiences in that land. This book would have been of considerable value, only that for some reason it was published in English, and was consequently available to few of his countrymen. A much more important work in the same language was his 'Domestic Manners and Customs of the Hindoos,' whose object was to show to the English residents the habits and manner of life and thought of the people among whom they dwell. I know of no work which gives in so brief space such accurate and extensive information on this subject. A second edition of this work has lately been issued in Benares. He also took the prize of \$100 offered for the best essay on Female Education in India.

"Beside the smaller works above alluded to, this lamented brother has left behind a legacy to the native Church which will long cause his name to be held in grateful remembrance. Some years ago a learned Bengal civilian offered a prize of \$250 for the best system of theology, simple in style and suited in illustration to the Hindu mind. The prize was given to Ishuree Dass' 'Lectures on Theology,' which are admirably adapted to their purpose—that is, to the instruction in the faith of the unlearned. This work has been published both in English and Urdu. The English copy is a closely-printed 16mo. of over 400 pages.

"It will thus be seen that the Baboo was an earnest, industrious as well as a scholarly man, and accomplished much in spite of ill-health and weakness of the eyes, which much interfered with his studies. After the mutiny he was engaged for some time as head-master of the Furrukhabad school, and afterward of the school at Rakha."

DUNN, ROBINSON POTTER—The son of Dr. Theophilus and Elizabeth Robinson (Potter) Dunn, was born in Newport, Rhode Island, May 31,

1825. He pursued his early classical studies at home, under the tuition of his father and of private teachers, who gave more than usual variety and extent to his literary culture. His health had been somewhat impaired by serious illness before he entered Brown University, at Providence, Rhode Island, but he maintained the highest rank in his class, and though among its youngest members he graduated with its first honors. A few months immediately after graduating he passed at Newport, engaged in various literary studies, and in the spring of 1844 he returned to the University, and for the two following years and more filled the post of instructor in the French Language, and acting librarian, while Professor Jewitt was absent in Europe. In the autumn of 1846 he became a member of the Theological Seminary at Princeton, N. J., having almost in his childhood formed the purpose of preparing for the Christian ministry. His seminary career gave full promise of the high character and the great usefulness which his career has since so signally illustrated. In April, 1847, he was licensed by New Brunswick Presbytery, and in 1849 was ordained by West Jersey Presbytery, and settled as a minister of the First Presbyterian church in Camden, N. J., near Philadelphia. In the summer of 1851, when the changes proposed by Francis Wayland, President of Brown University, Providence, Rhode Island, in the interior organization of the University were about to go into effect, he was appointed to the chair of Rhetoric and English Literature. He entered upon his duties at the ensuing commencement, and to the time of his death he continued to discharge them with eminent ability, with conscientious fidelity, and with great success.

He was taken sick, and after a short illness died in Newport, Rhode Island, August 28, 1867, of erysipelas. He was twice married: in September, 1848, to Maria, youngest daughter of John Stillé, Esq., of Philadelphia, who died in the following year; and in January, 1855, to Mary Stiles, eldest daughter of Hon. A. Dwight Foster, of Worcester, Mass., who, with an infant son, survives him.

He was a man of fine culture, and had been for many years a very diligent and successful student in the wide field of literature. The department of literary criticism is one which imposes great labor, and it always demands unusual carefulness and zeal in its administration. That he was admirably fitted for its duties will be the united testimony of the sixteen classes that have sat under his instructions, and received the impress of his excellent taste and his varied literary acquirements; nor will they ever forget the elevated piety that adorned his life, or the Christian influence which he continually exerted alike in the University, in the churches with which he was connected and in every sphere of activity which he entered. Charged as he was with the public exercises of the University, and with the duty of maintaining its literary standard, he felt the delicacy and the importance of his appointed work, and labored most assiduously to plant his own scholarly ideal in the minds of his pupils. In his special department his scholarship was unusually varied, accurate and finished. Nor was it restricted to English literature alone. He taught logic as well as rhetoric, and made himself familiar with all the discussions and theories respecting the formal laws of thought and reasoning. He was conversant with the French and German literatures, and in theology he never remitted his studies, but was constantly extending his acquaintance with Christian doctrines and biblical interpretation. The results of these studies he embodied in frequent sermons, always carefully prepared, and in the teachings which he regularly gave to a large Bible-class that delighted in his instructions.

He has published but little that bears his name, but he was the author of

some admirable versions of German and Latin hymns. He was also a frequent contributor to the *Princeton Review* and the *Bibliotheca Sacra*, and at the time of his death he was engaged in translating and editing one of the volumes of Lange's Commentaries on the Old and New Testament, published by Charles Scribner & Co., New York, under the supervision of Professor Schaff, of Pennsylvania. So highly was his scholarship esteemed by the academic authorities at Princeton, that he was twice invited to go there as a teacher—once, while at Camden, to the instructorship of Hebrew in the Theological Seminary, and again within the past few years to the professorship of English Literature in the college. But he preferred to spend his life in his native State, and at the place of his own education, to both of which he was loyally and warmly attached. He had been passing a part of the vacation with his parents at Newport, and was about to return to his annual work of preparing the graduating class for commencement, when he was attacked with erysipelas, which proved fatal on the sixth day from its origin.

The following hymn, translated from the German by Mr. Dunn, was sung at his funeral:

“IT IS NOT DYING.

“*Nein, nein, das ist kein sterben.*”

“No, no, it is not dying
To go unto our God;
This gloomy earth forsaking,
Our journey homeward taking,
Along the starry road.

“No, no, it is not dying
Heaven's citizen to be;
A crown immortal wearing,
And rest unbroken sharing,
From care and conflict free.

“No, no, it is not dying
To hear this gracious word,
‘Receive a Father's blessing,
For evermore possessing
The favor of the Lord.’

“No, no, it is not dying
The Shepherd's voice to know;
His sheep he ever leadeth,
His peaceful flock he feedeth,
Where living pastures grow.

“No, no, it is not dying
To wear a lordly crown:
Among God's people dwelling,
The glorious triumph swelling
Of Him whose sway we own.

“Oh no, this is not dying,
Thou Saviour of mankind!
There streams of love are flowing,
No hindrance ever knowing;
Here drops alone we find.”

ENGLES, D.D., WILLIAM MORRISON—The son of Silas and Annie (Patterson) Engles, was born in Philadelphia, Pa., October 12, 1797. He was the youngest of their children, and was baptized in the Scots' (or Eighth) Presbyterian church, which they attended, then under the ministry of the Rev. Dr. Annin.

His education, which was begun in the best schools of that period, was pursued in the University of Pennsylvania, Philadelphia, Pa., in which his uncle, Dr. Robert Patterson, was at that time a distinguished professor. At the commencement, January 10, 1815, he stood among the first of his class, with the honor of the "Ethical Oration." After his graduation, he studied theology for three years with Dr. Samuel B. Wylie, of the Reformed Presbyterian Church, and on October 21, 1818, he was licensed by Philadelphia Presbytery. His first work in the ministry was a missionary tour, upon which he was sent by the Presbytery in the Valley of Wyoming, Pa., where his preaching, which was then without notes, and had the freshness and zeal of a young evangelist, attracted great attention.

On his return to Philadelphia he was called to the pastoral charge of a colony of English Independents, then worshiping in a building in Ranstead court, Fourth street above Chestnut street, familiarly called the "Tabernacle," having been led by various events to connect themselves with the Presbytery, were organized as the Seventh Presbyterian church, and Mr. Engles was their first pastor. He was ordained and installed July 6, 1820, and continued in office until September 4, 1834, when a disease of the throat, which threatened to disable him from public speaking, led to his resignation. The church, during the fourteen years of his pastorate, increased in numbers and efficiency, until the drifting of population westward, together with other causes, began to affect its prosperity, and at length, shortly after his withdrawal, compelled its removal to its present site on Penn Square, Broad street above Chestnut street, where it has since flourished under a succession of able pastors.

The ministry of Rev. Mr. Engles was faithful and attractive. Although he did not visit his people as often as some pastors, yet his care for their spiritual good was shown in the appointment of special meetings for religious inquiry, as well as by fidelity in his round of duties. In the pulpit his manner was deliberate and quiet—didactic rather than hortatory—and his matter, which was always strictly evangelical, had more of the practical than the doctrinal element. After retiring from it, he seldom took part in public services, and as a preacher he quietly passed from view.

About the time of his resigning from the pulpit the *Presbyterian*, from the editorship of which Dr. James W. Alexander was retiring, was placed under his direction, and from that time until his death, a period of thirty-three years, he continued in the sole charge, with the exception of the intervals when it was successively shared with him by Drs. S. J. Prime and John Leyburn, and its present editor, Dr. M. B. Grier. Of his connection with that paper his associate has lately said, "The history of the *Presbyterian* is the history of the greater part of Dr. Engles' life. He found it weak, restricted in its circulation, with an uncertain future, and surrounded by rivals and opponents. He has left it securely established, with a large and increasing list of subscribers, and with a character for which it is very largely indebted to his hand."

In May, 1838, four years after entering upon this editorship, he was appointed editor of the Presbyterian Board of Publication, a post which he held from the time of its establishment until the year 1863, during a period of twenty-five years. He was chosen Moderator of the General Assembly

in the year 1840, and at the close of its sessions appointed Stated Clerk, a place which he filled during six years.

It is now known, more generally than hitherto, that for some years past Dr. Engles was subject to an obscure disease of the heart, which made sudden death at any moment probable. Frequent attacks of this mysterious ailment had warned him and his friends of his danger. But he had apparently so rallied his strength that fears were beginning to be allayed, when a fresh seizure, attended with congestion of the lungs, made it plain to his physicians and to himself that the end was near. He resigned himself prayerfully to what he felt to be inevitable; submitted, though without hope, to the remedies which were used; endured with patience the labored breathing and suffocation, which taxed so painfully his still vigorous frame; and at length, in one of the paroxysms of the disease, ceased to live—expiring so suddenly it was hard to believe that his spirit was gone.

He died on Wednesday night, November 27, 1867. He married Miss Schott, of Philadelphia, Pa., who survives him.

The PRESBYTERIAN BOARD OF PUBLICATION adopted the following minute: "The Presbyterian Board of Publication is probably more largely indebted to Dr. Engles than to any other one man for its existence and its early influence. He was one of the first half dozen men who clearly perceived the necessity for such an institution, and who met to take counsel together in reference to its formation. In all the incipient measures which led to its organization, and afterward to its adoption and reorganization by the General Assembly, he took a prominent part. He was appointed, at the very beginning, a member of its Executive Committee, and continued to serve uninterruptedly in that capacity until June, 1863. He was likewise appointed the first editor of the Board's publications, and every one of them passed under his eye and hand until the same date. In the following year, after the death of the Rev. Dr. Phillips, of New York, President of the Board, Dr. Engles was selected to fill the vacant chair. This he continued to do with dignity and Christian courtesy, and warm devotion to the Board's interests, until his removal by death.

"His usefulness in connection with this Board the Church can never fully appreciate. His sound judgment rarely allowed him to fall into a mistake. His extensive reading and his thorough and discriminating orthodoxy placed upon the Board's catalogue a large variety of the most approved Calvinistic books, both of our own country and of Great Britain, yet kept its list to a remarkable degree free from all admixture of error. A large number of old and valuable works, which had become nearly extinct because of their cumbrous style, were revised and abridged by him, and have had an extensive circulation and usefulness in every part of the land. He was also himself the author of a large number of valuable books and tracts, nearly all of which were published anonymously. Among these, his '*Sick Room Devotions*' has carried life and comfort to thousands of chambers of sickness. His little work, '*The Soldier's Pocket Book*,' of which nearly three hundred thousand, in English and German, were circulated among our soldiers during the war, achieved an untold and unspeakable amount of good.

"In the death of its former editor and recent president, the Board of Publication has lost a wise and devoted friend. While we would bow with humble submission to the behest of infinite wisdom, we cannot help mourning his departure as that of a friend, who by his wisdom, dignity, courtesy and fidelity had greatly endeared himself to all our hearts. And we would tender to the surviving and afflicted companion of Dr. Engles our warm sympathies in the great bereavement which has befallen her."

FULLER, HENRY—The son of Rev. Stephen and Phœbe (Thurston) Fuller, was born in Vershire, Vermont, August 11, 1789, where his father had been for twenty-eight years pastor of the Congregational church. He was educated at Middlebury College, Vermont, graduating in 1812, and studied theology under his father and Asa Burton, D.D., of Thetford, Vt. He was licensed by a Congregational Association, and in 1816, being called to the Presbyterian church of Smithtown, N. Y., he was ordained and installed by Long Island Presbytery. He also was pastor of the Freshpond church. This relation existed until 1821, when he removed to North Stamford, Conn., where, on the 7th of June, 1821, he was installed pastor of the Congregational church in that town. In January, 1844, he resigned his charge, though living in the place till 1857, when he removed to the vicinity of Huntington, N. Y., where he remained without charge. He was ever ready to preach as opportunity presented, and his health would permit. He suffered from a disease of the stomach. This was followed by paralysis of which, at his residence in Huntington, N. Y., he died September 2, 1867.

He married, March 22, 1818, Miss Maria Buffett, of Smithtown, N. Y. They had five children—two survive. Two brothers, Rev. E. C. Fuller of Brooklyn, N. Y., and Rev. J. Fuller, of Vershire, Vt., are ministers.

ROBERT DAVIDSON, D.D., of Huntington, N. Y., preached his funeral sermon, and said: "It is a good man, full of the Holy Ghost and faith, whom devout men carry to his burial this day. It is a man of God, a minister of the blessed gospel, 'an old disciple,' a man of irreproachable character, held in universal and deserved repute. His gentle, quiet, unassuming, retiring manners won the good-will and affection of all who knew him."

GORDON, GEORGE—The son of Alexander and Eve (Fisher) Gordon, was born near Washington, Pa., January, 1806. His father, a farmer in comfortable circumstances, living near Washington, Pa., sent his son to Washington College, where he graduated in 1832. He entered the Western Theological Seminary at Allegheny, Pa., and on finishing his course he was licensed by Washington Presbytery, April 22, 1835.*

December 27, 1836, he joined Wooster Presbytery, and was by that Presbytery ordained and installed pastor of the united churches of Millersburg and Hopewell, Holmes county, Ohio, where he labored successfully for about eight years, when, at his own request, he resigned his pastoral charge. He then labored as stated supply in the Presbyterian church of South Bend, Indiana, for one year, and in the spring of 1845 he commenced his services in the churches of Frankfort and Three Springs, Pa., in the bounds of Washington Presbytery, and continued to minister as pastor for three or four years. On April 17, 1850, the Presbytery of Washington received a letter from him, dated on the 11th of the preceding month, in which he informed them that he had come to the determination to leave the Presbyterian Church and join the "Free Presbyterian Church of America," and requested his name to be dropped from the roll of the Presbytery. The principal reason assigned by him in this letter for so doing, was "the connection of the Church with the system of slavery." According to his request, his name was dropped from the roll.

After he joined the Free Presbyterian Church he preached for a time in the town of Mercer, Pa. At length he received a call to the presidency of Iberia College, Ohio. He performed the duties of this office in connection with preaching a part of the time at Paint Valley, Savannah and Rushsylv-

This memoir was prepared by H. A. TRUE, M.D., of Marion, Ohio.

vania, in Ohio. He was the first president of "Iberia College," an institution which came under his control and management, and which was opened to persons of all colors and both sexes. His sentiments on slavery being bold and pronounced, his school was in a short time attended by quite a number of colored persons, who were welcomed by him as the poor and out-cast of the earth.

In the year 1860 a writ was issued by the United States Commissioner for the Southern District of Ohio for the arrest of one Grandison Martin, claimed as owing service to Isaac Pollock, of Mason county, Ky., and was placed in the hands of a deputy marshal, who found the person named at Iberia, and attempted to arrest him somewhere in the neighborhood. This was resisted by "a mob," which seized the deputy and his assistant and inflicted upon them stripes, "well laid on." "Mr. Gordon," as he says in remarks to the court, "arrived on the ground not ten minutes before the whole thing was over." He was told they had received a few stripes, and he ingenuously adds, "some ten or fifteen more were laid on while I was present and with my consent." He claims that it was a crime to arrest a fugitive slave, and that while the law of God said that a man-stealer should surely be put to death, these men were only punished until they confessed "it was a mean business and would do so no more."

For his part in this transaction, Mr. Gordon was included with others in a bill found by the grand jury of the Northern District of Ohio, charging him with resisting "unlawfully, with force of arms," on the 20th day of September, 1860, a process in the hands of a United States officer. He was convicted November 6, 1861, for the violation of the Fugitive Slave act, and sentenced to six months' imprisonment and to pay a fine of three hundred dollars and the costs of prosecution. Before the sentence was pronounced he made an address of some length, in which he says "he stands before the court in the full confidence of rectitude, without sense of guilt or abasement." For this he gives two reasons: the first is, that the statements of the deputy marshal were so exaggerated as to become false testimony; the second is, that his "conduct was guided by the express will of God as revealed in the Scriptures—a standard," he naïvely remarks, "clearly opposed to the fugitive slave enactments, and not recognized by this tribunal." He closes with the following paragraph:

"And now, sir, apart from the defence of the rectitude of my conduct, I have no favor to crave, no mercy to implore. I stand erect in conscious integrity and manhood. My house has ever been a home for the fleeing fugitive, and shall be so still. If my dwelling be reduced to a cabin, he shall be welcome to a corner. All the devils in hell and slave-catchers out of hell shall not close my door against him. I cannot repress the hope that in this time of persecution I may be the last victim of the slave power. Whether this be so or not, I wish when 'all that's mortal' of your humble prisoner shall be in its last resting-place it may with truth be written on my grave-stone, 'Here lie the remains of one who in life was faithful to God's poor.'"

In the following April, when he had been confined five months in the jail at Cleveland, Ohio, pursuant to the sentence, President Lincoln granted a free pardon, in which he alludes to his "reverend calling as a minister of the gospel, his reputation for piety, learning and talents, and the high estimation in which he is held by the community which knows him best."

It is thought by his friends that his confinement in jail developed the rheumatic diathesis of his constitution which eventually put a period to his life. Thus while our Union men and soldiers were encountering dangers and death on the battle-field and in Southern prisons, he was languishing in a

Northern prison, as a sacrifice to propitiate the fiendish spirit of slavery. Some three or four years later, when returning from Mercer, Pa., where he had been on business, he was overtaken by a heavy rain which thoroughly wet his clothes. Taking refuge in a farm-house, where he was kindly received, he had no means of changing them, but imprudently retained them without thoroughly drying, by which means he contracted a severe cold which brought back a return of the rheumatism, causing a long confinement to his bed in extreme suffering.

In September, 1867, on application by letter, while confined to his bed, he was received by Marion Presbytery, from a knowledge of his previous character, "the Free Presbyterian Synod" having dissolved. He still lingered in hopeless imbecility of body until near the close of the year, and was called home to rest, December 11, 1867, perhaps the last victim of the "Fugitive Slave Law," and with the appropriate inscription upon his gravestone, "*Here lie the remains of one who was in life faithful to God's poor.*" At the time of his death he was at the house of his brother in Salem, Ohio.

He was married to Miss Ann E. Finney during his ministry at his first charge, Millersburg, Ohio, who survives him. One brother, Joseph Gordon, was a minister of the gospel, and also two brothers-in-law—John Eagleson, D.D., of Buffalo, Pa., and Rev. John Knox. Several cousins were ministers.

He published the life of his brother, Joseph Gordon, a volume of 312 pages, and a sermon "On Leaving the Old Church," and he was a contributor to the public papers, writing articles from time to time, more especially on the subject that engrossed much of his thought—slavery.

A friend in Salem, Ohio, says of him: "His last sickness was protracted through months of extreme suffering, which was borne with that quiet fortitude, lively hope and sustaining faith in the right which characterized his life. Mr. Gordon was educated in the rigid methods of Calvinistic orthodoxy. He became a minister in the Presbyterian Church, deeming its faith and influence most valuable for the promotion of truth and human happiness. He loved the Church, but he loved justice and humanity more. Endowed with a clear moral perception, with self-sacrificing benevolence, he devoted his life to the establishment of justice, to the elevation of man by securing to him the enjoyment of his personal rights, and educating him to the discharge of all his consequent personal obligations. He had firmness of character and persistency of will. Hence, obstacles did not discourage or difficulties daunt him. Those traits of character which, illy consorted in some men, make them illiberal, positive dogmatists, with his earnest, conscientious benevolence made him a liberal, positive worker for goodness and the right, regardless of popular opinion.

"Many years ago Robert Carlisle, a slaveholding Kentuckian, attempted to drag his slave, Kit, from his family into slavery in another State. The slave resisted and in the conflict slew his master. Public sentiment demanded that he should be hung for the crime. Gordon, then in his youth, denounced this public sentiment of his neighborhood, affirming that the slave was *a hero*. This new logic, enforced by earnest and plain speech, startled the neighborhood. The elders, and among them his father, admonished him 'to beware, he was watched; it did not become a youth to talk so freely.' But 'the boy was father to the man.' The man seems never to have reformed this habit of the boy to utter important truth without fear or favor."

Rev. N. C. HELFRICH, of Iberia, Ohio, a pupil and afterward a teacher under him, says: "He needed but to be known to be esteemed, and well

known to be loved. He was genial, kind and unpretending, so that you would at once feel easy and happy in his presence. The humblest person would soon discover that he had found in him a true friend. He was a friend in need. He was very benevolent. Though of moderate means, he was always kind and liberal to the poor. His abilities were certainly of a superior order. My admiration of them steadily grew as I got more and more acquainted with him, and I cannot say anything less of his personal piety. No one who was intimate with him, and had a glimpse of his inner life, can testify anything else than that he was eminently a good and pious man.

As a preacher, Mr. Gordon was able, plain and practical—often too practical for some. His sermons abounded in illustrations, and these were generally such as would touch the heart. They were often historical, and on this point he brought to bear all the vigor of his mind, and his extensive researches made his discourses highly entertaining, and suggested many fertile trains of thought to the student. In his last year, his discourses were more exegetical, and to this he added a deep religious experience, which gave him an easy and ready access to the hearts of his hearers, and made his sermons and lectures impressive and profitable.

His style was suggestive—more appeared to the mind than was spoken. Every one could understand him. His propositions were clear and his illustrations lucid and striking. He had a remarkable gift to unravel knotty points and make the truth appear clear to others. He never read his discourses. His manner was peculiarly his own. His mode of thought was original and striking. While his manner of delivery could not be said to be attractive in itself, yet he would hold the attention of an audience as well as any one I ever knew. Fresh and original in his conceptions of truth, he presented his matter with earnestness and force. His imagination was fine and enabled him to take graceful flights. He sometimes grew quite eloquent, especially when he spoke of heaven and on eternal judgment."

Hon. JOHN SHERMAN, in the Senate of the United States, spoke of him as follows: "This educated clergyman is now suffering the penalty of his conviction in the jail of the city of Cleveland, Ohio. He has suffered four months in that jail, and although hundreds and thousands of people have petitioned for his pardon, although the general sense of the community in which he lives was against the conviction, although he took no part in the crime, but simply stood by and did not raise his hand to prevent it, yet so careful have been the administration to protect the rights of the South that that clergyman, the head of a college, a man of high character, now suffers as a felon in your jail. I cannot but think that when clemency has been dealt out so liberally to men who have taken up arms against the government, this person, who committed his offence from his excess of conscience, ought to be pardoned."

GOULD, WILLIAM RIPLEY—The son of David and Mary (Brewster) Gould, was born in Sharon, Conn., May 27, 1789. He was educated in Yale College, New Haven, Conn., where he graduated in September, 1811, thence he entered the Theological Seminary at Andover, Mass., where he finished a full course September 26, 1814.

He was licensed and ordained as an evangelist, at Enfield, Conn., Oct. 12, 1814, by the Hartford North Consociation, and was commissioned by the Connecticut Missionary Society to labor in Ohio for one year. But, before the year closed he was invited to locate permanently at Gallipolis, Ohio. The town had been settled by French Catholics, who brought their priest with them from France, but failed to supply themselves with another after

his death. Mr. Gould became the father of Presbyterianism, and, indeed, of the Protestant religion, within a wide field of thirty miles in distance, surrounding the town where he settled. After a laborious and eminently successful ministry of more than twelve years, he returned to Connecticut in 1825, and became a pastor in Torrington and Barkhamstead, Conn. In 1839 he was recalled and reinstated over the same church which he had organized and first ministered to at Gallipolis. In 1846, Mr. Gould finally left Ohio, and since then he has had no regular charge, but has resided mainly with his son-in-law, the Rev. Matthew Meigs, a Presbyterian minister in Pottstown, Pa., where he died July 2, 1867, of heart disease.

He married Miss Eunice York. They had seven children. He was related to Rev. Vincent Gould, Revs. Sylvester, Jahleel, J. M. and John Woodbridge, D. D., John Downs, M. Meigs, W. R. Work and others.

The Rev. J. C. Thompson, pastor of the Presbyterian church of Pottstown, Pa., officiated in an address and prayer of great tenderness, solemnity and appropriateness: and the clergymen of the town, embracing five or six denominations, acted as pall-bearers. Alike in labor for Christ, and in suffering with them, Mr. Gould was an example to his brethren in the ministry.

GREEN, LEWIS WARNER—The son of Willis and Sarah (Reed) Green, was born in Boyle county, Ky., January 28, 1806. His parents migrated from Culpepper county, Va., and were among the first settlers in that fertile region of which Danville is the centre. He attended the academy of Dr. Lewis Marshall, who was pre-eminently fitted to communicate knowledge, and made rapid progress. He always manifested a desire for literary excellence, and his parents wisely cherished it. He entered the Transylvania University at Lexington, Ky., where he remained a short time. The Presbyterians, having failed to retain the control of the University, decided to found another college, which was done, and Centre College, Danville, Ky., opened its doors for the education of the youth of the land, where religious and literary culture would go hand in hand in moulding the hearts and minds of its students. Mr. Green was an early pupil, and one of its first graduates. Owing to a hesitancy of speech with which he was burdened, he resigned the study of law to which his aspiration tended, and took up that of medicine, and entered the office of an active practitioner of the county town, and began to weary himself over bones and arteries and nerves, the articulation of joints, the motive power of muscles, the thickness and thinness of integuments and mucous membranes with all the facts and dogmata of this necessary but most tedious science. But this science was not in accord with his views of duty, and he ultimately abandoned the idea of a professional career, and settled down as an agriculturist on his ancestral farm, there to rejoice at least in the calm face of that nature which he loved so much, and to receive the soothings into his soul which come from thence so sweetly to him who has the inward power to lead a life of contemplation. This period was of short duration. The death of his wife, a lady of eminent piety, brought up the desires of his early youth. With his physical health improved by his employment, and his heart purified by suffering, he longed for the ministry of the gospel. Seeking scientific aid, he applied himself with all his energy and unconquerable perseverance to free himself from his hesitancy in public speaking, and completely succeeded.

He applied himself to the study of divinity privately and at the Theological Seminary, Princeton, N. J., where he graduated in 1832, and returning to his native place he was licensed by Transylvania Presbytery; and having received

an appointment as professor in Centre College, his alma mater, he entered upon the duties of this position, which he held for two years, discovering much ability as an instructor. During this time he also extended his reputation through all that region as a pulpit orator of unusual power and eloquence. While giving out, however, on all hands the knowledge already possessed, his own mind, craving intimacy with all possible knowledge and active in its pursuit, framed and carried into execution a plan of foreign travel, with an eye special to the cultivation, under the auspices and advantages of European professors and libraries, of those branches of study that lay along the line of his profession as preacher and instructor of youth. No man of his day perhaps made more diligent use of opportunities, at that time rare and obtained only at great cost.

Not only was he attentively devoted to the study of the Oriental languages and literature, but the historical and theological courses of able and renowned professors fell within his range and were thoroughly made account of. The acquisition of the French, but specially the German language, may be also numbered among the benefits of that experiment, as the presence of a large and costly German library in his house ever afterward, commenced at that time and supplemented from year to year, will attest. The acquaintance of the leading men of the Universities—Neander, Tholuck, Hengstenburg, Gesenius, and others, may be also added to the general estimate of the profit of that journey.

After a little more than two years' absence he returned to his native land, resumed his professorship, and very soon received an appointment to the vice-presidency of Centre College, with the department of belle-lettres under his control, Dr. John C. Young being president of the institution. By an arrangement with the Presbyterian church of Danville, Drs. Young and Green undertook the joint supply of the pulpit (Mr. Green having been ordained in 1838 by Transylvania Presbytery), preaching alternate Sabbaths to one of the largest and most commanding congregations of the State or of the Southwest. That congregation had listened to some of the most powerful men of the land—the great Nelson, who stood like a giant even among truly great men, sounding the notes of the silver trumpet of the gospel with a Pauline clearness, had ministered stately before that people; the heroes of early Presbyterianism, girded with strength and stimulated with the rare earnestness of that day, had measured weapons in the eager but high-toned debates of the ecclesiastical courts in their presence; but never were they so privileged in the matter of hearing perhaps as during the days of the joint supplyship of the comparatively youthful preachers, Young and Green. Aroused to the utmost stretch of their fine powers, preparing with care and thoroughness, furnished with the constant stimulus of professional studies, making in their very nature one of the foundation-works of successful preaching, addressing one of the most inspiring congregations in the land, we might well expect efforts of the most marked ability and of the utmost attractiveness. No man ever entered upon the peculiar work of preaching the gospel with a keener ardor or with a sublimer view of its lofty but self-sacrificing joys than did Dr. Green. His peculiar temperament, his varied powers, his finely-strung nature, his wide-ranging sympathies, his natural gifts of oratory, added to a form of personal piety almost rare in its tenderness, and a high pressing sense of duty running to the verge of an extreme, seemed to mark him for the successful preacher and the laborious, sympathizing pastor. In addition to these natural aptitudes, we are informed that his soul ever turned toward the functions of the preacher with the greatest possible relish, and that his inner mind was constantly concluding that

he must address himself solely to that high form of the divine service. But in the face of all these personal dispositions and special qualifications, God led him through a long course of active service in which preaching was not the immediate duty. We do not mean to say that he did not exercise his vocation as a preacher, for few men preached more, but that he was not permitted to devote himself to the delightful duties of a settled pastor, having been called by the voice of the Church to the commanding and laborious position of instructor and ruler in her colleges and seminaries for the almost entire period of his professional life, extending over a period of thirty years.

During his vice-presidency of Centre College, he was elected professor in the New Albany Theological Seminary, at Hanover, Indiana. This relation existed but a short time, and soon after the estimate put upon his general abilities and scholarly accomplishments by the General Assembly was intimated in his election by that body to the chair of "Hebrew and Oriental Literature" in the Western Theological Seminary at Allegheny City, Pa. This position he occupied for seven years with great credit to himself and to the general satisfaction of the Church. Here the acquirements made during the years of his study in Europe came fully into use, and it was soon discovered that he had made himself one of the most accomplished linguists and Oriental scholars in this country. His penetrating, far-reaching view into the philosophic structure of language, his thorough appreciation of the interdependence of language and thought, his careful discrimination of the elemental principles of the study, and the accuracy and wealth with which he deduced important conclusions therefrom, the apposite and brilliant illustrations of the subject, together with the uncommon enthusiasm which he brought to bear upon the actual teaching of what is frequently regarded as a somewhat dull and prosy science, separated him in a marked manner from ordinary teachers in this department. If the opinions of contemporaries well suited to judge are to be trusted, however, he was best qualified to have taught a class of inquirers farther advanced than our American students of theology generally are—a class drilled beforehand, as they are in some of the German schools, into an accurate knowledge of the rudiments of language, and so ready to proceed with a master to the higher facts of that truly diversified study. For his mind sometimes chafed at the unexpected necessity of indoctrinating his students into the first principles of Greek and Hebrew, which they should have thoroughly learned at the academy and college, and so have been ready to have gone forward with the seminary instructor to the broader views and wider applications of the science appropriate to that stage of culture.

During his residence at Allegheny he engaged himself much in preaching in regions round about. Formed an intimate acquaintance with Dr. Brown, President of Jefferson College, Canonsburg, Pa., and other kindred spirits of that portion of the Church, and displayed great interest in the advance and general welfare of the kingdom. Notwithstanding his devotion to the duties of his professorship, and his real enthusiasm for strictly scholarly pursuits, the fire still burned in his soul for the special and single work of preaching the unsearchable riches of Christ.

So, after seven years' faithful labor at Allegheny, we find him prayerfully and with great personal interest considering an earnest call to the Second Presbyterian church, Baltimore, Md. This call he accepted, and now for the first time he became engaged in the immediate and regular work of preaching the gospel. How his heart glowed, and his varied powers, rallied to the support of this most eminent of all employments, discovered the joy which he felt in the realization of his lifetime desires! He soon commanded

the attention not only of his own church, but of the whole city, and with the ease natural to a first-class mind took the position of one of the leading preachers of that period. His career was shortened in this field of labor by failing health and the exhausting character of his pulpit efforts, and the intense personal interest with which he entered into the taxing duties of both preacher and pastor.

The presidential chair of Hampden-Sydney College, Virginia, having become vacant, the choice of its guardians fell upon him with singular unanimity. After much thought and no little persuasion he consented to undertake the arduous enterprise, and removed to Virginia in 1848. He found that venerable institution in a somewhat disordered condition. Discovering at a glance the necessities of the case, he applied himself with uncommon resolution to the reinvigoration of this ancient seat of learning. The teachers associated with him were properly appreciated by him, and in return gave him their warmest friendship and best support. The measures adopted by the Trustees of the Faculty for the prosperity of the college were eminently successful. His presidency is properly classed among the palmiest days of Hampden-Sydney.

In the management of this enterprise the executive abilities of Dr. Green were brought plainly to view. It is by common consent admitted, we believe, that the executive—*i. e.*, the planning, governing, administrative—faculty is of the utmost importance in the management of a collegiate institution. Fertility of resource, aptitude in expedients, based upon a wide knowledge and active sympathy with the character and wants of young men; a habit of command, the resultant of true inward force, mental, moral and physical courage; the power of persuasion, springing from the depths of a wide and truthful experience of men and things equal to the accomplishment of almost any rightful purpose; a youthfulness and elasticity of feeling that entered easily into the joys and sorrows of the young, delighting itself in the developing processes of the mind, watchful to stimulate and nourish every dawning faculty; an intuitive perception that led him to realize his labor as “a work” upon the grand material of lofty human souls,—these were some of the qualities that President Green brought to his new position, and which when combined made him a very superior executive officer. In the duties that fell upon him now as an instructor we have an opportunity to measure the extent of his acquirements in a direction wholly different from that pursued at Allegheny. It was his part as president to guide the advanced classes into a knowledge of the intricate but important science of metaphysics. As his thoughts matured more and more fully upon this vast subject, the more closely did he discern the incalculable importance of a correct philosophy to the well-being of society and to the hopes of the human soul—the more plainly did he discover the fatal springs of false philosophy, from which, as from a dark and polluted fountain, had flowed the bloody storms of European revolution, and from which were still flowing the dark tides of infidelity, that threatened to corrupt all truth, to obscure and then break if possible the ties which bind society, and with giant arm and iron front to retard if not destroy the fairest hopes of God’s kingdom upon this continent. Under the force of such deep and abiding convictions he summoned all his powers to indoctrinate his students into correct views upon this controlling subject. He taught with a vigor of earnestness second to nothing save the zeal with which true men teach the revelations of God; for, of a truth, he thought, and with entire correctness, that the influence of those illustrious revelations depended largely (humanly speaking) upon the character of the philosophy which men brought to their interpretation.

During his presidency of Hampden-Sydney he was invited, along with a number of distinguished gentlemen, to deliver one in a course of lectures before the University of Virginia. The subject chosen by Dr. Green was "The Relation of Geological Science to Revelation." This lecture and the others of the course have been published and make a valuable and interesting volume. During the same period of his life the General Assembly of the Presbyterian Church (O. S.) determined, at the prayer of several influential Synods, to establish a Theological Seminary for the South-west, to be located at Danville, Ky. An election of professors for the new institution was had in the year 1854. It was felt by the friends of the seminary that Dr. Green must be induced to occupy the chair of Oriental Literature. The Assembly was ready to elect him with unanimity, but the venerable and powerful Synod of Virginia interposed and demanded that he be left in charge of Hampden-Sydney as a post from which he could not be spared. The old Synod prevailed, and he was allowed to remain for the present at Hampden-Sydney.

Although his return to his native State was prevented at this time, it seems to have been the purpose of the Master to give him in the maturity of his powers to the State which had reared him and to the people in whose interests he had ever felt the deepest solicitude. When Kentucky by her State Legislature determined to establish a "State Normal School," who so fit to take charge of this most important interest as one of her own distinguished sons, who had now spent almost twenty years of his life in building up the institutions and educating the youth of other States? Dr. Green was at once summoned by a voice so unanimous and so confiding in his character and abilities that he found himself constrained to accept the position of president of the Kentucky State Normal School.

In the year 1856 he left the classic shades of Hampden-Sydney, where he had spent eight years of his life in the most interesting and congenial labor, where he had found many most influential and delightful friends, where in quiet thought he had reperused the great facts of human life, sought, found and surveyed with bold vision the springs of human action, and gathered for himself by hardy toil and from all sources the knowledge wherewithal to mould and train men for usefulness—where his own soul had been watered by the dews of divine grace, and where his body had been strengthened into what for him was robustness, and repaired to Lexington, Ky., to enter upon the duties of the responsible position to which he had been chosen. No sooner had it gone abroad that Dr. Green had taken the head of the school, than youth flocked from all parts of the State, and filled up at once the allowance made by law for each county. Here he met, and with his vigorous administrative faculties encountered successfully, the great work of organizing from the very foundation an institution upon an enlarged scale, combining in its compass departments of the most varied and widely-separated character, for the State had connected with the Normal School the old Kentucky University, and entertained the project of carrying forward a regular course of collegiate instruction side by side with that special to the Normal department, so as to give the Normal students the benefit of classical instruction if they were so disposed, and at the same time furnish to the young men of that State collegiate advantages of the best character. Wide expectations were derived from the presence of this school to the rising generation of Kentucky. But at the end of one year and a half, full of promise, party politics laid hold of it and by a strictly party vote withheld the appropriations, and thus nipped in the bud one of the finest prospects that ever dawned upon the State—a procedure than which nothing in the estimation

of the writer has been more prejudicial to the true interests of Kentucky, and nothing, we may add, of recent occurrence has been more damaging to the reputation of her legislators. Just at this point, however, Dr. Green had been elected to the presidency of Centre College, at Danville, Ky., made vacant by the death of Dr. John C. Young. This was the call of his Church. The position at Lexington had been assumed at the call of the State. But now the voice of the Church which he had served so long was uttered again. It called him to the home of his youth and to the society of his early friends. It called him to the head of his alma mater, and who should derive the benefit of the mature manhood of the son if not the mother? It called him with a voice that could not be mistaken—a voice that said, "Thou art the man." It called him to a place of distinguished usefulness and of rare attraction to a generous spirit like his, giving as it did an opportunity to repay the kindness and honor heaped upon him in early youth with the crowning services of a life matured under the combined influences of the widest culture and the most enlarged experience. Danville at that time was a place of uncommon interest—the seat of not only the college, but of the Theological Seminary, then in full working order and giving great promise; the home of a most intelligent and refined community, the acknowledged headquarters of Presbyterian influence for the State and for a considerable portion of the South-west. Conspicuous as a place of unusual beauty in a region renowned for the attractiveness of its external features and the extent of its improvements, remarkable for the hospitality and advanced liberality of its men and the beauty and grace of its women, full of the most inspiring recollections of the heroes of early Presbyterianism, no place could have been more suitable for the display of Dr. Green's peculiar powers, or more congenial in many respects to his natural and cultivated tastes. The presence of the seminary, the prosperity of the country, the widening influence of the college, soon rendered it necessary to extend the buildings and to increase the number of the Faculty. The Synod of Kentucky at its first meeting after Dr. Green's induction into office as president listened with attention to his views as to the necessary enlargement of the institution in these directions, and at once granted him an additional endowment of fifty thousand dollars as a building fund, to be raised through the churches, and added one new professorship to the Faculty. It must have been a work of exceeding interest to him, as he looked over the growing numbers of his students and discovered among them the sons of his relatives and old family friends, now grown to be young men and waiting to be instructed by his teaching, moulded by his character and influenced by his example. With what zeal, heartiness and personal concern he entered upon this work will be testified to by many now in the midst of the activities of life, who received the foundation of their education at his hands, and are still pressing forward under the impulse received from his public teaching and his private advice. The life-long friends of Danville were never so full of hope as at this period. The influence of her institutions was felt far and wide. The grade of scholarship was rapidly advancing to a point of elevation equal to that maintained in our best American colleges; Presbyterians all over the southern valley of the Mississippi not only continued their patronage, but were steadily increasing it; the citizens of the surrounding country were supplying with enlarged liberality the means for the education of young men in narrow circumstances; the appeal made to the churches under authority of Synod had been promptly responded to, resulting in the ready subscription of the fifty thousand dollars designed for increasing the buildings; the new president devoting himself during his vacations to a cir-

cuit of the State was received with the utmost favor everywhere; the presence there of the Theological Seminary and of a large female school erected by and under the charge of the Presbyterian churches of the town, altogether seemed to conspire to give Danville a width and permanency of educational influence enjoyed but by few of the centres devoted to such beneficial purposes, when suddenly the storm of war, gathering for many years, burst with startling fury upon the land.

It does not fall within the plan of this biographical sketch to enter into any detailed account of the causes or results of that unhappy strife. It becomes us simply to note the influence of the war upon the institution over which Dr. Green presided, and through it upon his plans and labors. The Border States were particularly unfortunate as the battle-ground of the contending armies. Early in the contest Kentucky was occupied by troops from both sections, both the North and the South laying claim to her territory. Her citizens were almost equally divided in their allegiance. The young men were rapidly absorbed into one or the other of the armies; and soon the whole State was converted into a vast camp, ordinary business languished, the habits and conversation of men were changed, old and time-honored pursuits were neglected, and most of all educational interests suffered. The young men, accustomed to listen with all docility to the teaching and to bow with all submission to the authority of revered instructors, were now clothed with the insignia of authority, and might be heard giving the word of command to armed hosts of stern men arrayed for mortal strife. Soon the storm burst with unparalleled fury, and Kentucky's soil was deluged with the blood of brothers. It was not long until the tramp of solid legions disturbed the quiet repose of Danville, so long sacred to the peaceful pursuits of scholastic art and to the meditative calm of collegiate life. The stillness of hours devoted to studious inquiry or to the hardly less quiet murmur of daily recitations was broken by the booming of cannon and the deadly rattle of musketry on her very borders, as upon the heights of Chaplain and around Perryville one of the most noted battles of the war raged with an unaccustomed fierceness. Men who had walked side by side in all the pleasant intercourse of academic life stood face to face against each other on that bloody field, hurling death-blows against bosoms upon which they had once reposed in all the confidence of generous friendship. As the smoke of battle cleared away, and the contending armies moved on to resume the contest upon other fields, the college and churches at Danville were at once occupied as hospitals and filled to overflowing with the wounded and dying. For a time instruction in the college was interrupted for the more pressing duties of ministering to the dying and the dead. Two of the professors were already excused by the trustees from their posts, and when the exercises were resumed the president and the remaining professors undertook and fulfilled the duties pertaining to the vacant chairs as well as their own. Now was seen the character of Dr. Green in some of its most pleasing lights. The boundless interest and tender concern which he manifested for the bereaved and stricken families of the region, the unceasing activity with which he ministered to the multiplied and pressing wants of all classes, the heroic endurance of the sad calamities of that fearful period, the steady courage with which he met every necessity that pressed upon him as president, minister or citizen, the immense and kindly influence which he wielded throughout the community for calming the disturbances and healing the difficulties that spring up so frequently among families and friends, endeared him to all and established for him the reputation of the most useful man in the community. Engaged far beyond the measure of his physical strength in the exhausting duties of

preaching, teaching and visiting, he fell, just as he had so often desired, with the harness on and his feet in the way of his Master's service, for to-day he was abroad among his people, passing actively from house to house with words of consolation and cheer. Three days hence a weeping throng were gathered about his bed, looking with inextinguishable sorrow upon his noble features, cold but calm and serene in death.

Making a visit one morning in May to a sick lady, he caused her alarm by the languor of his countenance united to an expression so different from his usual appearance. To her earnest inquiries he waived all attention to himself and only admitted some little debility. At the close of the interview she pressed him to take her carriage. He refused, saying a walk home in the cool air would invigorate him. The walk to the sick lady's house had exposed to her his weakness; his walk home revealed to himself the fact that he was very unwell. He immediately despatched a messenger for a physician. His daughter coming from a morning call met the messenger at the gate, and hastened in to find her father very unwell. Fearing that the first messenger might fail in finding the physician at home, his daughter immediately despatched another messenger for another physician. Both arrived in a short time, and found the disease to be congestive typhoid fever. Their closest united attention could not alleviate the symptoms of nervous distress. Soon he was unable to make expression of his feelings or wishes, and in a moderate time he was in a deep sleep; at first uneasy, but soon quiet and unobserving. The skill of the physicians failed to rouse him. In this unobservant condition he lay some days, carefully attended by physicians and assiduously watched by his family and friends. The news of his sickness carried distress to many hearts that had found comfort in his presence and counsel. From the first there was no favorable symptom, and from the first day no positive evidence of recognition of persons or things, except once, when his eyes slowly opened and fell upon his daughter sitting by him and intently gazing into his face. It seemed to her he made an effort to speak to her; he failed, tears suffused his eyes and they slowly closed to open no more. His breathing grew softer and his pulse slower, until he passed away from earth, May 26, 1863.

He married in May, 1826, Miss Eliza J., daughter of Hon. Robert Montgomery, of Lincoln county, Ky. She died soon after marriage. In 1836 he married Mrs. Mary Fry Laurence, who, with two daughters, survives him.

“It remains for us to speak briefly of him—first, as an instructor. Beyond all question he had given himself ample opportunity, and had exercised unusual patience and industry in preparation, for the responsible position of instructor of young men in the most advanced studies pertaining either to the college or seminary course. Few men had a better right to rely upon powerful activities of what we call genius, for under its inspirations he could pass with ease from the widest generalizations to the most detailed and accurate deductions—from the loftiest flights of eloquence to the plainest statement of facts—from the most fierce and withering invective to the tenderest, most moving pathos. But he was wonderfully preserved from the mistake of allowing this power to usurp the place of diligent study, patient inquiry and accurate research. He cultivated his mind, he stored it with principles, he supplied it with facts, he gave it poise by careful experiment and restrained it by close thinking.

“President Green did not rely upon administrative ability alone, or upon habits of command, or upon personal influence, or upon the acts of public oratory, to fit him for his position as head of a college or professor in a theo-

logical seminary. He was a scholar. This, we believe, has never been called in question. To the business now of communicating knowledge to students he brought, first, a wonderful knowledge of the human mind. This he obtained by a scientific study of the science of the mind, and by a careful use of the extensive opportunities afforded him through a long professional life for practically reading the mind in its boundless varieties. Second, a somewhat unusual power of stimulating the youthful mind to enlarged desires after truth, to high estimates of mental culture, and hence to real activity in the pursuit of knowledge. This is half the battle. No man can be really successful with young men without this power. Third, the enthusiasm which he brought to bear upon his teaching was truly contagious. The dullest intellect was often fired for the moment by the glow of the teacher's passion, and resolves were made under its inspiring force to struggle with the demon of idleness, which, if they had been perpetuated in all instances, would have made the world better by far to day.

"Second, as a preacher. We have already expressed the opinion in the earlier portion of this sketch that Dr. Green entered with a keen, ever-growing relish into the duties of a preacher. He certainly possessed the inherent qualities in almost unlimited profusion that lie at the basis of successful public speaking. His mind, alert, active and far-reaching, roamed at ease throughout the whole realm of thought, furnishing him with facts, principles and illustrations of the most varied and useful character. His conception of a subject was of that vivid kind that runs along lines of light, penetrating to the utmost bounds, kindling as it goes, until the whole is glowing with light and warmth; not only the main question, but all adjoined or related questions, realized to the full in their controlling or modifying influence, thus enabling him to present the subject with a vigor and clearness that left deep and lasting impressions. His imagination was of the loftiest character, and was made to subserve a grand design in his public efforts. As he kindled with a subject his imaginative faculty would begin to play, and then would pour forth in rapid succession, now the most beautiful images pictured with the accuracy of a painter, shaded with the softest, most alluring tints—now scenes of the holdest, sometimes the wildest character—now analogies drawn with the most careful precision and run with ease to the extremest point—now delineations of human character, describing the soul lashed with human passion, moving from its very depths like the furious sea—the disappointed soul wandering amid the unrest of the world like some lost spirit in a deserted land—the trifling soul flitting hither and thither like some giddy insect, without a single thought of the august and fearful realities of this life of probation—then the sweet, captivating scenes of domestic life, when the hearthstone with its sacred joys was made to shine with a new and holy light, beautiful and touching recollections of his own life. In this department he stood unrivaled. Under the inspiration of this faculty his rhetoric would become perfectly superb in its volume and finish. There seemed to be no limit to his vocabulary, and the strength, grace and wealth of his expression, chastened and made accurate by his severe linguistic studies, would sometimes reach the marvelous. In action he manifested clearly his Southern birth and the warmth of his temperament. As he spoke, his person, singularly erect and commanding, seemed instinct with life in its supremest emotion; his eye, soft and mellow in repose (so like to many of the women of his family), would kindle as he summoned his powers for some lofty effort, until it sparkled and shone and burned like a flame, now lustrous with the light of rapt affection, now gleaming with the glow of some grand imagination, now piercing like an eagle's as he rose to the height of some fiery denuncia-

tion of sin or untruthfulness. We never saw such an eye. It was the shining through of the fires that burned within. In its keen and vivid flashes it announced the coming thought; men sat entranced beneath its fascinations and acknowledged the supremacy of its power. The intellectual force and vivacity of his character sparkled on his face. His voice rose with the demands of the effort. His utterances became rapid, his gestures impassioned, yet the very embodiment of grace, and his whole mien assumed the commanding posture of an authorized ambassador of the Most High.

"Dr. Green, by the very structure of his mind and the delicacy of his physical constitution, was necessitated, as it were, to those internal processes by which the very depths of his own soul were sounded until its fearful competency for suffering as well as for enjoying was fully realized. As a result, he could tread those remote and mysterious paths which take their dark way through the profounder consciousness of the soul with a steadiness and fearlessness of step rarely equaled; and many instances might be recorded of happy relief afforded to doubt-pressed, storm-swept souls by the keen and satisfactory analysis of their troubles in his public discourses. But this hasty outline would be too incomplete if mention was not made of his exceeding tenderness when he would come to speak the comfortable things of the gospel to the children of the covenant. His own views of the unfathomable depths of God's loving heart were the most profound and touching that the writer has ever heard presented, and no man was more successful in drawing souls under the very shadow of his wings. How wonderfully could he speak of the peace of the gospel! It is said that in the last year of his life his preaching was more and more penetrated with this tenderness as the horrors of civil war broke loose upon his hitherto happy people, causing them to taste of the bitterness of life. There never beat a tenderer heart than his, and that thoughtful tenderness to-day brings tears to the eyes of many of his friends, who will pass by the claims of his genius to dwell with subdued affection upon his almost womanly tenderness. One of his most frequent epithets in speaking of Christ was, 'the gentle Saviour.' And yet the fire and passion of this man's nature was such that the very lightning would gleam from his eye and the thunder might be heard in his voice. Such are the opposites of those who have a great and varied work to perform."

A friend writes as follows: "It was my fortune to spend the summer of 1862 at a water-cure in Cleveland, Ohio, and there, some time after my arrival, Dr. Green also repaired for the benefit of his health. As I was passing down the hall the day after he reached the cure, I was attracted by the sound of an unfamiliar voice leading in the customary morning devotions of the place, and entering the parlor I heard from Dr. Green the parable of the Pharisee and the Publican. 'The Pharisee,' said the reader—the Pharisee stood and prayed thus with *himself*.' This novel and strikingly suggestive accent on *himself* was the first illustration I received of the doctor's truly characteristic power of impressing his own original and appreciative genius upon the most familiar subjects which he touched, so that not infrequently the bullion of thought was first prepared for service when freshly coined by his vigorous mind and stamped with its own image and superscription.

"A stranger in the midst of strangers, he unconsciously sat that morning for a portrait, and though some of its lines have been effaced from my protesting memory by the resistless wear of six long years, yet the original glow by which it was surrounded still sheds its unfading radiance on my heart. A form about the middle height, somewhat spare but well proportioned, an eye as keen as an eagle's, relieved by a mouth as sweet as a child's, a broad and lofty forehead, strongly developed in the regions of ideality and reason,

a complexion of that peculiar sallow hue so often noticed in men who have overtoiled in the intellectual vineyard, the whole face combining with rare attractiveness, vivacity and dignity, sensibility and self-command, delicacy and power. His carriage and gestures were distinguished by a native grace and dignity, and the united charms of his manner and conversation I have never known surpassed. Affable to all, he appeared that summer to delight especially in the society of intelligent and sprightly women, whom he successfully rivaled in their own peculiar powers of tact, graphic description and graceful courtesy. The lightning of his wit attracted and electrified his audience, but it was lightning still, and could on needful occasions repel the claims of presumptuous pride and paralyze irreverence and folly. Still, it ever seemed his choice to conquer by persuasion. One of his most amiable characteristics was the ready tact with which he understood and attracted the young—a power in most cases sufficiently explained by the habits of his professional life and the enlarged sympathy of a profound and liberal mind. The personal influence which he soon acquired with all whom he knew at the ‘cure’ I would have deemed incredible had I not myself been its witness. The religion with which his soul was interpenetrated and controlled continually escaped from his tongue in forms more enticing than precept, as, unasked, the exquisite perfumes arise from the heart of a flower.

“Thus far I have only described him as he must have appeared to all, and my heart importunes me in vain for his own individual Shrovetide. The homage of memory, the gratitude of years, the awakened aspirations of a life, shall alone attest the reverent and tender affection with which he inspired me.”

HAMILTON, D. D., ALFRED—The son of Archibald and Maria (Shackleford) Hamilton, was born at Culpepper C. H., Va., May 1, 1805. His parents removed to Wheeling, West Virginia, where his boyhood days were spent; he entered Jefferson College, Canonsburg, Pa., where he remained for two years, and then entered upon commercial pursuits in Pittsburg, Pa., where he attended the late Dr. E. P. Swift’s church, and made a profession of religion. He wished to study for the ministry, and having made known his views to Dr. Swift, that good man took him into his own family, and secured the necessary means to enable him to cease business and resume his studies with that object in view. He entered the Western University at Pittsburg, and graduated in 1827. He then entered the Western Seminary, Allegheny, Pa., and was a member of its first class, and received the certificate of graduation in 1830. He was licensed by the Ohio Presbytery in the church at Racoon, Pa. As a licentiate he was commissioned by the Board of Domestic Missions to make a tour through Ohio, Kentucky and Tennessee. In this way he spent one year, visiting various points in all the above-mentioned States. He then returned to Pittsburg, and was ordained in 1831 by Ohio Presbytery, and received an appointment as agent for the Presbyterian Board of Education.

He continued as agent of the Board of Education one year, when he received and accepted a call to the church at Elizabethtown, Kentucky. Here he labored very earnestly and usefully for nearly three years, when, in 1835, he was called to the old church of Fagg’s Manor, Chester co., Pa., in New Castle Presbytery. Of this large congregation he was pastor for twenty-three years. It was here that his life-work was chiefly accomplished. In the spring of 1858 his pastoral relation to church of Fagg’s Manor having been dissolved, he removed with his family to Aurora, Illinois. Here he took charge of the newly-organized church, and labored with great

assiduity in gathering a congregation and in securing the erection of a house of worship. He continued thus to labor at Aurora until the fall of 1862, when he accepted an invitation to Mattoon, Illinois. Here he took charge of a church without a house of worship, labored with his accustomed zeal and constancy in the work of gathering a congregation, and in securing for them also a church edifice. He continued to labor here until the winter of 1865-6, when, after a series of protracted and exhausting labors in the way of preaching and visitation, he was stricken with paralysis, and so disabled as to be obliged to give up his charge and seek rest and restoration. During the summer of 1865, partly in answer to his repeated and earnest solicitations, the enterprise of publishing the *North-western Presbyterian* was projected and finally established in Chicago, Illinois, and in October of that year he became connected with it as Associate Editor. After spending about nine months in visiting among his friends and relations in Pennsylvania, he returned to the West, and acted as traveling correspondent and solicitor for the *North-western Presbyterian*.

A few weeks previous to his death he accepted a commission from the Board of Domestic Missions as district missionary for the State of Illinois. He had been engaged in this work and had visited most of the churches on the line of the North-western Railway in the State, and had spent his last Sabbath at Ottawa, Illinois, which place he had been solicited to visit, with a view to the organization of a Presbyterian church, when, on Monday night, he was attacked with apoplexy and died at his residence in Chicago, Ill., Sept. 13, 1867.

In November, 1831, he married Miss Anna Leitch of Harrisburg, Pa., who, with one daughter and two sons, survives him.

For upward of twenty years previous to 1858 he was honored and beloved as the pastor of the large and venerable church at Fagg's Manor, Chester co., Pennsylvania, and during all that time he was held in the highest esteem among his brethren in the ministry for the many points in which he excelled to the edifying of the Church. For honesty of purpose, for soundness of judgment, for simplicity of aim and for steadfast devotion to the glory of the Master and the good of souls, he was a model minister of Christ. During his pastorate in Pennsylvania he was especially active, and greatly blessed in his labors for the children of the Sabbath-school, watching with great care over destitute places in his field of labor, and so securing the co-operation of his people that from six to seven hundred children were gathered together to receive instruction in the eight or ten Sabbath-schools within the bounds of the congregation. He was also diligent and faithful in every department of pastoral labor, while, as a preacher of the gospel, he was always clear, instructive and earnest in the exhibition of the truth.

He will long be remembered, also, with grateful regard by multitudes who have been brought home to Christ through his labors, not only in his own church, but also in neighboring congregations, where he often preached in times of special religious interest. The unction of his preaching, the clear directions that he gave to the troubled soul, together with the uniformly tender sympathy with which he gave pastoral help and counsel, will not soon be forgotten by the multitudes to whom his name is yet very dear.

There was something of rare solidity and weight in the character of Dr. Hamilton as a minister of the gospel of Christ. A man of clearest judgment and of strongest convictions, he was yet gentle and unassuming, modest and retiring, disposed rather to self-abnegation than to self-assertion, and in many ways just that stamp and style of man that needs to be well known to be properly appreciated and loved.

LEROY J. HALSEY, D.D., professor in the North-west Theological Seminary, Chicago, Ill., writes: "I became acquainted with Dr. Hamilton first in this city in the year 1859, about the time he became pastor of the church at Aurora in this State. From that time till his death I met him occasionally and heard him preach at meetings of Presbytery, besides having much pleasant intercourse with him on visits to my family. He always impressed me as a man of deep and earnest piety, whose whole heart was devoted to his Master's cause, and who loved to preach the gospel in its simplicity and power. In manners he was exceedingly courteous and affable, fond of conversation, polite, respectful and kind to all with whom he came in contact. His personal appearance was dignified and prepossessing: always neat and tasteful in his dress, with a gentle and conciliatory address toward all, especially the young, he became a favorite guest wherever he went, and won the good opinion of all who knew him.

"Dr. Hamilton possessed a good, practical, working intellect that had been well disciplined by early training, and constantly strengthened and enlarged by lifelong reading and reflection. He struck me from my first acquaintance as a studious and scholarly man, and this impression was confirmed by all my subsequent knowledge of his habits and studies. His intellectual abilities and his acquisitions of solid learning were far superior to the average standard of the ministry of his Church. His scholarly tastes were indicated by his large, well-selected and well-read library; and also by the productions of his pen, both in his sermons and his published writings. His style of writing, whether for the pulpit or the press, was always marked by the attributes of simplicity, clearness and a terse, chaste beauty, that indicated the thoughtfully trained classical scholar. He wielded both a ready and a graceful pen.

As a preacher he was eminently evangelical and practical. Thoroughly Presbyterian and thoroughly Calvinistic in his views of doctrine, he avoided all the novelties of the day, and all abstract, metaphysical speculations, and confined himself in his preaching to the great saving doctrines of the cross. He loved to press the claims of the gospel upon his fellow-men in all their simplicity and fullness, just as they are prescribed in the Scriptures; and no man succeeded better in making plain the way of salvation to the anxious, inquiring sinner. His mind seemed to grasp the strong points of gospel truth with peculiar clearness, and to hold them with a steady tenacity that found no place for anything like doubt or hesitation. His sermons were written with care, and preached with much freedom and force, and he had the satisfaction of knowing that they were frequently blessed of God to the edification of his people and the awakening and salvation of souls. His preaching was always instructive, doctrinal and well adapted to interest the common mind. He loved the pastoral work, and found his highest enjoyment in preaching the gospel of Christ. He often preached extemporaneously, or without notes.

"It always seemed to me that Dr. Hamilton was eminently adapted, both by his scholarly attainments and his many fine social qualities, to be at the head of an institution of learning. Had Providence called him to the presidency of one of our colleges or female seminaries, I cannot doubt, from my knowledge of his accurate scholarship and his paternal fondness for youth, that he would have excelled as a practical educator.

"He was a kind, good man, a faithful, devoted, useful minister. He possessed a combination of all the moral and social qualities that most adorn and ennoble character; and the crowning excellence of all was his deep spirituality—his humble, consistent piety—his consecration of all to the

service of his Master. No man in all our ministry was, perhaps, more ardently attached to the doctrines and polity of the Presbyterian Church, as taught in the Westminster standards. He loved the Church with all the devotion of a true son, and yet no man was freer from sectarian exclusiveness and bigotry. He was generous and liberal in all his sentiments toward Christians of all evangelical churches, and had a warm heart for all who loved the truth and honored Christ.

HEWIT, D.D., NATHANIEL—Was born in New London, Conn., August 28, 1788. He was an active, intelligent lad, fond of outdoor and athletic pursuits. He attended Colchester Academy, where he was prepared for college, and entered Yale College, New Haven, Conn., then under the presidency of Timothy Dwight, D.D., where he was graduated in 1808. He commenced the study of law, but under the divine influence of a sermon preached by Rev. Elijah Waterman, at Bridgeport, Conn., he was led to his Saviour, and feeling called of God to serve him in the ministry, he unhesitatingly abandoned his legal studies, relinquished the long-cherished hope of worldly greatness, and bent every energy to the task of qualifying himself for the sacred vocation in which his long life was to be spent.

It was customary, at that time, for young men desirous of prosecuting the study of theology to place themselves under the care of some minister, who proscribed courses of reading, discussed with them difficult questions of doctrine and casuistry, and initiated them into the varied labors of the active pastor. The theological preceptor of Mr. Hewit was the Rev. Dr. Joel Benedict, of Plainfield, Conn., one of the most learned and excellent divines of the period. He first made trial of his gifts as a preacher, having been licensed by the New London Congregational Association on September 11, 1811, in Williston and in Vergennes towns, Vermont. Soon becoming sensible, however, of his need of a more complete intellectual equipment for the great work to which he had consecrated himself, he resorted for a time to the theological seminary which had recently been established at Andover, Mass. From Andover he removed to Plattsburg, N. Y., and was ordained and installed pastor of the Presbyterian church in that place, by Champlain Presbytery in July, 1815. Here he was beset by many hindrances and discouragements. In the last war with Great Britain, which had ended shortly before, Plattsburg was an important centre of military operations, and a lamentable deterioration of public morals was the result. But the efforts of the young pastor to bring about a better state of things were not unavailing. The power of the Divine Spirit attended his preaching. A revival of religion diffused its benign influences throughout the community. The church grew in numbers and in strength, and from it sprang eventually the church in the neighboring village of Beekmantown.

In the year 1820, Dr. Hewit accepted an invitation to the pastorate of the Congregational church in Fairfield, Conn. To this position he brought the vigorous powers of his young manhood and a valuable experience in ministerial work. The parish was large and important, extending over the present parishes of Southport and Black Rock. The church had enjoyed the ministrations of able men, and was noted for attachment to sound doctrine. Here, it is believed, Dr. Hewit passed his happiest years. His labors were useful and acceptable; he was surrounded by congenial society; his domestic joys were multiplied. To his latest breath his affections clung to his old Fairfield friends and their children. And it is pleasing to add that some of them frequently cheered his old age by substantial tokens of kindly remembrance.

It was during his residence in Fairfield that Dr. Hewit's soul was stirred within him by the fearful ravages of intemperance. With characteristic promptness and courage he at once lifted the standard of reform. Believing himself providentially called to act in a pressing emergency, he resigned his charge, and for upward of two years toiled unweariedly in the service of the American Temperance Society. He traversed the Eastern and Southern States, thundering the denunciations of God's word against the beastly habit of drunkenness and the inhuman traffic in intoxicating drinks. He crossed the ocean, eloquently advocated the cause of temperance in Great Britain, and assisted in the formation of the British and Foreign Temperance Society. Eternity alone will reveal the blessed results to the Church and the country of his uncompromising warfare against an indulgence then entrenched behind the custom of good society, and sanctioned even by the practice of religious men.

He removed to Bridgeport, Conn., in 1830, having accepted a call to become the pastor of the newly-formed Second Congregational church. This church flourished under his zealous labors. Revivals of religion were enjoyed. It became necessary to enlarge the house of worship. The pastor grew in public esteem as the luminous expounder of the word of God, and a fearless champion of orthodox doctrine and good morals. He resigned this charge in 1853. It serves to show the estimation in which he was held by the Church at large, that the Consociation of Fairfield West, in granting his request for a dissolution of the pastoral relation, adopted the following language as expressive of their deliberate judgment: "Dr. Hewit's age, his long ministry in this important church, his distinguished service as a pastor, as a member of our ecclesiastical body, and as a counselor and guide to his younger brethren, make it a matter of extreme grief to us to come to this result. We, therefore, desire (though he needs no letter of commendation from us) to give him, as a token of our affectionate confidence, our hearty recommendation to the churches far and near as a brother beloved, an eloquent man and mighty in the Scriptures, who has done, and is yet able to do, great and distinguished service to the cause of God and truth."

The First Presbyterian church of Bridgeport was at once formed by a large number of Dr. Hewit's friends who were unwilling to be deprived of his ministrations. Of this church he continued to be the pastor until his death, although in the year 1862, on account of increasing infirmities, he withdrew from active duty, relinquished his salary, and advised the settlement of an associate pastor upon whom the care of the church might be devolved. To his younger associate he gave a most cordial welcome, and treated him with fatherly kindness to the last.

He died at his residence in Bridgeport, Conn., February 3, 1867, of the decay of his vital powers. He was married twice: first, to Miss Rebecca W. Hillhouse, daughter of Hon. James Hillhouse, of New Haven, Conn.; second, to Miss Susan Eliot, daughter of Rev. Andrew Eliot, of Fairfield, Conn. A daughter and two sons survive him.

CONNECTICUT PRESBYTERY recorded the following minute: "Dr. Hewit served the Lord Jesus Christ in the ministry of the gospel upward of fifty years, of which forty-eight were spent in Bridgeport, Conn., and its immediate vicinity. During all this time he maintained unblemished the character of a virtuous and godly man, an eloquent and instructive preacher of the whole counsel of God, and a fearless defender of the faith once delivered to the saints. His exertions as one of the pioneers of the temperance reform were, by the Divine blessing, signally successful. Others have built upon the foundations which he laid; others have reaped the goodly harvest which he,

with many tears and much self-sacrifice went forth almost alone to sow; but it is susceptible of proof from contemporary evidence that no man in our country ever did more to brand indelibly with the stigma of merited disgrace the traffic in ardent spirits, and their use as a beverage, than Nathaniel Hewit, the 'Apostle of Temperance.'

"Dr. Hewit's preaching was well adapted to leave a deep impress upon the minds and hearts of his hearers. Possessed of a dignified presence, a voice at once marvelously powerful and exquisitely musical, a lively imagination, a ready command of language, and no small share of dramatic and oratorical ability, he could not fail to attract the attention and stir the feelings of those whom he addressed. He was pre-eminently a preacher of Jesus Christ and him crucified.

"The doctrinal attitude of Dr. Hewit will be best learned from the fact that he intelligently and cordially received the Westminster Confession and Catechisms in their obvious meaning, believing them to be clear, precise and comprehensive statements of Bible truth. And he held this system of doctrines, not as a metaphysical philosopher, but as a devout Christian. When it was assailed he stood up in its defence, not because he loved controversy, but because he loved the truth and kingdom of the Lord Christ."

KELLAR, ISAAC—The son of George and Barbara Kellar, was born near Hagerstown, Md., February 6, 1789. He was a child of the covenant, his father being a ruling elder in the Presbyterian church. He was early impressed with religious truth and felt it to be his duty to become a minister; and leaving his father's farm, he entered Washington College, Washington, Pa., where he graduated; thence to the Theological Seminary at Princeton, N. J., where he finished his course in 1818, and was licensed by Carlisle Presbytery the same year.

Immediately after his licensure he was engaged by Winchester Presbytery to preach during the summer as a missionary within their bounds. In the autumn he returned to his native place, and received two calls—one from the church at "Welch Run," the other from McConnellsburg, Pa. Accepting the call to the latter place, he went there without delay, and entered upon his duties. He was ordained and installed by Carlisle Presbytery in the spring of 1819. During one-third of his time he preached in Loudon county, Va. He remained at McConnellsburg until 1824, when he received a call from a German Reformed church in Hagerstown, Md., to become copastor with the Rev. J. R. Riley. He accepted the call, and took a dismissal from his Presbytery to join the German Reformed Synod. After spending a short time in his new charge, he became dissatisfied with their manner of receiving members, and never applied to the Synod for a connection, but went back to Carlisle Presbytery. In 1826 he removed to Williamsport, Md., where he organized a church and remained until 1835, when he removed to Illinois.

After the lapse of about nine weeks he reached Peoria, having been compelled by illness to stop on the way. Feeble health had induced him to migrate to Illinois. He cherished the hope that a change of climate and location would prove serviceable to him. Pleased with the region where his farther progress had been providentially arrested, he concluded to remain there, and accordingly made arrangements for a permanent settlement. He purchased a large farm in the vicinity of Orange Prairie. As his strength permitted he preached at different points, until his labors were concentrated upon the establishment of a church in the village of Peoria, Ill. There he

organized what is now known as the First Presbyterian Church of that place.* He was its pastor for about twelve years. From the termination of this pastorate there he labored as Providence opened the way in the surrounding country. He preached occasionally at Princeville, at Prospect Presbyterian church and elsewhere. The last public service which he conducted was held in a school-house a little north of his dwelling. His health had been declining for a long time.

He died July 25, 1867, of heart disease. During his last hours, when he was no longer able to speak, one of his daughters bent over him and said: "Father, if it is all peace with you, please raise your hand." He instantly raised it, and moved it gently to and fro, as in token of both peace and triumph. In 1820 he married Miss Margaret Schnebly, a daughter of John Schnebly of Hagerstown, Md., who, with three daughters and two sons, survives him.

Mr. Kellar was one of the pioneer Presbyterian ministers of the Western country. He was a man of ability. His preaching was chiefly doctrinal, and wholly extempore. His familiarity with all the teachings of God's word qualified him to hold vigorous and successful argument with the opposers of truth wherever he encountered them. He was not only decided in his views, but inflexible. No considerations of personal ease or emolument had influence to divert him from what seemed to him to be the path of duty. He preached often, and during many years, at different points, with but little if any remuneration, counting it all joy thus to testify his love for both his Master and the souls of men.

But now his career on earth is ended. He who was one of the leaders in "the sacramental host of God's elect" has himself fallen. The sword which he wielded has dropped from a nerveless grasp. He has fought a good fight, finished his course, kept the faith. And it is meet that we should chronicle his departure. When warriors, whose names are written on a hundred battle-fields, go down to the dust, their exit is often marked with the roar of minute-guns, with flags hung half-mast, and with fort and cathedral draped in mourning. And then eager history and monumental marble, combining to preserve the memory of the illustrious dead, receive the record of their exploits and transmit them from age to age, to excite wonder, and it may be to gratify the vanity of successive generations. And shall the friends of Christ permit a veteran in his cause, a hero in a nobler strife than ever summoned an ambitious conqueror to the tented field, to disappear from the theatre of his toils, his sacrifices and his triumphs without at least making public mention of the event, and in feeling, if not in fact, bedewing his coffin with their tears and scattering amaranthine flowers upon his grave? "Write quickly," said Dr. Hamilton, of London, "for ministers are soon forgotten." Let them be forgotten, if it must be so, by the world, but let them not be forgotten by the Church; for to the ministers of Christ, more than to any other human instrumentality, is the Church indebted for her past glorious history, for her present expansion and for the promise of coming victories and universal conquest. Without Christ, our adorable Redeemer, the Church and her ministers are indeed nothing. But as his ambassadors, as the heralds of his cross, as his servants, ready and joyful to do his bidding, his ministers may and should magnify his office. And when one like the subject of this sketch is put in trust in the ministry and kept there, true and faithful, for a period of fifty years, it may well be for him a matter of gra-

* A complete history of this church is published in *The Presbyterian Historical Almanac* for 1864, pp. 216-246.

cious exultation, and for the Church a matter of profound thankfulness to God.

KREBS, D. D., JOHN MICHAEL—The son of William and Ann (Adams) Krebs, was born in Hagerstown, Md., May 6, 1804. He was religiously educated. His father was a member of the German Reformed Church, and his mother after her marriage became one, though she had previously been an Episcopalian. He received the best education the town afforded till he was between fourteen and fifteen. In this time he gave some little attention to the classics, though his attention was chiefly directed to English studies. His father, who was a man of great energy, integrity and respectability, was a merchant, and also held the office of postmaster, and at the age above-mentioned this son became a clerk in the post-office, at the same time rendering some service in his father's store, which had meanwhile been given up chiefly to his brother. He had always a strong passion for reading of every kind, and he indulged his taste in this way during all the intervals of leisure that he could command. He had, finally, the chief direction of the concerns of the post-office, and by this means acquired the tact for business for which he was ever after remarkable. He continued to be thus employed from 1817 till the death of his father, in 1822. For somewhat more than a year after this he was occupied in assisting his mother to settle his father's estate, which, owing to various circumstances, became so reduced that a very small part of what had been expected was saved for his family.

In 1821, the year before his father's death, his thoughts were intensely directed toward serious things, and after his father's death his impressions became deeper and stronger, and after many and severe inward struggles, of which those around him knew nothing, his mind gradually came to repose in the gracious provisions of the gospel; and at the age of nearly nineteen, he joined the church under the pastoral care of the Rev. John Lind. He now formed a purpose to devote himself to the ministry, and Mr. Lind proposed that he should become his private pupil. He accepted this proposal, and after studying under Mr. Lind's direction for some months, he entered an academy in his native town, and in February, 1825, entered Dickinson College, Carlisle, Pa. He graduated in September, 1827, under the Rev. Dr. William Neill, receiving one of the highest honors of his class.

He then began his theological studies under the Rev. Dr. Duffield. Three or four months after this a vacancy having occurred in the grammar-school attached to the college, he was appointed to fill it, and here he continued in the business of instruction for two years, at the same time improving his leisure in the prosecution of his theological studies.

At the end of two years from the time he was graduated (October, 1829) he was licensed by Carlisle Presbytery. During the winter and spring after he was licensed, he preached by appointment of Presbytery to various vacant congregations in the neighborhood. In May, 1830, he set his face toward Princeton, N. J., to pursue further theological studies in the seminary. But as it was then vacation he determined to make a brief visit to his friends in New York City. He lodged at the house of Mrs. Bethune, and in consequence of being detained by unfavorable weather a day longer than he had intended, he was invited to preach a Sabbath in Christopher Street Church and accepted the invitation. The next week, just as he was about to leave for Princeton, he was requested to supply the Rutgers Street Church for a Sabbath, which invitation he also accepted, and after preaching one Sabbath it was proposed to him that he should become a stated supply for two or three months. He went to Princeton without having given them a positive an-

swer, and after he had become matriculated and attended a single lecture, having received renewed proposals from New York, he concluded to return there and pass a few weeks, expecting, however, still to resume his place in the seminary in the fall. After preaching for the Rutgers street people two or three months he received a call to become their pastor. He gave an affirmative answer, and was installed November 12, 1830, having been ordained the week previous at Lancaster, Pa., by Carlisle Presbytery. This was his only charge.

He was a man of rare gifts and of still more rare and varied acquirements, being learned not only in theology but in the whole range of sciences; and his learning was all made to bear upon the work to which he had devoted his life, that of the gospel ministry. He was eminent as a preacher of the gospel, and still more eminent in the counsels of the Church, having no equal in the knowledge of ecclesiastical law and in his acquaintance with the ecclesiastical history of the denomination to which he belonged. He was regarded as the highest living authority in regard to Presbyterian usages.

In 1837 he was appointed Permanent Clerk of the General Assembly, and retained the office till 1845; he had resigned it the year previous, but his resignation was not accepted. In 1845 he was Moderator of the General Assembly of the Presbyterian Church. He was elected clerk of the Presbytery and Synod of New York in 1841, and director of the Theological Seminary at Princeton, N. J., in 1842, and was appointed president of the Board in 1866. He was a member of the Board of Foreign Missions from its organization till his death. His published works consist of about a dozen occasional sermons, which are marked by great energy, perspicuity and precision.

For many years Rutgers Street Church was one of the largest and most flourishing in our connection. The attendance upon the preaching of the gospel was large, and the Sabbath-schools at one time numbered nearly one thousand pupils. From time to time large accessions were made to the church, and a number of young men were introduced to the ministry from among that people. But the tendency to remove to the upper part of the city gradually took away many of the families, while the pastor and his congregation struggled for many years to maintain a down-town position. At length the character of the population in that vicinity became so entirely changed that it was found necessary to the very existence of the church to sell the splendid edifice and remove farther up. For several years the congregation has been worshipping in an edifice on Madison avenue.

Though Dr. Krebs during the greater part of his ministry enjoyed vigorous health, he was at different periods afflicted by great nervous prostration, and in two instances—in the summer of 1853 and of 1865—he crossed the ocean, and spent several months in traveling in Great Britain and on the Continent, with a view to his restoration, and in both cases his object was in a good degree accomplished. Those who were present at the meeting of the Board of Directors at Princeton, in 1866, when he was chosen president of the Board, will remember how hale and vigorous he then appeared, and with how much ease, energy and dignity he performed the duties of the office to which he was at that time appointed. But in the course of the summer following he began to decline, and after a protracted process of decay, in respect to both mind and body, he finally passed on to mingle in brighter scenes.

In 1866 he was a member of the General Assembly at St. Louis, Mo., and took an active part in the business of that Assembly. He was appointed as chairman of the Committee on the REUNION of the Presbyterian Church, and

was an earnest supporter of that godly measure: though his continued illness prevented his active part in the preparation of the plan of union, he was deeply interested in its successful consummation. For the last year of his life he became the victim of complicated disease, which bowed the strong man and clouded his fine intellect. And during the last four months he could not recognize the members of his family.

He died at his residence in New York, September 30, 1867. He was twice married: first, on October 7, 1830, to Miss Sarah Harris Holmes, a daughter of Andrew Holmes of Carlisle, Pa. They had two children. She died February 20, 1837. His second wife was Miss Ellen DeWitt Chambers, daughter of John Chambers of Newburg, N. Y. She died in 1863; several children survive him.

R. W. DICKINSON, D. D., of Fordham, New York, writes as follows: "He was an observer of men and manners—derived his material for thought and converse from intercourse with others rather than from solitary protracted study—fond of visiting friends in different places as well as being visited—as ready to accept an invitation to preach as to give one—always willing to accommodate, and ill at ease could he in no way reciprocate a favor.

"He acquainted himself with the routine of ecclesiastical business as readily as with the duties of the pastoral office. His judgment in all matters pertaining to the rules of procedure in church courts and to processes of discipline had great weight; hence he was constituted by the General Assembly a member of the committee on the revision of the Book of Discipline. He presided over a meeting called for whatever purpose with dignity and promptness; while regularity and order characterized him in the keeping of his records, whether public or private, from the minutes of the highest court down to the diary of his pulpit discourses and daily entry of his expenses—the result, doubtless, of habits formed in early life when he assisted in the business of the post-office at Hagerstown, then kept by his father. So, while attentive to the interests of his church, he was not unmindful of the economy of his household; and in all the details of life as particular as he was truthful in his statements, mindful of his engagements and exact in pecuniary matters. He talked with untiring fluency and copiousness—gave his views on almost any subject at length and without reserve—generally without qualification and sometimes without premeditation, thinking out while speaking on; meanwhile reminded of this, that and the other anecdote, having numbers always at his command. He wrote with ease, without special regard to the structure of his sentences or the condensation of his material—debated with the freedom of conscious self-possession, equally removed from dogmatism and austerity. Others might differ from him without losing his regards, but none could violate rule without his correction, much less asperse the motives of a court without incurring his rebuke. Pliant as he was wont to appear, there was a limit. He could make all allowance for differences of opinion, but rightful authority in Church or State must be respected. Hence conservative when conservatism was accordant with the highest interests of both Church and State. He could be complaisant toward errorists and even exclusionists, but could not refrain from telling some humorous story to their confusion, or asking some question that would throw them on the horns of a dilemma.

As a preacher he was at once didactic and practical—not often rising into eloquence, but always sound and scripturally instructive. So in prayer, rich, varied, full of Scripture and always appropriate. In his young days sermonizing was a passion—so fond was he of concocting plans and comparing them with others, or submitting them to friendly supervision before com-

mencing to write on a given subject. Thus he laid up for future use a variety of discourses; and, loving to preach, he was always ready, and did wherever he went, though he might have gone away for needful recreation; and, having been favored with a strong voice, he could preach often and long on a given Sabbath with less fatigue than many preach but once. If he was often out of his pulpit, he was preaching elsewhere or in attendance on the General Assembly, to which he was repeatedly sent. Still, he deemed it of benefit to himself as well as his people to effect an occasional exchange, or invite some respected brother to preach for him as he had opportunity; and it would be curious to know how many from different parts of the country as well as from abroad had occupied his pulpit.

Often as he preached, however, and commanding as he did the pen of a ready writer, he published very few of his manuscripts; and, with the exceptions of an occasional article for the *Presbyterian* or the *New York Observer*, there remain in print but half a dozen sermons which had been prepared for occasions—a few contributions to Dr. Sprague's *Annals*, and his address at the funeral of the late W. W. Phillips, D.D.

LILLIE, D.D., JOHN—Was born in Kelso, Scotland, December 16, 1812. He was educated in the University of Edinburgh, Scotland—graduated in 1831 with the first honors of his class. He entered upon the study of theology in Glasgow, Scotland, in what was then called the Hall of the United Secession Church. In August, 1834, with other members of his family, he emigrated to the United States, and soon after he attended the New Brunswick (New Jersey) Seminary of the Reformed (Dutch) Church. After finishing his course he was licensed by the New York Classis of the Reformed (Dutch) Church, and in February, 1835, he was ordained and installed pastor of the church in Kingston, New York, by the Ulster Classis, where he labored with ability and fidelity till August, 1841, when he was invited to the presidency of the grammar school connected with the University of the City of New York. Shortly afterward he took charge of a church in Stanton street, New York, and edited the *Jewish Chronicle* in behalf of missions among the Jews.

After several years of faithful labor, connected with many discouragements and heavy pecuniary embarrassments, it was thought that the interests of that church and of religion in immediate proximity to its location would be materially advanced by a change of ecclesiastical relation. Accordingly, both Dr. Lillie and the church united with New York Presbytery. After this change, however, he continued to be the pastor of this church for only a short period of time, when, in 1852, the American Baptist Bible Union engaged his services, together with those of Drs. Conant, Hackett and other scholars of various denominations, for the difficult work of preparing a new or revised version of the holy Scriptures, for which the Society had collected one of the most complete exegetical and patristic libraries extant. He went into this arrangement as an enthusiast for biblical studies, and in full sympathy with the general movement in favor of a revision of the authorized version. His Presbyterian and Pædobaptist views on the question of the mode and subjects of baptism were never interfered with by the Bible Union. His part in the work was merely of a preliminary and strictly literary character, the final revision being reserved for distinguished Baptist divines. In this connection Dr. Lillie labored for a few years with great zeal and energy. He fixed up a study with exquisite scholarly taste in the venerable Baptist church in Broome street, and felt perfectly happy in the company of all the great Bible translators and commentators of the

Greek, Latin and Protestant churches, whose stately folios and handy octavos were laid out before him, together with grammars, dictionaries and other auxiliary works of ancient and modern scholarship. He prepared in the service of the Bible Union new versions and philological commentaries on the Epistles to the Thessalonians, the Epistles of John, the Second Epistle of Peter, the Epistle of Jude and the Revelation; which were published in 1854 and 1856 in beautiful quarto style in three columns, containing the Greek text, King James' Version and the Revised Version, the greater part of the page being occupied with learned notes, with the amplest references to former versions and commentaries. They were published, however, merely as literary works, with the express declaration of the Bible Union "that the translation is not final." These philological commentaries, together with the similar works of Dr. Conant on Job and on Matthew, and of Dr. Hackett on the Epistle to Philemon, are undoubtedly the most scholarly publications of the American Bible Union, and have an independent exegetical and critical value.

Close application to study somewhat weakened his otherwise vigorous health. In June, 1854, Dr. Lillie sailed for Europe and returned in October. In 1857 he accepted a call to the Presbyterian church at Kingston, N. Y., where he labored faithfully and acceptably until he died, February, 24, 1867, of congestion of the lungs.

He married Miss Hasbruck, a daughter of Dr. Hasbruck, president of Rutgers College, New Brunswick, N. J., who, with several children, survives him.

PHILIP SCHIAFF, D.D., writes as follows: "Dr. Lillie was undoubtedly one of the first classical and biblical scholars in the United States, and would have adorned a chair of Biblical Literature in any of our theological seminaries, although his difficulty of hearing would have interfered somewhat with his efficiency as a teacher. He was materially a close student, and had the best opportunities for cultivating his talents in his native Scotland. He was remarkably accurate and nice even to the smallest minutiae of Greek accents and punctuation. Besides the Latin, Greek and Hebrew, he had mastered the French, German and other modern languages. He was at home in the vast field of biblical literature, especially in the critical department. He was an earnest, solemn and impressive preacher, a faithful pastor, an earnest and devout Christian, a genial, hospitable companion, with a stout Scotch heart, a frank, social disposition. In his theology he was thoroughly orthodox and evangelical, but with a strong leaning to Millenarianism, and considerable sympathy with several features of the Irvingite movement. He felt at times lonely and isolated in his peculiar opinions. But he knew how to subordinate them to the great central truths of the gospel.

"Besides the exegetical works already mentioned, Dr. Lillie wrote a volume of Expository Practical Lectures on the Epistles to the Thessalonians, (published by R. Carter & Brothers N. Y., 1860), and occasional sermons and pamphlets, which are all written with great care. He finished in manuscript a Commentary on the First Epistle of Peter, which he regarded as his best work. The last work of his life was the translation of the Commentary on the Thessalonians for the American edition of Lange's *Bible Work*. He finished the manuscript a few weeks before his death, and read the proof of the first sixteen pages. It will be found to be one of the best-executed portions of this great Commentary. The translation is remarkably accurate and elegant, and the additions from his own researches and the best English commentaries are ample and valuable. He took great delight in this task, and would have contributed other portions had Providence spared his life.

The American editor of Lange had already assigned to him the Apocalypse (for which by his previous labors and his great interest in eschatology he was specially prepared), and the books of Exodus, Leviticus and Numbers."

LOWRIE, D. D., JOHN MARSHALL—The son of Matthew B. Lowrie, was born in Pittsburg, Pa., July 16, 1817. He was surrounded from infancy with the best of influences, and he grew up to be a thoughtful, observant youth, and in his seventeenth year he was confidential clerk in the large mercantile house of his brother-in-law, Harvey Childs, of Pittsburg, Pa. He had good business habits, and success in that line of duty would doubtless have attended his continuance, but his heart having been touched with divine truth, in November, 1834, he made a profession of his faith and united with the Second Presbyterian church, Pittsburg, and soon after decided to become a minister. With this purpose in view he entered Jefferson College, Canonsburg, Pa., and remained there till the close of his second collegiate year, when he entered Lafayette College, Easton, Pa., where he graduated with distinction in '1840; thence to the Theological Seminary, Princeton, N. J., where he graduated in 1842. He was licensed by Newton Presbytery April 27, 1842, and soon after accepting a call to the churches of Blairstown and Knowlton, in Warren county, N. J., he was ordained and installed by Newton Presbytery October 18, 1843. He labored successfully until ill health compelled him to resign, which he did April 1, 1845. He joined Steubenville Presbytery April 27, 1846, having accepted a call to Wellsville, Ohio. Here he remained till April, 1850, when he removed to Lancaster, Ohio. He labored here successfully until 1856, when he removed to Fort Wayne, Ind., being installed in November of that year, and in this field of usefulness he labored faithfully. His health was impaired and he often worked beyond his strength, but with unyielding perseverance and the most earnest devotion to his work, he labored on until within a few weeks of the close of his life.

He died at his residence, in Fort Wayne, Ind., September 26, 1867, of consumption. He married in April, 1843, Miss Harriet Dusenberry, of Easton, Pa., who, with four children, survives him.

WILLIAM D. HOWARD, D. D., of Pittsburg, Pa., writes as follows: "He was a man of more than ordinary natural gifts, a clear, vigorous intellect, a sound judgment and a retentive memory: though by no means deficient in imagination, the logical predominated in his mind. He excelled in apt arrangement, clear statement and forcible argument. He was not brilliant, but he was better—he was lucid, forcible, compact and argumentative. His chief aim was not to please the fancy, but to convince the judgment, arouse the conscience and affect the heart. To accomplish these ends his well-balanced, well-furnished, earnest and logical mind was well fitted.

"He was a persistent worker; work was a pleasure to him; all his rare talent and ample preparation would have availed but little had he been a less earnest and constant worker. He was unusually careful in his preparation for the pulpit. I doubt whether he ever entered it without specific preparation; the structure and habit of his mind led to this. He felt himself called upon to instruct his people, to instruct them systematically—to instruct them not only in the doctrines, but in the historical portions of the Bible. Hence his 'Adam and his Times,' 'Esther and her Times,' 'Hebrew Law-giver,' 'Week with Jesus,' 'Translated Prophet' and his 'Prophet Elijah,' all of them, or nearly so, went through the pulpit.

"This method gave variety to his ministrations and made them interesting and profitable. He loved this systematic work; it was in harmony with

his nature. The great beauty of his labors was their steady and progressive character. His efforts were never of a spasmodic kind. Always working, always calm, always hopeful, he applied himself to the Master's work with untiring labor, knowing that the increase must be from God. His labors were too abundant—he worked beyond his physical ability. His devotion to the spread of the gospel, the building up of the Church here and elsewhere, were the guiding stars of every action and every thought; Christ and his cross were all his theme.

“Dr. Lowrie's labors were not confined alone to his particular church. He had appointments in country neighborhoods at which he preached, and his labors were blessed. He contributed largely to the press, and many precious gems in poetry and prose give evidence of his industry, as well as of the pure Christian love which he so carefully interwove in all he did or said. The social life of our departed friend was one carefully drawn, yet one, while sustaining a high standard of Christian character, which was freed from anything like austere sanctity. The Christian and gentleman, which so fully harmonize wherever found, were blended in him, rendering him a faithful and companionable friend. His last sickness, which continued for two years, while it was borne with a full resignation to God's will, was a period filled with solitudes and anxieties. He longed for returning health, that he might be enabled to labor in his Master's work; and so far did this wish prevail with him that he frequently preached and engaged in other labors for which his health entirely unfitted him. This feeling continued with him to the end of life. ‘I have many plans for usefulness in preaching and writing which have been and now are the desire of my heart,’ was remarked by him not long before his death.

“His deathbed experience was full of precious incidents. The Sabbath before he died, when asked how he felt in reference to death, he remarked: ‘I have not a conflicting doubt as to my acceptance in Jesus Christ. I know it is all of grace, yet I feel assured of my acceptance, though with much imperfection. I have much I yet wanted to do, much I want to say, but I give them all into the hands of God. I have no regrets for the positions I have taken publicly for the good of Christ's cause or the Church, excepting my imperfections in carrying them out.’

“Toward the final close of his life he called his family around him, and after addressing a kind word to each one, he asked them to sing the hymn—

‘Just as I am, without one plea,’

with the chorus, ‘Happy day, happy day.’ Being afterward asked how he now felt in reference to death, he said: ‘I do not feel that awful solemnity which I always supposed I would when about to appear in the presence of God. I do not seem to fully appreciate the peculiar position I am in, and yet I feel my hope is founded upon an intelligent view of the plan of salvation through the grace of Jesus Christ.’

“To the elders and members of his church he said: ‘Study well the interests of the church, and especially its peace in all things; may they be united in the bonds of brotherly love and friendship, working together in harmony for the good of God's Church, and may God, the Father, bless the church and all its membership; may God bless the First Presbyterian Church. Amen.’ Some hours later he said: ‘I am sorry I do not feel my condition as I should; I come with all my unworthiness and all my sin; my trust is in Jesus Christ—in his intercession alone I have all my hope. I cast myself on him.’

“After resting a few minutes he said: ‘Come, Lord Jesus, come quickly;

why, oh why do thy chariots tarry? I long to depart and be with Christ.' The last intelligible words he uttered were, 'Victory, triumphant victory!'

MACKEE, C. B.—The son of James and Agnes (Morrow) Mackee, was born in Indiana county, Pa., March 28, 1792. He was educated successively at the academy in Greensburg, Pa., with John Black, D.D., of Pittsburg, Pa., with Willson and Espey in Philadelphia, and by a partial course of lectures at the University of Pennsylvania in that city. He seized and improved to the utmost degree the meagre, fragmentary and almost accidental opportunities that were offered him. He had from his earliest childhood an intense thirst for knowledge, which he acquired rather by prayerful and untiring self-application than by any systematic course of *guided* study. He thus made himself a thorough and critical scholar, especially in the ancient classics, Ecclesiastical History, Biblical Literature and Theology. At the age of thirty-two he held the professorship of Languages in Cincinnati College, Ohio. He studied theology in the seminary of the Reformed Presbyterian Church, Philadelphia, under the care of Samuel B. Wylie, D.D., and was licensed by Philadelphia Presbytery of the Reformed Presbyterian Church, December 28, 1819. He was ordained by Pittsburg Presbytery (Reformed Presbyterian Church) in July, 1821, and labored in Chillicothe, Ohio, for one year; thence to Cincinnati, Ohio, until 1835, when accepting a call to Rochester, N. Y., he removed thither, and was pastor of the church in that city for ten years, at the end of which time he removed to Baltimore, Md., and preached for the Reformed Presbyterian congregation of that city until 1852, when he changed his church connection and joined Baltimore Presbytery, and organized and built up the Twelfth Presbyterian Church of Baltimore, which he left to take charge of the Presbyterian church at Lewinsville, Fairfax county, Va., and where he labored until the occupation by the rebel troops in 1861. His Union sentiments rendered it necessary for him to leave. He removed to Washington City, D. C., and accepted an appointment in the government service in connection with the War Department, and whilst thus employed he was ever ready to preach, and by his godly walk and conversation illustrated the gospel of his Lord and Master. He was stricken with paralysis whilst at his office, and a few days after died at his residence in Georgetown, D. C., June 5, 1866.

He was twice married: first, to Miss Julia Hamilton Snyder, of Philadelphia; second, to Miss Hannah Adams, of Rochester, N. Y. Five children survive him. He published a small volume, entitled "A Critical Examination of the Office and Offices of Christ."

One who knew him writes as follows: "A rare *conscientiousness* in the discharge of every duty was the predominating element in the character of this faithful servant of God. He recorded in a personal sketch of his early life that so far back as he could remember his earliest aspirations were for the ministry of the gospel, and every energy, thought and faculty were steadily exerted toward the attainment of this object, which seemed hedged about by almost insurmountable obstacles. On the afternoon of his ordination he drew up the following covenant with his God: 'O Lord! I am thine by creation and preservation, as also by baptism and dedication, and especially this day by ordination; and now I, by this written covenant, do, in the name of the Lord Jesus Christ, vow, give and dedicate myself to thee in the ministry of the glorious gospel of my Lord Jesus, and also engage and promise to spend and be spent in the service my Divine Master and Saviour, to maintain the form of sound words, to oppose adversaries, and to preach the Word seriously and decently, in season and out of season, and to endeavor

not only to have my life and conversation agreeable thereto, but also my consort and those whom the Lord may give to us, taking God, the Father, Son and Holy Ghost to witness the sincerity of this my *vow* and *dedication*; and relying upon the strength of promised grace to fulfill the same, I subscribe, in this most solemn manner upon my bended knees, my name to the same, praying God to have mercy and to give me grace to fulfill this covenant. Amen.' And for forty-five years, lacking three days, humbly, earnestly, patiently did he seek the fulfillment of this vow, counting all else but naught in comparison with 'the excellency of the gospel.' A profound scholar, a close thinker, an instructor with rare capabilities for imparting knowledge, he was many times tempted by brilliant offers to exchange the hardness and self-denial of his Master's service for the more easy and profitable pursuits of the world, and yet he never hesitated long enough even to *weigh* such offers. The 'necessity' was upon him, and he took no credit for doing a memorable thing in declining such advantages. Making the service of God 'a delight and honorable;' self-denial, toil, anxiety and privation were borne alike without murmur or ostentation, for he did his work 'heartily as to the Lord and not to men,' knowing that he served the Lord Christ.

"At the beginning of the rebellion, and his consequent separation from his church in Fairfax county, Va., he entered the Quartermaster-General's office in Washington, where he held a position to the moment when he was stricken with paralysis at his desk three days before his death. Working diligently at his secular duties all the week, he still sought on the Sabbath to fulfill his dedicating vow, and either in the hospitals or camps or among the refugees who crowded around Washington, he occupied himself with missionary duties when not supplying a vacant pulpit. For some time he had taken a special interest in a congregation of colored people gathered near the arsenal, and preached to them or taught in their Sabbath-school as occasion required. On the last visit he walked thither from his home in Georgetown on an intensely hot day, preached and taught and walked home again, refusing, as was his principle, to avail himself of the Sabbath-running horse-cars which passed his door and ran nearly to his destination. From this walk of eight miles and the labor and exposure he never rallied. His promise 'to spend and to be spent in the service of his Divine Master' had its last fulfillment. On the morning of the following Saturday, after a week's severe indisposition, which, however, he did not permit to keep him from his post, he was struck down at the desk, and never seemed to recover complete consciousness or power of expression. He wanted to die in his armor, often expressing the hope that he would not outlive the day of usefulness to his Saviour's cause. For nearly half a century he had battled for 'the truth as it is in Jesus,' and during the three days of speechless suffering which preceded his departure, the only intelligible sounds that were caught from his lips seemed to those who eagerly listened for every murmur to be syllables of the following lines from the old Psalms of David:

" Within the congregation great
I righteousness did preach;
Lo thou dost know, O God, that I
Refrained not my speech.

" I never did within my heart
Conceal thy righteousness;
I thy salvation have declared,
And shewn thy faithfulness."

"And those who knew him best thank God for every remembrance of

him, for they write under his name the promise, 'Be ye faithful unto death, and I will give thee a crown of life.'"

MACKEY, JAMES LOVE—The son of William and Sarah (Martin) Mackey, was born in Coleraine township, Lancaster county, Pa., January 26, 1820. He was of Scotch-Irish descent, and an older brother of the Rev. Elkanah D. Mackey, deceased,* and of the Rev. William D. Mackey, of Lewes Presbytery, now pastor of the Buckingham and Eden churches, Berlin, Md. He was dedicated to God in baptism in infancy, and was trained up by pious parents in the nurture and admonition of the Lord, and made a public profession of religion at a very early age. When James was a boy he fell upon the ice, and received an injury from which he had not recovered when the spring opened, and thus he enjoyed what otherwise would not have been the case—the privilege of attending school during the following summer. He was fond of study, made rapid progress and thus became qualified to help himself. When he was fourteen years old he opened a school in his father's house. Thus commenced his struggle for an education and for usefulness. He afterward taught public school in the neighborhood, attended Hopewell Academy and New London Academy, Pa., and taught in the latter, and in the academy at Strasburg, Lancaster county, Pa. By industry and economy he managed to pay his way and to collect a valuable library. Before he entered the seminary at Princeton, N. J., he had become interested in the work of foreign missions, and while there his attention was called to the western coast of Africa, where the Board had long contemplated founding a mission and from which the Rev. Walter M. Lowrie had been kept away some years previously only by an urgent call from China. New Castle Presbytery, by which he was licensed and ordained, never gave him much encouragement in his purpose of going to Africa, and at the time he was leaving the shores of his native land they were founding the Ashmun Institute (now Lincoln University) at Oxford, Chester county, Pa., in order to raise up colored ministers and teachers for that people in Africa and in this country. He had counted the cost, and he never despaired in his labors and trials nor regretted the course he had taken.

He was married July 12, 1849, to Miss Elizabeth J. Blair, of Strasburg, Pa., and they sailed from New York in the brig Lowder, November 3, 1849, in company with the Rev. George W. Simpson and wife. Their arrival at Gaboon, the sudden death of Mrs. Mackey, their search for a suitable location, their choice of Coriseo and the death of Mr. and Mrs. Simpson by drowning, are narrated in the letter of the Rev. Albert Bushnell. Left alone among the heathen in the spring of 1851, his faith and firmness were put to a severe test, but he did not abandon hope nor desert his post.

In July, 1851, the Board through Mr. Mackey's recommendation appointed as missionary teacher Miss Isabella Sweeney. Mr. Mackey knew, from a long acquaintance with her, that she felt a deep interest in the missionary work. She sailed from New York on the 2d of October, 1851, in company with Mr. Walker and Mr. Preston and their wives of the Gaboon mission, and reached Coriseo in January, 1852. They were united in marriage on the 25th of March of the same year by the Rev. Jacob Best of the Gaboon mission, who had been a fellow-passenger with Mr. Mackey on the brig Lowder.

We can best set forth the missionary life of our departed brother by giv-

* A memoir of Rev. E. D. MACKEY is published in *The Presbyterian Historical Almanac* for 1860, page 74.

ing extracts from letters written since his death by some of his associates in Africa. The Rev. ALBERT BUSHNELL, who has for many years been a devoted missionary of the American Board at the Gaboon, in writing to Mrs. Mackey, and recalling some reminiscences of the mission life of her husband, says:

"I knew him intimately, and loved him as a friend and brother beloved in the Lord. Notwithstanding the lapse of nearly eighteen years of changes and toils, it seems but recently that I first made his acquaintance, Thursday morning, January 30, 1850, on board the brig Lowder. Having heard during the night of the arrival of a vessel from New York in our river, I hastened on board at an early hour and was rejoiced to find one missionary for our mission, and Rev. James L. Mackey and Rev. George W. Simpson, with their wives, who had been sent out by the Presbyterian Board of Foreign Missions to establish a new mission somewhere in this vicinity. I took them on shore and introduced them to the French commandant, and obtained permission for them and their wives to land and remain for a time at our station. As soon as the sea-breeze set in, the Lowder proceeded up the river and anchored off Baraka, and the newly-arrived brethren and sisters accompanied me on shore and to our house, where they were welcomed by Mrs. Bushnell, who had risen from a sick bed to receive them. Our associates at the station, Mr. and Mrs. Wilson, being absent on a sea-voyage, we located them in our house, which was new and commodious, and it remained their home till one ascended to 'an house not made with hands, eternal in the heavens,' and the others six months later settled on Coriseo Island, which they had selected as the site of their mission and the field of their labors. I need not assure you that your departed husband and his associates soon found a place in our hearts as well as in our humble mission cottage, for kindred spirits, cemented by Christian love, one in Christ, co-workers with him in the same glorious cause, and partakers in similar trials, perils and blissful hopes, like drops of water mingle into one. The enterprise with which our friends had been entrusted to plant the standard of the cross in Ethiopia and unfurl its peaceful banner over her benighted wanderers, to erect another moral lighthouse upon her dark coast and plant another spiritual oasis in her moral Sahara, was one of great importance and beset with numerous difficulties and perils; but it was soon evident that the committee had been wisely directed in the choice of agents well adapted to the work, who had counted the cost and were prepared to sacrifice all, not counting their lives dear unto themselves if they might finish their course with joy, and the ministry which they had received of the Lord Jesus to testify the gospel of the grace of God. Probably Africa has never received a richer gift in one day than when this noble, devoted band of missionaries landed upon her soil; and seldom have happier weeks of Christian communion been enjoyed than were experienced in our house as we consulted in reference to the wants, claims and prospects of the several tribes and nations adjacent to the Gaboon field; and the scenes of prayer and praise—for all were sweet singers—around the family altar morning and evening were almost foretastes of that heavenly worship upon which all have now entered. But scenes of trial and suffering were soon to follow these days of preparation. Having been exposed to the malaria of the coast by sleeping on shore at various places on their way down to Gaboon, all of the company were taken down with fever nearly simultaneously in about two weeks after their arrival, but the attack, being slight, soon yielded to appropriate treatment and good nursing. During this first acquaintance with the justly-feared African fever which had proved fatal to so many dear missionaries, your departed husband

was perfectly calm and hopeful, betraying no solicitude respecting himself, and, such was his firm confidence in God, but little for his associates and dear companion. His clear views of Divine sovereignty and of a particular providence seemed like a rock upon which he stood, and his childlike trust in Jesus was like an anchor to the soul, sure and steadfast.

“Convalescence from fever was followed by ministering sympathies in the sick room and solemn funeral scenes in quick succession, where the Christ-like spirit of your husband was sweetly and beautifully manifested. As before stated, Mrs. B. arose from a sick bed to receive our Christian ‘strangers,’ ‘angels unawares,’ and presided at the tea-table that evening for the last time. It was her last earthly ministration. She retired to her room to leave it no more till her happy spirit ascended four weeks later to one of the many mansions which Jesus has gone to prepare. But that sick room during these weeks was a privileged place, quite on the verge of heaven, which your now sainted husband and his lovely wife used to cheer by words of loving sympathy and songs of praise. From the first the newly-arrived sister confided to the experienced but feeble invalid all her heart, her fears, almost amounting to a presentiment, that her time would be short. but was cheered and comforted by words of encouragement from one who had so long borne the heat and burden of the day, and who testified that she had found the ‘yoke of Christ easy and his burden light,’ and his promise exceedingly great and precious, sure. One morning, just before the departure of Mrs. B., Mrs. M. came to her room and told her she had just dreamed that they two were in the garden together, and each selected a beautiful bed of flowers side by side which they were to tend and cultivate. A few days later and Mrs. B. was laid to rest in our quiet cemetery in the rear of our house, and just two weeks after, at the same hour of the day, Mrs. Mackey was laid near her, and now loving hands delight to trim the grass and roses that bedeck those two beds where the dear ones have so long reposed. It is not necessary for me to write particulars respecting the sudden decease of Mrs. Mackey. She had been in delicate health from her first arrival, and much of the time remained in her room, but March 9th, the afternoon before her decease, she accompanied her husband on a pleasant walk, which she enjoyed very much, and she returned much refreshed. After having passed a part of the evening in singing with her husband in their room, she retired about nine o’clock and soon fell asleep. About twelve o’clock Mr. M. was awaked by her loud breathing, and attempted to arouse her, but without success. Her senses were locked in the unconscious apoplectic sleep that precedes the long death slumber. She remained in that state until the evening of the 11th, when just at sunset, as we were gathered around her bed singing the hymn, ‘How blest the righteous when he dies!’ her mortal sun went down and an eternal day dawned upon her sweet spirit. In this sudden bereavement, when ‘the desire of his eyes’ was ‘taken away from him with a stroke’ six weeks after his arrival in Africa, and just eight months from the day of his marriage in America so distinctly did he recognize the hand of a sovereign God and kind Father that he almost literally obeyed the direction given to Ezekiel: ‘Neither shalt thou mourn nor weep, neither shall thy tears run down.’ His grief was tender and deep, but moderated and controlled by a sense of God’s right to do as he had done, and of his wisdom and love. I do not think I ever saw deeper grief mingled with entire resignation and sweet submission than when he quietly obeyed the divine word: ‘Be still and know that I am God; I will be exalted among the heathen, I will be exalted in the earth.’

“March 23d, a little less than two weeks after his bereavement, Mr. M., accompanied by Mr. Simpson, embarked on board a French war-steamer

for the south coast, which they wished to visit before deciding where they would locate their mission. After an absence of a month, he returned April 24th, having made a somewhat extensive but unsatisfactory exploration, and turned his attention particularly to places nearer Gaboon. After having made several short preaching-tours with me on the Gaboon and its tributaries, which he enjoyed very much, on the 24th of May, accompanied by Mr. Wilson, he and Mr. Simpson started for Corisco, Cape Asterias and River Danger, and pretty thoroughly explored those regions, and returned favorably impressed with that field, but undetermined definitely where to locate their first station. June 17th the brethren made a second visit to the places before mentioned, which resulted in the selection of Corisco Island and the location of their first station and the centre of their operations. July 2d they went to Corisco and commenced building at Ugobi, and August 6th they took Mrs. Simpson down and commenced their permanent residence on the island a few days more than six months after their arrival at Gaboon. During these months of preparation your dear husband exhibited that sterling good sense, sound judgment and practical acquaintance with men and things which were among his numerous qualifications for missionary labors, and which then and ever afterward secured him respect and influence with all classes with whom he came in contact. In addition to these prominent characteristics, his genial nature, his perfect sincerity and benevolence, warm-hearted friendship and devoted, unassuming piety caused him to be loved most by those who knew him, witnessing his humble walk with God and taking knowledge of him that he had been with Jesus.

“While temporarily residing in our mission and seeking for and preparing to enter upon a field of his own, he was not an indifferent looker-on, but manifested an interest in our work, and was ever ready to render assistance when called upon in any way he could be useful. His sermons, prayers and friendly visits to the people here are still remembered, and after his settlement in his new home on Corisco his visits to Gaboon were always welcome and his correspondence was interesting and profitable. My first visit to him was April 8, 1851, about nine months after he removed to Corisco, and a few days after Mr. and Mrs. Simpson had embarked on board the brig Englishman for Fernando Po. The ten days I passed with him were among the pleasantest of my life. He was just commencing the Evangasimba station. We planned and labored, visited the towns and villages, studied and preached and took sweet counsel together. During this visit he was quite ill with fever, and again as I watched over his sick couch I witnessed his quiet, peaceful trust in God who made all his bed in his sickness and soon restored him to health. I desired to remain till Mr. and Mrs. Simpson, who were daily expected, should return, and often with our glasses we scanned the horizon with anxious expectation, little dreaming that the looked-for vessel with its precious freight had long rested beneath the ocean waves. But duty called, and I returned to my labors refreshed, and pursued them until the 30th of July, when a boat arrived from Brother Mackey bringing the mournful news of the loss of the Englishman and of his fellow-laborers, Mr. and Mrs. Simpson. April 5th I entered his boat, and the same evening was mingling my tears of sympathy with him in his desolate mission home. Although alone, the last surviving of the four who together entered on the work, I found him ‘sorrowful yet always rejoicing,’ ‘cast down, but not destroyed.’ Not a murmuring word escaped his lips, nor was any discouragement visible in his deportment, but he yielded sweetly submissive to the Divine will, and from being ‘bowed down heavily’ with this heavy affliction, he rose in the strength of the Lord and carried the double burden which was laid upon him.

“The following October it was my privilege to pass a few weeks with him at Evngasimba after he had got his work well under way, having surmounted many obstacles and wisely laid the foundations of the mission. And that it required great wisdom, patience and perseverance to establish a prosperous mission among a benighted heathen tribe who had for a long time been under the influence of and extensively engaged in the slave-trade, no one who was acquainted with the Bengas would doubt. During his first year among them he gained almost a paternal influence over them—an influence that extended to all their affairs. They loved him as a father and friend and benefactor, and used to carry many of their troubles and palavers for Pa Mackey’s adjudication. Few men have ever accomplished more on missionary ground than did your departed husband during the first two years of his missionary life, or had more certain evidence that God was with him guiding him in plans, sustaining him in arduous labors and comforting him under sore bereavements. After that you were with him, and the honored sharer of those burdens and cares, joys and sorrows, and can testify as no one else can of his abundant indefatigable labors, his humble, pious walk, his steady, strong faith, cheerful hope even till hope was changed to full fruition, and toils to rest, faith to sight and earth for heaven.”

The Rev. WILLIAM WALKER, another missionary of the American Board at Gaboon, writes as follows: “All those months that I spent with him in Gaboon in the early part of 1850, and all those subsequent years of our intimacy while you were in your island home, come back upon me like a pleasing dream, like the breath of a garden of spices. It is all balm and fragrance. There was such a completeness in Mr. Mackey’s character—all that made him a man, a companion, a Christian and a missionary—that to sketch it would lead me beyond my present possibilities. His mental training, his varied and accurate information and his scientific attainments prepared him for a great work. And all these under the control of a spirit purified by the love of Christ and assimilated into his Christian character, made him what he was. There are few like him. It is good to have seen him, known him and to have been intimate with him. With an intellect and heart so trained he imparted a feeling of quiet and sincerity to all around him. No one was afraid of ill-timed remarks or rash measures or counsels. No one was afraid that timidity or indifference would betray the honor of religion or the interests of Christ’s kingdom. ‘Wise as a serpent and harmless as a dove’ expresses his whole character. This was what gave him such a wide and controlling influence over all. I do not suppose that one in a thousand understood that his quiet calmness, united with unhesitating decision and firmness, was the fourfold cord that bound so many to him so firmly.”

The Rev. C. DEHEER says: “It was the privilege of the writer in the fall of 1855 to sail for the first time for his chosen field of labor in company with our departed brother, on his return from a season spent in America recruiting, a partial failure of health having been brought on by the trials and privations encountered during the early part of his sojourn in Africa. Well do I remember the enthusiastic welcome he received at Corisco from the natives to whom his affable manners, combined with the zeal he manifested for their welfare, had greatly endeared him; not only did he labor for perishing souls, but his acquaintance with medicine enabled him to follow in the steps of the Great Exemplar, relieving also the bodily woes and temporal sufferings of those with whom he came in contact. For years I was associated with him in labor, and his clear understanding and correct views regarding the prosecution of the work were invaluable. Our mission was favored in having such a founder and director for years.

“In October, 1856, it was his privilege to see one of the objects of his desire accomplished in the organization of a little church, and his heart was filled to overflowing with gratitude that he had been honored of God to spread his table in the midst of enemies here. It was a Sabbath long to be remembered, when not only the members of the mission partook of the sacred emblems, but our brother administered the holy ordinance of baptism to three natives, the first fruits of faithful labor among this people. Our brother was unanimously chosen pastor of this church, and held that office until the time of his final departure for America. Under his zealous ministrations the little church continued to grow: more than one hundred were baptized into its communion during our brother's connection with it.”

The Rev. R. HAMILL NASSAU, M. D., says: “In 1849, at Easton, Pa., Mr. Mackey's name was presented familiarly in my father's household by his associates, Rev. Mr. and Mrs. Simpson, making a farewell visit previous to their departure for Africa. But it was not until eleven years afterward, in the summer of 1860, that I met you and him, being introduced in Philadelphia by our ardent missionary brother, Rev. Edward J. Pierce.

“The winter of 1860-61, while we all three were boarding with the Misses Jordan, at 919 Market street, Philadelphia, Pa., has its quiet reminiscences of our vocal and instrumental duets, our merry laughs at narrations of adventures, his invaluable information about Africa's customs and peoples, and excellent advice to me preparing for a residence here, the Sabbath afternoon singing, and the pleasant interchange of visits between the rooms on the third and fourth floors of that house while I was studying medicine and he revising the proofs of ‘Benga Mark’ and trying to get back health. Then on the second day of July, 1861, when we three with Mrs. McQueen embarked from New York on the Ocean Eagle, he was to me a skillful teacher, laying a good foundation for the acquisition of colloquial Benga. You remember how in the evenings on deck he taught me orally four Benga nouns each day, every day adding four new ones, first requiring the repetition of all the old ones. The names were in series, simple and without the formality of book or the arbitrariness of a dictionary—*e. g.*, *anatomical* words, from the ‘howe’ of the head literally to the ‘itambi’ of the foot; *architectural*, from the ‘unyuna’ of the roof to the ‘ikona’ of the floor; *domestic, culinary*, etc., etc., so that on landing at Coriseo I had several hundred words at hand that could be strung readily in useful, necessary sentences by the verbs that his conversation had made familiar. This is not the first time, dear sister, nor shall it be the last, that I thank God for giving me Brother Mackey as a fellow-passenger, that by his original and agreeable mode of teaching my mouth has been opened in savage language. From our landing at Coriseo, on September 12, 1861, until his final return to America in 1865, I recall our association in the church and in the Sabbath-school, and I bear witness to the clearness with which the truth was proclaimed and the faithfulness with which warnings and invitations were made. Living at the same station with him, I saw the influence that Brother Mackey held over the people. It was evinced by the respect accorded to his person and words on all public occasions, or whenever he came in contact with the people—*e. g.*, in cases of quarrels among the natives themselves when the matter was brought to him, or cases of trial of those accused of witchcraft. His fearless denunciations of the murder proposed, and his appeals for right and mercy, always cowed the heathen, so that if the murder was finally committed, it was done privately; but sometimes the accused was released and saved.

“We made a journey to Kombe in March, 1863, and he had the privilege of baptizing and administering the Lord's Supper to several women at

Hanje. On such occasions a deep solemnity pervaded his preaching and conduct that impressed itself on his hearers. I remember a journey we made together in the dry season of 1862, to locate Ekela at the mouth of the Muni. He had just conducted prayers in a large crowded house, and had replied to some heathen questions and even infidel objections—*e. g.*, as to psycho-transmigration and annihilation—and as we sat on a low bench outside the house under the stars, he almost astonished me by his calm faith in the preaching of the Word, that the seed sown *would* grow, that God's glory *would* be advanced, so that it were almost a sin to doubt that the God-appointed way would succeed. His labors in exploration to spy out the ground for the extension of the mission were abundant. His first journeys to the Muni had been made before I came to Corisco, but I remember his unsuccessful effort in company with Mr. Mann in 1862, and how anxious we were when we prayed in Tuesday evening prayer-meeting while he was really a captive among the Fang during the detention of the Draper.

"In July of 1863, also, he went up the Benita to the Falls, farther than any missionary had gone, or even (as much as we know) farther than any white man. The sight of the mainland that I obtained at that time gave me a thirst to dwell there that was satisfied only by my final removal there. I felt that a strong staff on which I had been leaning had been taken away, as if from a lame man, when Brother Mackey had to go in failing health to America, in May, 1864, and it was a crowning pleasure to the day of our picnic in Leva in December of the same year when we saw the vessel on which he was expected anchoring at Evangasimba. But the partly selfish pleasure at his prompt return to Corisco was rebuked by the necessity of his final departure for America in June of 1865. His very short rest had not restored his health much. He clung to the hope of returning some day; I too clung to a desire for the same, but it was scarcely with expectation. Yet that desire was an adornment to the house of hope, even as we often keep a fractured vase or injured relic long after its real use has ceased, or after we know that it can no longer be used. Yet we do not willingly throw it away. So, 'to see Mr. Mackey in Africa again' held at least a shadowy place in my thought until God certified me that his earthly work was done by taking him to himself. My trusted counselor, friend, brother was gone! Whom have we left, sister, but Jesus, the same yesterday, and to-day, and for ever?"

We have thought proper to place upon record these communications from some of Mr. Mackey's associates in Africa, because they touch upon important points in the history of the Corisco mission, and because no other persons could so well delineate his character as a missionary. It will be seen from these accounts that he was a hard worker under all the disadvantages of an unhealthy climate. The thought here occurs that if the calls were more fully and promptly responded to which missionaries make upon the Church at home to furnish them with fellow-laborers to fill the places of those removed by the providence of God in various ways, or to meet the increasing demands made by the development of their work, perhaps the health and life of experienced and valued missionaries would be longer preserved.

He was accustomed upon each recurrence of the anniversary of his first sailing to Africa to write a letter to his mother. In 1857 he wrote: "Our house is the general headquarters of the mission. Every one connected with the mission is at home here, and on communion occasions all are here from Saturday to Monday. Counting our boys and girls, our family does not often fall short of fifty. Our assistants in domestic affairs are not such as we might get in a civilized country. We have everything to superintend carefully and personally. You cannot easily understand the amount of labor

and care that we have, but I suppose there could not easily be found a happier or more contented couple than your own children here on Coriseo."

In 1859, ten years after his sailing from America, the mission having been strengthened during the previous year by the arrival of Mr. and Mrs. Ogden and Mr. and Mrs. McQueen, he wrote: "My health, though a little delicate for one or two months during the past year, is now as good, I believe, as it has ever been since I first set foot on this coast. . . . It is now a little more than nine years since I came to Coriseo. The island was then both morally and physically a wilderness. In these few years great changes have taken place both in a moral and physical aspect. It has been my lot to be associated with missionary brethren and sisters of devoted Christian character, who have felt it a joy to labor and endure hardships to promote the great cause which brought us here. Our friends in America are very much mistaken if they suppose we lead any kind of a dreary or discontented life here. . . . There has been much advance in civilization, especially among the younger portion of the people, here since the establishment of our mission. A great many of the people who attend our religious services appear very decently clothed, and they have gathered around them at their homes many of the comforts of civilized life."

In 1862 he wrote: "I have been permitted to see an advance in our missionary work here, under the blessing of God, far greater than I had any expectation of ever seeing in my lifetime. It is with gratitude I can look around here and contemplate the change that has taken place on this island in the twelve years that have elapsed since the origin of the Coriseo mission."

Space will not permit us to extend these extracts, or to continue this narrative, and we will conclude with the words of Rev. ROBERT P. DuBOIS, pastor of the Presbyterian church at New London, Pa., by whom the sermon was preached upon the occasion of his funeral: "Mr. Mackey, having crossed the Atlantic for the eighth and last time, returned to his home in this country in the summer of 1865. At that time he was quite emaciated, afflicted with a distressing cough, and had the appearance of a man broken down by debilitating climate. Here he rested for about four months among his friends, with whom he was a welcome and honored guest. He was still hoping against hope that he might so far recover his health as to be able to return to Africa. His heart was there, and the loved work and people and brethren that he had left behind were ever uppermost in his thoughts, his conversation and his prayers. Yet he bowed without a murmur to the will of God.

"His active mind, however, too active for his frail body, refused longer inactivity, and his quick sense of duty urged him to be doing what he could whilst it was yet day. The New London Academy was vacant. In early life he had been employed in it as an assistant teacher. He was now requested to take charge of it. Thinking he had strength enough for that work he consented. In the fall of that year he purchased a small house in the village, went to housekeeping and opened the school. The academy was a third of a mile from his home, the cold of winter was very severe to him after so long a residence under the equator, and the constant talking necessary to a teacher was trying to his weak throat; but he bore up bravely under it all, persevered and gave good satisfaction to his pupils and their parents. He continued in this employment almost to the close of his life. In the following winter, however, he found it necessary to employ an assistant and to commit most of the work to him. Still he continued to hear the recitations of certain classes that came daily to his house for that purpose.

"Anxiously desiring to be still further useful, and his feeble health not allowing him to preach, he offered to conduct the Sabbath evening prayer-meetings held from house to house in the village. In this work he took great interest, often tenderly exhorting Christians to greater diligence, and the unconverted to repent and turn to the Lord. The first Sabbath of every month was observed as the monthly concert, on which occasions he was wont to relate incidents of his African missionary experience. In the spring of 1867 he purchased a small farm, intending still to carry on the school by the help of an assistant, and to spend as much time himself in out-door employments as possible, supposing that in this way his health might be improved. He had a fondness for fruit-culture, and was laying his plans for the planting of trees and other farming operations. But he had over-calculated his strength. His plans were never to be carried out. He had scarcely taken possession of his new home when he was compelled to confine himself to his room, and soon after to his bed.

"He had long known that death was approaching, but he now realized that it was near at hand. He made arrangements to meet it, so far as this world's affairs are concerned. As to the next, his preparation had been made long before. He met death with the same calmness and equanimity that had characterized all his movements through life. In his deathbed experiences there were no ecstatic raptures that sometimes glow in the hearts and words of Christ's departing friends; but, on the other hand, there were no doubts or fears to throw gloom around him. He calmly expired on the last day of April, 1867. His funeral was largely attended. His body rests from all its toils in the New London cemetery. His soul has gone up to wear the missionary's crown. He leaves behind him a mother, brothers, sisters and a bereaved widow, who shared with him for many years the toils and perils and joys of a missionary's life."

The grave of Mr. Mackey is marked by a low monument, on the top of which is a representation of the Bible open at the command, "Go ye into all the world, and preach the gospel to every creature," and on one side is the inscription:

"REV. JAMES L. MACKEY,

Missionary at Corisco in Western Africa for sixteen years.

Died at New London, Pa., April 30, 1867,

In his forty-eighth year."

McGEE, WILLIAM C.—The son of Patrick and Mary (Ray) McGee, was born in Paterson, N. J., August 15, 1816. His parents emigrated from county Down, Ireland, in 1812. They were exemplary members of the Presbyterian Church, and raised their family in the good old way. They sent their son to New Jersey College, Princeton, N. J., where he graduated in 1836, and for a year he engaged in teaching. After this he entered the Theological Seminary, Princeton, N. J., where he pursued a full course of studies. He was licensed by New York Presbytery, and soon after called to Hardwick and Marksboro' churches in New Jersey, being ordained and installed by Newton Presbytery in the autumn of 1841. Here he found a wide field of arduous toil, both church edifices out of repair, and the members, from having been long without a pastor, much scattered. but as time passed on it soon became evident his labors were not in vain. The churches were gathered, the membership enlarged, and the bond of their union greatly strengthened. Both church buildings were neatly repaired, and two new

houses of worship were put up to accommodate Sabbath afternoon appointments—one at Johnsonsburg and one at Paulina. In the course of a few years the principal churches were found too small for convenience, and consequently the Hardwick or Yellow Frame church was enlarged, while that of Marksboro' was taken down, and a much larger one erected; thus from the first, one thing became manifest to all, and that was *progress* in the right direction; like the healthful tree from year to year rooting more firmly, extending its branches by steady growth, and developing new features of strength and beauty.

On this cheering prospect the Sabbath morning sun of May 5, 1867, rose brightly, the atmosphere was cool and bracing, and although for several days previously indisposed, yet he ventured to go to Marksboro' and conduct the morning service, preaching upon the importance of importunity in prayer. From the pulpit he went directly to his sick room and called his physician, Dr. W. P. Vail, who found him in a very alarming state, with typhoid symptoms. All that tender sympathy, assiduous nursing, well-ventilated apartments and combined medical skill could do were employed, but without avail. At the closing hour of Saturday, May 25, 1867, he died of typhoid fever. He married Miss Anna Clark, a daughter of Rev. John Flovel Clark, who, with two sons, survives him.

W. P. VAIL, M. D., of Johnsonsburg, N. J., writes as follows: "He was esteemed by the churches to which he ministered, by his copresbyters and by the general public, as a good and most genial man; as a preacher, earnest, lucid and practical; as a neighbor, kind and sympathizing; as a citizen, intelligent, public-spirited and loyal. The Church in which he was trained he loved, and he was ever ready on all suitable occasions to vindicate her faith, her polity and her order. In the discharge of his high and responsible calling he was constant, zealous and laborious, literally wearing himself out. Inheriting a robust and well-balanced constitution, which he helped to preserve by strict temperance and a due regard to the laws of health, he was enabled, during a pastorate of more than a quarter of a century, to omit no appointed ministration, except in two or three instances of excessively inclement weather. At his obsequies a large concourse was in attendance, perhaps, as ever was gathered on a similar occasion in the county of Warren. His remains were deposited in the Yellow Frame cemetery, over which, by voluntary offering, his friends of the two churches of the Yellow Frame and Marksboro', to whom he had devoted his whole ministerial life of more than twenty-six years, have erected an appropriate monument."

Rev. THANIEL B. CONDIT, of Stillwater, N. J., writes: "As a preacher Mr. McGee was pointed, practical and brief. Christ crucified was his great theme. As a pastor he was without a superior. The writer knew him throughout his ministry, and has yet to hear the first word of disapprobation from any of his people. He was punctual beyond precedent, and of him alone can it be said that for twenty-six years he fulfilled *all* his appointments, and in no instance did he ask or take a vacation. As a presbyter he enjoyed the esteem and confidence of his brethren, and his unlooked-for departure we most deeply mourn."

McGLASHAN, ALEXANDER—The son of John and Mary (McNab) McGlashan, was born in Queenstown, Canada, February 23, 1812. His father was a Scotchman, the lineal head of the McGlashan clan, whose estates were seized during the civil wars in Scotland that ended in the expulsion of the Stuarts. On coming to America the family settled at Pelham, near St. Catharine's, Canada. To the stern virtues of his Scottish parentage he doubtless owed

much, but more to his inflexible resolution, as a youth despising idleness and vanity. His natural qualities were of a high order, but he was wont to attribute his success in life, not chiefly to them or his surroundings, but to the grace of God and to the fact of his becoming a Christian in early life. He was attendant on the ministry of Father Eastman, that patriarch whose praise is in all the Canada churches.

He gave himself to the Lord and his service when about twenty years of age, and to him it was no unmeaning act. He endured a great inward struggle as he walked the fields of his father's farm, and when he yielded it was an iron will surrendered to the Lord's guidance, but still it was an iron will. The entreaties and threats even of a mistaken father could not divert him from his purpose. He resolved to gain an education and become a minister of the Lord Jesus. He left home about the year 1835, penniless, yet inflexible and honest in his pursuit of an education. He entered the academy in Geneva, N. Y., and supported himself by his own efforts and by manual labor. He never received a dollar of aid from home, but, on the contrary, learning his father was in great need of his aid, he left the academy and devoted one summer to remedying the disorder in his parent's affairs. The result of this was a happy reconciliation between the father and son. Still, it is but justice to add that the son never received at any time any pecuniary assistance from home.

After fitting for college at the Geneva Lyceum, he then entered Hobart College, Geneva, N. Y., where he graduated; and after walking his way to Auburn, N. Y., he entered the theological seminary there. From this institution he graduated in 1840. During his theological course he was active and untiring in his outside work for the spiritual welfare of those within his reach. He maintained a Sabbath-school at a little distance, and by his efforts a general visitation and tract distribution was commenced and maintained throughout the city of Auburn. He spent his vacations in the sale of religious books and tract colportage. Several striking instances of conversion have been cited as evidences of his spiritual zeal at this period. He was licensed and ordained by Cayuga Presbytery as an evangelist in 1843. The American Tract Society was not slow to discover his exact adaptation to the work they had then commenced in the Southern States. He was commissioned as a general agent to go thither immediately upon his graduating from the seminary. In these duties he was indefatigable, and accomplished a surprising amount of labor, both personally and in supervising the movements of the Southern corps of colporteurs. While in Mobile, Ala., he often came in contact with seamen in the course of his private efforts. His heart warmed toward them; and the glowing desire that awakened for their salvation never left him to the last day of his life. While still in the employ of the Tract Society he commenced preaching to them and laboring in earnest to bring them to Christ.

By his efforts a mariners' church was built, and a large membership gathered. About this time his services were transferred from the tract and colportage efforts to the cause of the Seamen's Friend Society. He became their general secretary for the Southern States, still keeping his headquarters at Mobile. He abandoned himself to every good work that he found to do. There was then no system of public schools in Alabama. He gathered the poor children into schools and hired teachers at his own expense. Wealthy citizens came forward to his aid, and the schools multiplied and became a system, of which the city corporation soon became the support. For widows and the destitute he put on foot efforts that resulted in the providing of suitable residences and homes for them.

He was the acknowledged apostle of temperance in the city, and the rum-seller dreaded the sharp observation of his eye more than that of the magistrate. So efficient was he in putting down the infamous traffic, and exposing the vice of the city, that the rage of those who live upon the degradation of others was provoked. Yet so great was the respect that his presence and character commanded that they trembled, as they confessed, at the idea of molesting him.

At this period of his life he was in the prime of vigor, both bodily and spiritual, and it has been confidently asserted by intelligent citizens that he has done more than any man for the moral interests of Mobile. He had peculiar success in the collection of funds for benevolent purposes, though he often expressed his dislike to business, and was most at home in declaring Jesus Christ and his salvation to needy souls. In private and personal efforts for the neglected he was peculiarly happy and successful. Very many instances of his success in Mobile might be given, and several who were converted under these ministrations became effective preachers of Christ to seamen. But an iron constitution and iron energy cannot last always. In 1852 he was prostrated with yellow fever, and from the almost fatal attack he never entirely recovered. A voyage to Europe seemed to bring back his failing powers, but not to their full extent.

In 1859 he returned from the South and settled himself in his native town. His heart was burdened with desire for the Church there and in the neighboring towns. Of his faithfulness as a Christian minister here I need not speak; hundreds are his virtues. Impelled by his failing health and his love for seamen, he left his charge in Pelham in 1863 for a temporary effort for the cause of the sailor in New York City. His presence there seemed such a necessity that he reluctantly resigned his pastoral charge and gave himself wholly to his favorite labor. God helped him wonderfully, and often as many as eight or ten sailors would follow him home from church to his study for personal conversation as to their sailors' interests, and many are the hearts that were in that study given up to Christ. He engaged in the establishing of a new church, called "the Church of the Sea and Land," the membership of which quickly rose from thirty to seventy-five. He succeeded in raising the funds for the purchase of a suitable edifice in a most populous part of the city, where there is scarcely a church building to be found, and the effect is still crowned with God's blessing, but the strain on mind and body was too great, and in June, 1866, he removed to St. Catharine's, Canada. His design was to rest, and his feeble and emaciated frame seemed to demand it imperatively, but life and labor were two things that he could not separate. He was one of those laborers that work till sunset—till "the night cometh when no man can work." In the winter he went to Mobile, Ala., and by efforts to which he was quite unequal he succeeded in placing the cause of the sailor on its former favorable footing. He returned to St. Catharine's in the summer of 1867, but not to rest. Although excessively feeble, he inaugurated a movement for the sailors of the Welland Canal, which promises to be of great benefit to them. But his sun was going down; laboring to the last, he preached twice but a few days before his death. Still girded for labor, he did not relax till the shades of death gathered about him. He had suffered from chronic diarrhœa, and from utter exhaustion brought on by his continued labor, and on Tuesday, September 6, he was suddenly overtaken by physical and mental prostration; convulsions followed at intervals, till the noon on Monday, September 9, 1867. He died at his residence in St. Catharine's, Canada. He was married, Dec. 16, 1857, to Miss Ellen Buell, of East Bloomfield, N. Y., who, with two sons, survives him.

WILLIAM E. KNOX, D.D., of Rome, N. Y., writes: "I was a fellow-student and room-mate at Auburn, and I feel that it is due to his memory to testify to his extraordinary Christian zeal, peculiar talents and marked success in a field too little cultivated—namely, that of personal effort for the conversion of souls. I have no doubt McGlashan was a more remarkable man than Page in the very line of religious effort that has secured to the latter such a name in the Church, while in the other departments of activity he was greatly Page's superior. There was no house, office, store, shop, saloon, hotel, railway car, steamboat, stage-coach, where he was not as much at home, preaching Christ and winning souls, as most ministers are in the church or conference-room. I doubt whether he ever let a fair opportunity slip of addressing acquaintance or stranger on the subject of religion. He always had his tract ready and a fitting word with which to speed its mission to the heart for which he designed it.

"The four-page tract was in fact his never-failing occasion and ever-bright weapon for the service in which he so greatly excelled all men I ever knew—personal religious conversation. 'Will you take a tract, sir?' was his favorite mode of approach to strangers of every sort, in all situations, practicable and impracticable. As they put out their hands to receive it, he would say, 'You may not prefer this one, and I have others. This is for a Christian; I hope you are one.' Or, 'This is the tract called the *Way to be Saved*; perhaps you are already saved and would like another one.' In this way he would elicit an answer revealing the mental condition of the individual, and suggesting other rapid and sharp but skillful thrusts at the conscience, which his interlocutor must have been a good swordsman to parry.

"It was rare that this indefatigable worker rode for any considerable distance upon a railway train, steamboat, or other conveyance, without supplying all the passengers with a tract, and holding numerous brief conversations with them. Of Brother McGlashan's labors on the wider field South and East, in the service of the American Tract and Seamen's Friend Society, I have no space to speak. Mobile and New York could tell for him a story that would thrill the heart of the Church. But the record, if made at all in this world, must needs be very imperfect. If Harlan Page had evidence that a hundred souls had been won by his direct instrumentality, I have little doubt that Alexander McGlashan's gains were much greater. It is only a pity that so few like-minded and furnished remain behind to prosecute the labors of which he could say with all sincerity, '*My meat is to do the will of Him that sent me, and to finish his work.*'"

McKINNEY, JOHN—The son of Isaac and Jane (Fleming) McKinney, was born in Bellefonte, Pa., August 26, 1797, where the early part of his life was passed. He united with the church of which the Rev. John McMillan, D.D., was pastor, while a student in Cannonsburg, Pa., at Jefferson College, where he graduated in 1819, studied theology in the Seminary at Princeton, New Jersey, and was licensed by Philadelphia Presbytery in 1824. His first pastoral charge was at Fredericksburg, Ohio, where he was ordained and installed by Richland Presbytery in 1829. For some time he was pastor at Alexandria, Pa., and was afterward a supply at Oswego, Ill. During the last three years he resided at Hollidaysburg, Pa., because too feeble for the active duties of the ministry.

He was twice married: first, to Miss Sarah McKinney, the second to Miss Margaret Cameron, who, with three daughters, survives him. David McKinney, D.D., of Pittsburg, is his brother, Rev. W. W. McKinney and the late Rev. Isaac N. McKinney are nephews.

He was mild, affectionate, truthful, reliable, kind and eminently righteous. Most of his ministerial life was spent in arduous and self-denying labors in feeble or mission churches. Thus his life was one of real sacrifice and great usefulness in the cause of his Master. He laid the foundations on which others will continue to build. The good seed sown by him will long bring forth its blessed fruit.

McNAIR, D.D., JOHN—The son of Solomon and Sarah (McMasters) McNair, was born near Newtown, Bucks county, Pa., May 28, 1806. He was reared with an earnest regard to his spiritual welfare, and at an early age made a profession of religion. His mother was an eminently godly woman, and the members of her large family felt from childhood the influence of her piety.

He was educated at Newtown Academy, then under the care of Rev. Mr. Boyd, long the pastor of the church to which the family belonged; then at Jefferson College, Cannonsburg, Pa., and graduated in 1828.

He studied theology at Princeton Seminary, N. J., and was licensed by Philadelphia Presbytery in 1831, and soon after removed to Western Pennsylvania, and settled in Warren county, where he was ordained by Erie Presbytery, November 7, 1833. Here he remained one year, and then removed to Philadelphia, Pa., and preached in Fairmount Church in that city. In 1836 he removed to Vincennes Presbytery, Indiana, and soon after he returned East and settled in Milford, N. J. He also preached at Stroudsburg, Pa., and then in Musconectong Valley, N. J., where he remained three years. In all these places he labored as a missionary, when he was called to Lancaster, Pa., where he continued as pastor eleven years; when he was obliged to resign on account of ill health, he removed to Clinton, N. J., where he purchased a farm and commenced farming in connection with his ministerial labors, which greatly improved his health, and he preached at Clinton for six or eight years.

During the rebellion he entered the army as chaplain of the 31st regiment of New Jersey Volunteers, and exerted himself earnestly and faithfully in behalf of the spiritual welfare of the soldiers of the republic. When the war was over he returned to Lancaster, Pa. Here he was not idle, but preached as he had opportunity, giving his labors to the church in Strasburg, Pa. He died in Lancaster, Pa., January 27, 1867, of typhoid pneumonia, and was buried at Clarksville, N. J.

He married in 1838 Miss Susan Adaline Hunt of Clinton, N. J., a granddaughter of Rev. Holloway W. Hunt, who, with a daughter, survives him.

His brother, Rev. Solomon McNair, of Little Britain, Pa., is a Presbyterian minister.

He was a thorough Presbyterian, and loved and preached the great doctrines of the gospel, as set forth in our Catechisms and Confession of Faith. He was highly respected among the brethren in the presbyteries and synods with which he was connected. Those who knew him best will ever cherish his memory, while they do but simple justice to the characteristics of his head and his heart.

Retiring in his manner and deportment, he was ever cheerful and kind, possessing, however, a firmness and integrity of purpose which made itself felt in his expressed opinions, together with a sincerity unquestioned, which gave a high tone to the doctrines he inculcated. His sermons evinced a high order of talent; eloquent, yet plain and unaffected, lucid and easily comprehended.

OTTERSON, JAMES—Was born in New York city October 11, 1791. He was brought up in the Associate Reformed Presbyterian Church, his father being one of the signers to the call on Rev. Dr. J. M. Mason, on his settlement in the church in Cedar street, New York. He graduated at Columbia College, New York, having entered that institution at about eleven years of age. He made a profession of religion in early life, and after having studied theology with Dr. Mason, he was ordained by the Associate Presbytery of New York and installed as the successor of Dr. Proudfit, pastor of the church of Broadalbin, Fulton county, N. Y., in 1821. About the year 1827 he was called to the united pastorate of the Reformed Dutch churches of Hempstead and Oyster Bay, on Long Island, N. Y., where he remained till about the year 1834, when he succeeded Dr. Van Vranken as pastor of the church of Freehold, N. J. Here he labored for several years, when he took charge of the church at the White House, in Hunterdon county, N. J., where he remained till the year 1845. After this he was called to the Presbyterian church in Johnstown, N. Y., near the place of his first pastoral home. His last charge was in Wilmington, Del. which he relinquished in 1863, and, with the companion of his lifelong labors, who still survives him, he retired to the house of his son, James Ottersson, Jr., a prominent member of the bar at Philadelphia, Pa.

His physical powers had been giving way for a few months, when on Sunday, August 25, he was taken with paralysis, and, though conscious of what was passing, was unable to clothe his thoughts with words. He died September 17, 1867. His widow and six children survive him.

Mr. Ottersson possessed a clear, analytical mind, which showed the effect of early culture. He was a good scholar, a sound and able theologian and a very instructive and edifying preacher. His style was clear and forcible. His speech flowed smoothly from his lips as he touched the heart and reached the conscience. He was an able expounder of the sacred Word. In the ecclesiastical assemblies of the Church he had few superiors. It was not merely as a parliamentarian, as one skillful in debate, that he excelled, but as possessing a strong, practical mind that could lead the way through difficult and perplexing questions—that could see the end to be reached and how to reach it.

His attachment to the Dutch Church deserves a passing notice. He left the Church of his fathers, as did many of his young friends about that time. He, with some of them, found a field of labor in the Dutch Church; he made it his home and gave it his heart. Of the forty-two years of his ministerial life, nineteen were spent in that communion. But when Providence assigned him a field of labor outside of the Dutch, he forgot not the Church of his early adoption. He was no doubt faithful to the work which the Master had given him to do, but he loved the Dutch Church still.

PORTER, GEORGE D.—Was born in Juniata county, Pa., March 1, 1805. He was educated for the medical profession, but on becoming a Christian he felt called to the work of the ministry. He was aided by Rev. Hutchison of Mifflin, Pa., who taught him theology, when he entered the Western Theological Seminary at Allegheny, Pa., being among its earliest students. He was licensed by Huntingdon Presbytery in 1832 and for a time preached in Monongahela City, Pa. He removed to Newburg and Roxbury, Pa., and was ordained by Huntingdon Presbytery in Nov., 1833. When the questions which led to the disruption of the Church came up, he took a lively interest in the controversy, having a fondness for discussion. He subsequently became pastor of Centre and Upper and Millerstown churches,

where he was much respected and his labors successful. In the year 1851 he resolved to remove to the West and engage in the great missionary work there, locating in Tipton, Iowa. Here the little church just organized received him cordially, and together they entered upon the work of the Master with much earnestness. This and Red Oak, adjoining, constituted his charge for near eight years, both of which became much strengthened and well established in the faith. From this he removed to Crow Meadow church, Ill., where he labored for four years; after which he returned to his former home in Tipton. For two years he now gave attention to his farm, and preached in the way of supplies, as the Master called. As a presbyter, he had few superiors and was ever attentive and interested. In the winter of 1866-'7 he arranged to supply stately the churches of Blairstown and West Irving, in Vinton Presbytery, and removed his family there. Now he seemed to have received a fresh unction from the Holy One, and to have entered upon his new field with much acceptance and usefulness.

Here he labored more than his strength would justify, and about the middle of November was prostrated with heart disease producing dropsy, of which he died December 17, 1867. His widow and eight children survive him.

During his illness his sufferings were extreme, being obliged to sit in his chair for near a month. To his family, to friends expressing sympathy for him, his uniform reply was, "It is all right. The Lord doeth all things well," and never a murmur escaped his lips. He loved much to have his children sing for him the hymns, "Just as I am," etc., and "Jesus paid it all," etc. A calm and unwavering faith in the Lord and Redeemer supported him down to the Jordan, and over to the promised land. When thought to be past speaking, he seemed to wake entirely up, and engaged audibly in prayer, first for his "dear people," and then for his family individually, commending all to his covenant-keeping God. In this all around were amazed and cheered with the particularity, fervency and faith thereof, coming, as it were, from the spirit-world.

ROBBINS, JOHN P.—The son of Hon. James B. and Elizabeth (Horsey) Robbins, was born near Snow Hill, Md., June 21, 1812. His parents were members of the Protestant Episcopal Church, and, after being educated at Yale College, New Haven, Conn., he studied theology privately. He was licensed and ordained rector of St. John's Parish, Worcester county, Md. Having changed his church relations, he became a member of Burlington Presbytery. His health being delicate, he removed to Burlington, N. J., where he lived greatly beloved by his brethren, and where he died March 20, 1867, of pneumonia.

He was twice married—first, July 29, 1835, to Miss Margaret A. P. Spence, daughter of Hon. Lemuel Spence, of Snow Hill, Md.; second, June 3, 1857, to Miss Marianna Laird, daughter of Rev. Robert M. Laird, of Princess Anne, Md., who, with two daughters and two sons, survives him.

BURLINGTON PRESBYTERY adopted the following paper:

"For about six years Mr. Robbins has been a member of this Presbytery, and, although during all this time his health has been delicate and quite inadequate to the burdens of a pastoral charge, he has labored abundantly within our bounds, both in the pulpit and out of it, and has been instrumental, we cannot doubt, by God's blessing, of great good among us. He has freely assisted his brethren in the ministry, has gladly co-operated in the missionary enterprises of the Presbytery, and has indeed been ever ready for every good word and work.



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A. G. Lincoln

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“In several important respects our departed brother was greatly distinguished. He was naturally of a warm, affectionate, social disposition, and his piety and devotion to the cause of Christ were of a very high order, forming altogether a character of uncommon earnestness. He was remarkably humble, simple and childlike in all his intercourse, and by his holy life every one acquainted with him was forcibly impressed. He was a man of unusual liberality; exercising, too, a constant economy and self-denial that he might apply a larger proportion of the means which God had given him to the relief of the destitute and suffering. His charities were unceasing, and a large part of his time was spent in searching out the poor, the sick, the afflicted in every form, and ministering to their temporal and spiritual welfare. Very frequently his benefactions were concealed, his left hand not knowing what his right hand did. He was wonderfully gentle, sympathizing and compassionate, and everywhere his visits of mercy were welcomed as those of a cordial friend and of a faithful man of God. Of a particularly catholic spirit, he mingled freely and affectionately with his fellow-Christians, and was often in the pulpits of his fellow-ministers of other evangelical denominations. All were dear to him that loved the Lord Jesus Christ in sincerity. He began so early himself to follow Christ, that, although cut off in the prime of his usefulness, he might be said to have spent a long life in going about doing good.

“The Presbytery would record, with gratitude to almighty God, their deep sense of the many important services to the cause of religion, and to the Presbyterian Church, rendered by their deceased brother, and would pray for grace at once to improve his Christian example, and to learn effectually the solemn lesson which his unexpected removal was fitted to teach and impress.”

SIMONTON, ASHBEL GREEN—Youngest son of Dr. William and Martha (Snodgrass) Simonton, of West Hanover, Dauphin county, Pa., was born Jan. 20, 1833. His paternal grandfather was a physician, and a man of deep piety. His father was also a physician. He studied Latin under the tuition of Rev. James R. Sharon, pastor of the Presbyterian churches of Paxton and Derry, near Harrisburg, Pa., and was a graduate of the Jefferson Medical College, Philadelphia, Pa. He was a ruling elder of the Derry church, and for four years a member of Congress, his term of office closing in 1843. While in Washington he was a member of the Congressional prayer meeting. The change from active to sedentary life and close attention to public business greatly impaired his health. He died May 17, 1846, in the 58th year of his age.

The mother of Ashbel was the second daughter of the Rev. James Snodgrass, for 58 years pastor of the Hanover Presbyterian church, in Dauphin county, Pa. She was born Nov. 25, 1791. Her marriage with Dr. William Simonton took place in 1815.

When Ashbel was baptized, his father, who was an ardent admirer of the late Rev. Ashbel Green, D.D., one of the presidents of Nassau Hall, now the College of New Jersey, Princeton, N. J., gave him the name of this good man, “in the hope,” as he expressed it, “that his son would some day become a Dr. Green.”

His classical education began in the Harrisburg (Pa.) Academy, under the tuition of the Rev. Mahlon Long. After two years' preparatory study, he entered the College of New Jersey, where he took a full course, and was graduated in 1852. His scholarship and acquirements were much above the ordinary level. His taste for reading led him to store his mind with the

literary treasures accessible to him in the libraries of the college and the hall with which he was connected.

In the autumn of 1852 he went to the South with his brother James, and took charge of an academy for boys in Starkville, Miss., where he taught with much interest and success for eighteen months. During this period he endeared himself greatly to both his patrons and pupils. They parted with him very reluctantly when his engagement expired. Besides taking a general interest in the welfare of the community, he instructed the young in the rudiments of sacred music, and led the praises of the sanctuary. He here formed acquaintances and friendships which were afterward renewed in Brazil, South America. Among those who became interested in him were several ministers and other pious persons, upon whose minds he made the impression that he ought to abandon the idea of studying the Law, which was then his purpose, and prepare for the ministry.

He returned to Harrisburg, Pa., where the family resided, early in July, 1854, and entered upon the study of Blackstone.

The winter of 1854-5 being a time of special religious awakening among the churches of Harrisburg, he became deeply interested in the subject of his personal salvation. After referring, under date of March 10, 1855, to the transcendent importance of the matter, to the transient character of the impressions made upon his mind during the great revival in the College of New Jersey in 1849-50, and to the motives inducing him to attend the inquiry-meetings, he writes: "I am now resolved in God's promised strength to go forward and endeavor to serve him, whether a bright light shines around my path or not; to confess before men my desire and resolution to forsake the world and seek an interest in the atoning blood of Christ. . . ." March 13. "I believe that for the past three years it has been the uniform desire of my heart to become a Christian. I have seen the reasonableness of serving God, and that in serving him there is great gain, both in this life and in that which is to come. . . . I have read much and reflected often and seriously on these things; and frequently in my lonely walks as I sat overlooking some lovely landscape smiling under a cloudless sky, I have felt that to be able to say that the Creator of so much beauty is my Friend and cares for me would be far higher joy than earth can give; or at night, when only the quiet stars looked down upon me, thoughts of the loved dead and of the bliss of meeting them in heaven, and spending an eternity in loving and learning to comprehend truths here dimly shadowed forth, there clear as noonday, have crowded into my mind and raised it so high that the world and its concerns shrank into insignificance by very contrast. But, alas! such impressions, though frequent, produced only a few weak efforts after this good, and then I relapsed into my former passive state."

The "breaking in of the light" upon his soul was a gradual process. He continued to attend the inquiry-meetings for several weeks, and about the first of May was admitted to the privileges of the Church.

Among the questions asked him at his examination by the session was one with reference to his willingness to preach the gospel if it should appear that he was called to this work. The question is thus answered in his journal: "My feelings in this respect have been remarkable. I was in baptism consecrated to this work, and through life the conviction has rested upon me that I was answerable for the vows assumed for me by my parents, and I have looked forward to the day when I should fulfill those vows. And what is stranger still, it has been one of the strongest wishes of the past three or four years that I might be fitted and called to preach the gospel.

Another thing that has deepened this desire is the interest everywhere expressed in me, and the confident hope entertained that finally I would study for the ministry—at home, among friends, and even among comparative strangers. And now, if it seems to be my duty and privilege to fulfill these expectations, I will joyfully consent, and bless God that he has put such honor upon me.”

On the evening of May 6, 1855—the day on which he first partook of the Lord’s Supper—he made a solemn record in writing of the covenant into which he had entered with God in this sacrament, making particular mention of the obligations and responsibilities henceforth to devolve upon him.

His decision to study theology was quickly made. In two weeks after his first communion season he began to take a daily lesson in Hebrew, and entered the Theological Seminary in Princeton at the opening of the scholastic year, early in September. Just before leaving home he prepared a series of rules for his personal guidance and government while a member of the seminary. These have reference to his attendance on the devotional exercises of the institution, the avoidance of besetting sins, devotional reading of the Bible and other works on experimental religion, constant communion with God, cultivation of the gift of prayer, care of health and proper external behavior.

He was led to consider his duty in relation to the foreign missionary work at an early stage of his theological course. A sermon preached by Dr. Charles Hodge on the duty of the Church as a teacher made a deep impression upon his mind. Alluding to this discourse, he writes: “It has had the effect of leading me to think seriously of the foreign missionary field. The little success apparently attending missionary operations had operated to dissuade me from all thought of the work. But I see I have been wrong. That the heathen are to be converted to God is clearly revealed in Scripture, and I am convinced that day is coming rapidly. Those who are now in the field are preparing the way, and God will not suffer their labor to be in vain. . . . I have heretofore taken it for granted that my sphere of labor would be somewhere in our great and rapidly-growing country. It is, however, a matter to be taken into serious consideration whether, since most prefer to remain, it is not my duty to go.”

He regularly attended the weekly missionary prayer-meeting held by the students most interested in this cause. The monthly concert was also an occasion of deep interest to him. At a service held Feb. 4, 1856, a sketch of the work in New Zealand was given, in which it appeared that the history of missions shows that there is a preparatory process employed. In New Zealand ten years; in the Sandwich Islands nearly twenty; and in Siam our missionaries are still after nine years without fruit; but in every case God has crowned the events. They who do this work will share the reward of those who enter into the results of their labor.

With reference to the selection of a field, he writes thus: “At present the missionary work presents, it seems to me, the most urgent demands, not only because of the greater comparative destitution of the means of grace, but because so few are willing to go thither. If the field is the world, all lands and countries must be occupied, and the refusal of some to go to discouraging stations only renders the duty more imperative on others. To leave one’s home, friends and country may seem hard, and will be without doubt; but who knows that by consulting his own comfort even for this life, he can secure it? ‘He that will save his life shall lose it.’ The only safety is in implicit submission to the purposes of God. Under his guidance,

the place of danger is the place of safety, and without his presence we can be safe nowhere.*

He returned by way of the Lakes, and resumed his studies in the seminary.

In October, he attended the annual meeting of the American B. C. F. Missions at Newark, New Jersey, with great enjoyment and profit. The discussions, the hearty songs of praise, but especially the missionary prayer-meetings held every morning for one hour, interested him profoundly and greatly intensified his missionary ardor. "To these meetings," he writes, "all returned missionaries with their families, those under appointments to go, and those having in view the missionary work, were invited. These constituted nearly two hundred, I should think, though perhaps, many like myself, were there by questionable right. Whatever were my views, however, in going in, I certainly felt like being a missionary on coming out. The testimony there given to the happy reward returned into the bosom of the faithful missionary was enough to engage even selfish feelings to that work. From all quarters of the globe there was a unanimous voice in favor of God's goodness to missionaries. Winslow, Schneider, Gleason, Bingham, some of them having served in this work thirty years, all declared their gratitude to God that they had been sent to a foreign field. Goodell of Constantinople said he never knew a missionary who had anything of the spirit of Christ repent of his choice of a field of labor, but had heard many rejoice in the privilege of preaching Christ to the heathen. . . . It is, I am persuaded, a good thing to be a missionary; and I believe that if I had the fitness, and saw my way open providentially to go abroad, I would be willing to go. Faith, patience and self-denial are the cardinal virtues with the missionary. . . ."

The entries made in his journal during his second year in the seminary indicate a growing interest in the missionary work, and at times clearly foreshadow his ultimate decision, though this was purposely reserved until near the end of his theological course.

Early in his last session at the seminary he accidentally injured his knee while taking exercise in the gymnasium. After several weeks' confinement to his room, he gave up study and repaired to Harrisburg for surgical advice and treatment. Here he remained for two months, when he returned to Princeton, still suffering great inconvenience from his disabled limb. The effort to reduce the swelling and inflammation by counter-irritants had failed, and fears began to be entertained that he might wholly lose the use of the knee. To prevent so serious a privation, he sought the advice of Dr. Pancoast of Philadelphia, who startled him by saying his "knee must be bent by force, or the joint would become permanently stiff." He promptly decided to submit to the operation. Meanwhile he attended the spring meeting of the Carlisle Presbytery, at Greencastle, Pa., where he was licensed, April 14, 1858.

The week following his licensure, Dr. Pancoast performed the operation of bending his knee-joint and breaking up the adhesions formed in it with entire success. Ten days afterward he returned home, full of gratitude to God that he had found so skillful a surgeon and had obtained so complete a cure.

His missionary interest suffered no abatement during this temporary in-

* After the seminary term closed, he accompanied his brother Thomas to Iowa, where he spent three months as a colporteur of the Presbyterian Board of Publication. He returned, etc.,

terruption of study. As the result of an interview with J. Leighton Wilson, one of the secretaries of the Board of Foreign Missions, his attention was seriously turned to Bogota, in New Granada, as a promising field of labor. With a view to become acquainted with the condition and wants of that country, he corresponded with the Rev. Horace B. Pratt, of the mission already undertaken in Bogota, and who was anxious to have him become his colleague with the least practicable delay.

About this time he was earnestly solicited to engage in the pastoral work at home. Several churches in which he had preached were anxious for his services. A theological professor endeavored to dissuade him from going abroad, on the ground that he could secure eminence as a preacher in this country. But having obtained the cheerful consent of his friends, and especially of his mother, he determined to devote his life to the foreign missionary work. This decision reached, the perplexity of mind previously suffered was at once relieved. "It seemed to me," he writes, "that whenever my face was set to go abroad, I enjoyed peace of mind, and whenever I turned to the home field with desire to remain, I was made uneasy under the fear that I was seeking not the will of God, but my own ease."

His formal application to the Board for appointment as a foreign missionary was sent to New York on the 25th of October, 1858. In it he made mention of Brazil as the field in which he was most deeply interested, but committed the final decision of the question to the judgments of the Board. On the 6th of December the Executive Committee of the Board decided to send him to Brazil, reserving, however, the right to designate him to another field in case he found the way was not prepared for systematic missionary efforts in that country. Their expectation was, however, that he should be the pioneer of a numerous company of laborers who should long continue to be a blessing to Brazil.

His appreciation of the difficulties of the work before him, and of his dependence upon Divine assistance, is shown by the following remarks: "What can one or two feeble missionaries accomplish in an empire as large as the United States, and in a city nearly as large as Philadelphia? It will be a great trial of faith and patience. The work is so perfectly hopeless by mere human agency that they who undertake it must either find support by resting upon the power of God, or else despair. If I am indeed called to make headway against all the forces of infidelity, superstition and stupid indifferencism, may God grant me Paul's experience that when I am weak, then am I strong, and may I glory in my infirmities that the power of Christ may rest upon me." "Notwithstanding all the difficulties and responsibilities of the proposed mission, I cannot refuse to go. . . . If the Reformation triumphed so gloriously in the sixteenth century when the same state of things existed, may we not hope that the saving power of divine truth will again be displayed in the nineteenth century in South America?"

After the definite settlement of this question, he spent a few weeks with the Rev. W. H. Foote, D.D., of Romney, Va., for the purpose of recruiting his health and extending his acquaintance with the churches. Under Dr. Foote's direction he preached in several neighboring congregations, and made such a favorable impression that he was earnestly solicited to reconsider his resolution to go abroad, and remain in that part of the country.

The time fixed upon for his departure to Brazil was May, 1859. Meanwhile he went to New York, where he spent two months taking lessons in the Portuguese language, and lecturing, as opportunity was afforded, upon Brazil.

He was ordained by the Presbytery of Carlisle, April 14, 1859, at Harrisburg. His sermon on this occasion was upon the words, "Come over into Macedonia and help us." It was an able presentation of the claims of the unevangelized upon the Church, and was published the following summer in Dr. Van Renssalaer's Presbyterian Magazine. The ordination discourse was preached by his uncle, the Rev. Wm. D. Snodgrass, D. D., from Rev. xiv. 6. The charge was delivered by the Rev. Thomas Creigh, D. D., and was fraught with instruction, stimulus and encouragement to the newly-ordained evangelist, about to enter a distant and difficult field of labor. The deeply solemn exercises were closed by singing the missionary chant commencing, "My soul is not at rest," which was a favorite with him.

By the advice of Dr. J. Leighton Wilson, he visited the Western Seminary, at Alleghany, Pa., to make the acquaintance of Mr. Alexander L. Blackford, who had also just been ordained as a missionary to Brazil. A few days' conference of the two young missionaries, afterward brothers-in-law and colleagues, sufficed to establish relations of friendship which were uninterrupted until Mr. Simonton's death.

June 18, 1859, he sailed from Baltimore, Md., in the merchant ship "Ban-shee," Captain Kane, for Rio de Janeiro. His mother and his brother John saw him on board, and united with him in a parting prayer in his stateroom. "I shall often," he writes in his journal, "as I kneel there, feel that I am still in communion with those who lately knelt beside me. . . . It is a bitter thing to part. It would be more bitter still were there not an assured hope of meeting above, where there are no more separations."

As Captain Kane denied him the privilege of holding public services on board, he formed the sailors into a Bible class, and gave them familiar instructions on each Sabbath afternoon of the voyage. Some of them received their first impressions of divine truth from his lips. He prepared two sermons for these weatherbeaten sons of the sea, in which he unfolded the marrow of the gospel in terms suited to awaken interest in their untutored minds. One was from the words, "Believe in the Lord Jesus Christ, and thou shalt be saved;" the other, "Come, for all things are now ready."

The voyage was greatly enjoyed. Under date of July 12, long. 43° 37', lat. 19° 48', he writes: "I know of nothing possessing for me such interest—even fascination—as a night-watch on deck at sea. The influences of the scene so accord with high and holy thoughts and musings that the soul feels as if refined of much of its grossness. Perhaps it is because the sea in its vastness and incessant movement is to the mind and imagination a symbol of the infinite—of the infinite of active being—of the soul of man—of God himself."

He arrived at Rio de Janeiro on the 12th of August. His first act after landing was to review the mercies of the Lord in vouchsafing him a prosperous voyage, and to consecrate himself anew to his service. "I do feel that he is my only trust and refuge. I have nothing to bear me up, to nerve me with hope and give me patience and comfort, but the conviction and testimony of my conscience that I have come here in obedience to the command of my Lord and Saviour, who is possessed of all power both in heaven and on earth—that I do his work and he is pledged to be with me. Without this I am paralyzed and will labor in vain. Christ within me by his Spirit—Christ the end and inspirer of all I do is my deep want."

He was very kindly received by American merchants and others resident in Rio, to whom he had letters of introduction, and found also warm friends among the English families of the place. A few Christian hearts gave him a peculiarly cordial welcome to their society. The encouragement received

at their hands was highly appreciated and devoutly acknowledged. Their assistance in procuring for him suitable accommodations and in paving the way for commencing his work was of great value.

For some months he preached as opportunity was afforded to the English-speaking population. He took a deep interest in the welfare of the seamen visiting the port, and held frequent services on shipboard for their benefit. But as his great object was to make known the gospel to the natives of Brazil, the acquisition of the Portuguese language engaged his chief attention. Finding that the customs of society denied him the privilege of boarding in a private family, and thus of hearing the vernacular familiarly spoken, he determined to master it without any such advantage. He accordingly studied the principles of the grammar, and then with the aid of the lexicon "saturated himself" with the literature of the country. Keeping steadily in view the great object, a thorough knowledge of the language, he read whatever came within his reach, irrespective of subject or author. By this means he made rapid progress in this indispensable part of his preparatory work.

That he might, as the pioneer of the Board in Brazil, be able to report respecting the social and religious condition and wants of the people, he made frequent journeys into the country adjacent to Rio, carefully observing what fell under his eye. In December, 1860, he ventured farther into the interior, and made an exploration of the province of São Paulo, distributing the Bible and religious tracts wherever he went. After three months thus spent, he returned to Rio, fully persuaded of the magnitude and importance of the field, and satisfied as well that the way was prepared for extensive operations in that province.

He began a Bible class, May 19, 1861, at three o'clock P. M. Concerning it, he writes: "It was with some tremor that I awaited the hour. Two were present and seemed interested. I began with Matthew's Gospel. The second Sabbath three were present, the third more, and on the fourth it was a most gladsome sight to see the room fill up with men and women waiting to be taught the word of God."

A week-day evening service soon followed with an encouraging attendance, and was regularly maintained until Jan. 12, 1862, when a church was formally organized, and the Lord's Supper administered for the first time. One of the persons received was a native of Portugal. His baptism added to the interest of the occasion. In the services, which were conducted in both English and Portuguese, Mr. Simonton was assisted by the Rev. F. J. C. Schneider, a newly-arrived missionary of the Presbyterian Board, and the third ordained laborer then in Brazil. The Rev. Alex. L. Blackford and wife had landed in Rio, July 25, 1860.

It was with sincere satisfaction and profound gratitude to God that Mr. Simonton contemplated the results of his labors up to this time. He was already reaping fruits denied to missionaries in other lands after many years of painful, prayerful toil. "God be thanked," he wrote, "that our feeble faith has been confirmed by seeing that it is not in vain that we preach the gospel."

He had contemplated a visit to the United States toward the close of 1862, when his colleague, Mr. Blackford, should be able to continue in Portuguese the services he had begun. The feebleness of his mother's health induced him to set out earlier in the year. He sailed March 16 for New York, where he landed in the latter part of April.

During this visit he made the acquaintance of Miss Helen Murdock, daughter of William F. Murdock, Esq., of Baltimore, Md., to whom he was

married, March 19, 1863. While in this country he visited the Portuguese colonies in Springfield and Jacksonville, Illinois. He also supplied the church at Ellicott's Mills, Md., while making preparations to return to Brazil.

He sailed with his wife for Rio, May 23, 1863, and after a favorable passage dropped anchor in the harbor July 16th. On the first Sabbath after landing, he was greatly cheered to see the room in which the service was held crowded with attentive worshipers. August 9 there were eight additions to the church, four of them native Brazilians. "It was a joyful occasion to me," he writes, "for I recalled my first landing and the feeble beginnings of the work." Larger accommodations were soon demanded for his increased audiences. A room capable of seating one hundred and fifty persons was rented. In September a Sabbath-school was organized. It began with seven children—four English, one German and two Brazilian. "Sabbath, Oct. 4, celebrated the Lord's Supper. Four were baptized and publicly received."

After Mr. Simonton's return to Rio, it was deemed best to enlarge the operations of the mission by taking possession of the province of São Paulo in the name of the Master. Mr. and Mrs. Blackford accordingly left Rio to occupy the new field early in October. In reference to this change, he writes: "It is an important date in our mission. Mr. B. undertakes a work of responsibility—to teach Christ under the walls of the University of São Paulo. Upon myself mainly will devolve the responsibility of the work in Rio. God grant me grace to do his will."

"March 19, 1864. This is the first anniversary of our marriage—a day of pleasant recollections and grateful feelings. A year of blessing almost unmixed has passed, calling for warm gratitude to God and penitent confession of unworthiness and unfaithfulness."

June 19, 1864, he gratefully records the birth of a daughter—an event speedily followed by an occasion of overwhelming sorrow. This was the death of his wife, which occurred June 28. Only those who have been called to endure a like ordeal of affliction under like circumstances can understand what such a bereavement means. To a missionary in a foreign land it is an incalculable loss. Mr. S. experienced all that sense of loneliness, desolation and giving way of incentive natural to one in his situation, but nevertheless bore the trial with exemplary meekness and resignation to his heavenly Father's will. This is manifest from his own words: "Just when my cup of earthly happiness was full, the chief source of my joy is taken from me. Every waking moment tells me of my loss. I feel a void which nothing can fill save God alone. Thanks to his name for access to him in prayer, and the assurance that he is my Father and careth for me! . . . Thanks to Him who died and rose again for the firm belief that these natural feelings, so wholly rebellious against what has happened, do not tell the whole truth—that there is a balm even for such wounds as these! Heaven is the home of the believer; it is my home. All that is dearest to me is there—father, mother, sisters, wife—JESUS is there."

Care for his motherless child now occupied his thoughts. He first offered her to the grandparents, provided they would make arrangements to have her conveyed to Baltimore under charge of a competent nurse. This offer having been declined, he gave her to his sister, Mrs. Blackford, who accepted the responsible trust and removed the child at once to her own home in São Paulo. Though this arrangement involved the separation of father and child, and was to him a severe trial, yet under the circumstances in which he was placed it was to him entirely satisfactory.

Having made this favorable disposition of his child, he girded himself anew for his work. The lesson drawn from God's dealings with him was that of more unreserved consecration to his service. Instead, therefore, of abating his zeal or giving way to morbid feeling in view of his bereavement, and the consequent reversal of his hopes, he threw himself more heartily into the work of winning souls. In this he found a measure of relief from his burden of sorrow, while the success attending his efforts afforded him occasion for unceasing gratitude.

The time had now come for the employment of a new agency in the dissemination of the truth. The mission had thus far no printing press under its control. The labors of the brethren were confined to teaching, preaching and colportage. Under the conviction that light might be widely diffused, and many intelligent minds reached which could not be induced to attend a Protestant religious service, he took the lead in the establishment of a semi-monthly paper, through whose regular issues the influence of the mission might be greatly extended. It was called "*The Evangelical Press*" (*Imprensa Evangelica*), and first appeared in November, 1864. Concerning it he writes: "Yesterday morning three friends came to our house to receive the original articles for the first number. . . . I feel more the responsibility that attaches to this step than anything else that has been undertaken. We first knelt in prayer and committed our enterprise and ourselves to Divine control and direction. The way seems to be prepared, and we can only go forward boldly."

The three persons who at first assisted him in the management of the paper were native members of the church in Rio. The greater part of the labor of writing for its columns and superintending its publication devolved upon him until September, 1866, when Mr. Schneider was transferred to Rio, and became his assistant. Although the demands made upon him of an editorial character were severe, in addition to preaching thrice per week in Portuguese, and generally once in English, yet they were met *con amore*. Having acquired facility in the use of the language, he composed with great ease and pleasure to himself. Educated Brazilians acknowledged their surprise at the elegance and force with which he wrote in their native tongue. The unanimous persuasion of those who read his leading articles in the *Imprensa* was that they were characterized by great ability, clearness and comprehension of the subjects treated. His controversial papers were models of fairness, logical, strong and incisive, ever commanding high respect, even where they failed to carry conviction to an antagonist.

The *Imprensa* continued to be with him a favorite means of spreading the truth among the native population of Brazil. And during the three years of his connection with it much good, it is believed, was effected through its instrumentality. Its circulation increased, and more and more attracted the attention of thinking Brazilians. The Roman Catholic organs, which at the first scarcely deigned to notice the unpretending little journal, ere long found themselves forced to change their tactics or allow their cause to suffer.

Toward the close of March, 1865, he made a missionary tour into the province of São Paulo, accompanied by George Chamberlain. Among the places visited was Brotás, where they spent ten days. Of what occurred here he writes: "A Capuchin friar had just finished a protracted meeting, and the friends of the gospel were somewhat intimidated. The attendance at our meetings was better than we expected, and the effect of the truth very manifest. Nearly all who came—and among them were some of the principal men of the village—were gained over as friends. I never so realized the excellence of the gospel and its perfect suitableness to convince and save

those who are in earnest to know the truth. The interest of these days, in explaining the word, answering objections, etc., was most absorbing. I found more of heart and of religious earnestness in this community than elsewhere, and conceived great hopes of the rapid propagation of the gospel in Brazil."

He returned to his post in Rio early in May. The news of Lee's surrender, of the suppression of the great rebellion, and of the assassination of President Lincoln, reached that city in quick succession. When it was no longer possible to doubt that the last-mentioned sad event had occurred, he was requested to preach a sermon to the American residents upon the occasion. He consented, and with only one day for preparation, wrote a discourse which was delivered at a special service, on Sabbath, May 21, 1865, to the largest assembly of his countrymen he had seen in Rio. It was founded upon Psalm xlvii. 1-3, and gave such general satisfaction that a copy of it was asked for publication. The discourse was remarkable for its breadth of view, its philosophical tone, its enlightened and ardent patriotism, and for the force and eloquence with which it set forth the duty of trust in God under the overwhelming calamity that had fallen upon our beloved country. In enforcing this high obligation upon his countrymen he only marked out for them the path in which he was himself accustomed to walk. At no time, not even during the darkest hours of the rebellion, did his faith in the final issue of the contest fail him. He confidently believed that God would deliver his country from all the efforts its enemies could put forth for its destruction or dismemberment.

It was his habit to visit his sister and brother-in-law at São Paulo once a year, and spend a few weeks with his child, in whose favorable development he took parental pride. These visits afforded him also opportunity for needed relaxation from his ever-increasing and exhausting labors in Rio. Constant writing for the *Imprensa*, multiplied preaching services in both Portuguese and English, acting as treasurer of the mission and general correspondent for its book and tract operations, in addition to numerous pastoral cares made heavy demands upon his time and strength.

During his visit to São Paulo near the close of 1865, the Presbytery of Rio de Janeiro was organized, and Senhor Conceição, a converted Romish priest, was ordained. The Presbytery now consisted of four members: The Revs. A. G. Simonton, A. L. Blackford, F. J. C. Schneider, and the newly-ordained Senhor Conceição. Its next meeting was held in Rio in June, 1866, when Mr. Geo. Chamberlain was ordained, making a fifth member of the body.

At the close of this year, which was one of incessant devotion to his work, we find the last entry made in his journal. After his customary review of the state of the world, he closes thus:

"In the retrospect of my own life during the year, I feel self-condemned. I can point to some labor performed as best I could, but have I progressed heavenward? Here it is that I feel myself lacking. I cannot get beyond the prayer of the publican, 'God be merciful to me a sinner.'"

After the death of his wife in 1864, and the consequent breaking up of his home, frequent removals and changes in his domestic arrangements became necessary. Relief from these perplexities was sought in more intense devotion to his work. In order to facilitate his operations, he took a house in the heart of the city, and more immediately in the neighborhood of his church than any heretofore occupied. The situation was on this account deemed ineligible as a residence by some of his friends. To their remonstrance he replied that foreign merchants lived in that part of the city for

the purposes of trade; foreign missionaries ought to be equally self-denying.

It was in this locality that the last few months of his life were spent in absorbing zeal for the promotion of his Master's cause. Here his overtaxed energies began to give way under the gradual approaches of the disease which for ever ended his earthly activities. Unable to continue his labors, he determined to make his annual visit to São Paulo earlier than usual, and accordingly left Rio the last week in November, 1867, hoping that a twenty-four hours' ride in a steamer would induce sea-sickness and relieve his bilious system. The sea was, however, so calm that the expected nausea and relief were not experienced. He arrived at São Paulo on Wednesday, Nov. 27. Though far from well, he complained but little, feeling assured that rest and a change of climate would soon restore him. Anxious to complete an article for the *Imprensa* before taking medicine, he wrote a few pages, but was compelled to desist in the midst of an unfinished sentence. The subject of the article on hand was the Sacrament of Baptism, and the last word traced by his untiring pen was the Portuguese for Holy Spirit—*Espirito Santo*. He complained of severe pain across the forehead. The best physician within reach, an American and a man of eminent piety, was called in on Friday. He prescribed for him, and left with the remark that he expected to hear him preach on Sabbath. The next evening (Saturday) he took a warm bath and felt better. Before retiring for the night he said he "prized the blessing of health more than formerly." Another remark was that he had "often felt curious to see the revelations of the future." Sabbath morning he arose as usual, though still complaining of severe pain in the head.

The doctor was again sent for, but was visiting patients in the country. When he returned in the afternoon, he was surprised to find him in a high fever and that his prescriptions had not produced the desired effect. Feeling that the case was one of a serious and even critical nature, he directed the attendants to watch him closely through the night and administer the medicines with regularity. On Monday evening the doctor pronounced him better, but he soon afterward became restless and was very ill all night. The next day he was easier and slept for a time, but grew worse as the evening came on. On Wednesday a consulting physician was called in, and, with the attending physician, was at his bedside every day until he died. Toward the close of Wednesday, Mr. Simonton inquired of his sister whether it was not the prayer-meeting evening. When told that it was, he said: "It would be well for Mr. Blackford to request the prayers of the meeting for me that I may have patience to endure my sufferings." On Thursday his mind wandered, and Friday he was so much deranged that the doctor prescribed a cold-water bath. This afforded him so much relief that it was repeated on Friday night, but with less favorable results. About two o'clock on Saturday morning he was thought to be dying. The household assembled around his bed, prayer was offered and his soul commended to God. After his sister had withdrawn from the room under the supposition that he had expired, her husband still entertaining a hope that he might even yet be spared, followed her, saying, "We must intercede for his life." A fervent prayer was accordingly offered. Soon afterward he revived, warmth was restored to his extremities and he fell into a gentle sleep. When he awoke in the morning, he was quiet, calm and natural. Overjoyed at the faint prospect of recovery thus afforded, yet fearing a relapse and fatal termination of the disease, his sister embraced the opportunity presented by this lucid interval for making some inquiries: "Had he any message for the

friends at home?" "Nothing special," was the reply. "Tell them I loved them to the end." "Had he any message for the Board?" "Tell them to go on with their work." "Any message for his church in Rio, where he would be so much missed?" "God will raise up another to fill my place; he will do his own work with his own instruments." Seeing his sister convulsed with emotion, he said: "We can only lean on the everlasting Arm and be quiet." He also committed his child anew to her care.

This was the main conversation had with him during his illness. So strong was the desire and even persuasion that he should recover, and so imperative the direction of the physicians that he be undisturbed, that little effort was made to elicit an expression of what was passing within the hidden mental and spiritual realm.

On Sabbath morning he was composed, but very weak. When asked if he knew what day it was, he said "it was the Sabbath." Mrs. Blackford read a Psalm, and a colored member of the church led in prayer. He slept at intervals during the day, and strong hopes that he might recover were again entertained. But as the evening came on he became restless, and gradually grew worse as the night advanced. On Monday morning, between two and three o'clock, it was evident he was dying. Many friends besides his sister and brother-in-law were gathered around his bed. Perceiving that all hope of recovery must be abandoned, the doctor, who had scarcely left the house for nearly a week, said, "Let us pray." The company kneeled in solemn yet subdued grief, while the doctor from a full heart poured out a fervent prayer, not for his life, but for a peaceful and speedy death, if it were the Lord's will. He continued unconsciously to sink until half-past four o'clock on the morning of Dec. 9, 1867, when his ransomed soul entered into the rest that remaineth to the people of God.

His friends would gladly have removed his remains to Rio, that they might lie by the side of his wife, but this the law would not permit. It required interment within twenty-four hours after death. He was accordingly buried on the same day that he died. At half-past four o'clock in the afternoon the lifeless form was taken to the room used as a place of worship by the little church of São Paulo, two Englishmen and two Americans officiating as pall-bearers.

After addresses in Portuguese by Mr. Blackford and the Rev. Emanuel Pires, and singing the hymn,

"Fallamos do mundo feliz,"

"We speak of the land of the blest,"

a large procession of friends, English, American and members of the missionary church, was formed, and proceeded to the Protestant cemetery, where, "upon a hillside, overlooking the city of São Paulo, toward the plain where Brazil's cry of independence was first uttered, and still echoes," they committed the corruptible body to its kindred element in hope of a glorious resurrection. Says Rev. George Chamberlain of the Brazil Mission, "No fitter resting-place for that temple of the Holy Ghost, whose presence on thy soil, O Brazil! was a blessing; whose burial in it is a bereavement. The voice is hushed that would have taught thee true freedom, for 'where the spirit of the Lord is, there is liberty.'"

The original endowments of the deceased were of a high order. He possessed a clear, penetrating intellect, a sound and discriminating judgment, united with great strength of will and tenacity of purpose. His powers of mind were symmetrically developed and disciplined by diligent study, reading and reflection. He was an accurate, independent, comprehensive thinker,

and a lucid, forcible writer. Many of the articles written for the *Imprensa* would grace the best religious periodicals of the age. As a controversialist he was candid and ingenuous, but energetic and severely logical. He had remarkable facility in seizing upon and presenting the salient points of his case, and setting them forth in the strongest and most convincing light, while from the ample stores of a well-furnished mind he drew an array of fact, history and argument overwhelming to his antagonist. He excelled as a preacher of the gospel. His colleagues, his countrymen in Brazil, and all who were accustomed to hear him frequently, bear united testimony to the superior character of his discourses. One who enjoyed ample opportunity of forming a correct estimate of his pulpit performances, says, "As a sermonizer he had few if any superiors." Mr. Blackford "considered he had no superior as a preacher." He appeared to great advantage in discussing the grand fundamental truths of the gospel. Of these he took hold with a firm and comprehensive grasp, and set them forth in their proper relations to each other and to the wants of his hearers, in a style at once simple, natural and accurate, and yet at the same time wonderfully charming and effective. His later pulpit services were characterized by a tenderness of feeling and pathos of expression which clearly evinced the sanctifying effect of bereavement upon his spirit. This rendered his preaching eminently useful and comforting to the sorrowing, the stricken and the troubled. Speaking from the fullness of a heart that had drunk deeply of the waters of affliction, he was pre-eminently a son of consolation.

His manner in public was quiet, unaffected, dignified and self-possessed. His voice was clear and full, and when he spoke from manuscript his delivery was rapid and his tone commanding. Of medium height, with a good though rather slender figure, a well-proportioned head, regular features, an intellectual and animated expression of countenance, his appearance presented an assemblage of attractions highly prepossessing.

In the relations of private life he was frank, genial, social, affectionate and noble-hearted. He loved his friends—"loved them to the end." In the midst of his constantly-increasing missionary labors and cares, he rarely failed to write to his immediate relatives by the monthly steamer. He was a lover of good men, and remarkably free from motives of envy or mere ambition. He loved the missionary work, for which he was eminently fitted by nature, culture and grace, and labored from first to last with unabated zeal, energy and engagedness. So far as is known to the writer, not a quarterly communion season passed without accessions to the membership of his church in Rio, and up to the time of his death eighty persons had been received as the fruits of his labors in that city.

He possessed many of the qualifications of a leader, being at once comprehensive and practical in his views, bold, aggressive and far-reaching in his plans; and with these were combined the courage and perseverance requisite to carry them into execution. He loved Brazil—his chosen field—and gave himself to the task of her evangelization with a faith in the divine promise and an assurance of success which sustained him at first as a lone pioneer of the Board, and through all the tribulations connected with the loss of his wife and the desolation of his home. Above all, he loved his blessed Master, at whose command and for whose service he left his native place, a father's grave, a mother's warm embrace, brothers, sisters and friends of every degree, and all the endearments of home, that he might bear the message of salvation to an empire which had hitherto suppressed Protestant missionary effort, but which he found ready to receive the gospel at his hands.

STEINS, FREDERICK—The son of Herman and Adelgunde Steins, was born in Germany, November 18, 1805. He was educated at Moers in Prussia, and studied theology in the University of Bonn, Prussia. He was a student distinguished for quickness, energy, a determination not to let many get before him, and also for sociability. He was licensed and ordained by the Ministerium of Cologne, and for some years had the pastoral charge of a church near the Rhine. He saw his little sons around him, and it troubled him that the time was approaching when the law would compel them to spend some years in the army. The mother had probably a still more tender concern on this point, and she readily gave her consent to forego all the charms of her native land for the uncertain prospects in America. He first entered the Dutch Reformed Church in New York, but he soon made a very pleasant acquaintance with some Presbyterian ministers of the Old School, and he sought admission into their Church, with the prospect, as he supposed, of greater usefulness and comfort. His field was in the eastern part of the city of New York, and for the most part north of East Broadway, where it approaches Grand street. He had a vast population of poor Germans among whom to work. He worked faithfully. His sermons were eminently practical and earnest, while they were enriched by the expository and the argumentative. He often preached three sermons in his own church on the Sabbath; some could be present in the afternoon, but not at night; and others at night, but not in the afternoon. Sometimes the frames of all the three sermons were written out on Saturday, and then he would preach with singular freedom and earnestness, not attending much to the manuscript before him. He was one of the best men to go from house to house through the streets where the poor dwell, seeking the acquaintance of all and distributing tracts, uttering words of comfort to the distressed, counsel to the destitute and indolent, and awakening words to the ungodly. His manner was so pleasant, his heart so sympathizing, that he would be received pleasantly where others might be insulted. Such visits were greatly blessed in drawing many to his church. His whole being glowed with sociability. His friends entered his door always to receive a most cordial welcome. It was his delight to be in the room where the friends of Jesus were taking sweet counsel together, and the conversation could hardly be permitted to drag where he was present.

Whilst thus employed in his Master's service he was taken sick and died, August 30, 1867, of apoplexy. He married Miss Annette Katharine Lohmun, who, with one daughter and five sons, survives him.

Rev. JOHN NEANDER, of New York, writes: "He was a man of thorough theological education; he could grapple with all the various systems of the so-called scientific schools antagonistic to the revealed word of God. He was a laborious man, kind and affectionate to his friends and forbearing and patient with others. He was always friendly. This is indeed a great thing to say of any man, but particularly of a minister; the heart knows what it means."

STEVENSON, THOMAS—Was born in Ireland about 1818. His ancestors came from Scotland, and lived upon the farm where Thomas was born for nearly two hundred years. He was educated in the good old way, and made a profession of his faith in his eighteenth year. His elder brother Ross (now the Rev. Ross Stevenson of Ligonier, Pa.,) having emigrated to the United States, he was anxious to become a co-laborer with him, and with this great object in view he entered the High School of Rev. C. Allen of Strabane, Ireland. Here he remained for two years, and in the spring of 1839 he left his

father's old home for America. On his arrival he rejoined his brother in New Athens, Ohio, and entered Franklin College in that town, where he graduated in September, 1842. During his college career he was known as a close thinker, strong debater, an exemplary Christian and a fearless friend of the slave and the poor. Soon after leaving college he entered the Western Theological Seminary, Allegheny, Pa., where he finished a full course, and was licensed by Ohio Presbytery June 11, 1845. The remainder of the summer was spent in recruiting his health, somewhat enfeebled by intense application, and in preaching to vacant congregations, among which was Montour, Pa., to which he was called, and in which he was ordained and installed by Ohio Presbytery June 17, 1846. There he labored with great acceptance and much success until January, 1854, when he was dismissed to accept a call to the Second Presbyterian church, Spruce Creek Valley, Pa. In this, and in other churches within the bounds of Huntingdon Presbytery, he continued to preach a pure and precious gospel till his country's cause led him to exchange the rural parish for the military camp.

He had been earnestly anxious to be at "the front" during the rebellion, and he often visited the hospitals and was keenly alive to the sufferings of those brave men who were exposing their lives in behalf of the Union; but it was not until after the second battle of Bull's Run in Virginia he resigned his charge and was elected chaplain of the Sixth Regiment Pennsylvania Volunteers (Reserves). With this regiment he performed many wearisome marches, endured incredible hardships and confronted the enemy on many a battle-field. When their term of enlistment expired, he was chosen chaplain of the Forty-ninth Pennsylvania Volunteers, June, 1864. With this regiment of brave men he marched from the Peninsula to the defence of Washington through the Shenandoah Valley, Va., in all the victories under General Philip Sheridan, and in December, 1864, came home on a short furlough to his family. After enjoying for a few weeks the endearments of a sweet home, and a communion season of blessed remembrance with his brother, he bade a final farewell to his family, and February, 1865, returned to the seat of war.

He loved military life, and longed to share with the soldier in all the perils and privations of the bloody conflict. When he returned to the Potomac army he found many colored regiments without chaplains, and his long-cherished sympathy for that oppressed race and an ardent desire to do good among them, induced him to accept of a chaplaincy in the One Hundred and Fourteenth Regiment United States Colored Troops. This regiment he accompanied through all the Wilderness to the storming of Petersburg and the taking of Richmond—it being the first to enter that city.

After peace had returned and veterans were going home, Chaplain Stevenson still remained in the army, and with his regiment was ordered to Texas in June, 1865. Many and weighty considerations pressed him not to encounter the perils of the sea, and a climate proverbial for its unhealthiness in the hot season; but all were unavailing. To forsake his men in time of danger he regarded as dishonorable.

After many perils by sea and much sickness, they entered the estuary of the Rio Grande, under a sun almost tropical and in heat altogether intolerable. The troops disembarked at Brownsville, Texas, where disease and death decimated the ranks of the Twenty-fifth Army Corps with frightful rapidity. Here the patience and faith, the piety and patriotism, of the chaplain were subjected to the severest tests. Sick and suffering, he often despaired of life, still his faith was firm and his love for his Master's service unabated. The most of the colored troops did not know their letters; they were ignorant

of the first principles of the gospel of Christ. And so with the spelling-book in one hand and the Bible in the other, he addressed himself to the work of teaching and preaching. They proved to be apt scholars and attentive hearers.

In the spring of 1866 his regiment was ordered to Ringgold Barracks, a military post on the Rio Grande. There his quarters were more comfortable, his prospects for usefulness more promising, and his labors were greatly blest. The Spirit of the Lord came down upon the camp with converting power, the chapel was crowded with devout worshipers, and more than three hundred men were inquiring, "What must we do to be saved?"

This wonderful work of God was preparing the way of the coming of the Lord in the judgments which soon followed. The cholera broke out in the camp in October, and many died of that fearful disease. Mr. Stevenson was attacked, and though his life was at the time saved, his constitution was broken and his physical frame was robbed of its strength. He removed to Brownsville, Texas, hoping that a change would be beneficial, but in vain. He died there, February 10, 1867.

He was an edifying and comforting preacher, his sermons full of the marrow of divinity. In the camp he was fearless and brave, tender and kind, true to his country and faithful to his God. He fell at his post in the prime of his manhood. He died full of faith and of the Holy Ghost, and in the grave of a soldier sleeps till the resurrection morning. His widow and seven children survive him.

TEMPLETON, SAMUEL McCLAIN—The son of Alexander and Charity (McClain) Templeton, was born near West Alexander, Washington county, Pa., December 11, 1816. They raised their children in the nurture and admonition of the Lord, and God's blessing rested upon their labors. He was prepared for college under the care of Rev. John McCluskey. He graduated at Washington College, Pa., in September, 1836. Owing to ill health, he did not enter upon the study of theology for some time, a part of which he spent at his father's house and part in teaching in Kentucky. He entered the Western Theological Seminary, Allegheny, Pa., in 1839, and on finishing his course was licensed by Washington Presbytery at Mill Creek in the spring of 1842. He commenced his labors in Mansfield, Ohio, but on account of the state of his health declined a call. He again went to Kentucky, and taught in an academy near Lexington for five months. He was for some time pastor of the church in Millersburg, Ohio, having been ordained by Coshocton Presbytery. He was pastor of the church in Middleboro', Ohio, for eight years. In the spring of 1856 he removed to Delavan, Illinois, where he succeeded in gathering a large and active congregation, erecting a substantial house of worship, and exerting an influence for good in all that region. In the midst of these labors he was taken ill and died at his residence in Delavan, Ill., May 13, 1867, of pleurisy.

He married Miss ——— Dickey, a daughter of Rev. James H. Dickey,* who, with a daughter and son, survives him. He was a brother of the late Rev. Milo Templeton.

Rev. J. H. MAGILL, of Lewistown, Ill., writes: "He was greatly beloved by his brethren in the ministry, by whom he was honored and trusted as a good man and a good preacher. As a presbyter he deservedly held the first

* A memoir of Rev. JAMES H. DICKEY, with portrait, is published in *The Presbyterian Historical Almanac* for 1864, pp. 118-132. Also a memoir, with portrait, of Rev. MILO TEMPLETON is published in the same volume, pp. 199, 200.



Engraved by Samuel Curran Phila

Saml. M. Templeton.



rank as faithful and efficient. He was alive to all the great schemes of the Church for the advancement of the Redeemer's kingdom, and his voice was often raised in earnest and pungent appeals in their behalf. He longed for the day when the revered Church of his fathers should be again united, and was one of the earliest advocates of the movement in his Presbytery. His voice was for fraternity in the spirit of Christ, and though he did not see all that he hoped for on earth, we rejoice that he has entered that part of the Church in which there is perfect light and perfect harmony."

Mr. JAMES S. MOORE, of Petersburg, Ill., writes: "Mr. Templeton was preaching a series of sermons on the Prodigal Son, and had come in the course to the prodigal's return, preaching from the text: 'I will arise and go to my Father.' It was the fifth of May and very cold, and he became chilled. Returning home, he went as usual to his study, to prepare for the evening service, but growing unwell he was obliged to desist. The disease proved to be pleurisy, and though he was thought to be quite ill, no especial alarm was felt until Friday, when his mind wandered. During Friday and Saturday his condition seemed much the same. A kind of stupor was upon him, which caused him to be somewhat delirious, but when entirely aroused was perfectly rational. Sabbath morning he was thought to be better, and strong hopes were entertained by his family and friends that he would recover. But about midnight it became evident to his physician, Dr. McClay, that he had not many hours to live. His wife being informed of the change that had taken place, said to him immediately, 'Pa, you are going to leave us. Can you put your trust in the Saviour?' He replied earnestly, 'You *know* that I can,' and after a moment's pause added, 'The Lord Jesus Christ is a great Saviour,' as if it would be matter of astonishment if he could not trust so *great a Saviour*. To his physician he said, 'I do not realize that I am dying. I know you all around me;' then after a moment's pause said, 'Well, passing away!' Many words fell from his lips during the remaining hours of his life that will be treasured up as precious jewels by his family and friends, to whom he talked freely and calmly. To his wife he said: 'You must put your trust in the Lord, and if you know that I am happy, cannot you give me up?' He urged his children to 'seek the religion of their father, that there was provision for them in the gospel, but the responsibility was with them.' He left messages for absent friends. To his brethren in the Presbytery he wished earnestly to be remembered, feeling that they knew how to sympathize with each other. To his Sabbath-school superintendent he said: 'You have a great work before you this summer in the Sabbath-school.' His mind and heart had long been much drawn out after the young people of his congregation, many of whom, he felt, were under conviction of sin. Even in his semi-delirious state he was speaking continually of the influences of the Holy Spirit, and was almost in an agony of earnestness that older Christians would be engaged in prayer for the influences of the Holy Spirit to be sent down upon them. 'Tell my people,' he said, 'I cannot express my love for them.' In reference to his worldly affairs, he said: 'I want my property used for the glory of God and the comfort of my family, and I want the plan that we have agreed on and practiced, that of giving the tenth, still carried out. We did it when we seemed to have but little, and God has blessed us.' After the darkness of that Sabbath night had passed away, and morning light appeared, his spirit left its clay tabernacle and arose to God who gave it. '*Blessed are the dead which die in the Lord.*'"

Rev. JOHN WINN, of Henry, Ill., writes: "It is nearly ten years since my acquaintance with the deceased commenced. At two different times

have I been at his hospitable home, but our intercourse has chiefly been in connection with ecclesiastical meetings, including the journey both ways; and it is with pleasure I record here my growing appreciation of his character to the last. Merit and modesty go together, and so it was eminently with him. The last Synod he attended was held at my own church. Being Moderator, usage made it his duty to preach Sabbath morning. I had him put on the programme for that. He begged hard to have a more competent brother put in his place, but I knew none more competent, and prevailed upon him to preach. He gave us an *excellent* discourse.

"The day appointed by the authorities for the funeral of President Lincoln, Peoria Presbytery was in regular spring session at the city of the same name. There was a great gathering of the people for this exercise in the First church. What members of Presbytery should officiate? Brother Templeton was named to make an address. He very strenuously declined upon the ground that he had no talent for extempore speaking. I arose and said it was well known we had no more powerful debater upon the floor of this house than Brother Templeton, and that for one I was unwilling he should be excused. He did perform the appointment, and performed it admirably.

"In ecclesiastical law and parliamentary usage there was no one, either in Presbytery or Synod, better informed or more referred to than the subject of this sketch. It is in proof of his brethren's confidence that at the last meeting he attended he was elected Moderator. He was regular and punctual to the courts of the Church, though for the greater part of the time I knew him in feeble health. While inflexibly firm in his principles and unswerving in his attachments to what he regarded right, Brother Templeton was a man for peace. His tone and spirit and his habitual counsels all tended that way. His discernment of human character I always thought was quick and accurate. He abhorred ostentation, and was himself a pattern of simplicity. He was a genial companion, and his pulpit preparations were scholarly. He was from conviction a Presbyterian, yet never wanting in charity toward other denominations, with whom he labored harmoniously as opportunity offered. During the decade of my acquaintance with Brother Templeton our country has passed through a terrific revolution. From first to last he was the unflinching advocate of loyalty and human freedom. A worthy medical practitioner in another part of the State, who was his contemporary and companion from boyhood, said to the writer, after hearing of his decease, 'Oh, can it be so? I loved him as a brother.' Every one present at the fall meeting of Peoria Presbytery, at Elmwood, 1867, will remember how with sorrow and many tears that body reviewed his life and death, and recorded their testimony to his solid worth, their hearty grief and the Church's lamentable loss."

TODD, NATHANIEL—The son of George and Lucy (Bradstreet) Todd, was born in Rowley, Essex county, Mass., January 27, 1780. He attended Dummer's Academy in his native town, and was educated at Brown University, Providence, Rhode Island, where he graduated September 3, 1800. He studied theology under Ashbel Green, D.D., of Philadelphia, and was licensed by Philadelphia Presbytery during its session in Bridgeton, N. J., October 19, 1803. After his license he became pastor of the Presbyterian church in Schenectady, N. Y., having been installed and ordained by Albany Presbytery in the summer of 1805, where he labored with success for several years, but owing to the bursting of a blood-vessel it became necessary to resign his charge of that important church. When he had recovered suf-

ficiently to resume labor, he performed the twofold duties of pastor and teacher at Woodbury, N. J., for a time. After leaving Woodbury, he was successively principal of an academy at Westchester, Harrisburg, Lebanon, Mifflinburg and Beaver, Pa., and for many years of a classical school in Allegheny, Pa., where many who are now ministers of the gospel, teachers, lawyers, physicians and merchants, enjoyed the benefits of his tuition. Though during the greater part of his active life he was known to the public as a teacher, yet he always considered the preaching of the gospel to be his great business. While strength permitted he was always anxious to preach when opportunity offered. It was not an unusual thing for him to teach all week, and then ride ten, twelve and fifteen miles that he might have the privilege of preaching the glorious gospel. In nothing else did he delight so much; in his estimation the ministerial office was the highest honor that could be conferred on man. He was an earnest, open-hearted man, decided in opinions and expressing himself without disguise or reserve. In the early part of his ministry he took an active part in the revivals which prevailed at that time in New Jersey.

His manner in the pulpit in his prime of life, it is said, was impressive and at times powerful. His appeals to sinners were pointed and searching. He withheld none of the truths of the gospel, yet while his discourses were alarming to the unconverted, he delighted in exhibiting the loveliness of the religion he taught, and in winning as well as alarming those who were out of Christ. He had good reason to believe that his preaching was crowned in very many instances with success in bringing wandering sheep to the fold of the Shepherd of souls. Of his own Christian character he always spoke in the most humble manner. He always wished to hide himself behind the cross. His trust in his Saviour was strong, and although through life he was greatly impressed with the awful nature of death, he declared a few days before his departure that any doubts he had entertained regarding his acceptance with God had passed away.

At the time of the disruption of our Church he was a firm "Old School" man, although he always insisted that a little more forbearance on both sides would have been decidedly advantageous in the settlement of the controversy. Born near the close of the Revolution, and passing his youth among those who had actively participated in it, he was a zealous patriot. No one desired the suppression of the late rebellion more earnestly than he, and no one rejoiced more heartily when it had been accomplished. When the movement for reunion between the two branches of the Presbyterian Church began, he looked on it with but little hope of its success, but he gradually admitted its desirableness, and also that it would most probably be accomplished much sooner than the most sanguine had supposed a few years ago.

The infirmities of age gradually gathered around him, and at the residence of his son, E. Bradford Todd, Esq., Pittsburg, Pa., he died, July 8, 1867. He married May 21, 1806, Miss Eliza Green Bradford, a daughter of Rev. Ebenezer Bradford, of Rowley, Mass.; a daughter, the wife of Cyrus C. Riggs, D.D., of Wilkensburg, Pa., and a son, survive him.

Mr. Todd—or "Father Todd," as he was more generally known by the present generation—was among the very last of those who had seen frequently Washington, Jefferson and their compeers. He had been a close observer, had a retentive memory, and possessed a rich fund of information concerning those distinguished men and the times in which they lived. He was one of the last, if not the very last, of the connecting links between the ministry of the present day and Dr. Rodgers, the first Moderator of our General Assembly, and those who lived and acted with him. Many an hour

has he spent with us detailing anecdotes and personal incidents connected with the venerable founders of our Assembly. He was familiar with the entire history of our Church ever since, even in minute particulars. He retained his mental faculties to the last, taking a deep interest in all the great movements of the Church and State, respected by his brethren, and greatly enjoying their society.

WOOD, D. D., JAMES—Was born near Saratoga, N. Y., July 12, 1799, and was educated in Union College, Schenectady, N. Y., graduating in 1822. He taught for one year at Lawrenceville, N. J., and then entered the Theological Seminary, Princeton, N. J. He was licensed by Albany Presbytery, and commenced his labors at Wilkesbarre, Pa., where he preached for a few months, when, accepting a call to the church at Amsterdam, N. Y., he was ordained and installed by Albany Presbytery in 1826. Here, for seven years, his labors were highly blessed by a series of revivals of religion; in the midst of these labors his health was impaired by a fall from a new church building, called for by the increase of his congregation. He was induced to visit New Orleans, La., to spend the winter season with a view to the restoration of his health. This was the beginning of his connection with the Presbyterian Board of Education, for, owing to his desire to be useful, he accepted an appointment as agent for that Board, extending his labors in the States of Louisiana, Mississippi and Alabama with marked success, being highly commended by the secretary of the Board, John Breckinridge, D. D., in his report to the General Assembly of 1834, and in the two following years he labored in the same cause in the South-eastern States.

In 1839 he was called to the professorship of Biblical Literature in the Theological Seminary at New Albany, Ind. For twelve years his efforts to establish that institution upon a basis of extended usefulness were attended with considerable success. It owed most of its funds to his zeal. In 1854 he was made associate secretary of the Board of Education. His piety, his unobtrusive, patient industry, his calm and sound judgment and his thorough sympathy with the great ends of the Board, are witnessed in his abundant correspondence, which reached over the whole country, in his published writings, and in the extensive and healthful influence he exerted in the Church and over the candidates for the ministry. His excellent tract on the "Call to the Sacred Office" is more often sought for by our pastors to place in the hands of young men than any other production of the kind. He went West in 1859 to engage in the special work of building up Hanover College, Hanover, Ind., and left there in 1866 that he might, before his departure from earth, rear a monument to his dear and honored friend, Dr. Cortlandt Van Rensselaer, and leave, by that act, a legacy of blessing to deserving and pious young men in quest of a thorough education. How little we foresee God's purposes in us! Dr. Wood went to Hightstown, N. J., not to live, but to die. His family entered their newly-furnished home on Saturday, March 30th: the next Wednesday he was quite ill and went down to the door with great difficulty to welcome his only son and daughter-in-law, who came to take up their abode in his household. The disease (peritonitis) proved mortal, and on Sabbath, before it was yet light, about the fourth watch of the morning, Jesus came to him, walking on the sea, for the wind was contrary. Death by such a disease is naturally accompanied by delirium and suffering. He bade him "come," and as he was come down to return to the ship no more, the wind ceased, and immediately they were at the land whither they went. And now he hath entered in through the gates into the city. He is clothed in white raiment. He hath a right

to the tree of life. He married Miss Jane Pruyn, who, with one son, Rev. Edward Payson Wood, survives him.

The death of Dr. Wood called forth many expressions of sorrow throughout the Church. At his funeral CHARLES HODGE, D.D., professor Theological Seminary, Princeton, N. J., remarked to the audience assembled: "The world affords no more impressive spectacle than an aged minister of the gospel lying in his coffin. His withered countenance, his hoary locks tell of labor and of conflicts. Now these are ended. The living are never known till they are dead. Such a spectacle brings their character and life all to view at once. They are understood as they never were before. If the coffins of great men of the world were ranged together, the successful merchant, the successful man of science, the successful statesman, the successful warrior, which would you wish to occupy? 'Blessed are the dead which die in the Lord; their works do follow them.' Blessed is the man whom God hath chosen to be what Dr. Wood was—useful, honored, 'a man of God.' Old friends can look back over his course from early manhood to his last hour and find nothing over which to weep. There is nothing they would wish blotted out. In our common language we say, 'he has died,' but Dr. Wood has only begun to live."

Dr. JOHN MACLEAN, President of New Jersey College, at Princeton, spoke of the providence that cut off Dr. Jonathan Edwards from Princeton, yet Edwards left the powerful influence of his character there, and Princeton is nowhere named but there is called up the remembrance that there Jonathan Edwards died and was buried. His character is an inheritance of Princeton College. And again, it is not mysterious that the most eloquent orator of his day (Samuel Davies) was called to succeed Edwards, and in less than two years also died, in only the thirty-eighth year of his age. Thus he bequeathed his name to Princeton for coming time. There is infinite wisdom in such casualties. So it is with the death of Dr. James Wood. He dies here. He leaves his name, his character, his influence to this institute. That helps to form its character; that will tend to shape the spirit of its future students.

S. IRENEUS PRIME, D.D., Editor of the *New York Observer*, writes: "By a note from the secretary of the Board of Trustees of the Cortlandt Van Rensselaer Institute, at Hightstown, N. J., we learn that the Rev. James Wood, D.D., who recently accepted the presidency of the institution, died at that place on Sunday morning last. Two or three weeks since we saw him when he complained of nervous prostration, but in other respects he seemed in his usual health, and his heart was warmly enlisted in the work of building up the important seminary of learning to which he had been called. His death, we learn, was sudden, but his end was peace, and he has entered upon his reward. The ranks of the Presbyterian ministry will not furnish a man whose soul and life were more sincerely and heartily consecrated to the service of Christ. So recently did we converse with him upon his plans for promoting the cause of the Redeemer, and his own personal experience of God's grace during his whole life, that it seems to us now as if he had just stepped from our room to go up before the throne of the Master and render his account with joy."

R. L. STANTON, D.D., President of Miami University, Oxford, Ohio, in his discourse opening the General Assembly of the Presbyterian Church, convened at Cincinnati, May 16, 1867, as the retiring Moderator, says, in speaking of the deaths of Drs. MacMaster* and Wood: "The day draws on

* A memoir of E. D. MACMASTER, D.D., with portrait, is published in *The Presbyterian Historical Almanac* for 1867, pp. 171-181.

apace when under the immediate lead of Zion's King the triumphs of the gospel will be far more rapid, extended and permanent than ever. Christ is preparing his Church and shaking the nations for this end. It is ours, fathers and brethren, to read these signs in the opening heavens, to watch for the morning, and gird ourselves for the contest. While we yet remain for a little season, faithful soldiers one by one are constantly dropping out of the ranks militant, called to join the victorious hosts above. Here and there a leader mighty in the Scriptures, valorous in battle, rich in faith and good works, earnest in labors to the end, is summoned by the Master to go up higher. Of such, since we last met in General Assembly, are MacMaster and Wood."

JAMES ALLISON, D.D., editor of the *Presbyterian Banner*, of Pittsburg, Pa., writes: "Many hearts in the Church will be made sad by the intelligence of the death of Rev. James Wood, D.D., so long known in the Church, so highly esteemed and so greatly beloved. Dr. Wood was a man of mark in his day, and occupied many prominent places of usefulness. He took an active part in all the discussions which received the attentions of the Church after his entrance upon the work of the ministry. In the controversies which resulted in the division of the Presbyterian Church he was a very able and successful writer. His work entitled, 'Old and New Theology,' is the most comprehensive and the fullest exhibition of the reasons which led to the disruption that has ever been published. Its temper, tact and conclusiveness are admirable. All who would fully understand the whole matter then in dispute should read this volume. His theology was of the soundest Westminster type, and his executive abilities were of a high order. He was devotedly attached to young men, especially to those seeking the ministry."

To the same general import of judgment, wisdom and usefulness, Dr. HODGE, whom we have quoted before, renders his tribute of affection and respect for his memory in a letter, as follows: "In common with all his brethren, I ever regarded him as one of our best, wisest and most useful ministers. The important positions which he was called upon to fill are proofs of the high estimation in which he was held. His sound judgment, dignified manners, amiable temper, combined with his learning and energy, secured for him a wide and happy influence in the Church."

Dr. Wood had a peculiar power for gaining the affections of the young, not only of the children whom he met in his ordinary visitations and abroad, but the affections of all who received instruction from him as a professor and government as a president. When the students of Hanover College, Indiana, knew that he had decided to resign the presidency and accept the presidency of the Van Rensselaer Institute, they presented him with a gold-headed cane in public assembly. "The scene," says an observer, "was an affecting one to both parties." Upon tidings reaching Hanover from New Jersey of Dr. Wood's death, the college students called a meeting and adopted the following:

"WHEREAS, God in his inscrutable providence has removed by death our late president, Rev. James Wood, D.D.; therefore

"Resolved, That in his intercourse with us as president of this college we will ever remember him as the kind and faithful instructor, the eminent scholar, the genial friend and the accomplished gentleman.

"Resolved, That in this affliction our heartfelt sympathies are with the family and friends of the deceased, and in the loss of a great and good man we feel, with every lover of general, moral and spiritual advancement, a common sorrow."

Not only the young, but the entire community in which Dr. Wood lived, felt his influence in an enlarged spirit of public enterprise, an elevated

standard of education, a more liberal Christian benevolence and a wise charity toward all evangelical denominations of Christian people as members of the "body of Christ." Although Dr. Wood had lived in Hightstown but four months, the editor of the *Hightstown Gazette* says of him: "The residence of Dr. Wood with us has been brief, but sufficiently long to endear him to our people generally as a most amiable and estimable citizen. The work accomplished by him in the way of creating a healthy public sentiment favorable to our borough and the educational enterprises located here was largely and extensively felt, and was being duly appreciated by our citizens."

A meeting was held at Dawes' Hall, Hightstown, N. J., on the evening of April 9, 1867, "to express the sentiments of the community in regard to the death of Rev. James Wood, D.D. Major A. J. Smith was called to the chair and Samuel Holcombe elected secretary." A committee of three reported the following resolutions, which were unanimously adopted:

"WHEREAS, The Supreme Ruler of all things has, in his infinite wisdom, removed by death from his place among us the Rev. James Wood, D.D.; and WHEREAS, this melancholy and unlooked-for event has touched the sensibilities and awakened the sympathies of our entire community; therefore

"Resolved, That this community has sustained a threefold loss in the death of Dr. Wood—socially, intellectually and religiously.

"Resolved, That we hold in grateful remembrance his effective labors for the advancement of the interests and prosperity of our borough.

"Resolved, That we sympathize with the Church of which he was a distinguished divine, and with the institution of which he was the chosen and honored head.

"Resolved, That we admire the liberal and generous spirit evinced by him toward the members of other branches of the Church of Christ, and regard his example in this respect as worthy of all imitation.

"Resolved, That we deeply sympathize with the family of the deceased, and offer them such consolation as the knowledge of his goodness inspires."

WILLIAM SPEER, D.D., Secretary of the Presbyterian Board of Education, Philadelphia, Pa., writes as follows: "On Sabbath morning there breathed peacefully away his life one of the most truly good men of our country. 'Good Dr. Wood!' said one who knew him long and well. 'Truly a good man, and full of the Holy Ghost.' And this was the impression an acquaintance with him gave to every man. He was eminently good! It was this attribute more than any other which led the Church to bestow upon him some of her choicest honors. The people of the town where he had resided only a few months before he was summoned above, felt that a man of more than ordinary goodness had been taken from them, and as the funeral train crept through the streets they expressed sympathy by closing their stores and shops, so that on the week-day a Sabbath silence reigned."

He was buried in the Hightstown cemetery, where a monument bearing the following inscription is erected:

"JAMES WOOD, S. T. D.,

Born near Saratoga, N. Y., July 12, 1799.

Pastor, Amsterdam, N. Y.; Agent of Board of Education Presbyterian Church; Professor in Theological Seminary of the North-west (while located at Hanover and New Albany); Associate Secretary of Board of Education Presbyterian Church, Philadelphia, Pa.; President of Hanover College, Ind.; Moderator of the General Assembly of the Presbyterian Church, 1864; first President of Van Rensselaer Institute, Hightstown, New Jersey,

Where he fell asleep in Jesus, April 7, 1867.

"They also which sleep in Jesus will God bring with him."

PRESBYTERIAN CHURCH IN THE UNITED STATES, FOR 1867, (O. S.)

MINISTERS as follows, viz.:	<i>Pastors</i>	1026
"	" <i>Stated Supplies</i>	434
"	" <i>Professors, Presidents, Foreign Miss., Editors, Secretaries, &c.</i>	282
"	" <i>Without Charge</i>	560
Ministers, total number of.....		2302
Licentiates.....		254

RESIDENCE ACCORDING TO STATES, Etc., PASTORS, Etc., Etc., IN EACH STATE.

STATES.	Pastors.	Stated Supplies.	Prof. Pres., Edts., Secs., Agts., etc.	Without Charge.	Total number of Ministers.	STATES.	Pastors.	Stated Supplies.	Prof. Pres., Edts., Sec., Agts., etc.	Without Charge.	Total number of Ministers.
California.....	7	8	8	11	34	Nebraska.....	1	3	...	4	8
Colorado.....	1	...	...	...	1	New Hampshire.....	6	...	1	7	14
Connecticut.....	4	2	1	4	11	New Jersey.....	112	12	34	46	204
Delaware.....	8	4	1	2	15	New Mexico.....	...	...	1	...	1
Dist. of Columbia.....	5	...	...	4	9	New York.....	154	37	20	61	272
Florida.....	...	...	...	1	1	North Carolina.....	...	...	5	...	5
Illinois.....	80	66	18	61	225	Ohio.....	144	66	13	61	284
Indiana.....	35	50	5	31	121	Oregon.....	...	5	1	2	8
Iowa.....	35	36	6	24	101	Pennsylvania.....	304	56	44	112	516
Kansas.....	8	6	4	1	19	South Carolina.....	...	...	...	1	1
Kentucky.....	19	13	10	18	60	Tennessee.....	...	4	2	3	9
Maine.....	...	...	1	...	1	Vermont.....	...	...	...	1	1
Maryland.....	25	3	10	15	53	Virginia.....	12	1	2	2	17
Massachusetts.....	7	1	...	9	17	West Virginia.....	12	9	1	2	24
Michigan.....	3	7	2	2	14	Wisconsin.....	18	12	8	10	48
Minnesota.....	6	3	11	6	26	Foreign Lands.....	...	...	64	...	64
Missouri.....	21	29	7	29	86	Unknown.....	...	...	2	30	32
						TOTAL,	1026	434	282	560	2302

CHURCHES, as follows, viz., with	<i>Pastors</i>	1194
"	" <i>Stated Supplies</i>	790
"	" <i>Vacant</i>	638

Churches, total number of..... 2622

LOCATION OF CHURCHES, PER STATES, Etc., WITH PASTORS, Etc., IN EACH STATE.

STATES.	Pastors.	Stated Supplies.	Vacant.	Total num. of Churches.	STATES.	Pastors.	Stated Supplies.	Vacant.	Total num. of Churches.	
California.....	7	7	1	15	Missouri.....	21	61	58	140	
Colorado.....	1	...	...	1	Nebraska.....	1	3	3	7
Connecticut.....	3	...	12	5	New Hampshire.....	6	...	5	11	
Delaware.....	7	1	8	16	New Jersey.....	112	16	15	143	
Dist. of Columbia.....	5	...	...	5	New York.....	154	46	26	226
Illinois.....	89	104	55	248	North Carolina.....	...	13	14	27	
Indiana.....	41	75	81	197	Ohio.....	172	131	107	410	
Iowa.....	45	69	37	151	Oregon.....	1	9	9	19	
Kansas.....	8	13	9	30	Pennsylvania.....	390	88	89	567	
Kentucky.....	18	39	56	113	Tennessee.....	17	4	2	6	
Maryland.....	34	8	12	54	Virginia.....	13	5	11	33	
Massachusetts.....	7	...	4	11	West Virginia.....	13	13	10	36	
Michigan.....	4	6	3	13	Wisconsin.....	19	29	12	60	
Minnesota.....	8	29	4	41	Foreign Lands.....	12	20	5	37	
						TOTAL,	1194	790	638	2622

THE NUMERICAL CONDITION OF THE CHURCHES IS AS FOLLOWS, VIZ.:

Over 400 members.....	43	Between 50 and 100 members.....	649
Between 300 and 400 members.....	78	Less than 50 members.....	1034
Between 200 and 300 members.....	180	Membership <i>not given</i>	75
Between 100 and 200 members.....	563		
		TOTAL,	2622

TOTAL MEMBERSHIP REPORTED IN MINUTES OF 1867, 246,350.

AVERAGE SIZE OF CHURCHES, 94.

THE

Presbyterian Church in the United States, (O. S.)

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Permanent Clerk,

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Allegheny City,	A. Williams, d.d., Economy, Pa.	New Brunsw'k	Geo. Hale, d.d., Pennington, N. J.
Baltimore,	J. P. Carter, d.d., Baltimore, Md.	New Castle,	M. Newkirk, Jr., Downingtown, Pa.
Beaver,	D. C. Reed, d.d., Worth, Pa.	New Lisbon,	R. Dickson, New Lisbon, Ohio.
Benicia,	J. S. Wylie, d.d., San José, Cal.	New York,	J. K. Campbell, d.d., New York, N. Y.
Blairsville,	J. Davis, d.d., Blairsville, Pa.	New York 2d,	D. M. Halliday, d.d., Peekskill, N. Y.
Bloomington,	R. Conover, d.d., Bloomington, Ill.	Newton,	R. B. Foresman, Middaghs, Pa.
Buffalo City,	J. Remington, d.d., Buffalo, N. Y.	Ningpo,	Saml. Dodd, Ningpo, China.
Bureau,	S. T. Wilson, Rock Island, Ill.	North River,	F. T. Williams, Cold Springs, N. Y.
Burlington,	E. B. Hodge, Burlington, N. J.	Northumb'and	Isaac Grier, d.d., Mifflinburg, Pa.
California,	J. G. Fackler, San Francisco, Cal.	Ogdensburg,	L. M. Miller, d.d., Ogdensburg, N. Y.
Canton,	A. P. Happer, m.d., Canton, China.	Ohio,	W. B. McLvaine, d.d., Wilkins, Pa.
Carlisle,	A. D. Mitchell, Harrisburg, Pa.	Oregon,	E. R. Geary, Albany, Oregon.
Cedar,	A. S. Marshall, Marion, Iowa.	Oxford,	W. S. Rogers, Oxford, Ohio.
Chicago,	W. W. Harsha, Chicago, Ill.	Paluch,	J. Hawthorn, Princeton, Ky.
Chillicothe,	J. A. L. Lowes, South Salem, O.	Palestine,	H. I. Vonable, Newfield, Ill.
Chippewa,	Jno. Frothingham, Galesville, Wis.	Palmyra,	J. P. Finley, Brookfield, Mo.
Cincinnati,	T. F. Cortleyou, Montgomery, O.	Passaic,	W. H. Hornblower, d.d., Paters'n, NJ
Clarion,	J. S. Elder, Limestone, Pa.	Peoria,	John Winn, Henry, Ill.
Columbus,	W. R. Marshall, Columbus, O.	Philadelphia,	W. M. Rice, d.d., Philadelphia, Pa.
Connecticut,	V. A. Lewis, Port Chester, N. Y.	Phila. Central,	A. Taylor, Philadelphia, Pa.
Corisco,	R. H. Nassau, Corisco, Africa.	Philadel' hia 2d	J. B. Davis, Bridesburg, Pa.
Crawfordsville	W. Y. Allen, Rockville, Ind.	Potomac,	H. P. Dechert, Falls' Church, Va.
Dane,	G. W. Newell, Belleville, Wis.	Potosi,	A. Munson, Dundee, Mo.
Des Moines,	J. M. Batchelder, Albia, Iowa.	Raritan,	J. L. Janeway, Flemington, N. J.
Donegal,	T. M. Crawford, West Bangor, Pa.	Redstone,	R. F. Wilson, McKeesport, Pa.
Dubuque,	W. P. Carson, Epworth, Iowa.	Richland,	W. S. Eagleson, Fredericktown, O.
Elbezeer,	J. F. Hendy, Crittenden, Ky.	Rochester City	A. G. Hall, Rochester, N. Y.
Elizabethtown	J. T. English, Liberty Corner, N. J.	Rock River,	E. C. Sickles, Dixon, Ill.
Erie,	S. J. M. Eaton, Franklin, Pa.	Saltsburg,	B. W. Townsend, Parnassus, Pa.
Fairfield,	J. M. McElroy, Ottumwa, Iowa.	Saline,	S. C. Baldrige, Friendsville, Ill.
Findlay,	W. K. Brice, Columbus, Ohio.	Saugamon,	G. W. F. Birch, Springfield, Ill.
Fort Dodge,	G. Graham, Clarksville, Ind.	Schnyler,	J. H. Nesbitt, Macomb, Ill.
Fort Wayne,	W. B. Browne, Wabash, Ind.	Shanghai,	.....
Furrahabad,	A. Brodhead, Futttehghurh, India.	Shangtung,	C. R. Mills, Tungchow, China.
Genesee River,	J. E. Nassau, Warsaw, N. Y.	Siam,	D. McGilvary, Bangkok, Siam.
Highland,	S. M. Irwin, Highland, Kansas.	Sidney,	L. I. Drake, West Liberty, Ohio.
Hocking,	J. H. Pratt, Athens, Ohio.	So. Minnesota,	S. Jackson, Rochester, Min.
Hudson,	D. N. Freeland, Monroe, N. Y.	S. W. Missouri,	J. A. Paige, Springfield, Mo.
Huntingdon,	R. Hamill, Boalsburg, Pa.	Steubenville,	R. Herron, Jewitt, Ohio.
Indianapolis,	Jno. C. King, Franklin, Ind.	St. Clairsville,	R. Armstrong, Harrisville, Ohio.
Iowa,	G. D. Stewart, Burlington, Iowa.	St. Louis,	H. C. McCook, St. Louis, Mo.
Kaskaskia,	R. M. Roberts, Litchfield, Ill.	St. Paul,	J. G. Riheldaffer, d.d., St. Paul, Min.
Lafayette,	G. Frazer, Kansas City, Mo.	Stockton,	H. H. Dobbins, Jackson, Cal.
Lake,	H. L. Vannuys, Goshen, Ind.	Susquehanna,	C. C. Cors, East Smithfield, Pa.
Leavenworth,	G. S. Woodward, Leaven'wth, Ks.	Topeka,	J. M. Pryse, Burlingame, Kansas.
Lewes,	W. D. Mackey, Snow Hill, Md.	Transylvania,	S. S. McRoberts, Stanford, Ky.
Lodiana,	.....	Troy,	W. M. Johnson, Stillwater, N. Y.
Logansport,	W. S. Wright, Delphi, Indiana.	Up. Missouri,	W. C. McPheeters, Liberty, Mo.
Londonderry,	J. H. Bates, Reed's Ferry, N. H.	Vincennes,	F. R. Morton, Vincennes, Ind.
Long Island,	C. W. Cooper, Babylon, N. Y.	Vinton,	L. Dodd, Toledo, Iowa.
Louisville,	R. Morrison, Louisville, Ky.	Warren,	R. C. Matthews, Monmouth, Ill.
Luzerne,	N. G. Parke, Pittston, Pa.	Washington,	A. McCarrell, Clayville, Pa.
Madison,	J. B. Garrett, Hanover, Ind.	West'n Africa,	H. W. Erskine, Liberia, Africa.
Marion,	H. A. True, m.d., Marion, Ohio.	West Jersey,	J. W. Hubbard, Cape Island, N. I.
Mannee,	J. P. Stockton, West Unity, Ohio.	W. Lexington,	J. K. Lyle, Lexington, Ky.
Miami,	E. R. Bower, Springfield, Ohio.	W. Virginia,	J. H. Flanagan, Fairmount, W. Va.
Michigan,	J. Dubnar, Northville, Mich.	W. Reserve,	W. Hughes, Mogadore, Ohio.
Milwaukee,	W. Alexander, Beloit, Wis.	White Water,	D. M. Stewart, Rushville, Ind.
Missouri,	.....	Winnebago,	J. C. Kelley, Cambria, Wis.
Missouri River,	J. T. Baird, Burlington, Neb.	Wooster,	W. J. Park, Fredericksburg, Ohio.
Mohawk,	A. Cochran, Durhanville, N. Y.	Wyconda,	T. H. Dinsmore, St. Francisville, Mo.
Monmouth,	W. M. Wells, Jamesburg, N. J.	Zanesville,	W. M. Ferguson, Washington, O.
Muhlenburg,	S. Y. Garrison, Bowling Green, Ky.		

TOTAL, 131.

MINISTERS AND LICENTIATES.

NAME.	POST-OFFICE.	NAME.	POST-OFFICE.	NAME.	POST-OFFICE.
Abbott, R. R., Aroka, Minn.		Armstrong, John, Muscatine, Iowa.		Beadle, H. H., Bridgeton, N. Y.	
Adam, M. T., New York, N. Y.		Armstrong, Hal'k, Monroe town, Pa.		Beadle, D. B., Philadelphia, Pa.	
Adam, William.....		Armstrong, Robert, Harrisville, O.		Beale, D. J., East Waterford, Pa.	
Adams, C. W., Thompsonville, Conn.		Armstrong, Wm., Indianapolis, Ind.		Beattie, Charles, Middletown, N. Y.	
Adams, Joseph, Frankville, Iowa.		Arndt, John, West Irving, Iowa.		Beattie, David, Sechtown, N. Y.	
Adams, Joseph B., Guilderland, N. Y.		Arthur, John, Wellsville, Ohio.		Beattie, James, Baltimore, Md.	
Adams, R. L., Springfield, Iowa.		Ash, George W., Y'g America, Ill.		Beattie, D. P., Chas. C., Steubenville, O.	
Adams, W. T., El Paso, Ill.		Atkins, T. C., Dunlapville, Ind.		Beatty, Wm. T., Pittsburg, Pa.	
Agnew, Benj. L., Philadelphia, Pa.		Atkinson, John S., Gold Corners, O.		Beattie, R. H., Salisburg Mills, N. Y.	
Agnew, John R., Latrobe, Pa.		Atwater, D. B., L. H., Princeton, N. J.		Beebe, S. J. M., Brooklyn, N. Y.	
Agnew, W. G. E., Mill Hall, Pa.		Atwater, D., Ewingville, N. J.		Beekman, J. T. B., Middletown, N. J.	
Akey, J. B., West Carlisle, Ohio.		Aughy, John H., Cambridge C., Ind.		Beekman, John S., French Grove, Ill.	
Aiken, D. D., J. J., Owatonna, Minn.		Aulderheide, F. H.....		Beer, Robert, Valparaiso, Ind.	
Aiken, G., Sherburn, Ky.		Avery, Henry R., Pacheco, Cal.		Beer, Thomas, Ashland, Ohio.	
Aiken, T. J.....		Axtell, Charles, Bellevue, Iowa.		Beggs, Joseph, Leverington, Pa.	
Aiken, William, Knoxville, Tenn.				Beinbauer, J. C., Philadelphia, Pa.	
Ainslee, George, Rochester, Minn.		Baay, Jacob, Wapello, Iowa.		Belden, Edw. L., Mt. Pleasant, Iowa	
Aitken, Thomas, North Sparta, N. Y.		Backus, Jno. T., Schenectady, N. Y.		Belden, L. M., Fairview, Pa.	
Aitken, G., Rochester, Minn.		Backus, D. D., J. C., Baltimore, Md.		Bell, L. G., Monmouth, Ill.	
Albright, Henry, F. Longwood, Mo.		Bacon, H. M.....		Bell, W. G., Boonville, Miss.	
Allen, D. D., Jos., Carlstadt, N. J.		Badeau, R. M., Lima, Ohio.		Bellamy, Thos., Charlotte, N. Y.	
Alderdice, T. H., Waveland, Ind.		Bain, H., Sylvia, Ohio.		Bellville, Jacob, Mauch Chunk, Pa.	
Alexander, C. W.....		Baird, Charles W., Rye, N. Y.		Bellville, John L., Centerville, O.	
Alexander, H. T., Columbia, Pa.		Baird, Henry M., Yonkers, N. Y.		Benedict, B. G., Bullville, N. Y.	
Alexander, Jas., Moundsville, W. Va.		Baird, James H., Philadelphia, Pa.		Benedict, Ep. P., Patterson, N. Y.	
Alexander, J. M., Paris, Ill.		Baird, D. D., J., New York, N. Y.		Benedict, Henry, Port Chester, N. Y.	
Alexander, Jno., E. Hightown, N. J.		Baird, J. T., Brownville, Neb.		Benn, Braxton, Butlerville, Iowa.	
Alexander, Robt., St. Clairsville, O.		Baird, Saml. J., Staunton, Va.		Bergen, G. P., Birmingham, Iowa.	
Alexander, S. D., New York City, N. Y.		Baker, D. S., New Orleans, La.		Bergen, G. S., New York, N. Y.	
Alexander, S. C., Charlotte, N. C.		Baker, Lewis C., Camden, N. J.		Bergen, D. D., J. G., Springfield, Ill.	
Alexander, S. R., Vincennes, Ind.		Baker, W. M., Zanesville, Ohio.		Berk, John.....	
Alexander, William, Beloit, Wis.		Baldridge, S. C., Friendsville, Ill.		Berryhill, F., Bellbrook, Ohio.	
Alexander, Wm. J., Dallas, W. Va.		Baldwin, J. Abeel, Brooklyn, N. Y.		Bettelheim, B. J., Odell, Ill.	
Allen, A. C., Indianapolis, Ind.		Baldwin, William, Tremont, Ill.		Beveridge, A. M., Lansingburg, N. Y.	
Allen, B. R., Marblehead, Mass.		Baldwin, Wm. J., Columbus, Ohio.		Biefeldt, H., Foster's Meadow, L. I.	
Allen, Edward B.....		Ball, Hosea, Monroe Works, N. Y.		Biggs, Henry W., Chillicothe, Ohio.	
Allen, H. H., Louisville, Ky.		Ballantyne, James, Rochester, N. Y.		Billingsley, A. S., Iberia, Ohio.	
Allen, Jerome, Monticello, Iowa.		Banfill, Daniel, Cambridge, Wis.		Bingham, J. S., Portageville, N. Y.	
Allen, J. W., Young America, Ill.		Banks, David S., Easton, Pa.		Bingham, Wm. R., Oxford, Pa.	
Allen, R. H., Philadelphia, Pa.		Bannard, Wm., Kingsborough, N. Y.		Birch, Geo. W. F., Springfield, Ill.	
Allen, R. W., Jacksonville, Ill.		Bantly, John, Foreston, Ill.		Birchfield, W. A., Wilkins, Pa.	
Allen, S. F.....		Bao, Kwong-hyi, Ningpo, China.		Bishop, G. S., Newburg, N. Y.	
Allen, W. Y., Rockville, Ind.		Barbee, J., Dresden, Mo.		Bishop, Noah, Murrayville, Ill.	
Allen, W. G., Uniontown, Ky.		Barber, L. G.....		Bishop, William, Highland, Kan.	
Allison, James, Pittsburg, Pa.		Barclay, H. A., Kossuth, Iowa.		Bittinger, B. F., Washington, D. C.	
Allison, J. W., Arcola, Ill.		Bard, Isaac, Greenville, Ky.		Bittinger, J. B., Sewickleyville, Pa.	
Allison, Matthew, Mifflintown, Pa.		Barks, J. V., Troy, Mo.		Bixby, J. P., South Dedham, Mass.	
Alrich, D. D., Wm. P., Remington, Pa.		Barnard, J. H., Waukesha, Wis.		Blackly, Eben, Quindaro, Kansas.	
Amerman, T. A., Waukau, Wis.		Barnes, Wm. G., Islip, N. Y.		Black, James, Cincinnati, Ohio.	
Amos, Thomas H., Monrovia, Lib.		Barnes, G. O., Stamford, Ky.		Black, D. D., James, Washington, Pa.	
Amrine, T. H.....		Barnes, William, St. Morgan, Ill.		Blackburn, Wm. M., Trenton, N. J.	
Anderson, D. S., Delta, Ohio.		Barnett, John M., Mt. Pleasant, Pa.		Blackford, A. L., Rio Janeiro, Brazil.	
Anderson, James, Stellapolis, Iowa.		Barr, Edward, Lafayette, Ind.		Blackford, R. A., Clarksburg, W. Va.	
Anderson, John A.....		Barr, J. C., Geneseo, Ill.		Blackwell, H.....	
Anderson, M. L., Holmesville, Ohio.		Barr, Samuel E., Franklin, Ind.		Blackwood, W., Philadelphia, Pa.	
Anderson, D. D., S. J. P., St. Louis, Mo.		Barr, Thomas H., Canaan, Ohio.		Blain, Wm. J., Amstertown, N. Y.	
Anderson, S. McC., Davenport, Iowa.		Barret, E. D., Macon, Ill.		Blair, W. H., Piercet, Ind.	
Anderson, S. R., Newportville, Pa.		Barrett, John, Lyndon, Ohio.		Blake, E. S., Pittsburg, Pa.	
Anderson, Thos. C., Slate Lick, Pa.		Barrett, Myron, Newton, N. J.		Blanchard, Addison.....	
Anderson, D. D., W. C., Cincinnati, O.		Barrett, T. C., Caledonia, Mo.		Blanchard, S. M., Hudson, N. H.	
Anderson, W. W., Chesterfield, O.		Barrow, David H., Hollidaysburg, Pa.		Blauvelt, C. B.....	
Andrews, John, Limestone, Ill.		Bartholomew, A., Huntsville, Ohio.		Blauvelt, J. A., Clinton, N. J.	
Andrews, J. K., Carrollton, Ohio.		Baston, William, Ambala, N. India.		Blauvelt, W. W., N. Germantown, N. J.	
Andrews, D. D., S. M., Doylestown, Pa.		Bateschelder, J. M., Albion, Iowa.		Blayne, Henry G.....	
Annan, John E., New York City, N. Y.		Bates, Frederick.....		Blayne, J. B., Sulphur Springs, O.	
Annan, William, Allegheny City, Pa.		Bates, John H., Reed's Ferry, N. H.		Blayne, J. McC., Frankfort, Ky.	
Annan, Wm. W., Allegheny City, Pa.		Bayless, D. D., J. C., Ashland, Ky.		Blim, H. G., New York City, N. Y.	
Annen, John A., Lake City, Minn.		Bayless, S. M., Glenville, Md.		Bliss, John C., Plainfield, N. J.	
Archer, J. G., Clearfield, Pa.		Baynes, John W., Hudson, Mich.		Bliss, James T., Macomb, Ill.	
Archibald, G. D., New York City, N. Y.		Beach, C. F., Portage City, Wis.		Bliss, Seth, New York City, N. Y.	
Arends, John, Ackley, Iowa.		Beacon, J. J., Finleyville, Pa.		Blodget, G. M., Parkersburg, W. Va.	

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

NAME.	POST-OFFICE.	NAME.	POST-OFFICE.	NAME.	POST-OFFICE.
Bloomberg, A. A.		Brown, D. D., R.	New Hagerstown, O.	Candee, D. B., I. N.	Oxford, Pa.
Blyden, E. W.	Monrovia, Liberia.	Brown, Robt. M.	New York, N. Y.	Canfield, J. W.	Westport, Ky.
Blythe, J. W.	Hanover, Ind.	Brown, Robt. A.	Columbia, Pa.	Carlen, B. L.	Siam.
Boag, Robert,	Mechanicsville, Iowa	Brown, Robt. M.	Allegheny, Pa.	Cargen, Wm.	Cambridge, Wis.
Boardman, D. B., II. A.	Phila., Pa.	Brown, T. M.	Wilkesburg, Pa.	Carlton, M. C.	Dharnasala, N. India.
Boardman, Wm. E.	New York, N.Y.	Brown, W. R.	Georgetown, Ky.	Carmichael, J. M.	W. Galway, N. Y.
Boehlen, E.		Brown, Walter S.	Woodburne, N.Y.	Carnahan, D. T.	Pittsburg, Pa.
Boggs, John M.	Independence, Io	Brown, W. Y.	Port Royal, Pa.	Carnochan, Jas. G.	Danville, Pa.
Bogle, J. A.	Houstonville, Ky.	Browne, George,	Hamden, N. Y.	Carothers, J. A.	Knoxville, Iowa.
Bogle, S. J.	Macon City, Mo.	Browne, Wm. B.	Wabash, Ind.	Carothers, Robt.	Turtle Creek, Pa.
Bolar, A. J.		Brownson, D. J. J.	Washington, Pa.	Carothers, S. D.	Greenfield, Ohio.
Bollman, Saml. P.	Indiana, Pa.	Bruechert, F. H. W.	Newark, Ohio	Carpenter, Geo.	Washington, Ohio
Bomberger, C. C.	Wakatomaka, O.	Brugh, W. J.	Butler, Pa.	Carpenter, J. H.	La Crescent, Minn
Bonar, Wm.	Albion, Ind.	Bryan, Edw. D.	Washington, N. J.	Carr, Wm. T.	Wilmingtun, N. C.
Bond, Lewis,	Plainfield, N. J.	Bryson, Robt. C.	Ashland, Pa.	Carrell, Benj.,	Lambertville, N. J.
Bonham, B. B.		Buchanan, J. M.	Milwankee, Wis.	Carrell, J. J.	Easton, Pa.
Bonhomme, Lillian,	Phila., Pa.	Buckley, H. W.	Ballston Spa, N. Y.	Carrington, J.	Princeton, N. J.
Booth, Henry A.	Rockhill, Mo.	Buehren, Wm.	McGregor, Iowa.	Carroll, A. C.	Charleston, Ill.
Bosworth, E.	Beltsville, Md.	Buell, Frederick,	San Francisco, Cal.	Carson, Irwin,	McArthur, Ohio.
Botsford, Alfred P.	Yorkville, N.Y.	Bullions, Alex. B.	Sharon, Conn.	Carson, J. C.	Salem Crossroads, Pa.
Boveil, S. J.	Ashmore, Ill.	Burchfield, W. A.		Carson, J. E.	Hanoverton, Ohio.
Bowen, Littleton P.	Palmyra, Mo.	Burchfield, Wm. M.	Ansonville, Pa.	Carson, R.	Louisville, Ky.
Bower, E. R.	Springfield, Ohio.	Burlock, J. J.	Baltimore, Md.	Carson, Wm. P.	Epworth, Iowa.
Bowman, Geo. A.	S. Windsor, Conn.	Burgster, J. K.	Plovee, Wis.	Carswell, James,	Renfrew, C. W.
Boyd, Andrew W.	Leesburg, Pa.	Burnham, P. J.	Windsor, N. Y.	Carter, John P.	Baltimore, Md.
Boyd, James S.	Kirksville, Mo.	Burns, J. H.		Carter, Saml. T.	New York, N. Y.
Boyd, John F.	Tarentum, Pa.	Burr, H. B.	Baltimore, Md.	Carter, Thos.	Phickamin, N. J.
Boyd, John N.	Slifer, Pa.	Burr, Marcus,	Freeport, I. I.	Caruthers, J. E.	Leechburg, Pa.
Boyd, Samuel		Burroughs, M. D., G. W.	Phila., Pa.	Caruthers, John,	Brady, Pa.
Boyd, S. T.	Savannah, Ohio.	Burrows, D. B., Geo.	Easton, Pa.	Cathcart, Wm.	Lima, Ind.
Boyd, W. L.	Elizabeth, Pa.	Burrows, John,	Lambertville, N.J.	Cattell, Thos. W.	Princeton, N. J.
Brace, F. R.	Blackwoodtown, N.J.	Bush, G. C.		Cattell, D. B., Wm. C.	Easton, Pa.
Brack, John M.	Dundas, Minn.	Burt, D. B., N. C.	Cincinnati, Ohio.	Cellar, T. J.	Marseilles, Ohio.
Bracken, T. A.	Nicholasville, Ky.	Burt, R. J.	Osceola, Iowa.	Chalfant, George	
Bradbury, E.	Hudson, N. Y.	Burtis, J. H.		Chalfant, G. W.	Martin's Ferry, O.
Braddock, E. G.	Moorhead, Pa.	Butler, H. S.		Chamberlain, A.	Croton Falls, N.Y.
Bradlock, J. S.	Elida, Ill.	Butler, John		Chamberlain, Wm. B.	Haver, Ind.
Bradford, Thomas B.	Dover, Del.	Butts, Joshua,	Yorkville, N. Y.	Chambers, A. G.	College Hill, Ohio.
Bradner, Thomas S.	Goshen, N. Y.	Byers, J. H.	Somerset, Ky.	Chambers, G. S.	New York, N. Y.
Brainerd, T. G.	Grinnel, Iowa.			Chandler, Frank,	Freehold, N. J.
Branch, H.	Port Deposit, Md.			Chanay, J. M.	Dover, Mo.
Branch, John,	Kingwood, W. Va.	Cable, Jonathan,	Knoxville, Iowa.	Chapin, H. B.	New York, N. Y.
Bank, 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. B., R. J.	Danville, Ky	Caldwell, Alex.	Shellsburg, Iowa.	Cheek, S. B.	Danville, Ky.
Breckinridge, D. B., W. L.	Dan'ille, Ky	Caldwell, A. J.	Yougheny, Pa.	Cheny, S. W.	Winchester, Ky.
Breed, D. B., P. P.	Philadelphia, Pa	Caldwell, James,	Elizabeth, Pa.	Chestnut, Thos. M.	Bantam, Ohio.
Breese, Angustus,	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.	Chrisfield, 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.	Clauey, John,	Chenectady, 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. P., F. G.	New York, N. Y.
Britsmade, 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,	Coshecton, N. Y.	Cambern, H. H.	Attica, Ind.	Clark, C. R.	San Francisco, Cal.
Broston, 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.	Nearaska, Neb.
Broadhead, Aug.	Futtsburgh, N. Ind	Campbell, C. M.	Boulder City, Cal.	Clark, J. W.	Clairada, Iowa.
Bronson, Edwin,	Monroctown, Pa.	Campbell, D. R.	Stenbenville, O.	Clark, Walter H.	New York, N. Y.
Bronser, E. S.	Point Lookout, Md.	Campbell, D. T.	Morning Sun, Iowa.	Clark, Wm.	Amherst, N. H.
Brooks, D. B., Jas. II.	St. Louis, Mo.	Campbell, E. V.	St. Cloud, Minn.	Clarke, John H.	Tyrone, Pa.
Brooks, Peter H.	W. Milton, N. Y.	Campbell, James,	Anderson, Ind.	Clarke, J. P.	Doe Run, Pa.
Brown, Allen H.	May's Landing, N.J	Campbell, J. A.	New Cumberl'd, Ind.	Clayton, Joshua,	A. Clarkston, Mich
Brown, Faris,	Dresden, Ohio.	Campbell, D. B., J. K.	New York, N.Y.	Cleland, James,	Ordsburg, N. Y.
Brown, D. B., F. T.	St. Paul, Minn.	Campbell, R. K.	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. B., 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.	Roscoe, Ill.	Campbell, Wm. O.	Deperre, Wis.	Chne, E. C.	Oxford Furnace, N. J.
Brown, Milton W.	Millersburg, O.	Campbell, W. W.	Nashville, Tenn.	Coale, J. J.	Baltimore, Md.

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.	Devoe, 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.
Cole, 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. Bangot, 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.	Crisman, 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, L. I.
Colmery, W. W.,	Monroe, Ohio.	Critchlow, E.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.,	Charlton, N. Y.	Dickson, d.d.,	H. S., West Chester, Pa.
Conant, R. T.,	Ogdensburg, N. Y.	Crosby, S. L.,	.....	Dickson, Robt.,	New Lisbon, Ohio.
Concercao, 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. R.,	West Plains, 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 Sheffield, Pa.	Doak, W. S.,	Greenville, Tenn.
Cook, Darwin,	Merryall, Pa.	Cummins, F. P.,	Laporte, Ind.	Dobbin, 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, NY
Cooke, Wm. H.,	Baltimore, Md.	Cunningham, H. R.,	Rostraver, Pa.	Dod, Samuel B.,	Wilkesbarre, Pa.
Cooke, J. J.,	Harrodsburg, Ky.	Cunningham, T. M.,	Phila., Pa.	Dodd, Luther,	Toledo, Iowa.
Coon, Jacob,	Albany, Ill.	Cunningham, Wm.,	Princeton, Ind.	Dodd, Samuel,	Ningpo, China.
Coons, G. W.,	Maysville, Ky.	Curran, Rich. A.,	Huntingdon, Ill.	Dodder, 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.	Dale, d.d.,	James W., Media, Pa.	Dodge, N.,	Mount Joy, Pa.
Cooper, Edw.,	Bloomington, Ohio.	Dale, John,	Fairburg, Ill.	Dodge, Rich. V.,	Washington, Pa.
Cooper, J.,	New Brunswick, N. J.	Dalzell, Wm.,	Mechanicstown, O.	Donaldson, d.d.,	A., Elder's Ridge, Pa
Cooper, Wm. H.,	Bellport, N. Y.	Danforth, J. A.,	.....	Donaldson, Asa,	Morrison, Ill.
Cooper, D. W.,	Olivesburg, Ohio.	Darling, Chas. C.,	New York, N. Y.	Donaldson, J.,	Ironton, Mo.
Copp, d.d.,	Jos. A., Chelsea, Mass.	Darrach, Wm. B.,	Newburg, N. Y.	Donaldson, J. H.,	Schellsburg, Pa.
Corbett, Henry,	Winfield, Iowa.	Davidson, d.d.,	R., Huntington, N.Y.	Donaldson, W. M.,	Ossian, Ind.
Cornick, R. W.,	Tusearora, N. Y.	Davidson, d.d.,	C. B., New Albany, Ind.	Dongwo, L.,	Ningpo, China.
Cornelson, I. A.,	Washington, Ill.	Davies, D.,	Owen, Clarksville, Tenn.	Dounelly, Saml. J.,	Covington, Ky.
Cornell, d.d.,	F. E., Somerville, N.J.	Davis, James,	Blairsville, Pa.	Dool, Wm. S.,	Aledo, Ill.
Cornell, Wm. M.,	Woodstown, N.J.	Davis, Jesse B.,	Bridesburg, Pa.	Doolittle, Henry L.,	York, N. Y.
Cornes, Edward,	Chicago, Ill.	Davis, John,	Allegheny City, Pa.	Doremus, J. H.,	Stephensburg, N.J.
Corss, Chas. C.,	E Smithfield, Pa.	Davis, J. K.,	Troy, N. Y.	Dorland, Luke,	Concord, N. C.
Cortelyou, T. F.,	Montgomery, O.	Davis, J. K.,	Experiment Mills, Pa.	Dorland, W.,	Salisbury, N. C.
Cory, Benj.,	Plainfield, N. J.	Davis, R.,	Le Sueur, Minn.	Dougherty, Peter,	Hackmac, Mich
Cory, Joseph,	Nyack, N. Y.	Davis, Robt. H.,	Deerfield, N. J.	Douglas, James,	Hampton, C. W.
Cosby, J. V.,	Bardstown, Ky.	Davis, Thos. K.,	Hayesville, Ohio.	Douglass, R.,	Versailles, Ky.
Cottrell, G. W.,	.....	Davis, William,	Salina, Iowa.	Downer, Edwin,	Westfield, N. J.
Coulter, David,	Columbia, Mo.	Davis, W. C.,	.....	Downes, C. B.,	Utica, Ohio.
Coulter, Jas.,	Conitersville, Pa.	Davison, R. A.,	Monticello, N. Y.	Drake, F. T.,	Holly, N. Y.
Coulter, J. R.,	Anderson's Mills, Pa.	Davison, J. S.,	Brooklyn, N. Y.	Drake, J. M.,	Roanoke, Ind.
Cowan, Edward P.,	St. Joseph, Mo.	Dawson, T. M.,	Lewisburg, Pa.	Drake, J. W.,	Union City, Ind.
Cowan, A. M.,	Urbana, Ohio.	Day, Alanson R.,	Brodhead, Wis.	Drake, L. I.,	West Liberty, Ohio.
Cowhick, J. Y.,	Stewartstown, Pa.	Day, Wm. J.,	Wilkesbarre, Pa.	Drake, R. T.,	Troy, Ohio.
Cowles, Salmon,	West Point, Iowa.	Dean, Benjamin A.,	.....	Dripps, J. F.,	.....
Coyner, D. H.,	Kilbourne, Ohio.	Dean, Wm. H.,	Amagansett, L. I.	Drysdale, W. S.,	Belair, Md.
Craft, David,	Terrytown, Pa.	Dechert, H. P.,	Falls Church, Va.	Dubois, Robt. P.,	New London, Pa.
Craig, Adam,	Lime Springs, Iowa.	De Heer, C.,	New York, N. Y.	Dubnar, James,	Northville, Mich.
Craig, David,	Newton, Iowa.	De Lancy, d.d.,	R. A., Hampton, NH	Duffield, d.d.,	J. T., Princeton, N. J.
Craig, Wm. B.,	Duncanon, Pa.	Demarest, J. K.,	Palisades, N. Y.	Donald, James,	Mount Vernon, Wis.
Craig, Willis G.,	Keokuk, Iowa.	Denny, Alfred N.,	Moro, Ill.	Duncan, C. C. B.,	W. Rushville, Ohio
				Duncan, W. W.,	Portland, Ky.

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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, W. Wis	
Dunlap, Chas., South Lyon, Mich.		Farrar, Robt. B., Montezuma, Iowa		Frothingham, W., Fonda, N. Y.	
Dunlap, C. H., Carondelet, Mo.		Farriss, F. W., Otisville, 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.	
Eagleson, D.D., Jno., Brush Run, Pa.		Fenner, D.D., Jas., Patterson, N. J.		Fullerton, A. T., Springfield, Ohio.	
Eagleson, W. S., Fredericktown, O.		Fenton, Joseph F., Washington, Mo.		Fullerton, Jas. S., Mt. Vernon, Iowa	
Eakins, David W.,	Cal.	Ferguson, James, Peoria, Ill.		Fulton, H., Chandlersville, Ohio.	
Eastman, Wm. P., Picketon, Ohio.		Ferguson, J. S.,		Fulton, James P., Philadelphia, Pa.	
Eaton, Saml. J. M., Franklin, Pa.		Ferguson, W. A., Dubuque, Iowa.		Fulton, S., West Philadelphia, Pa.	
Eckard, D. D., J. R., Easton, Pa.		Ferguson, W. M., Washington, O.		Fulton, Wm. R., Greenfield, Mo.	
Eddy, C.,		Ferriday, W. Calvin,		Gage, J. L., Kasson, Minn.	
Eddy, F., Londonville, Ohio.		Ferrier, Edsall, Gettysburg, Pa.		Galbraith, R. C., Odin, Ill.	
Edgar, David, West Day, N. Y.		Fife, N. H. G., Connellsville, Pa.		Galbraith, Jr., R. C., Roxabell, O.	
Edgar, Edw. B., Westfield, N. J.		Fillmore, I. O., Knowlesville, N.Y.		Galbraith, Wm. M., Urbana, O.	
Edgar, Moorehead, Allegheny, Pa.		Findley, John R., Mercer, Pa.		Galbreath, T., Westminster, Md.	
Edgar, Wm., Harrison City, Pa.		Findley, Samuel, Dayton, Ohio.		Galliday, P. H., Harrison, Ohio.	
Edgar, Robert, East Toledo, Ohio.		Findley, D.D., W. T., Xenia, Ohio.		Galpin, Horace, New York, N. Y.	
Eddie, J. Wm., Penningtonville, Pa.		Finley, C. W., London, Ohio.		Galt, Thomas, Chicago, Ill.	
Edmonson, John B., Jarvis, C. W.		Finley, J. P., Brookfield, Mo.		Gamble, Robt., McSherrysville, Pa.	
Edwards, Jas. C., W. Hoboken, N.J.		Finley, Robt. M., Wooster, Ohio.		Gamble, Saml. L., Stillwater, N. Y.	
Edwards, John, Visalia, Cal.		Finney, H. G., Cogan's Station, Pa.		Gardner, A. S., Southampton, Ill.	
Edwards, D.D., Jon., Canonsburg, P.		Finney, S. L., Princeton, N. J.		Gardner, Alfred, Weyanwega, Wis.	
Edwards, R. R.,		Finney, Wm., Churchville, Md.		Gardner, James, Hammond, N. Y.	
Edwards, D.D., T., Hagerstown, Md.		Fish, C. R.,		Gardner, Robt. D., Sharon, Conn.	
Eels, D.D., J., San Francisco, Cal.		Fisher, Danl. W., Wheeling, W. Va.		Garretson, D.D., J., Lawrenceville, Pa.	
Eels, Wm. D., Pittsburg, Pa.		Fisher, Geo. W., Bakersville, O.		Garrison, S. Y., Bowling Green, Ky.	
Ekin, D.D., John, Topeka, Kansas.		Fisher, M. M., Fulton, Mo.		Garritt, J. B., Hanover, Ind.	
Elcock, Thos. P., Van Wert, Ohio.		Fisk, D.D., Ezra W., Greencastle, Ind		Gaston, Wm., Belair, Ohio.	
Elder, Jas. S., Limestone, Pa.		Fisk, H. W., Petersburg, Ind.		Gates, S. P., Canton, Pa.	
Elfeld, Edward A., Bay, Mo.		Fitch, John, Delaware, Ohio.		Gayley, S. A., W. Nottingham, Md.	
Elliott, D.D., Chas., Chicago, Ill.		Fitzgerald, J. D., Cumberland, Md.		Gazlay, Sayrs, Williamsburg, O.	
Elliott, D. D., David, Allegheny, Pa.		Flangan, Jas. H., Fairmont, W. Va.		Geary, Edw. R., Albany, Oregon.	
Elliott, F.,		Fleming, James, Independence, Pa.		George, S. C., Bangkok, Siam.	
Elliott, George, Reedsville, Pa.		Fleming, John, Meridian, Ill.		George, Benj. Y.,	
Elliott, Jared L., Fort Randall, Da.		Fleming, W. A., Marietta, Pa.		George, Wm., Midway, Ky.	
Elliott, J. C., Nebraska, Neb.		Fletcher, J. C., Newburyport, Mass.		Gibbs, Jon. C., Charleston, S. C.	
Elliott, John, Selma, Ill.		Floyd, Moses, Bellefonte, Pa.		Gibson, D.D., Wm. J., Duncansville, Pa	
Elliott, John, Gap, Pa.		Folsom, Arthur, Canton, China.		Gilchrest, James, Whitehall, Ind.	
Ely, B. E. S., Healdsburg, Cal.		Forbes, Anderson O.,	S. Islands.	Gill, G. W., Allegheny, Pa.	
Ely, James, Thompsonville, Conn.		Forbes, Cochrane, Shirleysburg, Pa.		Gill, W. H., Greensburg, Pa.	
Ely, D.D., S. R., Roslyn, N. Y.		Forbes, H. W., Deep River, Iowa.		Gill, J. H., Reading, Ohio.	
Emerson, Edwin, Paris, France.		Forbes, J. F.,		Gillam, J. C., Berlin, Ohio.	
Emerson, T. P., Mahomet, Ill.		Forbes, S. A., Antrim, Ohio.		Gillespie, John, Wilkes, Pa.	
Enders, J. H.,		Ford, Charles E., Williamstown, N.J		Gillette, N. H., Latrobe, Pa.	
English, Jas. T., Liberty Cor., N.J.		Foresman, Robt. B., Middaghs, Pa.		Gilliland, J. B., Ross, Ohio.	
Erskine, Ebenezer, Chicago, Ill.		Forman, A. P., St. Joseph's, Mo.		Gilmor, J. S., Kennett Square, Pa	
Erskine, Jas. M.,		Forman, C. W., Lahore, N. India.		Gilmore, John, Columbiana, Ohio	
Erskine, H. W., Mourovia, Liberia.		Forman, E., Lexington, Ky.		Gilmour, James,	
Evans, B. D., New California, O.		Foreman, J.P.B., Pigeon Creek, Mo.		Giltner, H. M., Pawnee City, Neb.	
Evans, Chas. A., South Bend, Ind.		Forsyth, Walter, South Bend, Ind.		Girard, E. G., Hillsboro', Ohio.	
Evans, D.D., Jas. S., E. Setauket, N.Y.		Forsythe, W. H., Cynthiana, Ky.		Glenn, Saml. M., Lithopolis, Ohio	
Evans, J. M., Mayslick, Ky.		Foster, A. S., Mechanicsburg, Pa.		Glover, Chas. P., Trenton, N. J.	
Evans, Thomas, Blauveltville, N.Y.		Foster, D. R., Phelps, N. Y.		Goble, Gershom, Washington, D.C.	
Evans, W. B., Washington, D. C.		Fouke, H. C., Remington, Pa.		Golliday, P. H., Harrison, Ohio.	
Everitt, Benj. S., Stroudsburg, Pa.		Fox, John P., Mirabile, Mo.		Golok, Nath, Jalandhar, N. India	
Ewing Chas. H., Camden, N. J.		Fox, Louis R., Washington, D. C.		Goodale, D.D., M. S., Amsterdam, N.Y.	
Ewing, F. N., Decatur, Ill.		Fox, Matthew A., Oregon, Wis.		Goodloe, W. O., Lexington, Ky.	
Ewing, Jas. A., Ravenswood, W. Va.		Frame, John S., Morris, Ill.		Goodman, E. W., Caldwell, N. Y.	
Ewing, John, Philadelphia, Pa.		Frame, Reuben, Morris, Ill.		Goodman, R.S., Grand Rapids, Mich.	
Ewing, Wm., Canonsburg, Pa.		Frazer, Geo., Wintersville, Ohio.		Gordon, James, Columbia, Iowa.	
Ewing, T. D., Kittaning, Pa.		Fraser, Thomas, Santa Rosa, Cal.		Gordon, J. S., Fannettsburg, Pa.	
Fackler, Jno. G., San Francisco, Cal.		Frazier, D. R., Staten Island, N. Y.		Gortscheus, S. G., Macomb, Ill.	
Fairbairn, A., Bloomfield, Cal.		Frazier, Wm. J., Brimfield, Ill.		Gosman, A., Lawrenceville, N. J.	
Falconer, Wm. C., Sharon, Pa.		Fredericks, Jas. T., Burghetts'n, Pa.		Gould, C. C., Chippewa, Ohio.	
Faries, Isaiah,		Freeman, D. Kerr, Harmony, N. J.		Graff, J. J., Baltimore, Md.	
Faris, J. M., Anna, Ill.		Freeland, D. N., Monroe, N. Y.		Graham, Geo., Clarksville, Iowa.	
Faris, S. C., Buckhannon, W. Va.		Freeman, S. A., Squan Village, N.Y.		Graham, J. B., Holliday's Cove, W. Va	
Faris, W. B., Henry, Ill.		Freeman, Jno. N., Peekskill, N. Y.		Graham, J. R., Winchester, Va.	
Faris, W. W., Chicago, Ill.		Freetly, John,		Graham, L. Y., Bellevorn, Pa.	
Farmer, Saml. F., Fordham, N. Y.		French, C. P., Elm Grove, W. Va.			
		Fries, Henry C., Laurel, Del.			
		Frink, D. C., New Boston, N. H.			

PRESBYTERIAN CHURCH IN THE UNITED STATES, (O. S.) 165

NAME.	POST-OFFICE.	NAME.	POST-OFFICE.	NAME.	POST-OFFICE.
Graham, Samuel, Sherrard, W. Va.		Hanna, John C., Normal, Ill.		Hendrick, D.D., J. T., Paducah, Ky.	
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, Ebenezer, 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.D., 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.		Hepburn, S. C., Goshen, N. Y.	
Green, D.D., Wm. H., Princeton, N. J.		Harkness, Geo., Rynex 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., Slatington, 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.D., Isaac, Mifflinburg, 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.D., M. J., Scranton, Pa.	
Grimes, W.M., 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, Pa.	
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.	
Guru, Das Maitra, Lahore, N. India.		Hart, Samuel, Waynesville, Ill.		Hill, Samuel,	
Guthrie, H. W., Mt. Carmel, Ind.		Hartence, A., Holmesburg, Pa.		Hill, D.D., W.W., Hobb's Station, Ky.	
		Harvey, D.D., Jos., Harvey, Mich.		Hillman, W. G., Hargestown, Pa.	
Hahn, Reuben, Gahana, Ohio.		Harvison, Wm. P., Allegheny, Pa.		Hills, Oscar A., Cincinnati, Ohio.	
Haight, John, Lebanon, Ohio.		Haskell, S., Newburyport, Mass.		Hills, Wm. H., Allegheny City, Pa.	
Haines, Alf W., Crawfordsville, Io.		Haskell, T. N., East Boston, Mass.		Hinsdale, H. G., Bridgeport, Conn.	
Haines, A. A., Hamburg, N. J.		Hassing, Peter, Aviston, Ill.		Hitchcock, R. S., Frankfort, Ky.	
Hair, G. M., Gerardstown, Va.		Hastings, John M., Wilkingsburg, 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.		Haughawont, L. L., Centralia, Pa.		Hodge, Caspar W., Princeton, N. J.	
Hale, D.D., Geo., Pennington, N. J.		Hawkins, John L., Toulon, 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., Shreve, Ohio.	
Hall, R. J., Greenfield, Ohio.		Hayt, 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., Ebenezer, 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.	
Haleton, D.D., L. J., Chicago, Ill.		Heaton, A. C., Princess Anne, Md.		Holmes, Wm. E., Ransom, Pa.	
Hamill, D.D., Robt., Boalsburg, Pa.		Heberton, Alex., West Phila., Pa.		Honnell, W. H., De Graff, 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, Del.		Helfrich, 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.		Hoopwood, I. B., Cresco, N. Y.	
Hamilton, Wm. F., Uniontown, Pa.		Hench, Thos., Burnesville, 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.		House, Wm., Londonderry, N. H.	
Hancock, Wm., Tonawanda, N. Y.		Henderson, S.M., Wilkingsburg, 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., Fleningsburg, Ky.		Howell, Ellis, Milton Station, Ill.	
Hanna, Jos. A., Ashland, Oregon.		Hendrick, J. R., Newtown, Ky.		Howell, Geo. R., Southampton, L.I.	

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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.		Kenney, David, Philadelphia, Pa.	
Hudson, John, West Liberty, Iowa.		Jelly, Alex. M., Philadelphia, Pa.		Kenney, D.D., D. Catskill, N. Y.	
Hudson, Jno. P., Walker P. O., Pa.		Jenks, Wm. A., Titusville, N. J.		Kenney, Edw., Falls Brook, Pa.	
Hughes, D. L., Tipton, Iowa.		Jennings, C. P., Shelbyville, Ind.		Kenney, G. W., Oxford, Md.	
Hughes, J. M., Ross, Ohio.		Jennings, J. H., Bloomery, Va.		Kenney, Jas. B., Trenton, N. J.	
Hughes, J. D., Mogadore, Ohio.		Jennings, P. S., Pittsburg, Pa.		Kenney, Jas. F., Chambersburg, Pa.	
Hughes, J. P., Tipton, Iowa.		Jennings, D.D., S. C., Moon, Pa.		Kenney, 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.		J'Kenge, Ibiya		Kerr, B. M., Mechanicsburg, Pa.	
Hughes, S. A., London, Pa.		Johns, John H., Fairhill, Md.		Kerr, Jas. D., Richland, Ill.	
Hughes, S. R., 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, W., Pittsburg, Pa.		Johnson, Baker, Oxford, Wis.		Kerr, Wm. C. A.	
Huhns, E., Dayton, Ohio.		Johnson, B. P.		Ketcham, K. P., Allentown, N. J.	
Hull, D., Dewart, Pa.		Johnson, Jas. G., Newburyport, Mass.		Killen, J. T., Green Bay, Wis.	
Humphrey, D.D., E. P., Louisville, Ky.		Johnson, John, Sybertsville, Pa.		Kimball, D., Hanover, N. H.	
Hummer, Saml. A., Dwight, Ill.		Johnson, Silas, Indianola, Iowa.		King, A. B., Wyoming, Pa.	
Hunook,		Johnson, Thos. S., Oxford, Wis.		King, Fred. L., Flora Falls, N. Y.	
Hunt, H. W., Schooley's Mt., N. J.		Johnson, W. F., Fettehgarh, N. Ind.		King, Jno. C., Vinton, Iowa.	
Hunt, H. W., Metuchen, N. J.		Johnson, W. M., Cohoes, N. Y.		King, O. J., Birmingham, Iowa.	
Hunt, Thos. P., Wilkesbarre, Pa.		Johnston, D. O. N., Pittsburg, Pa.		King, Ezra, Miller's Place, N. Y.	
Hunt, Wm. E., Coschocton, Ohio.		Johnston, Geo. N., Oxford, Ill.		Kingery, David, Loveland, Ohio.	
Hunter, C. J., New Phila., Ohio.		Johnston, Jas. W., Yorktown, N. Y.		Kingsley, J. C., Worthington, O.	
Hunter, H., Charleston, S. C.		Johnston, J., Luney's Creek, W. Va.		Kinnard, H. R., Fort Madison, Io.	
Hunter, Wm., Clinton, Pa.		Johnston, J. W., Darlington, Pa.		Kirby, W., Wallace	
Hunter, J. H., Rockford, Minn.		Johnston, R. A., Danville, Ky.		Kirk, James, Pittsburg, Pa.	
Hunter, Cyrus, Dover, Del.		Johnston, Thos. P., Lima, Ohio.		Kirk, Wm. H., Orange, N. J.	
Huntington, J., Nashville, Tenn.		Johnston, T. R., Edlington, Ill.		Kirkpatrick, D., Oakl'd 2 Roads, Pa.	
Hunting, Jas. M., Jamaica, N. Y.		Johnston, J. S., Nokesville, Va.		Kirkpatrick, J. H., Penn Run, Pa.	
Hunting, Wm., Plainfield, N. J.		Johnston, A., Waddington, N. Y.		Kirkwood, T. C., Chicago, Ill.	
Husted, J. N., Philadelphia, Pa.		Johnstone, Wm. O., Philadelphia, Pa.		Kirkwood, Wm. R., Holmes Mills, O.	
Huston, C. D., N. Middleton, Ind.		Jones, B. T., Berlin, Md.		Kirtland, O. L., Springfield, N. J.	
Huston, John, Carmi, Ill.		Jones, B. T.		Kittredge, Chas., Clarkson, N. Y.	
Hutchinson, A. F., Lambertsville, N. J.		Jones, C. J., Sailor's Smug Harb., N. Y.		Kliebenstein, L., Franklin Cens., Io	
Hutchinson, S. N., S. America, N. Y.		Jones, M. D., A., Deep Water, Mo.		Klink, N. B., Vallejo, Cal.	
Hyndshaw, Jas. B., Morristown, N. J.		Jones, John, Geneseo, N. Y.		Knight, H. B.	
Hynes, T. W., Greenville, Ill.		Jones, J. Molton, Dayton, Pa.		Knight, M. G., Goshen, Ky.	
Ijams, Wm. E., Germantown, Pa.		Jones, D.D., J. H., Philadelphia, Pa.		Knight, W. S., Carthage, Ill.	
Imbrie, D.D., Chas. K., Jersey City, N. J.		Jones, J. S.		Knighon, Fred., Belvidere, N. J.	
Ingles, G. S., Andover, Ill.		Jones, Norman, Washington, Ohio.		Knot, J. W., Blue Grass, Iowa.	
Irvin, Geo. A., Fort Scott, Kansas.		Jones, R. G., Judson, Minn.		Knox, A. L., Heyworth, Ill.	
Irvin, Jas. P.		Jones, Wm. K., Attica, Ohio.		Knox, D.D., J. H. M., Germantown, Pa.	
Irvin, S. M., Highland, Kansas.		Jones, Wm. E., Cedarville, N. J.		Knox, John, East Springfield, O.	
Irvin, Wm., Troy, N. Y.		Jones, D.D., S. B., Bridgeton, N. J.		Knox, John P., Newtown, N. Y.	
Irvine, James S., Newark, Ohio.		Joss, A. A., Cambridge, W.		Knox, W. W.	
Irvine, Wm.		Julian, Robert, Bordentown, N. J.		Kolb, F. F., McEwensville, Pa.	
Irving, D.D., David, New York, N. Y.		Junkin, A. C., Oxford, Pa.		Kolb, Jacob, Winona, Minn.	
Irwin, D.D., Ebenezer, Pa.		Junkin, Benj. O., Farmer, Ohio.		Kopf, F. K., Brownstown, Ind.	
Irwin, J. C., Greensburg, Ind.		Junkin, D.D., D. X., Newcastle, Pa.		Kost, J. K., Shelby, Ohio.	
Irwin, Leslie, Bath, Pa.		Junkin, D.D., Geo., Philadelphia, Pa.		Koutz, W. P., Wild Cat, Ind.	
Irwin, Robert, Muncie, Ind.		Kalb, Geo. L., Bellefontaine, O.		Kudobe, Ernest, Muscoda, Wis.	
Irwin, Jr., Robert, Waveland, Ind.		Kaufman, J. H., Govanstown, Md.		Kuester, C. E., Indianapolis, Ind.	
Irwin, S. M., Little Osage, Mo.		Kay, Richard, Lansingburg, Mich.		Kugler, J. B., New Hampton, N. J.	
Jack, Alex., Newburg, N. Y.		Kean, Wm. F., Freeport, Pa.		Kuhn, W. C., Camden Mills, Ill.	
Jackson, G. W., Huntingdon, Pa.		Kearns, J. E., Curwensville, Pa.		Kuhns, E.	
Jackson, R. H., Gettysburg, Ohio.		Kehoo, John L., Malanapan, N. J.		Kwong-hyi, B., Ningpo, China.	
Jackson, Sheldon, Rochester, Minn.		Keigwin, A. N., Fulton, Ill.		Lackey, A. H., Albany, Ill.	
Jackson, Wm. P., Belfast, N. Y.		Keiry, Wm., Sagetown, Ill.		Laird, F. H. L., Upper Alton, Ill.	
Jackson, D. P., Goshen, N. Y.		Keller, Isaac, Peoria, Ill.		Lamb, H. B., Milledgeville, Pa.	
Jacob, P. H., Knoxville, Iowa.		Kellogg, A. H., New York, N. Y.		Laudis, D.D., R. W., Frankfort, Pa.	
Jacobus, D.D., M. W., Allegheny, Pa.		Kellogg, E. M., Manchester, N. H.		Lane, C. R., Tunkhannock, Pa.	
Jagger, S. M., Marlborough, N. Y.		Kellogg, E. W., Oakland, N. Y.		Lane, G. W., Moscow, N. Y.	
James, D. M., Budd's Lake, N. J.		Kellogg, Saml., Plainfield, N. J.		Lane, J. J., Wrightsville, Pa.	
James, D.D., Wm., Albany, N. Y.		Kellogg, S. H., Fettehgarh, Ind.		Lane, S. E., Carmel, N. Y.	
James, Wm. H., Springdale, Ohio.		Kellogg, Chas. D., Wilmington, Del.		Lang, J. E., Archibald, Pa.	
Jamieson, D.D., J. M., Mounmouth, Ill.		Kelly, David, Andover, Ill.		Langmuir, G., Morristown, N. J.	
		Kelly, John, McConnellsville, O.		Laporte, E., Green Bay, Wis.	
		Kelly, Jos. C., Neenah, Wis.		Lapsley, J. E., Mattton, Ill.	

NAME.	POST-OFFICE.	NAME.	POST-OFFICE.	NAME.	POST-OFFICE.
Lapsley, J. T.,	Louisville, Ky.	Landon, Clarke,	Marrowbone, Ill.	Martin, D.D.,	W. A. P., Pekin, China.
Lapsley, W. J.,	.....	Loughead, S. D.,	Carlyle, Ill.	Martindale, C. S.,	Putnam, Ohio.
Larrimore, J. W.,	Chicago, Ill.	Love, David R.,	Lexington, Ill.	Martyn, J. L.,	.....
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.	Low, 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.	Lowe, A. B.,	Decatur, Ind.	Masters, F. R.,	Matteawan, N. Y.
Lawrence, Samuel,	Lewistown, Pa.	Loves, J. A. I.,	South Salem, Ohio	Mateer, C. W.,	.....
Lawson, Orr,	Tyrone, Pa.	Lowrey, John,	Brooklyn, N. Y.	Mateer, Joseph,	Curlsville, 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.,	Signourney, 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.	Mathews, James,	Danville, Ky.
Leadbetter, Alex.,	Wilmington, O.	Lowrie, And. M.,	Port Carbon, Pa.	Mathews, D.D.,	J. D., Lexington, Ky.
Leaman, John,	Leaman Place, Pa.	Lucas, Geo. C.,	Woodbridge, N. J.	Mathews, R. J. L.,	Vandalia, Ill.
Leason, Thos. S.,	Brookville, Pa.	Luckett, S. M.,	Russelville, Ky.	Mathews, D.D.,	R. C., Monmouth, Ill.
Leavenworth, C.,	Galesburg, Ill.	Ludlow, Jas. M.,	Albany, N. Y.	Mathews, D.D.,	Jas. C., Shelbyville, Ky.
Leavitt, E. H.,	Cincinnati, Ohio.	Lutz, J. S.,	Aledo, Ill.	Mathews, D.D.,	Jas. C., Logansport, Ind.
Le Boutteier, G. T.,	Princeton, N.J.	Lyle, J. K.,	Lexington, Ky.	Mattoon, Stephen,	Bangkok, Siam.
Ledyard, E. D.,	.....	Lyman, Henry,	.....	Maxwell, A. B.,	Salem, Ohio.
Lee, C. G.,	New Haven, Conn.	Lynn, E. K.,	Iola, Kansas.	Maxwell, J. M.,	Baltimore, Md.
Lee, Henry F.,	Bristol, Pa.	Lynn, Francis,	Rockfield, Ind.	Mayhew, H. A.,	Austin, Minn.
Lee, W. B.,	Brooklyn, N. Y.	Lynn, Samnel,	Jerseyville, Ill.	Maynard, Wash.,	Fairfield, Iowa.
Lefevre, Jas. A.,	Baltimore, Md.	Lyon, David,	Mariaville, Ill.	Mayo, B. E.,	Assumption, Ill.
Lefler, B.,	Richview, Ill.	Lyon, David C.,	Rochester, Minn.	Mealey, J. N.,	.....
Leggett, J. H.,	New York, N. Y.	Lyon, John W.,	Philadelphia, Pa.	Mechlin, G. W.,	Dayton, Pa.
Leggett, T. A.,	.....	Lyons, N. B.,	Prosperity, Pa.	Meeker, B. C.,	Elizabeth, N. J.
Leighton, John,	Hannibal, Mo.	Lyons, W. L.,	Lani, Iowa.	Meikle, Wm.,	Dobbs Ferry, N. Y.
Leington, R.,	Jacksonville, Ill.	MacCarthy, C.W.,	Portageville, N.Y.	Meick, Philip W.	.....
Lester, Wm. H.,	W. Alexander, Pa.	Macdonald, A.,	Princeton, N. J.	Meloy, J. C.,	Urbana, Ohio.
Leutzing, H.,	Princeton, N. J.	Macdonald, D.D.,	J. M., Princeton, N.J.	Menaud, John,	.....
Lewers, James,	Easton, Pa.	Macgregor, J. M.,	Berlin Station, O	Mercur, Wm. R.,	North Bend, Wis.
Lewis, H. R.,	Decatur, Ill.	Mack, John,	Bridgeport, Ill.	Merrill, John L.,	Ackworth, N. H.
Lewis, E. P.,	Atcheson, Kansas.	Mack, Thomas,	Spring Valley, N.Y.	Merrill, Benj.,	Barton, Md.
Lewis, V. A.,	Cleveland, Ohio.	Mackey, W. D.,	Snow Hill, Md.	Merrill, R.,	Butler Centre, Iowa.
Levenberger, J. A.,	.....	Maclean, D.D.,	John, Princeton, N.J.	Merritt, J. L.,	Ozaukee, Wis.
L'Hombal, Thos.,	Buenos Ayres, S.A	MacLise, D.D.,	D. M., Montgomery, N.Y.	Mershon, S. L.,	Birmingham, Conn
Liesveldt, J.,	Scale's Mound, Ill.	MacMaster, D.D.,	A. S., Poland, Ohio.	Merwin, Miles T.,	.....
Life, Wm.,	Muncy, Pa.	MacNair, S.,	Gap, Pa.	Metcalf, A. D.,	Amburn, Ky.
Liggett, J. A.,	Rahway, N. J.	Macoubry, A.R.,	Bloomingsburg, N.Y	Middlemas, Jasper,	.....
Lilly, John,	Salem, Neb.	Madeira, A. D.,	St. Louis, Mo.	Milby, A. W.,	Philadelphia, Pa.
Lilly, R. H.,	Champaign, Ill.	Magee, George A.,	.....	Milford, Thos. J.,	Kittanning, Pa.
Lindsay, A. L.,	South Salem, Conn	Magill, H.,	Orsville, Pa.	Milholland, A. S.,	Millersburg, O.
Lindsay, J. B.,	Nashville, Tenn.	Magill, J. F.,	Lewistown, Ill.	Miller, Alex.,	Greenville, Ohio.
Lingyin, K.,	Ningpo, China.	Magner, W. C.,	Paris, Ill.	Miller, Allen C.,	Toulon, Ill.
Linn, Alonzo,	Canonsburg, Pa.	Magruder, T. P. W.,	Rushville, Ill.	Miller, D. M.,	Florence co., Ohio.
Linn, D.D.,	James, Bellefonte, Pa.	Mahaffey, Saml.,	Washington, O.	Miller, F. E.,	Washington, Ohio.
Linn, S. P.,	Cleveland, Ohio.	Mahon, Joseph,	Shippensburg, Pa.	Miller, G.,	Pleasant Hill, Mo.
Linn, John,	.....	Major, J. W.,	Rochester, N. Y.	Miller, Jas. E.,	Plumsteadville, Pa.
Lippe, F.,	.....	Maun, D.D.,	J. R., Kingston, N. J.	Miller, John B.,	North Benton, O.
Lippert, H. E.,	St. Anne, Ill.	Manning, R. S.,	Hamilton Sq., N.J.	Miller, John V.,	Culmersville, Pa.
Littell, Luther, Mt.	Hope, N. Y.	March, Wm. G.,	Canfield, Ohio.	Miller, D.D.,	L. M., Ogdensburg, N.Y.
Littell, W. H.,	Summit, N. J.	Marks, D.D.,	J. J., Meadville, Pa.	Miller, M. R.,	Senecaville, Ohio.
Little, Arthur,	Bedford, N. H.	Marquis, D. C.,	Chicago, Ill.	Miller, O. H.,	West Newton, Pa.
Little, E. G.,	N. Middleboro', Mass.	Marquis, John,	Aledo, Ill.	Miller, D.D.,	Samuel, Mt. Holly, N.J.
Little, Jas. A.,	Perth Amboy, N. J.	Marquis, J. S.,	Cross Creek, Pa.	Miller, Saml. J.,	Washington, Ohio
Little, Levi,	Ridgeway, Pa.	Marquis, R. W.,	Keene, Ohio.	Miller, S. C.,	Cedar Rapids, Iowa.
Little, Levi C.,	Newark, N. J.	Marr, Jas. H.,	La Crescent, Minn.	Miller, W. L.,	Statesville, N. C.
Livingston, W. S.,	Brooklyn, Ohio.	Marr, Joseph,	.....	Miller, Geo. M.,	Bryan, Ohio.
Lloyd, J. P.,	Crestline, Ohio.	Marr, Phineas B.,	Lewisburg, Pa.	Miller, John,	Neega, Ill.
Lockwood, W. H.,	Eau Claire, Wis.	Marriner, G. K.,	Trenton, N. J.	Millham, Wm. H.,	.....
Logan, S. C.,	Pittsburg, Pa.	Mars, W. B.,	New Brenton, Ill.	Miligan, G.,	Bath, C. W.
Logan, J. V.,	Harrodsburg, Ky.	Marshall, Alex. S.,	Marion, Iowa.	Miligan, Jonah,	Princeton, Ill.
Long, Chester,	Farmingsdale, N. Y.	Marshall, D.D.,	G., Up. St. Clair, Pa.	Miligan, J. V.,	Horicon, Wis.
Long, E. M.,	Philadelphia, Pa.	Marshall, J. H.,	Hooker, Pa.	Miligan, T. L.,	Waynesburg, O.
Long, G.,	Indianapolis, Ind.	Marshall, Jos. H.,	Perry, Ill.	Millican, S. V.,	Cambridge, Ohio.
Long, L. H.,	Urbana, Ohio.	Marshall, Wm. R.,	Columbus, Ohio	Millican, S. J.,	Academia, Pa.
Long, Thos. S.,	Hermitage, Pa.	Martin, C. B. H.,	Evansville, Ind.	Milikin, Joseph,	Hamilton, Ohio.
Longmuir, D.,	Morristown, N. J.	Martin, D.D.,	J. W., New York, N.Y.	Mills, C. R.,	Tungchow, China.
Loh, Dongwo,	Ningpo, China.	Martin, James,	Norristown, Pa.	Milngins, Geo. J.,	New York, N. Y.
Loomis, A. W.,	San Francisco, Cal.	Martin, John L.,	Toledo, Ohio.	Mitchell, And. D.,	Harrisburg, Pa.
Lord, C. S.,	Brooklyn, N. Y.	Martin, S. N.,	Carlisle, Ind.	Mitchell, D.D.,	Benj., Mt. Pleasant, O
Lord, D.D.,	John C., Buffalo, N. Y.	Martin, Thomas,	Petersburg, Ind.	Mitchell, D.,	New York, N. Y.
Lord, D.D.,	Willis, Chicago, Ill.			Mitchell, D. H.,	Oskaloosa, Iowa.

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. J.,	Rockville, Ind.	Munson, Asahel,	Dundee, Mo.	McDonnell, J. B.,	Newburg, Ky.
Mitchell, R. A.,	Charleston, Ill.	Murden, B. F.,	Plymouth, Mich.	McDonnell, 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, Thomas,	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, Clauncey	D.....	McElroy, d.d.,	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.d.,	Jas. C., Princeton, N. J.	Muse, Eben,	Warrensburg, Mo.	McElwain, Wm.,	Philadelphia, Pa.
Moffatt, John,	Wheeling, W. Va.	McGrave, d.d.,	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, F. P.,	.....	Myers, B. F.,	Jarrettsville, Md.	McFarland, S. G.,	Bangkok, Siam.
Monfort, d.d.,	J. G., Cincinnati, Ohio.	McAboy, d.d.,	L. R., Wexford, Pa.	McFarland, G. M.,	.....
Monfort, J. W.,	Greenfield, Ind.	McAdam, Wm. T.,	Mercer, Pa.	McFarlane, James,	New York, N. Y.
Monfort, C. V.,	Entler, Ill.	McAfee, J. A.,	Louisiana, Mo.	McFarren, d.n.,	S. Congruity, Pa.
Monteith, Wm. J.,	Albany, Oregon	McAfee, R. L.,	Columbia, Mo.	McPettridge, 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.n.,	Alex. T., Princeton, N. J.
Montgomery, John,	Sullivan, Ind.	McCain, C.,	Stewartsville, Mo.	McGivray, Daniel,	Bangkok, Siam
Montgomery, John,	Rocheport, Mo.	McCandlish, Wm.,	Indianola, Iowa	McGivray, J. A.,	.....
Moore, Joseph P.,	Swan, Ind.	McCampbell, G. M.,	Alexandria, Va.	McGookin, W. W.,	Springfield, Ohio.
Moore, A. Y.,	Crown Point, Ind.	McCarroll, Alex.,	Clayville, Pa.	McGowan, J. A.,	.....
Moore, David W.,	Centreville, Del.	McCarter, D. B.,	Ningpo, China.	McGregor, J. W.,	Corunna, Mich.
Moore, I. B.,	West Lebanon, Ind.	McCartee, D.,	Columbus, Ohio.	McGuigan, Robt.,	McPleasant, Iowa
Moore, J.,	Peoria, Ill.	McCartney, Geo.,	Webster, N. Y.	McIlvaine, d.n.,	J. H., Princeton, N. J.
Moore, John,	Philadelphia, Pa.	McCaslin, Robert,	Sidney, Ohio.	McIlvaine, Wm. B.,	Wilkins, Pa.
Moore, d.n.,	John, Parkville, Mo.	McCanley, Clay,	Chicago, Ill.	McIntyre, James,	Elkton, Md.
Moore, J. H.,	North Henderson, Ill.	McCanley, Thos.,	Hackettstown, N. J.	McIntyre, J. A.,	Callensburg, Pa.
Moore, R. B.,	Tiffin, Ohio.	McCay, Chas. B.,	Delavan, Ill.	McIntyre, T.,	Indianapolis, Ind.
Moore, R. B.,	.....	McCean, James,	Nevada, Ohio.	McIntyre, Wm.,	New York, N. Y.
Moore, R. J. O.,	Philadelphia, Pa.	McCean, 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.,	Barkesville, 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.n.,	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. F.,	Rural Valley, Pa.	McCluskey, J. W.,	Somerville, Ohio	McKee, J. M.,	Dillsboro, Ind.
Morris, Geo.,	Mansfield, Ohio.	McCluskey, d.n.,	J., Hightstown, N. J.	McKeehan, J. Q.,	Queensville, Ind.
Morris, H. W.,	Rochester, N. Y.	McColl, d.n.,	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.	McConaughy, J. M.,	Rochelle, Ill.	McKinley, W. D.,	Moscow, N. Y.
Morrison, A. F.,	Franklin Grove, Ill.	McConaughy, N.,	Swedesboro, N. J.	McKinney, C.,	.....
Morrison, Alex. G.,	Coatesville, Pa.	McConkey, W. J.,	Cambridge, O.	McKinney, d.d.,	D., Pittsburg, Pa.
Morrison, Geo.,	Terre Haute, Ind.	McConnell, A. S.,	New Athens, O.	McKinney, Sr.,	E., Clarksville, Tenn.
Morrison, d.n.,	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.,	Wassau, 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.n.,	J. F., Allegheny, Pa.
Morrow, N. V.,	Van Baren, 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.n.,	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.n.,	D. V., Red Bank, N. J.
Morton, Geo.,	Philadelphia, Pa.	McCready, A.,	New Wilmington, Pa.	McMahan, R. T.,	Warsaw, Ill.
Morton, J. B.,	Middletown, Ohio.	McClough, Robt.,	Yreka, Cal.	McMichael, Wm.,	Agnew's Mills, Pa.
Morton, Robt. S.,	Wurttemberg, Pa.	McCune, John W.,	North's Mills, Pa.	McMillan, G. W.,	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.,	Nt. 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.,	Absecon, 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.

PRESBYTERIAN CHURCH IN THE UNITED STATES, (O. S.) 169

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.,	Killbourn, Wis.
McNair, D. B.,	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,	Saxenburg, Pa.	Orris, S. S.,	Graysville, Pa.	Pierce, S. M.,	La Crescent, Minn.
McPherson, R.,	Mansfield Val., Pa.	Osborn, 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.,	Dilsboro', Ind.	Osler, 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,	Milfordton, 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.,	Urichsville, Ohio.	Oxtoby, John T.,	Wheeling, W. Va.	Platt, Joseph,	Virginia, Ill.
Neill, Henry,	Wilmington, Del.	Paige, Jas. A.,	Springfield, Mo.	Plumier, D. D.,	Wm. S., Columbia, S. C.
Neil, Peter,	Mount Eaton, Ohio.	Painter, Henry M.,	Buffalo, N. Y.	Plumly, G. S.,	Metuchin, N. J.
Nelson, A. K.,	Chambersburg, Pa.	Painter, D. J.,	Kittanning, Pa.	Plumstead, J. B.,	Portage City, Wis.
Nelson, H. F.,	Cincinnati, Ohio.	Palmer, N. S.,	Franklin, Ind.	Poak, J. L.,	Newtown, Md.
Nesbitt, J. H.,	Macomb Ill.	Park, Chas. H.,	Pottsgrove, Pa.	Pollock, Geo. C.,	Newark, N. Y.
Nesbit, Wm.,	New Bedford, Pa.	Park, Oscar,	Chatsworth, Ill.	Pomeroy, J. S.,	Fairview, W. Va.
Nesbit, Joseph,	Lock Haven, Pa.	Park, S.,	Mine Hill, Md.	Pomeroy, S. W.,	Harrisburg, Pa.
Nevin, D. D.,	A., Jacksonville, Florida.	Park, Thos. S.,	Atlanta, Ill.	Pomeroy, Jno. J.,	Parkesburg, Pa.
Nevin, D. E.,	Sewickleyville, Pa.	Park, W. J.,	Fredericksburg, Ohio.	Pomeroy, C. S.,	Brooklyn, N. Y.
Nevius, H. V. D.,	Peoria, Ill.	Parke, N. Grier,	Pittstown, Pa.	Porter, J. W.,	Concord, Mo.
Nevius, J. H.,	South Bend, Ind.	Parke, Samuel,	State Hill, Pa.	Porter, Jos. W.,	Phoenixville, Pa.
Nevius, John L.,	Ovid, N. Y.	Parkinson, M. A.,	Bloomington, O.	Porter, G. J.,	Slaton, Pa.
Newcomb, H. S.,	South Britain, Con.	Parks, J. J. ....	.....	Porter, Cyrus K.,	.....
Newell, B.,	Wakatomoka, Ohio.	Parks, Wm. H.,	St. Charles, Mo.	Potter, G. D.,	Blairtown, Iowa.
Newell, Geo. W.,	Bellefonte, Wis.	Parmlee, Jas. H.,	Duncan's Falls, O.	Potter, Gilbert M.,	Sharpsburg, Pa.
Newell, Huey,	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., Wappi'g's F., N. Y.	Patterson, J. B.,	Elizabeth, N. J.	Potter, S. S.,	Centreville, Ind.
Newell, H. A.,	Greenville, Ohio.	Patterson, I. M.,	Eimmetsburg, 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., Hazelton, Pa.	Patterson, M. P.,	Freeport, Ill.	Pratt, F. A.,	Christiana, Minn.
Newsman, 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.,	Carlinville, Ill.	Patterson, Wm.,	Poundridge, N. Y.	Price, J.,	Annapolis, Ohio.
Nicoll, Cyrus,	Racine, Wis.	Patton, D.,	Cochran, 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.,	Sinco, 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.,	Smyrna, Pa.	Paul, Samuel	.....	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.	Proudfit, Alex.,	Fislerville, N. Y.
Norcross, Geo.,	Galesburg, Ill.	Paxton, J. T.,	.....	Proudfit, Alex.,	Saratoga, N. Y.
Norris, Jas.,	Shavertown, N. Y.	Peairs, H. R.,	Kenton, Ohio.	Proudfit, D. D.,	John, New York, N. Y.
Northrup, J. H.,	Brooklyn, N. Y.	Peck, Elias S.,	Waupon, Wis.	Proudfit, 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.,	Connersville, Ind.	Purviance, Geo. D.,	Baltimore, Md.
Noyes, Varnum,	Guildford, Ohio.	Pentzer, Jacob,	Wilton, Iowa.	Putz, J. A.,	Chillicothe, Ohio.
Nugent, 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,	Ipava, Ill.
Oakley, 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.,	.....

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.	
Ramsay, Jas. S., 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., Frenchtown, 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 H., 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., Centreville, Ill.	
Rankin, W. N., Rockport, Ind.		Robinson, W. M., Mercer, Pa.		Seymour, Erastus, New York,N.Y.	
Rankin, Jm. 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.	
Rattellun, Davis,.....		Rodenbough, H. S., Eagleville, Pa.		Sharon, Jas. C., Bloomfield, Iowa.	
Rathlun, D. L., Pacific City, Mo.		Rodgers, J. L., Springfield, Ohio.		Shaw, Jos., Bellefontaine, Ohio.	
Ray, Charles, Wyoming, N. Y.		Rodgers,D.D.,R.K.,Bonnd Brook,NJ		Shaw, Peter H., Williamsburg,N.Y.	
Raymond, C. H., Oxford, Ohio.		Rodgers, 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., Millinburg, 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.		Sheddan, D.D., S. S., Rahway, N. Y.	
Reasoner, J. S., Brownsville, Ore.		Roser, P., 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.		Rosseel, 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, Mausfield, Ohio.		Shields, Edw. P., Daretown, N. J.	
Reed, J. B., Parkersburg, W. Va.		Rowland, L. P., Patterson, 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.		Shirley, S. 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., Quoogue, N. Y.		Sachse, H. C., Louisville, Ky.		Shriver, Saml. S., Lightstown,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.		Sibert, W. E., Newburg, W. Va.	
Reichert, T. J.,.....		Sahier, D. D., Sheffield, Mass.		Sieckels, E. C., Dixon, Ill.	
Reid, A. M., Steubenville, Ohio.		Salmon, Clark, Orwell, Pa.		Sieckels, W. W., Indiampolis, Ind.	
Reid, G. J., 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.		Simonson, A., Olympia, Wash. Ter.	
Reigart, S. W., Sunbury, Pa.		Sanders, M., Springfield, Ky.		Simpson, J. A. E., Birmersburg, 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 Yechtan, N. Y.		Simpson, C. D., Warrenton, Mo.	
Remington, C. W., Bethany, N. Y.		Sanson, Thos. A., Blairstown, N. J.		Sinrall, J. G., Lexington, Ky.	
Remington, Jas., Buffalo, N. Y.		Sargent, John H., 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,NY	
Renskers, John, Zealand, Mich.		Saunders, J. N., Bloomfield, 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., Windsor,Md.		Slangerland, J., Keshena, Wis.	
Rice, Geo. S., Hubbard, Ohio.		Schaille, 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. B., 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.,D.H.,Martinsb'g,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.	
Riheldaffer, 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., Carlstadt, N. J.	
Risher, Levi, Dravosburg, Ohio.		Scott, Geo., New Harrisburg, Ohio.		Smith, H. E., Sioux City, Iowa.	
Ritchie, 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.	

PRESBYTERIAN CHURCH IN THE UNITED STATES, (O. S.) 171

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, p.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.,	Greenwich, 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. T.,	.....
Smith, W. G.,	Lansingburg, Mich.	Stokes, J. D.,	E. Hampton, N. Y.	Thompson, S. H.,	Hammonton, N.J.
Smith, Wm. H.,	Friendsville, Ill.	Stone, J. M.,	Hanover, Ill.	Thompson, 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.,	Georgetown, Ky.	Thomson, John,	Mount 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, J. Sandford,	.....	Stratton, Wm. O.,	Warren, Ohio.	Thomson, Wm.,	.....
Smith, R. E.,	Philadelphia, Pa.	Street, Robt.,	Union, N. Y.	Thorne, A. S.,	La Rue, Ohio.
Smith, Wm. C.,	Ashland, Ky.	Strickham, W.P.,	Bridgehampt., N.Y.	Thornton, Francis,	Louisville, Ky.
Smithe, R. L.,	.....	Strong, Addison K.,	Syracuse, N.Y.	Thornton, J. C.,	Vincennes, Ind.
Smock, David V.,	Talleyrand, Iowa.	Strong, Robert,	Albany, N. Y.	Tidball, J. C.,	Westerville, Ohio.
Smoot, R. K.,	Bowling Green, Ky.	Strong, Salmon,	.....	Timlow, Philip J.,	Anity, N. Y.
Smuller, H. W.,	Croton Falls, N.Y.	Strong, J. D.,	San Francisco, Cal.	Todd, David R.,	Logansport, Ind.
Smythe, J. J.,	Pleasantville, Pa.	Stryker, W. M.,	Savannah, Mo.	Todd, Geo. T.,	Fond du Lac, Wis.
Sneed, S. K.,	Kirkwood, Mo.	Stuart, John L.,	Shelbyville, Ky.	Todd, Isaac,	Bricksburg, N. J.
Snodgrass, H. C.,	Galion, Ohio.	Stuchel, J. S.,	Monongahela C'y, Pa.	Todd, J. S.,	Arcata, Cal.
Snodgrass, D.D.,	Wm. D., Goshen, N.Y.	Studdiford, S. M.,	Trenton, N. Y.	Todd, M. L.,	Richmond, Ky.
Snouden, E. H.,	Kingston, Pa.	Sturdevant, C.,	Independence, Mo.	Todd, Oliphant M.,	Lima, Ohio.
Snyder, W. M.,	.....	Sturges, C.,	Middle Island, N. Y.	Todd, R. K.,	Woodstock, Ill.
Somes, A. H.,	.....	Sturges, S. S.,	Renovo, Pa.	Tomlinson, Geo.,	Marbledale, Conr
Spargrove, G. M.,	Pittsburg, Pa.	Sutphen, M. C.,	New York, N. Y.	Torrance, Adam,	Alexandria, Pa.
Spayd, Henry E.,	Strasburg, Pa.	Sutton, Robert,	Cincinnati, Ohio.	Torrance, Wm.,	Charleston, Ind.
Spear, Nathaniel,	Orangeville, Pa.	Swan, Benj. C.,	Shawneetown, Ill.	Town, Edwin,	Mount Bethel, Pa.
Speer, D.D.,	Wm., Philadelphia, Pa.	Swan, B. L.,	Oyster Bay, N. Y.	Townsend, Danl. W.,	Alliance, O.
Speer, T. P.,	Columbiana, Ohio.	Swan, Geo. M.,	Morning Sun, Iowa	Townsend, H. B.,	Phillipsburg, N.J.
Spelman, J. H.,	Leeds' Point, N. J.	Swan, Jas. N.,	Wellsville, Ohio.	Tracy, H. A.,	Glendale, Ohio.
Spence, W. B.,	Chatham, Ill.	Swan, Samuel,	Leland, Ill.	Travis, J. M.,	Santa Fé, Mo.
Spencer, Julius,	Irontdale, Mo.	Swan, W.,	.....	Travis, M. M.,	Newark, Ohio.
Spillman, J. E.,	Maysville, Ky.	Swaney, Alex.,	New Hagerstown, O.	Travis, Wm.,	Newton, N. J.
Spillman, T. E.,	Shaannon, Ill.	Swift, Elliott E.,	Allegheny, Pa.	Truax, W. B.,	Chicago, Ill.
Spinning, C. P.,	Grandview, Ill.	Swift, E. P.,	Allegheny, Pa.	True, M. D.,	H. A., Marion, Ohio.
Spoffard, Leml. C.,	La Porte, Ind.	Swing, David,	Chicago, Ill.	Tsiang, Nying Kwe,	Ningpo, China
Spottswood, J. B.,	Newcastle, Del.	Swinnington, U.,	Trenton, N. J.	Tuck, N. F.,	Mount Vernon, Ind.
Sprague, D.D.,	Wm. B., Albany, N.Y.	Symes, F. M.,	Bedford, Ind.	Tully, Andrew,	Beamerville, N. J.
Spring, D.D.,	Gardiner, New York, N.Y.	Synnes, John H.,	Philadelphia, Pa.	Tully, David,	Belvidere, N. J.
Sprole, D.D.,	Wm. T., Newburg, N.Y.	Synnes, Joseph G.,	Cranberry, N.J.	Turpin, J. H.,	Allegheny, Pa.
Sproull, Alex. W.,	Chester, Pa.	Taggart, S. B.,	Kansas, Ill.	Tustin, D.D.,	S., Washington, D. C.
Squier, John,	Sykesville, Md.	Talbot, W. K.,	Lewistown, Ill.	Twoibly, Alex. S.,	Albany, N. Y.
Stafford, James,	Duquoin, Ill.	Talcot, Daniel S.,	Bangor, Maine.	Tyson, Ira C.,	Hughsonville, N. Y.
Stanton, D.D.,	R. L., Oxford, Ohio.	Tannehill, Robert,	Antrim, Ohio.	Ullman, Julius F.,	Etawah, N. I.
Staples, Moses W.,	Catskill, N. Y.	Tappin, David S.,	.....	Umsted, Justus T.,	Cochranville, Pa.
Stark, John,	Whitesburg, Pa.	Tappan, Winthrop,	.....	Uoh-long,	Eng, Ningpo, China.
Starratt, W. A.,	Lawrence, Kansas	Tate, J. C.,	Springfield, Ky.	Uplam, N. L.,	Reaville, N. J.
Stead, D.D.,	Benj. F., Astoria, N. Y.	Taylor, A.,	West Philadelphia, Pa.	Urnston, Thos. H.,	Vanceburg, Ky.
Stead, A. J.,	Preston, Minn.	Taylor, A. A. E.,	Georgetown, D. C.	Urnston, N. M.,	Hillsboro', Ohio.
Stebbens, George,	.....	Taylor, Augustus,	Washington, Ind.	Ustick, John,	Earlville, Ill.
Stebbens, James,	Princeton, N. J.	Taylor, C. P.,	Oakland, Tenn.	Vail, E. J.,	San Francisco, Cal.
Steed, A.,	Clarence, Mo.	Taylor, C. H.,	Cambridge, N. Y.	Vail, R. P.,	H.,
Steel, H.,	.....	Taylor, G. J.,	Middletown, Ohio.	Vaill, Thos. S.,	Newton, Iowa.
Steel, D.D.,	Saml., Hillsboro', Ohio.	Taylor, H. W.,	Franklin, Ohio.	Valentine, Rich.,	Smithfield, Ky.
Steen, W. S.,	.....	Taylor, D.D.,	Rufus, Princeton, N.J.	Vallandigham, Jas. L.,	Newark, Del.
Steinthal, Bernard,	.....	Taylor, Wm. G.,	Water Cure, Pa.	Van Allen, C. E.,	Coolbaugh's, Pa.
Sterling, J. W.,	Madison, Wis.	Taylor, Wm. M.,	Mt. Jackson, Pa.	Van Allen, Chauncey,	.....
Sterrett, Alex.,	Manhattan, Kansas	Teese, David,	White Plains, N. Y.	Van Artsdalen, G.,	.....
Sterrett, David,	Carlisle, Pa.	Telford, Alex.,	Spring Hills, Ohio.	Van Artsdalen, M.,	Chicago, Ill.
Stevens, Joseph,	Jersey Shore, Pa.	Templeton, W.H.,	Pinkneyville, Ill.	Vance, Joseph,	Vincennes, Ind.
Stevens, Lawr. M.,	Marengo, Ill.	Ten Eyck, Elijah V. N.,	.....	Vance, D.D.,	And, Brick Mill, Tenn.
Stevenson, J. H.,	Brownsville, Pa.	Terry, Calvin,	Weymouth, Mass.	Vance, S. E.,	Oueida, Ill.
Stevenson, J. B.,	Cross Creek Vil., Pa.	Thackwell, Reese,	Ambala, N. Ind.	Van Clove, Robt. S.,	Westfield, N.Y.
Stevenson, D.D.,	J. M., New York, N.Y.	Thatcher, Charles O.,	.....	Van cleve, Wm. S.,	Waynesburg, Pa.
Stevenson, P. E.,	Paterson, N. J.	Thayer, Chas.,	Farmington, Minn.	Van Court, J. H.,	.....
Stevenson, Ross,	Ligonier, Pa.	Thayer, E. W.,	Chatham, Ill.	Vander Deman, Henry,	Delaware, Ohio.
Stevenson, S. H.,	Granville, Ill.	Thayer, H. B.,	Kankakee, Ill.	Vander Las, B.,	Milwaukee, Wis.
Stevenson, Thos.,	Farmington, Ill.	Thayer, Loren,	Windham, N. H.	Vander Las, John,	Platteville, Wis.
Stevenson, T.M.,	McConnellsville, O.	Thomas, John,	Pittsfield, Ill.	Vander Lippe, A.,	St. Louis, Mo.
Stewart, Archl. S.,	Haverstraw, N.Y.	Thomas, Henry E.,	Olney, Ill.		
Stewart, C. T.,				

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NAME. POST-OFFICE.
 Vanderveer, D., Elizabeth, N. J.
 Vanderveer, D., Elizabeth, N. J.
 Van Doren, L. H., New Vernon, N.J.
 Van Doren, W. H., Chicago, Ill.
 Van Doren, W. T., Washington, D.C.
 Van Dyke, D. D., H. J., Brooklyn, N.Y.
 Van lyke, Jos. S., Bloomsburg, N.J.
 Van Eman, C. R.,
 Van Eman, Geo., Memphis, Mo.
 Van Eman, Geo., Findlay, Ohio.
 Van Eman, T. B., Clintonville, Pa.
 Van Horne, M., Charleston, S. C.
 Van Lar, M., Lexington, Ky.
 Vannata, P. R., Lafayette, Ind.
 Vannuys, H. L., Goshen, Ind.
 Van Pelt, R. H., Athens, Ill.
 Van Syclel, P. B., Farmingdale, N.Y.
 Van Vleet, A., Dubuque, Iowa.
 Van Wyck, G. P., Middletown, N.Y.
 Vawter, J. B., Rockdale, Iowa.
 Veeder, Peter V., San Francisco, Cal.
 Veith, Herman, Portsmouth, Ohio.
 Venable, H. J., Carlisle, Ind.
 Viele, Jas. P., Schuylerville, N. Y.
 Vincent, Wm. R., Sloan's Station, O.
 Vincent, J. G., Bucklin, Mo.
 Virtue, And., Apple Creek, Ohio.
 Wadsworth, C., San Francisco, Cal.
 Wagaman, J. C., Rockport, Ill.
 Waggoner, David, Sheakleyville, Pa.
 Wahnenberger, J., Paterson, N. J.
 Waite, J. T. H., Tom's River, N. J.
 Wallace, C. F., Chicago, Ill.
 Walker, J. W., West Fairfield, Pa.
 Walker, D. B., B. B., Plaingrove, Pa.
 Walker, T. M., Fount. Green, Ill.
 Wall, Bloomfield, Mt. Pleasant, Iowa
 Wall, Edward, Kingston, N. J.
 Wall, John S.,
 Wall, T. G., Englewood, N. J.
 Wallace, D. A., Lacon, Ill.
 Wallace, John, Silver Creek, Neb.
 Wallace, J. W., Independence, Mo.
 Wallace, R. M., Altoona, Pa.
 Wallace, Saml. H., Demas, Ohio.
 Wallace, Thos., Bluffton, Ind.
 Wallace, T. F., Bogota, S. A.
 Waller, D. J., Bloomsburg, Pa.
 Waller, Maurice, Hancock, Md.
 Walsh, John, Futchburgh, India.
 Wampler, J. M., Cincinnati, Ohio.
 Ward, D. B., P. de W., Geneseo, N.Y.
 Ward, J. W., Lane, Ill.
 Ward, Thos., Lane, Ill.
 Warden, Wm., Wardensville, Va.
 Warner, Austin, Fort Lincoln, Kan
 Warren, J. R., Gettysburg, Pa.
 Warren, D. D., Joseph, Salem, Ill.
 Washburn, Danl., Watkins, N. Y.
 Washburn, E., Central College, O.
 Washburn, J. M.,
 Wasson, L. J., Allegheny City, Pa.
 Waterbury, J. B., Brooklyn, N. Y.
 Water, Chas. O., Chicago, Ill.
 Watson, D. D., James G., Milton, Pa.
 Watson, Thos., Naylor's Store, Mo.
 Waugh, J. S., Hollidaysburg, Pa.
 Weaver, J. S., Springfield, Ill.
 Webber, Henry, New Brighton, Pa.
 Webster, Geo. H., Lancaster, Ohio.
 Weed, D. D., H. R., West Phila., Pa.
 Weidman, Jacob, Lebanon, Pa.
 Weiss, Edw. M., Paterson, N. J.
 Weitzell, John, Sandwich, Ill.
 Weller, S. H., Rochelle, Ill.
 Welles, H. H., Kingston, Pa.
 Wells, Daniel,
 Wells, D. D., Williamsburg, N.Y.
 Wells, Robt. R., San Francisco, Cal
 Wells, S. T., San Francisco, Cal.
 Wells, W. M., Jamesburg, N. J.
 Wells, J. G., Black River Falls, Wis.

NAME. POST-OFFICE.
 Welsh, James, College Corner, O.
 West, D. D., Nathaniel, Brooklyn, N.Y.
 West, Wm. A., Dry Run, Pa.
 Westcott, Lorenzo, Oxford, Pa.
 Westcott, R. R., Verona, Wis.
 Westcott, Wm. A., Goshen, N. Y.
 Westervelt, J. P., Princeton, N. J.
 Westervelt, W. E., South Amboy, N.J.
 Weston, John, Peoria, Ill.
 Whallon, Thos., Lexington, Ind
 Wherry, E. M.,
 Wherry, John, Shanghai, China.
 White, Ansley D., Clinton, Ill.
 White, Charles, Berryville, Va.
 White, H. H., Sidney, Iowa.
 White, James,
 White, John, Summit Hill, Pa.
 White, John W., Milroy, Pa.
 White, N. Grier, Williamsburg, Pa.
 White, Robert, Troy, Ohio.
 White, Wm. G., Union, Ky.
 White, Wm. M., Hookstown, Pa.
 Wight, Jos. K., New Hamburg, N.Y.
 Wightman, J. W., Greencastle, Pa.
 Wilkof, Benj. D., Mynpoorie, N. Ind.
 Wilkey, William,
 Wilhelm, J. C., Shippensburg, Pa.
 Willett, Marinus, New York, N. Y.
 Williams, D. D., Aaron, Economy, Pa.
 Williams, Albert, Princeton, N. J.
 Williams, Daniel, Harrisburg, Pa.
 Williams, F. T., Cold Spring, N. Y.
 Williams, M. A., Jacksonville, Ore.
 Williams, M. C., Sterling, Ill.
 Williams, R. G., Richview, Ill.
 Williams, R. H., Frederick, Md.
 Williams, S., Elizabeth, Ky.
 Williams, Saml., Brownington, Pa.
 Williams, Wm. G., Marysville, Kan.
 Williams, W. J., Statesville, N. C.
 Williams, W. W., Aledo, Ill.
 Williams, Nathaniel, Mattoon, Ill.
 Williams, S., Baltimore, Md.
 Williams, W. O., Championville, Cal.
 Williamson, Abrah., Chester, N. J.
 Williamson, D. M., Logansport, Ind.
 Williamson, J. G., Laconia, Ind.
 Williamson, McK., Freenfield, O.
 Williamson, Moses, Cold Spring, N.J.
 Williamson, R. B.,
 Willis, H. P. S., Philadelphia, Mo.
 Wilcox, J. R., Fairmount, N. J.
 Wilson, Saml., New Concord, O.
 Wilson, A. G., Omarga, Ill.
 Wilson, D. A., Ironton, Mo.
 Wilson, Elij., New Brighton, Pa.
 Wilson, H. M., New York, N. Y.
 Wilson, D. D., H. R., St. Louis, Mo.
 Wilson, D. D., H. N., Germantown, Pa.
 Wilson, Jas. G., Ononwa, Iowa.
 Wilson, John, Washington, Ill.
 Wilson, Jonathan, Bangkok, Siam.
 Wilson, T. M., Chesterville, Ohio.
 Wilson, J. L., Scotch Grove, Iowa.
 Wilson, J. M., Odin, Ill.
 Wilson, L. F., Hedgeville, W. Va.
 Wilson, Miles C.,
 Wilson, Robt. F., McKeesport, Pa.
 Wilson, D. D., S. J., Allegheny, Pa.
 Wilson, D. D., S., Merrittstown, Pa.
 Wilson, S. M., Pleasant Plains, Ill.
 Wilson, S. T., Rock Island, Ill.
 Wilson, Thad., Shrewsbury, N. J.
 Wilson, Thos. M., Allegheny, Pa.
 Wilson, Wm., Leavenworth, Kan.
 Wilson, Wm. S., Warsaw, Ind.
 Wilson, W. V., Moorefield, Va.
 Wilson, D. D., S. R., Louisville, Ky.
 Wilson, E. S., Big Flats, N. Y.
 Wines, Fred. H., Springfield, Ill.
 Wines, D. D., E. C., New York, N. Y.
 Wines, W. M., Rochester, N. Y.

NAME. POST-OFFICE.
 Winn, John, Henry, Ill.
 Winterick, A. J., Jeffersonville, NY
 Wiseman, John, Rushville, Ind.
 Wishart, Marcus, Allegheny, Pa.
 Withrow, B. H., Fillmore, N. J.
 Withrow, J. L., Abington, Pa.
 Wood, Edw. P., Hightstown, N. J.
 Wood, F. M., Carlisle, Ohio.
 Wood, Jer., Mayfield, N. Y.
 Wood, J. W., Monmouth, Ill.
 Wood, J. V. A., Auburn, Kansas.
 Wood, C. W., Rochester, N. Y.
 Wood, Chas., Blackwoodtown, N.J.
 Woodbridge, J., Henderson, Ky.
 Woodbridge, D. D., J., Saratoga Sp., NY
 Woodbridge, J. M., Marietta, Ohio.
 Woodbridge, Jr., D. D., S., Benicia, Cal.
 Woodburn, J. S., Dickinson, Pa.
 Woodend, W. W., Saltburg, Va.
 Woodhull, G. S., Tinnmouth, Vt.
 Woodhull, G. T., Fishkill, N. Y.
 Woodrow, D. D., Thos., Columbus, O.
 Woods, Alex. M., Hartsville, Pa.
 Woods, B. F., Whiteland, Ind.
 Woods, Henry, Steubenville, Ohio.
 Woods, Jas., Smartsville, Cal.
 Woods, John, Urbana, Ohio.
 Woodward, G. S., Leavenworth, Ka
 Woodward, M. W., N. C., Staunton, Va
 Worden, J. A., Oswego, N. Y.
 Work, Wm. R., Philadelphia, Pa.
 Walcott, J. J., Milwaukee, Wis.
 Worral, J. M., Covington, Ky.
 Worrell, D. D., C. F., Perrineville, N.J.
 Worrell, Joseph, Child, Ill.
 Wortman, M. L., Perryville, Pa.
 Wotring, F. A., Van Wert, Ohio.
 Wray, John, Rockdale Mills, Pa.
 Wright, Edw., White Rock, Ill.
 Wright, W. O., Phillipsburg, Pa.
 Wright, Wm. J., Ringoes, N. J.
 Wright, Wm. J., Springfield, Mo.
 Wright, W. S., Delphi, Ind.
 Wunderlich, Wm., Scranton, Pa.
 Wurtz, John, Philadelphia, Pa.
 Wycoff, C. W., E. Springfield, Ohio
 Wycoff, J. C.,
 Wythe, C. A., Jonestown, Pa.
 Wythe, C. A., Stewartville, Mo.
 Wylie, James, Corvallis, Oregon.
 Wylie, J. S., San Jose, Cal.
 Wylie, Richard, Corvallis, Oregon.
 Wynkoop, S. R., New Haven, Conn.
 Wynkoop, Theo., Huntington, N.Y
 Wyrrh, C. A., Jonestown, Pa.
 Yantes, D. D., J. L., Dresden, Mo.
 Yeater, A. J.,
 Yeomans, Alfred, Rochester, N. Y.
 Yeomans, Edw. D., Rochester, N. Y.
 Yeomans, G. A., Princeton, N. J.
 Yerkes, D. D., Stephen, Danville, Ky.
 Ying, Long Z., Ningpo, China.
 Young, A. H., South Salem, Ohio.
 Young, D. P., McAfee, Ky.
 Young, H. H., Hanover, Ind.
 Young, James, High Point, Mo.
 Young, J. C., Louisville, Ky.
 Young, J. H., Honey Brook, Pa.
 Young, J. N., Albany, Mo.
 Young, D. D., Loyai, Butler, Pa.
 Young, P. D., Gilman, Ill.
 Young, Robt., Walnut Hills, Ohio.
 Young, Wm., Findlay, Ohio.
 Young, W. C., Covington, Ky.
 Youngman, R. B., Easton, Pa.
 Yumas, Lingh, Futchburgh, India.
 Zahnizer, Geo. W., Huntington, Pa.
 Zia, Yingtong, Ningpo, China.

THE PRESBYTERIAN CHURCH, (N. S.)

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THE SEVENTY-THIRD GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA met in the Brick Presbyterian Church, Rochester, New York, May 16, 1869, and was opened with a sermon by SAMUEL M. HOPKINS, D.D., the retiring Moderator, from Acts ix. 31: "Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied."

The following Commissioners were enrolled as members of the

Seventy-third General Assembly of the Presbyterian Church.

MINISTERS.	PRESBYTERIES.	RULING ELDERS.	MINISTERS.	PRESBYTERIES.	RULING ELDERS.
ADAMS, D.D., WM.	N. York 4th.	John P. Crosby.	HAMLIN, JAS. T.	Long Island.	Walt R. Harens.
Aikman, Wm.	Wilmington.	Jacob Y. Foulk.	Hancock, Jos. W.	Winona.	C. J. F. Smith.
Arnold, Frank. L.	Iowa City.	Alex. Danskin.	Hawley, D.D., C.	Cayuga.	Sid. L. Benedict.
Ashmun, Silas H.	Fox River.	Wilson Holt.	Hitchcock, E. W.	N. York 3d.	.....
BACON, HENRY M.	Maumee.	Harry Chase.	Hitchcock, H. L.	Clev. & Port.	George H. Ealy.
Barber, Alan. D.	Champlain.	Geo. V. Hoyle.	Huntington, H.S.	Sau José.	Johu A. Perkins.
Beckwith, B. B.	St. Lawrence.	George Rodgers.	Hurd, Edwin L.	Schuyler.	Sam'l Crawford.
Bingham, Joel F.	Buffalo.	Alphens Moore.	Hyde, Wm. L.	Buffalo.	Noah H. Gardner.
Black, Edwin	Wabash.	Sam'l Daggy, M.D.	JOHNSON, HERR'K	Pittsburg.	Hon. H. Williams
Brooks, Asabel, L.	Knox.	Alf. Beasby, M.D.	Judson, David T.	Steuben.	W.D. Terbell, M.D.
Bryant, Alfred	Lausing.	John R. Price.	KIDD, JOHN	Ottawa.	Chas. Merwin.
CALKINS, JAS. T.	Wellsboro'.	Hon. H. Williams.	Kimball, Chas. C.	Genesee.	Wm. Bradley.
Campbell, S. M.	Rochester.	Frederick Starr.	Kinne, Peleg R.	Cortlandt.	H. B. Van Hosen.
Canfield, D.D., S.B.	Onondaga.	Am. H. Jerome.	Knox, James A.	Cedar Rapids	John F. Ely, M.D.
Carey, Isaac E.	Gal. & Belv.	John Yount.	LAURIE, JAMES A.	Columbus.	Alan. Hughson.
Carnahan, Jas. A.	Logansport.	Richard Brown.	Lippincott, Thos.	Alton.	Russell Hinchley
Chapin, John E.	St. Joseph.	Amos Davis.	Little, Geo. A.	Pataskala.	Timothy M. Rose.
Clark, Calvin	Marshall.	H. H. Barnes.	Livingston, C. M.	Genesee Val.	Moses Lockhart.
Clark, Chas. G.	Washenaw.	Jos. M. Holder.	Lyle, William H.	Union.	B. A. Blackburn.
Cooper, Alvin	Catskill.	Sam'l B. Spees.	Lyman, Osman A.	Cincinnati.	Asa B. Waters.
Crane, Henry J.	Montrose.	Wm. H. Jessup.	LYON, D.D., GEO. A.	Erie.	Hiram Johnson.
Crittenden, I. N.	Keokuk.	Geo. B. Smythe.	MARSHALL, THOS.	Dakota.	George C. Clap.
Curtis, Eleroy	Chenango.	Frank. Edgerton.	Megie, Burtis C.	Rockaway.	Hon. John Hill.
Cuyler, D.D., T. L.	Brooklyn.	Fisher Howe.	Merrill, Sam'l L.	Watertown.	Ezra Botstord.
DARLING, D.D., H.	Albany.	Samuel Anable.	Morton, James	N. York. 3d.	John Anderson.
Darrab, Jas. A.	N. Missouri.	.....	McCorKele, F. A.	Holston.	.....
Deyo, O. H. Perry	Rockaway.	Titus Berry.	McGiffert, Jos. N.	Grand River.	Orramel H. Fitch.
Dickerson, H. L.	Greencastle.	Carter J. Ripley.	McGiffert, W. H.	Detroit.	Alfred B. Gully.
EARLE, CORNELIUS	Phila. 4th.	Jos. T. Jagggers.	McMaster, Ariel	Otsego.	G. W. Burnham.
Easterday, T. R.	Lk. Superior.	Phil's S. Church.	McMillan, G. W.	Delaware.	Orrin S. Perfield.
Erdman, Albert	Utica.	Elias D. Porter.	McVey, John	Columbia.	.....
Evans, Daniel H.	G. R. Valley.	Sarell Wood.	NELLS, JOHN V.C.	Cayuga.	Richard Steel.
FENNEL, ANDW. J.	Troy.	.....	Nelson, D.D., H. A.	St. Louis.	Theoph. W. Gny.
GLOVER, D.D., L.M.	Illinois.	.....	Newton, Oren H.	Franklin.	.....
Goodrich, W. H.	Clev. & Port.	Hon. T. P. Handy.	Nicholas, Thos.	Hudson.	Jirah J. Foote.
Graves, Benj.	Dayton.	Hon. Peter Odlin.	Niles, Henry E.	Harrisburg.	Gas. W. Kerr, M.D.
Gn�nther, J. U.	Newark.	Moses W. Dodd.	Noble, John	Hamilton.	Waldo F. Brown.

174 PRESBYTERIAN CHURCH IN THE UNITED STATES, (N, S.)

MINISTERS.	PRESBYTERIES.	RULING ELDERS.	MINISTERS.	PRESBYTERIES.	RULING ELDERS.
ORMSEY, MART. P.	Bloomington	Lum. W. Capen.	Swing, David	Chicago.	Samuel D. Ward
PALMER, D. HENRY	Sierra Nevada	.....	TAYLOR, ELI W.	Alton.	Geo. E. Warren.
Parsons, Andw.	Kansas.	.....	Taylor, W. H.	Meadville.	Samuel Axtell.
Phelps, Stephen	Dubuque.	John Maclay.	Taylor, Wm. S.	Monroe.	.....
Phillips, Jas. M.	Des Moines.	George J. North.	Taylor, Wm. W.	Philadela. 3d.	W. E. Tenbrooke.
Pierson, Job	Kalamazoo.	.....	Thorburn, A. McA	Rochester.	T. A. Newton.
Pinney, L. D., J. B.	Washoe.	.....	Thorpe, Wal. W.	Kingston.	.....
RANKIN, ARTH. T.	Indianapolis.	W. N. Jackson.	Todd, George N.	Tioga.	Cal. W. Bradley.
Reid, Arch. S.	Madison.	J. T. Whetlock.	Trowbridge, J. H.	Chicago.	Royal E. Barber.
Richardson, J. B.	Geneva.	J. Hatmaker, M.D.	VANDYKE, DAVID	Ripley.	.....
Robinson, D. D., C. S.	Brooklyn.	Nathan Lane.	Vincent, Mary R.	Troy.	Giles B. Kellogg.
Rosseter, Wm. D.	Cincinnati.	Geo. Harvey, M. D.	WALTER, JOHN H.	Huron.	Jon. M. Drury.
Russell, Benj.	Chemung.	Cyrus Sebring.	Ward, Henry	Minnesota.	D. W. Ingersoll.
SCOFFIELD, ALAN.	Coldwater.	James R. Davis.	Weed, Thos. A.	Oswego.	Samuel Smith.
Scott, Hugh B.	Athens.	Marc. Bosworth.	Willis, Eras. D.	Gal. & Belv.	Manley Rodgers.
Scovel, Dwight	Ontario.	Sol. Taintor, M.D.	Willoughby, B. F.	Utica.	Daniel Nofton.
Seward, D. D., D. M.	N. York 3d.	Joseph Ditto.	Wilson, Jas. B.	Montrose.	Stephen Terry.
Sharp, Benj. F.	Trumbull.	Elias Lyman.	Wisner, D. D., Wm.	Ithaca.	Lucius Fenn.
Sherwood, E. B.	Lexington.	W. M. Sherwood	Wisner, D. D., W. C.	Niagara.	Asa Harvard.
Smith, H. Aug.	Philadela. 3d.	H. P. M. Birkin-	Wheeler, F. B.	North River.	Joseph Bartlett.
Smith, Wm. C.	Fort Wayne.	..... [bine.	White, Ersk. N.	N. York 4th.	George W. Lane.
Smyth, Geo. H.	D. Columbia.	J. P. Ammidon.	Wood, Jas. W.	Phila. 4th.	John C. Farr.
Sprague, D. D., I. N.	Newark.	Zenas C. Crane.	Woodcock, H. E.	Geneva.	Robert Rorison.
Steele, Wm. N.	Crawfordsv'e	Wm. Vandervol-	Wright, Thos.	Saginaw.	Benj. Bangs.
St. John, Irvin I.	Salem.	..... [gen.	YOUNG, JOHN H.	Sciota.	Wm. Hamilton.
Stoutenburg, W. J.	Milwaukee.	Harvey Curtis.	Young, William	Lyons.	Reuben Sours.

MINISTERS, 126.

RULING ELDERS, 110.

TOTAL, 236.

DELEGATES FROM CORRESPONDING BODIES.

- E. A. RAYMOND, Esq., Ruling Elder from *The Presbyterian Church in the United States*, (o. s.)
- R. AUDLEY BROWNE, D.D., from *The United Presbyterian Church of North America*.
- PATRICK FAIRBAIRN, D.D., and Rev. JAMES WELLS, from *The Free Church of Scotland*.
- JAMES DENHAM, D.D., and JOHN HALL, D.D., from *The Presbyterian Church in Ireland*.
- JOHN C. F. HOES, D.D., from *The Reformed Protestant Dutch Church of North America*.
- Rev. EBENEZER G. PARSONS from *General Association of New Hampshire*.
- ROBERT G. VERMILYE, D.D., from *General Association of Connecticut*.

HENRY A. NELSON, D.D., of St. Louis Presbytery, was elected Moderator. Rev. WILLIAM S. TAYLOR, of Monroe Presbytery, and Rev. ALVIN COOPER, of Catskill Presbytery, were chosen Temporary Clerks.

Hills and Overtures.

WILLIAM ADAMS, D.D., Chairman, reported as follows, viz.:

OVERTURE, No. I.—From Watertown Presbytery, expressing its gratification in the prospect of a speedy reunion of the two great branches of our beloved Church.

No. II.—From Wabash Synod, respecting a Sustentation Fund. Referred to the committee on that subject.

No. III.—From Niagara Presbytery, asking a change of the plan of assessment for the expenses of the Assembly. The committee recommend that it is inexpedient to make any change. Adopted.

No. IV.—Respecting the appointment of the 15th day of April as a national fast-day. The committee recommend that no action be taken. Adopted.

No. V.—From the Young Men's Christian Association of New York City, as follows: "Feeling, as we do, the great temptation to which young men are exposed, who come as strangers to New York, we beg to ask your co-operation in our efforts to reach this class.

"We may say, it is not our wish to invite young men to this city; for there is too often an excessive influx, which is the cause of much misery as well as vice. But, if they resolve to come, when found here, we desire, in all practicable ways, to direct and assist them.

"The Association presents many attractions and offers many advantages to them. Our end is essentially the same as that of the Church, yet we believe our Association occupies a field the wants of which no individual Church can supply.

"We would suggest that clergymen give letters to young men who may be coming to this city, introducing them to the Association, so that they may be surrounded by Christian friends, and saved, it may be, from the many dangers to which they are constantly exposed in this city." The committee recommend that the overture be printed in the Minutes. Adopted.

No. VI.—From the several permanent committees of the Church, as follows: "We beg leave to call the attention of the General Assembly to the following statements with respect to the benevolent operations of the Church:

"1. The various departments of Christian benevolence which have been undertaken by our Church are the most important objects within the whole range of charitable duties—not because they have been adopted by the General Assembly, but that they have been thus adopted because of their intrinsic importance.

"The divine plan is to save the world by the preaching of the gospel and the extension of the Church. The Church is ordained of God; whatever promotes its growth and gives it power is to that extent worthy of confidence. So, whatever promotes the preaching of the gospel in its purity, and brings it to bear on the greatest number of people, is entitled to generous support.

"The cause of Foreign Missions aims to give the gospel to all the destitute in foreign lands; that of Home Missions, to the destitute in our own land; that of Education, to prepare men to preach the gospel; the Church Election Board, to provide houses to preach in; and the Ministerial Relief Committee, to secure a comfortable support for the aged in their declining years, and for the disabled and their families; the Publication Committee, to supplement the work of the ministry by the aid of a sanctified literature; and the Sabbath-school Committee, to bring the gospel to bear on the rising generation. These all constitute one simple, grand and powerful whole, all centring in God's method of saving men. His plan must be the wisest and best possible. Organizations that propose to themselves some lower aim, or even such as aim to preach the gospel to specific classes, as the outcasts, the papists, the sailors, the Jews, the foreigners, or the freedmen, may be praiseworthy in themselves, but must, of necessity, occupy a secondary place.

"2. The Church has lost much power over men, by allowing her benefactions to pass into the hands of other organizations, in which the Church is not recognized, and by which she obtains no credit, throwing away power which she should have wielded for her own growth. Hence, while the Church was never more liberal or active than now, the world sees it not, and infidels claim that she has lost her hold on the respect and confidence of men.

"3. Our Church is endeavoring to prosecute her benevolent operations at the least possible expense for management and direction. The Education,

Church Election, Ministerial Relief and Publication Committees employ only one secretary each and no agents. If voluntary and subordinate societies abound in agents, and keep the causes which they represent fresh and uppermost in the minds of pastors, Presbyteries and churches they have a manifest advantage over our own causes, unless the pastors and Presbyteries will adopt the latter as theirs, and seek their advancement as such, and with special zeal. If *they* neglect them, there is no help. If *they* fail to espouse them heartily, present their claims systematically, earnestly and clearly, how can they have the generous aid which they deserve? The cause of Church Election does not belong to its Board of Trustees, or those of Education, Home Missions, Publication and Ministerial Reliefs to their respective committees; they all belong to the Church, of which every Presbytery is a constituent part, and every session the organic and authorized agent. Shall all these causes, and all those that belong to us, knock at the doors of our Presbyteries as strangers and aliens, and their claims be admitted to attention by reluctant suffrage? Or shall they be adopted by the Presbyteries as their own, and welcomed as children in their father's house?

"We invoke the wisdom of the Assembly to devise methods to impress on the Presbyteries the measure of their obligation, as organizations, to foster, favor and promote our own causes of benevolence, on account of their intrinsic importance; and because, through their agency, they can all be worked most economically and effectively, and in a manner to reflect great credit on the Church of God."

The committee recommend the adoption of a preamble and resolutions, as follows:

"WHEREAS, The General Assembly has organized several Boards and committees for evangelic action;

"WHEREAS, In the prosecution of this, its proper work, the Church, unlike voluntary organizations, employs no agents to visit the churches and solicit funds; and

"WHEREAS, We have occasion to thank the Great Head of the Church for the amount which has already been accomplished through the spontaneous action of the churches in behalf of these several methods of Christian aggression; therefore

"*Resolved*, 1. That all pastors and sessions be requested to arrange for systematic contributions in their respective churches once in a year, in aid of the several objects represented by the Boards and committees, to the end that, so far as practicable, there may be uniformity of action throughout the entire body.

"2. That the General Assembly, fully apprised of their incompetence to legislate authoritatively in any way in regard to that benevolence which is free-born, and emphatically disclaiming any policy which is rigidly narrow and sectarian, would respectfully request and advise all Presbyteries and churches to give the priority, so far as any distinction shall in any case be necessary, to those channels and agencies of Christian charity which the Church itself has organized, it being understood that the American Board of Commissioners for Foreign Missions is included among them, as the organization for foreign evangelism which the General Assembly has adopted." Adopted.

No. VII.—From Cincinnati Synod, asking the Assembly "to direct the Permanent Committee of Home Missions to continue the appropriation (under certain specified conditions) made for the support of ministers, in all cases where they are entitled to such support, after the relation of such

ministers and the churches they are serving are dissolved," report, recommending that the overture be answered in the negative.

The plan proposed requires a radical change in the constitution of the Permanent Committee, and its modes of operation. This committee is instructed to aid the feeble churches as such, and not to support the missionaries. The committee recommend that should any missionary, however, leave his field of labor before the expiration of the term for which he has been commissioned, and enter upon another, he can be commissioned again by the same method, and on the same principles as at the first. Adopted.

No. VIII.—A memorial suggesting a change in the order of exercises in the churches. The committee recommend that no action be taken. Adopted.

No. IX.—A paper respecting German Missions, the addition of a German member to the Permanent Committee of Home Missions, and the establishment of a German college. This was referred to the Home Missions Committee.

No. X.—Asking a change in the manner of distributing the printed Minutes of the Assembly. The committee recommend that it is inexpedient to adopt the course proposed, as it would involve the Assembly in an additional expenditure of at least one hundred dollars, to be taken from the Mileage Fund, which is ordinarily not sufficient to meet the claims upon it. It is understood that any Presbytery, by prepayment of the postage on the Minutes to the Stated Clerk, may have their quota sent by mail. Adopted.

No. XI.—Referring to the colleges at Rogersville and Maryville, Tennessee. The committee recommend that the General Assembly, regarding with interest all efforts to promote education in every part of the country, and being memorialized by several commissioners and others to take action in behalf of the Rogersville Female College, and also Maryville College, both in East Tennessee, though neither is subject to our ecclesiastical control, yet both being, by their charter, distinctively Presbyterian, and projected in the interest of liberal and Christian culture; therefore, the Assembly would commend them to the patronage of all friends of learning and religion as worthy of aid.

No. XII.—Asking the Assembly to take more decided action concerning the evil of promiscuous dancing. The committee recommend that in the absence of any specific complaint requiring this body to exercise the authority invoked, and the General Assembly having confidence in the ministers and sessions connected with the several Presbyteries, as fully competent to do all which is proper and wise for the edification of their respective churches; therefore

Resolved, That the past action of the General Assembly expresses with sufficient clearness their disapproval of the practice referred to. Adopted.

No. XIII.—Referring to the Bible Society. The committee recommend the following: "This Assembly hereby declare their most cordial sympathy with the American Bible Society in its work of supplying the destitute with the Holy Scriptures, and gratefully recognize the tokens of Divine favor which have marked its past history, in the success which has attended its efforts to circulate the Bible, both in our own country and abroad.

Resolved, That, in view of the great and constantly increasing demand for the Scriptures, and the relation of the Bible-work to all the enterprises, home and foreign, which, as a Church, we are endeavoring to promote, we earnestly commend the Society to all whom we represent as worthy of and needing their greatly increased liberality in its behalf." Adopted.

Judicial Cases.

SHERMAN B. CANFIELD, D.D., Chairman, reported as follows :

JUDICIAL CASE, NO. I.—An appeal of Silas Miller from a decision of Illinois Synod. It having appeared that the appeal was regularly taken, the sentence appealed from, the reasons assigned by the appellant for his appeal, and the whole record of the proceedings of Illinois Synod, including the testimony and the reasons of their decision, were read. The roll of the Assembly was called, and opportunity given to every member to express his opinion on the case; after which the final vote was taken, when it appeared that the decision of Illinois Synod in the case of the appellant, Silas Miller, was confirmed.

Hon. Henry W. Williams, LL.D., John P. Crosby, Esq., and William H. Jessup, Esq., were appointed a committee to prepare a minute expressive of the sense of the Assembly in passing the vote, which is as follows, viz. :

“The Assembly, having heard the appeal of Silas Miller from the decision of Illinois Synod, the sentence appealed from and the reasons assigned therefor, the whole record of the proceedings of the Synod in the case, including all the testimony and the reasons of their decision; and having heard the original parties by their counsel—namely, the appellant, by his counsel, George I. King, D.D., and the session of the church of Tuscola, by the Rev. Edwin Black—and having also heard Livingston M. Glover, D.D., and others, members of the said Synod, in explanation of the grounds of their decision, and having carefully considered said appeal and the reasons assigned therefor by the appellant, are of the opinion that there is no valid ground for the appeal, in that it does not appear that the Synod exceeded its power and authority in the premises, or that it did any of the matters or things specified in chap. vii., sect. 3, paragraph 3, of the Book of Discipline, as being proper grounds of appeal; and, therefore, the Assembly do now order and direct that the appeal of the said Silas Miller be dismissed, and the decision of Illinois Synod be confirmed; and the Assembly further order and direct that, if the session of the church of Tuscola do not, within six months from the date hereof, refer the case to Wabash Presbytery for a new trial, in accordance with the decision of Illinois Synod, then the decision of said Synod sustaining the appeal shall become absolute and final, and the said Silas Miller shall be thereupon restored to all the rights and privileges which he had enjoyed as a member of the church of Tuscola, and from which he was suspended by the judgment and sentence of the session of the said church.” The report was adopted.

The same committee reported on the request in behalf of Silas Miller, as follows: “That, in the judgment of this committee, there are no reasonable grounds for the apprehension of the petitioner that, in the event of a reference of his case to Wabash Presbytery, he will not get a full and impartial trial; and they, therefore, recommend that the prayer of his petition be not granted.”

Purity of the Church.

GEORGE A. LYON, D.D., Chairman, reported as follows :

NUMBER I.—Asking whether a vote of a session entitles a person to the privileges of the Church who is not baptized and has not made a public

profession of faith?" They recommend the following answer: "The vote of a session does not entitle an *unbaptized* person to the privileges of the Church, for the reason that baptism, as our Confession of Faith declares (chap. xxviii., sect. 1), is declared to be a sacrament for the solemn admission of the party baptized into the visible Church.

"The public profession of one's faith may, for sufficient reasons, as our Directory of Worship allows, be omitted; but the exceptional case does not respect baptism which precedes the admission of the party to the Lord's Table. The vote of the session to this effect must be conditioned upon the baptism, and can in no case be a substitute for the sacrament itself." Adopted.

No. II.—A memorial, asking for certain action of the General Assembly to prevent the division and destruction of our churches in the State of Iowa by the agency of Congregationalists. The committee recommend that it is inexpedient to take such action as the memorialist desires, in the belief that a strict adherence to the rules already established, both by the American Home Missionary Society and our own Presbyterian Committee of Home Missions, will prevent, so far as their respective agencies can control the matter, collision in the work of Domestic Missions. Adopted.

No. III.—From Athens and Catskill Presbyteries, asking: 1. That in the column marked "Address," in the roll of ministers and churches as at present printed, the address of each church be entered opposite the name of the church, instead of that of the minister. 2. That the blanks for our statistical reports be so amended as to present a fuller view of the objects to which our benevolent contributions are given.

The committee recommend that any alteration of the "Address" in the Minutes, or of the blanks for statistical reports, is inexpedient at present, and that no action be taken by this Assembly requiring it. Adopted.

No. IV.—Asking whether "it is proper for the deacons of our churches to officiate on sacramental occasions when the elders are present?"

The committee recommend that, inasmuch as we have no rule in relation to the subject, the matter be referred to the discretion of the sessions of the churches. Adopted.

No. V.—A paper from the Synod of Albany, containing some suggestions or resolutions in relation to the use of liturgical forms of worship, which they desire to be adopted by this General Assembly.

The committee recommend that, as the usages and forms of the Presbyterian Church have been so uniform and acceptable for years past, from their scriptural simplicity, and as no extensive departure from, or change of, these usages and forms is likely to take place in the Presbyterian denomination, therefore it is the judgment of this committee that no action by this Assembly is at present demanded. Adopted.

No. VI.—From Iowa City Presbytery, asking the Assembly: 1. To determine when the rights and privileges of ruling elders and private members cease on receiving their letters of dismission, and whether the same rule obtains as in the dismission of ministers from a Presbytery. 2. Can a Presbyterian church under the care of a Presbytery withdraw regularly, without first asking consent and leave of the Presbytery.

The committee recommend that the established rule of the Presbyterian Church, in relation to the dismission of a minister from his Presbytery is, "that, in all ordinary cases, all the rights and privileges of an individual in a Presbytery cease when, at his request, his dismission is granted."

He may, however, within any reasonable time before he has used his letter of dismission, return it to the Presbytery, and then claim all his former rights and privileges; but, until he has used his letter, he is amenable to the Presbytery which has dismissed him. See Digest, chap. ii., sect. 8.

Your committee have not been able to find any specific rule in our Form of Government, or in the Digest, in relation to the dismission of ruling elders or of private members from any particular church, indicating the precise *time* when their rights and privileges in that church from which, at their own request, they may be dismissed, cease; but we have no hesitation in declaring our belief that the same guardian care which is extended over dismissed members is, by the very genius and intent of our excellent Form of Government, designed also for the protection of regularly-dismissed elders and private members, as well as for the preservation of the peace and purity of the Church.

We, therefore, respectfully recommend the following resolutions, viz.:

1. The dismission of a ruling elder by letter from a church terminates his official relations with that church.
2. A letter of dismission, whether issued to a ruling elder or private member, terminates the relations of the person dismissed with the church giving the letter, except so far as said church is responsible for its watch and care over him during the period of transition.
3. These rights and privileges can be regained in that church by returning the letters of dismission to the authority which gave them.
4. These rights and privileges can be secured in any other church within the jurisdiction of this General Assembly by virtue of such certificates, provided they are presented to the session thereof within one year from their date; and until they are presented such persons are amenable to the church from which the certificates were received.

To the second general question the committee reply that no Presbyterian church under care of a Presbytery can withdraw regularly, without first asking consent and leave of the Presbytery under whose care and jurisdiction it voluntarily placed itself.

No. VII.—In reference to the introduction into the Church of an order of laymen permanently licensed to preach the gospel. The committee recommend that, in view of the many dangers and difficulties, and the doubtful advantages, of an order of permanent lay licentiates not candidates for ordination, it is inexpedient to take such action as is asked for. At the same time, the Assembly would emphatically declare their opinion that it is both the privilege and duty of *all* Christians to go everywhere preaching the Word as God shall give them ability and opportunity, *after the manner of the primitive disciples*. And the Assembly hereby urge upon the ministers and church sessions connected with this body a more systematic and effective use of the zeal and ability of our intelligent eldership and lay element in the work of evangelization in town and country. Adopted.

Theological Seminaries

THE Seminaries of this branch of the Church do not make their reports to the Assembly, hence I can only give their titles, locations and the names of their professors:

I. UNION, NEW YORK CITY, N. Y.

THOS. H. SKINNER, D.D., LL.D., *Prof. of Sac. Rhe., Past. Theo., & Ch. Gov.*
 HENRY B. SMITH, D.D., LL.D., *Prof. Systematic Theology.*
 ROSWELL D. HITCHCOCK, D.D., *Prof. Church History.*
 WILLIAM G. T. SHEDD, D.D. *Prof. Biblical Literature.*
 —————, *Prof. Hebrew and the Cognate Languages.*

II. AUBURN, NEW YORK.

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., *Prof. of Biblical Criticism.*

III. LANE, WALNUT HILLS, near CINCINNATI, OHIO.

D. 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.*

Boards of the Church.

PUBLICATION COMMITTEE.—The *Fifteenth* Annual Report is as follows :

During the year *twenty-three* books, six tracts, and *four* books in flexible binding. The Church Psalmist has circulated widely, and a new edition of *The Apostolic Church*, by Albert Barnes, has been called for.

The Presbyterian Monthly records the operations of the Church, and is an important publication.

The consideration of publishing a German religious newspaper, also, works in the German language, was submitted to a committee, and Sabbath-school books and books for MANSES and ministers' libraries occupy the attention of the committee.

The committee granted books and tracts to the amount of \$5500.95. The sales were \$45,190.73. The donations were \$8128.49.

CHURCH ERECTION FUND.—In the *Almanac* of last year (1867) a full account of this Fund was given, together with its reorganization and the *Thirteenth* Annual Report is as follows :

The annual meeting of the Trustees of the Church Erection Fund was held, June 13, 1866. The Standing Committees were appointed, and the Board entered upon the work of another year.

Measures were taken at once toward the election of a Corresponding Secretary, as directed by the General Assembly. Loans and donations continued to be made to the churches under the former Plan till August 1st,

when the new Plan adopted by the General Assembly took effect. The amount of the loans made was \$2900, and of the donations \$878.26.

In accordance with the direction of the General Assembly, "An Address to the churches, explanatory of the changes introduced into the Plan, and urging the necessity for a liberal contribution to the Fund, to be distributed according to the supplementary article of the Plan," was prepared in the form of a circular and sent to all the pastors of churches.

At a meeting of the Board, held on the ninth day of October, 1866, Rev. Frank F. Ellinwood, D.D., was appointed Corresponding Secretary, who accepted, and immediately entered upon the duties of that office, in which capacity he has acted during the remainder of the year. A circular was immediately issued, and other means were employed to secure a general and liberal response to the request of the General Assembly, that a simultaneous contribution to the supplementary Fund be made on the third Sabbath of December. The whole amount contributed by churches and individuals up to the first of May, 1867, is \$18,762.78. There have also been received, as interest accruing from the Permanent Fund, \$5535.22, making a total receipt of \$24,298.

The whole number of applications in due form which have been received is forty-seven. The amount of aid asked was \$46,200. The Board granted forty-four of these applications, to the amount of \$20,700, making an average of \$490 to each church. Of those granted, seventeen have been paid, amounting to \$7600. The others granted and not paid are only waiting the execution of the proper papers. Besides the above, the Board have received informal applications to the amount of at least \$4000.

It has been a matter of painful regret to the Board that their grants were often necessarily so much less than the amounts called for by the churches and endorsed by the Synodical committees; but a comparison of the number of applications in hand with the total amount of funds received will suggest a sufficient explanation. But for the very considerable amount of interest accruing from the Permanent Fund, the appropriations of the Board must have been much smaller than they are. The Board have endeavored to pursue the most liberal policy which their resources would permit, and so far as they have gone it is believed that the amounts appropriated will compare favorably with those of other branches of the Church engaged in a similar work.

THE EDUCATION COMMITTEE.—The *Eleventh* Annual Report is as follows:

One hundred and forty-five students, duly examined and recommended by 54 Presbyteries as follows, have been assisted:

Athens, 6; Bloomington, 1; Buffalo, 4; Catskill, 1; Cayuga, 7; Chemung, 1; Chenango, 1; Chicago, 1; Cleveland and Portage, 7; Columbus, 1; Cortland, 1; Crawfordsville, 3; Delaware, 2; Des Moines, 2; Detroit, 3; Dubuque, 1; Galena and Belvidere, 1; Geneva, 1; Greencastle, 1; Grand River, 1; Hamilton, 1; Harrisburg, 1; Hudson, 1; Huron, 2; Indianapolis, 1; Ithaca, 3; Kalamazoo, 1; Knox, 2; Lexington, 1; Logansport, 1; Madison, 2; Marshall, 1; Meadville, 1; Monroe, 1; Newark, 6; New York, 3d, 12; New York, 4th, 5; North River, 1; Ontario, 3; Owego, 1; Pataskala, 2; Philadelphia, 3d, 1; Philadelphia, 4th, 7; Rochester, 1; Rockaway, 2; Schuyler, 1; St. Joseph, 1; Troy, 1; Trumbull, 1; Union, 4; Utica, 21; Washtenaw, 1; Watertown, 4; Wellsborough, 1.

These students have been in attendance on the following institutions:

THEOLOGICAL SEMINARIES—Auburn, 12; Lane, 15; Union, 27; Andover, 2; Princeton, 1; Chicago, 1.

COLLEGES—Hamilton, 25; Union, 2; Yale, 1; Williams, 1; Amherst, 2; Genesee, 1; Western Reserve, 9; Marietta, 4; Wabash, 5; Olivet, 4; Knox, 3; Beloit, 3; Princeton, 1; Maryville, 3; New York City University, 1; Alfred University, 1; Iowa University, 1; Rochester University, 1; Lincoln University (formerly Ashmun Institute), 5.

ACADEMIES—Hungerford Institute, Adams, N. Y., 1; Cortland Academy, Homer, N. Y., 1; Cortlandville, N. Y., 1; Cooperstown, N. Y., 1; Dryden, N. Y., 1; Owego, N. Y., 1; Canandaigua, N. Y., 1; Ithaca, N. Y., 1; Deposit, N. Y., 1; Chicago, Ill., 1; Weston, Mo., 1; Peoria, Ill., 1. Of these 58 were in their Theological course, 56 in their Collegiate, and 31 in their Academic.

Fifteen students have finished their course of theological study, and are prepared to enter on the service of preaching the Gospel. They have found no serious difficulty in obtaining places; and, had their numbers been doubled or quadrupled, they might easily have found locations. Those who are still in the institutions are well reported of for native ability, industry, piety and promise, and will bear a fair comparison with an equal number of young men taken miscellaneously from our literary institutions.

During the past year the appropriations by order of the Assembly were fixed at the highest prescribed limit—namely, \$160 for the Theological course, \$132 for the Collegiate, and \$100 for the Academic. These amounts, though larger than those of previous years, are believed to be still too low for the fair assistance of young men depending upon the Church for aid in seeking an education. The increase of candidates in the past year is to be attributed to an increase of liberality in the churches. A more full supply of means would still augment their numbers.

The amount paid into the treasury from all sources is \$22,370.43. Of this sum \$906 was a balance from the former year. 367 churches contributed \$19,347.67, individuals contributed \$1423.22, and four scholarships held by the Committee, invested as the surplus of former years, paid \$660.35. The sum disbursed in appropriations is \$18,478. The entire expenses for all purposes amounted to \$3331. The balance is \$561.42. The figures in the Treasurer's account do not represent the whole amount expended by the entire Church in behalf of the education cause. A considerable sum, not ascertainable by us, was disbursed by donors directly to students.

FOREIGN MISSIONS COMMITTEE.—The *Ninth* Annual Report is as follows:

The dearth of candidates for the work abroad has awakened the most serious anxiety. In our last report the number engaged in the foreign field was fifty-two—now there are over forty-eight.

HOME MISSIONS COMMITTEE.—The *Sixth* Annual Report is as follows:

The whole number employed during the year in whole or in part was 421. God has given our missionaries kind access to the people. Neither national nor political affairs, nor anything in our ecclesiastical relations, have

furnished any occasions for irritation or distraction. The year has not been characterized as one of numerous or powerful revivals. Meanwhile, 300 missionaries report 2500 conversions in connection with their labors, and more than 3000 additions to the churches. Missionaries have been sent to the frontier in considerable numbers, but more would have been commissioned if the men could have been obtained and the means for their support.

The work at the South has been more encouraging among the freedmen, wherever they have been able to send missionaries, than among the whites. But the colored missionaries are very few, and the prejudice against all Northern men among all the whites at the South, both loyal and rebel, is such as to hinder the usefulness and comfort of missionaries sent from the North.

As to the financial affairs of the Committee, while their receipts are larger than ever before, they have never been so much embarrassed or the missionaries subject to so much suffering, as this year. The summer months yield but small contributions to the treasury, and the Committee recommend that a larger number of churches take up collections for the cause during these months.

The Committee have observed that the average amount paid to the missionaries is but \$250 per annum. They have, therefore, offered to make one of their missionaries the *regular missionary correspondent* for any individual family or Sabbath-school that will thus contribute \$250 a year. Twenty-six Sabbath-schools have already entered into the arrangement, together with nearly the same number of individuals or families, making the aggregate amount pledged from such sources already nearly \$13,000.

The correspondence of these missionaries has proved eminently satisfactory to the persons and Sabbath-schools who have received their letters, and the influence of bringing the missionaries of the West into closer sympathy with the people at the East, and interesting the people in them, cannot fail to be productive of good to all parties concerned.

MINISTERIAL RELIEF FUND.—The *Third Annual Report* is as follows:

Since the meeting of the last General Assembly, forty-six applicants received aid from the Fund to the amount of seven thousand eight hundred dollars.

Of these applicants *nineteen* are disabled ministers, *twenty-three* are widows of ministers deceased, and *four* are orphans of ministers, with neither parent to provide for their wants. In nearly all the instances the widows have several children to support. The whole number of persons aided directly by the Fund is *one hundred and thirty-seven*. Within the last year the number of the recipients of aid was increased fifty-five per cent.

It is worthy of remark that nearly all the ministers receiving aid were long engaged in the duties of the pulpit. Sixteen of them preached for upward of thirty years; three of these preached for more than fifty years; one has been in the ministry for fifty-seven years, and another for fifty-nine years, who occasionally preaches yet. Nine of these fathers in Christ are now between seventy and eighty-six years old, and five of these are upward of eighty-one.

THE SABBATH-SCHOOL COMMITTEE.—The *First Annual Report* is as follows :

Statistics.—Only 998 churches have reported the number of Sabbath-school scholars, leaving 530 which have not reported, making the average membership nearly 200,000.

Sabbath-school Literature is commended to the earnest attention of the best minds, lay and clerical, of the Church, and they are urged to prepare Sabbath-school books.

Instruction in Theological Seminaries.—Two suggestions have been under consideration :

1. The devising of a plan “by which the students of our theological seminaries may receive special instruction in the relations of pastor to the Sabbath-school; in the best modes of conducting Sabbath-schools; and in the approved modes of Sabbath-school work.”

2. The devising of a plan for the establishment of normal schools for the instruction of Sabbath-school teachers.

The following plan of operations would do much, it is believed, to help forward these interests :

1. Let each pastor organize the officers, teachers and older pupils of the school or schools connected with his church into a Teachers' Training Class, to meet weekly; to be conducted by the pastor or by some one else whom he may approve; to study not so much the lesson for the ensuing Sabbath as the principles and art of teaching; and the leader should be qualified to give instruction in regard to the best manner of preparing a Sabbath-school lesson; in the varied methods of teaching; in the art of questioning and of illustration; in the use of the blackboard or slate, and of objects and pictures; also in the duties and privileges of the teacher, as well in his relations to his class as to the school and to the church.

Besides instruction in these and kindred topics, much may be accomplished in the study of Biblical geography, antiquities, history and theology. The class may also be called upon to give specimen lessons, to propose and solve practical questions connected with Sabbath-schools, and, in general, to make as thorough preparation as practicable for efficient service in this good cause.

2. It is recommended that the Committee on Sabbath-schools appointed by each Presbytery be directed to make earnest efforts to secure the holding of at least one Sabbath-school Teachers' Institute each year within the bounds of its Presbytery. The institute should be held for two or more days, in charge of some suitable conductor, for instruction in the best methods of Sabbath-school teaching. Detailed plans for such institutes can be furnished to these Presbyterial committees whenever desired.

In conclusion, the Committee are aware that this is but the outline of a plan of operations which time and experience might require us to modify more or less, and which they certainly would enable us greatly to improve. But the Committee think it equally evident that, in order to fulfill the duties thus marked out for them, they need a *Corresponding Secretary*—one who shall not only give his whole time to the subject, but one who shall bring to the office fullness of capacity, of knowledge, and of experience in all departments of the Sabbath-school work.

MISCELLANEOUS RESOLUTIONS, &c.

REUNION OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.—On the third day of the session, the Committee of Fifteen on Reunion, appointed by the last General Assembly, made a report, which was referred to a special committee. The Report on Reunion is as follows: The committee appointed by the last Assembly to confer with a similar committee of the other Assembly on the desirableness and practicability of reuniting the two bodies which they severally represent, would respectfully report:

That, in the discharge of the duty assigned them, the two committees assembled in the city of New York, Wednesday, the 20th of February, 1867, and, after organizing in their respective places of appointment, met in joint session for conference and prayer.

Their meetings continued to a late hour on Friday evening, February 22, when the committees adjourned to meet again, in the same city, on the 1st day of May.

Reassembling at that time, they continued their conferences till Tuesday the 7th of May, when they finally adjourned. The circumstances in which the committees held their first meeting were so peculiar as to demand a special mention, as they were fitted to produce an unusual sobriety.

The chairmen of both committees as originally constituted were absent; one, the Rev. Dr. Brainerd, had been translated to that world where all the distinctions of Christian discipleship which exist on the earth are lost in the harmony of heaven. The other, the Rev. Dr. Krebs, was disabled by severe illness from all participation in our conferences, waiting for that change to come which will unite him to the great company of Christian ministers in the kingdom of God.

All the meetings of the committees were distinguished by a degree of courtesy and unanimity which was more than common. Composed of men of decided individuality, representing divers interests and sections, they have discussed every question, many of them of admitted delicacy and difficulty, with the utmost frankness, without one word or expression of any kind ever to be regretted by Christian brethren who felt the grave responsibilities of their position.

The result of their conferences is contained in the following document, adopted in Joint Committee with remarkable unanimity:

PROPOSED TERMS OF REUNION BETWEEN THE TWO BRANCHES OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.—The Joint Committee of the two General Assemblies of the Presbyterian Church, appointed for the purpose of conferring on the desirableness and practicability of uniting these two bodies, deeply impressed with the responsibility of the work assigned us, and having earnestly sought Divine guidance, and patiently devoted ourselves to the investigation of the questions involved, agree in presenting the following for the consideration, and, if they see fit, for the adoption, of the two General Assemblies:

Believing that the interests of the Redeemer's kingdom would be promoted by healing our divisions; that practical union would greatly augment the efficiency of the whole Church for the accomplishment of its divinely-appointed work; that the main causes producing division have either wholly passed away, or become in a great degree inoperative; and that two bodies, bearing the same name, adopting the same constitution, and claiming the

same corporate rights, cannot be justified by any but the most imperative reasons in maintaining separate and, in some respects, rival organizations; and regarding it as both just and proper that a reunion should be effected by the two Churches, as independent bodies and on equal terms; we propose the following terms and recommendations, as suited to meet the demands of the case:

1. The reunion shall be effected on the doctrinal and ecclesiastical basis of our common standards; the Confession of Faith shall continue to be sincerely received and adopted "as containing the system of doctrine taught in the Holy Scriptures;" and its fair, historical sense, as it is accepted by the two bodies, in opposition to Antinomianism and Fatalism on the one hand, and to Arminianism and Pelagianism on the other, shall be regarded as the sense in which it is received and adopted; and the Government and Discipline of the Presbyterian Church in the United States shall continue to be approved as containing the principles and rule of our polity.

2. All the ministers and churches embraced in the two bodies shall be admitted to the same standing in the united body which they may hold in their respective connections up to the consummation of the union; and all the churches connected with the united body, not thoroughly Presbyterian in their organization, shall be advised to perfect their organization as soon as is permitted by the highest interests to be consulted; no other such churches shall be received; and such persons alone shall be chosen Commissioners to the General Assembly as are eligible according to the Constitution of the Church.

3. The boundaries of the several Presbyteries and Synods shall be adjusted by the General Assembly of the united Church.

4. The official records of the two branches of the Church for the period of separation shall be preserved and held as making up the one history of the Church, and no rule or precedent which does not stand approved by both the bodies shall be of any authority until re-established in the united body.

5. The corporate rights now held by the General Assemblies and by their Boards and Committees shall, as far as practicable, be consolidated and applied for their several objects as defined by law.

6. There shall be one set of Committees or Boards for Home and Foreign Missions, and the other religious enterprises of the Church, which the churches shall be encouraged to sustain, though left free to cast their contributions into other channels, if they desire to do so.

7. As soon as practicable after the union shall be effected, the General Assembly shall reconstruct and consolidate the several Permanent Committees and Boards which now belong to the two Assemblies, in such a manner as to represent, as far as possible, with impartiality, the views and wishes of the two bodies constituting the united Church.

8. When it shall be ascertained that the requisite number of Presbyteries of the two bodies have approved the terms of union as hereinafter provided for, the two General Assemblies shall each appoint a committee of seven, none of them having any official relation to either the Board or the Committee of Publication, who shall constitute a Joint Committee, whose duty it shall be to revise the catalogues of the existing publications of the two Churches, and to make out a list from them of such books and tracts as shall be issued by the united Church; and any catalogue thus made out, in order to its adoption, shall be approved by at least five members of each committee.

9. If, at any time after the union has been effected, any of the theo-

logical seminaries, under the care and control of the General Assembly, shall desire to put themselves under synodical control, they shall be permitted to do so at the request of their boards of direction; and those seminaries which are independent in their organization shall have the privilege of putting themselves under ecclesiastical control, to the end that, if practicable, a system of ecclesiastical supervision of such institutions may ultimately prevail through the entire united Church.

10. It shall be regarded as the duty of all our judicatories, ministers and people in the united Church to study the things which make for peace, and to guard against all needless and offensive references to the causes that have divided us; and in order to avoid the revival of past issues by the continuance of any usage in either branch of the Church that has grown out of our former conflicts, it is earnestly recommended to the lower judicatories of the Church that they conform their practice in relation to all such usages, as far as consistent with their convictions of duty, to the general custom of the Church prior to the controversies that resulted in the separation.

11. The terms of the reunion shall be of binding force, if they shall be ratified by three-fourths of the Presbyteries connected with each branch of the Church within one year after they have been submitted to them for approval.

12. The terms of the reunion shall be published by direction of the General Assemblies of 1867, for the deliberate examination of both branches of the Church, and the Joint Committee shall report to the General Assemblies of 1868 any modification of them they may deem desirable, in view of any new light that may have been received during the year.

13. It is recommended that the Hon. DANIEL HAINES and the Hon. HENRY W. GREEN, LL.D., of New Jersey, DANIEL LORD, LL.D., and THEODORE W. DWIGHT, LL.D., of New York, and Hon. WILLIAM STRONG and Hon. GEORGE SHARSWOOD, LL.D., of Pennsylvania, be appointed by the General Assemblies a committee to investigate all questions of property and of vested rights, as they may stand related to the matter of reunion, and this committee shall report to the Joint Committee as early as the 1st of January, 1868.

14. It is evident that, in order to adapt our ecclesiastical system to the necessities and circumstances of the united Church as a greatly-enlarged and widely-extended body, some changes in the Constitution will be required. The Joint Committee, therefore, request the two General Assemblies to instruct them in regard to the preparation of an additional article on this subject, to be reported to the Assemblies of 1868.

Signed by order of the Joint Committee,

CHARLES C. BEATTY, *Chairman.*

EDWIN F. HATFIELD, *Secretary,*

NEW YORK, May 7th, 1867.

Leaving their report with the General Assemblies and the ministers and churches of their denomination throughout the land, your Committee cannot disregard the providential auspices under which their recommendations await decision. The present is thought to be a favorable time, now that many questions of former controversy have lost their interest, for adopting a magnanimous policy suited to the necessities of our country and the world. The Presbyterian Church has a history of great renown. It has been intimately associated with civil and religious liberty in both hemispheres. Its republican and representative character, the parity of its clergy, the sim-

plcity of its order, the equity of its administration, its sympathy with our institutions, its ardent patriotism in all stages of our history, its flexible adaptation to our heterogeneous population, its liberal support of schools, colleges and seminaries designed for general education and theological culture, its firm and steadfast faith in the extension of the Redeemer's kingdom, and that by means of revealed truth and the special effusions of the Holy Spirit in distinction from all trust in human arts and devices, all unite to promise, if we are wise and faithful, a future for the Presbyterian Church in these United States greater and better than all the past. Amid the changes which have occurred around us, we are confident that nothing true and good will ever recede or decay; and it becomes all those who love the same faith, order and worship, abounding in love and hope, to pray that God would count them worthy of their calling, that they may fulfill all the good pleasure of his goodness and the work of faith with power, that the name of our Lord Jesus Christ may be glorified in them, and they in him, according to the grace of our Lord Jesus Christ.

Signed by order of the Committee,

WILLIAM ADAMS, *Chairman.*

NEW YORK, May 7th, 1867.

The report of the Special Committee, to whom the above report was referred, is as follows:

The committee, to whom was referred the Report of the General Committee, appointed by the last General Assembly to confer with a similar committee on the desirableness and practicability of reuniting the bodies which they severally represent, would respectfully report:

That they have given the document committed to them a careful consideration, in view of its grave importance and the manifold interests it involves in its relations to our own Church and the progress of the kingdom of Christ in the earth. It presents a basis for the proposed reunion which, if the two Assemblies so order, is to be submitted to the deliberate examination of both branches of the Church for one year, subject to such modifications as may appear necessary or desirable within that period. It leaves the General Assemblies of 1868 free to act with reference to these terms of reunion, in whole or in part, as providential signs may indicate; and, if advisable, to submit them to the constitutional and final action of the Presbyteries. Ample opportunity is thus afforded for a full and deliberate consideration of the whole subject, in all its bearings, as they shall affect local interests or the well-being of the entire Church.

For this and kindred reasons your committee conclude it was not the intention of this body, in referring to them this proposed basis of reunion, that its several articles should be discussed at this time and place; and yet they cannot withhold their conviction, expressed in these general terms, that results have already been reached full of promise and hope; that, whatever concessions have been made, they only indicate how near the two parts of the divided Church have approached each other; that nothing more and nothing less than Christian charity would dictate has been yielded; and that, in the adjustment of any difficulties or differences, a proper regard has been preserved for the honor and rights of the respective bodies, to which the work of their Joint Committee is now submitted. The remarkable unanimity with which these initiatory proceedings have been concluded, after a thorough and frank discussion of the basis of union, is full of encouragement; and whatever may be the ultimate result, much has

already been accomplished for the healing of our divisions and the promotion of peace and good-will in the Presbyterian body.

Impressed with these considerations, and gratefully recognizing therein the guiding providence of God in the successive stages of this work of concord, and especially the spirit of wisdom and love given to his servants in their several conferences, we do recommend, that this Assembly approve of the whole action of its Special Committee as declared in their report, and that the same committee be continued for the purposes for which it was constituted.

There is a single point on which the Joint Committee ask instructions from the two General Assemblies. It relates to the changes in representation, etc., which will be required to adapt our ecclesiastical system to the necessities and circumstances of the united Church. We would recommend that it be left to the Joint Committee to examine carefully the whole subject, and suggest such changes in the constitution as in their wisdom they may deem requisite.

It is further recommended that the report of the Joint Committee be published, under the authority of the General Assembly, for general distribution among our ministers and churches.

It is also recommended that the Assembly appoint the several gentlemen designated by the Joint Committee as legal advisers, and that, in case of the inability of any one of them to serve, the committee have power to fill his place.

It is indicative, we would believe, of the temper of this Assembly—the largest during our history of thirty years since the separation—that your committee, though representing the extremes of our territory, and even the lingering memories of the conflict which culminated in the division, are of one mind in desiring the speedy and permanent reunion of our beloved Church. It is but reasonable to anticipate that the same spirit will characterize the action of the other Assembly, in the recollection of the fraternal, not to say magnanimous, advances made one year ago, and which gave rise to present measures for reunion, and the hope increasingly and fondly cherished in the great Presbyterian household. Other members of that renowned family than those represented in the two Assemblies now in session, at home and across the sea, are stirred in sympathy at the goodly prospect. The friends of Christian union everywhere claim an interest in the completion of our work, so happily begun, as another sign of the predicted day when all Christ's people shall be one, keeping the unity of the Spirit in the bond of peace. The report was adopted.

MANSES, OR COMFORTABLE HOMES FOR PRESBYTERIAN MINISTERS, FREE OF RENT.—The committee on this subject, J. Glentworth Butler, D.D., chairman, reported the following resolutions, which were adopted:

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 Stated Clerk of each Presbytery is instructed to bring the foregoing resolution to the notice of the Presbytery, and to forward to the next General Assembly any information that may be obtained in the answers to the proposed inquiry.

On motion the Assembly was dissolved, and another was ordered to meet in the First Presbyterian Church, Harrisburg, Pa., May 21, 1868.

EDWIN F. HATFIELD, D.D., J. G. BUTLER, D.D., HENRY A. NELSON, DD.,
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; PRF., PROFESSOR; PRES., PRESIDENT; SEC., SECRETARY; TEA., TEACHER; AGT., AGENT; 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 DEATH.	YEAR OF DEATH.	AGE.	CAUSE OF DEATH.
1 Andrews, Wells, w. c.	Jefferson College, Pa.	Princeton Sem'y, N. J.	N. Brunswick.	Winchester.	Bloomington.	1817	30	1867	80	Decay of vital pow's.
2 Clark, J. McKinstry, w. c.	Union College, N. Y.	<i>Privately</i> .	Philadelphia.	Transylvania.	Otawa.	1828	27	1867	56	Consumption.
3 Davis, John W., w. c.	Union College, N. Y.	Asso. Ref. Sem., N. Y.	New York.	Philadelphia.	Harrisburg.	1834	34	1867	97	Consumption.
4 De Witt, D. B., w. r. p.	Union College, N. Y.	Auburn Seminary, N. Y.	New York.	Carlisle.	Harrisburg.	1818	26	1867	75	Heart disease.
5 Fancher, Ezra B., p.	Union College, N. Y.	<i>Privately</i> .	Cortland.	Cortland.	New York.	1841	31	1867	57	Paralysis.
6 Ferry, William M., w. c.	Georgia University, Ga.	<i>Privately</i> .	New York.	New York.	Grand R. Vly	1822	26	1867	71	Decay of vital pow's.
7 Foot, George, w. c.	Union College, N. Y.	Andover Seminary, Mass.	Hopewell.	Hopewell.	Union.	1824	24	1867	67	Decay of vital pow's.
8 Foot, Joseph Ives, PRES.	Union College, N. Y.	Princeton Sem'y, N. J.	Cong. Assoc'n.	Cong. Council.	Cong. Council.	1824	28	1840	44	Thrown from horse.
9 Hayes, Harvey H., w. c.	Mission Institute, Ills.	Lane Seminary, Ohio.	Cincinnati.	Cong. Council.	Keokuk.	1827	31	1867	71	Apoplexy.
10 Herritt, Nathaniel, w. c.	<i>Privately</i> .	<i>Privately</i> .	Cong. Assoc'n.	Cong. Council.	Rochester.	1851	37	1867	53	Apoplexy.
11 Hurdt, Nathaniel, w. c.	Dartmouth College, N. H.	<i>Privately</i> .	Cong. Assoc'n.	Cong. Council.	Rochester.	1825	23	1867	65	Disease of stomach.
12 Johnston, Charles, w. c.	Brown University, R. I.	<i>Privately</i> .	Columbia.	Onondaga.	Cayuga.	1821	32	1866	78	Typhoid fever.
13 Kerr, L. D., George, TEA.	Williams College, Mass.	Union Seminary, N. Y.	Columbia.	Cong. Council.	Rochester.	1808	25	1867	84	Decay of vital pow's.
14 Keys, John, w. c.	Dartmouth College, N. H.	Princeton Sem'y, N. J.	New York.	Columbia.	Clew'd & Pt'ge	1844	30	1867	53	Inflammation lungs.
15 Leonsbury, D. B., T. W. C.	New Jersey College, N. J.	<i>Privately</i> .	Hudson.	Geneva.	Geneva.	1823	34	1867	89	Decay of vital pow's.
16 Mills, D. B., Henry, PRF.	Miami University, Ohio.	<i>Privately</i> .	Jersey.	Jersey.	Cayuga.	1816	30	1867	81	Decay of vital pow's.
17 Mills, D. B., T. A., sec.	Western Reserve Coll., O.	West'n Reserve Sem'y, O.	W. Lexington.	Cincinnati.	Indiana.	1836	25	1867	56	Apoplexy.
18 Osborn, Chauncey, S. S.	Williams College, Mass.	<i>Privately</i> .	Portage.	Portage.	Detroit.	1842	33	1868	57	Apoplexy.
19 Pomeroy, Lyman, TEA.	New Jersey Coll., N. J.	<i>Privately</i> .	Susquehanna.	Susquehanna.	Cayuga.	1821	28	1867	75	Paralysis.
20 Richardson, Lyman, TEA.	Williams College, Mass.	<i>Privately</i> .	Cayuga.	Cayuga.	Monrose.	1824	31	1867	77	Paralysis.
21 Sharpe, Moses C., w. c.	Amherst College, Mass.	West'n Reserve Sem'y, O.	Cleveland.	Portage.	Troy.	1826	29	1868	68	Jaundice.
22 Sharpe, Moses C., P.	Yale College, Conn.	Auburn Seminary, N. Y.	Ithaca.	Portage.	Clew'd & Pt'ge	1842	28	1867	53	Inflammat'n bowels.
23 Sturt, J. R., Frederick, P.				Lexington.	St. Louis.	1850	24	1867	41	Nervous fever.

In Memoriam.

"YEA, THOUGH I WALK THROUGH THE VALLEY OF THE SHADOW OF DEATH, I WILL FEAR NO EVIL: FOR THOU ART WITH ME; THY ROD AND THY STAFF THEY COMFORT ME."—*Psaln xxiii.* 4.

ANDREWS, A. M., WELLS.—Was born at Hartland, Conn., Nov. 21, 1787, and removed with his parents to the "Western Reserve," Ohio, in 1805, and aided his father by laboring on the farm. In 1807 he made a profession of his faith and decided to study for the ministry, and for this purpose he entered Jefferson College, Canonsburg, Pa., where he graduated with the honors of his class in 1812. For two years he taught in an academy in Bedford, Pa., and in 1814 he commenced the study of divinity in the Theological Seminary, Princeton, New Jersey. In 1816 he was licensed by New Brunswick Presbytery, and spent a few months as missionary in the northern part of Pennsylvania; he then went to Wilmington, North Carolina, and after laboring there a year he was called to the church in Alexandria, Va., where he was ordained by Winchester Presbytery in 1817. This relation existed for ten years. He established a reputation as a faithful pastor and most excellent preacher; in 1819 he was a commissioner to the General Assembly from Winchester Presbytery.

In 1827 he removed to the northern part of Ohio, the home of his youth, and where, by patient and prudent efforts, he gathered the scattered people of Hartford Centre Church, in Trumbull county, and where his efforts were crowned with success. During his pastoral labors he did not neglect the fields of literature and science; and such was his justly-earned reputation that in 1837 he was induced to accept the Chair of Language, in Ohio University at Athens, Ohio, and where for six years he acquitted himself honorably and acceptably.

In 1843 he removed to Illinois, where he soon gathered a church in Tremont, which he served for ten years; one year was also spent upon a farm, after which he removed to Washington, Ill., and became pastor of the church in that place. After a pastorate of six years he resigned his charge. During the remainder of his life he preached for the church whenever they were without a regular pastor, which was quite a large portion of the time. His last sermon was preached Jan. 27, 1867, at the close of which fifteen united with the church.

His health became feeble, and after a short illness he died at his residence in Washington, Ill., Feb. 14, 1867.

He married Miss Nancy Harper, Sept. 14, 1819, who, with two daughters and four sons, survives him.

Rev. JOHN WILSON, of Deer Creek, Ill., spoke at his funeral, and also read the last sermon prepared a short time before his death, from 2 Tim. iv. 7, 8. He had spoken of it frequently to his family, and desired it to be given to his church and people; it has since been published.

Rev. J. G. EVANS, pastor of the Methodist Episcopal Church, Washington, Ill., said: "As I have met with him, I have ever been deeply impressed with his earnest Christian character, his thorough culture, his refined taste and his deep devotion to the cause of Christ; liberal in his views, he had a warm heart toward all who were earnestly working for the salvation of sinners. He was also an enterprising citizen. As the friend of education his influence has always been in favor of a higher moral culture, and on all moral questions he has fearlessly spoken for the right.

“It was my privilege to visit Father Andrews during his last illness. Though he sometimes seemed anxious to depart and be with Christ, yet he never became impatient. He was always anxious to hear of the work of grace, and he said, ‘Tell your people for me to work for Jesus. Let my Methodist and Presbyterian brethren all work for Jesus.’ A short time before he died, he gently whispered, ‘All is well; all is well.’”

CLARK, JUSTUS MCKINSTRY.—The son of Jesse Ashley and Rhoda (Hill) Clark, was born on the Isle La Motte, a beautiful island in Lake Champlain, Vt., Dec. 27, 1811. In 1820 his parents removed to Franklin county, New York. His father was a man of good culture and of great integrity, and with the mother raised their family in the good old-fashioned New England way; and when in his seventeenth year Justus made a profession of his faith, they joyfully concurred in his desire to study for the ministry. He began his studies in the family of the late John A. Savage, D.D., then pastor of a church at Fort Covington, N. Y. (afterward President of Carroll College, Waukesha, Wisconsin). After spending some time there and at an academy at Pottsdam, N. Y., he entered Vermont University, at Burlington, Vt., in 1831, where he remained two years. He then went to Union College, Schenectady, New York, and completed his course, graduating in 1835. During his studies he never lost sight of the great object of his pursuit; but while he was engaged in the regular college curriculum, he was also storing his mind and heart with biblical and theological literature and truths, which, for him, took the place of the usual attendance upon a theological seminary. During his second year in college his parents removed from Franklin county, N. Y., to Ottawa, Ill. The distance, and then slow and uncertain mode of conveyance and travel, making it impossible for him to pass the vacations at home, he was in the habit of searching out such places in the vicinity of the college as offered an opportunity for doing good, and there holding meetings for prayer and exposition of Scripture, thus warming and brightening his own Christian experience as well as sowing the good seed of the Word in the byways of his Master's vineyard. After graduating, he went to Illinois and remained with his parents about a year, and then took charge of a seminary for young ladies at Monticello, Ky., preaching on the Sabbath as opportunity offered. But that he might not be diverted from the great pursuit to which he had devoted his life, he gave up his position in the seminary and accepted the pastoral charge of a church at Springfield, Ky., where he was ordained and installed by Transylvania Presbytery, in 1838. It was while preaching at that place that he became acquainted with Miss Martha Dunn, a highly accomplished and gifted lady from Boston, who had charge of a young ladies' school at that place—an acquaintance which soon ripened into an attachment, resulting in an engagement and subsequent marriage. Of the mutual happiness and life-long labors of love and devotion following their marriage all who knew them during those years bear testimony. An earnest, patient, devoted Christian woman, his wife always shared in his toils and lightened by assisting him to bear his cares, and was a most tender and watchful nurse during the long years in which Mr. Clark was constantly more or less of an invalid. Soon after his marriage, which took place at Springfield, April 26, 1838, at the earnest solicitation of his friends there he returned to Ottawa, Ill.

In the year 1840 his father removed with his family to Madison, the capital of the then Territory of Wisconsin. In the next year Mr. Clark was chosen pastor of a church which had been organized at Madison two or

three years before that time. He remained at Madison in charge of that church, and officiating also as chaplain to the Legislature while in session, until April, 1843, when, owing to the infirm state of his health, he was compelled to resign his charge, and was thereupon appointed chaplain to the garrison at Fort Winnebago, Wisconsin, in the hope that the change and the lighter duties might tend to a restoration or improvement of his health. This hope was somewhat realized, and he remained there until the breaking out of the Mexican war, when the fort was dismantled and the troops withdrawn. He then returned to Ottawa and occupied the old homestead, which had come into his possession by purchase some years before, and where he continued to reside until his death.

Although naturally of a strong constitution, Mr. Clark, during the first years of his studies, applied himself with so much zeal and neglect of proper physical exercise that he laid the foundation for and brought on the ailments which made his whole after life one of bodily suffering, and in the prime of manhood laid him aside, to a great degree, from the labors of the pulpit—labors in which his mind and heart always delighted, but performed almost always at the expense of physical suffering.

The grace of God, acting through a nature endowed with amiable and generous qualities, formed in Mr. Clark a character of rare excellence. He was, from youth, remarkable for an easy and winning address and cordial affability of manner, which made friends at once of all with whom he associated and a clear judgment and sound sense, with a practical habit of thinking and speaking, made him a safe counselor and friend. He carried into the pulpit and other religious exercises the same unaffected simplicity of manner which marked his daily life, and his sermons—although often possessing great powers and always faultless in style—were never enriched with the graces of metaphor and rhetoric at the expense of a direct and earnest enforcing of the great doctrine of salvation by grace. In his ordinary Sabbath exercises he was in the habit of using notes, more or less fully written out. But he was not confined to their use.

From the beginning of his third year in college he practiced public extemporaneous speaking as occasion offered, gathering congregations on the Sabbath, and sometimes on evenings of week-days, in districts within his reach, and always at such times talking to the people without manuscript in a familiar way of the great truths of the gospel; and this habit of extemporaneous speaking he kept up as long as he continued to preach. In this respect Mr. Clark has set an example well worthy of imitation by all young men who are preparing themselves for the public ministry.

During the earlier part of his life, Mr. Clark suffered from asthma and an affection of the liver. From the latter he was almost a constant sufferer, and he had at intervals distressing attacks of the former. Toward the close of his life to these was superadded hæmorrhage of the lungs, a severe attack of which terminated his life, Sabbath morning, Feb. 10, 1867.

A ripe Christian, he had been looking and waiting for the event, and when death came it came as a welcome messenger to open surely to him the door to that mansion which had long been prepared for him by his Redeemer.

A few years before his death he was made to pass through a great sorrow in the death of his second daughter, Adelia Adelaide. A charming sweetness and perfection of body, mind and temperament had made her an especial favorite with all, even in her infancy and childhood. As she advanced in years toward the maturity of womanhood, her increasing loveliness added to the strength and devotion of the love in which she had thus always

been cherished, and nothing was spared in providing for her such culture and accomplishments as the best schools could bestow.

After the completion of her studies and return home, it was observed that her health began to fail, followed not long afterward by the most alarming symptoms of rapidly-developing consumption. Of course every means within human reach was exhausted, but without any relief, and death soon severed the ties which bound her so strongly to life.

It would be impossible for tongue or pen to describe the grief which that event produced upon all the members of the family, her father equally with the rest. It seem an incomprehensible dispensation with which he had no power to cope.

The violence of the first grief gradually gave way to a more tender and submissive feeling, but the gloom which had thus settled upon the household was never removed. It was ever there, whispering in the softened tone or trembling in the daily greeting.

Her death, with his own increasing infirmities, made Mr. Clark often express the desire, like Paul, to depart and be with Christ and those whom he had loved and lost here. This was the only vacancy made in his family by death previous to his own decease.

Rev. NAHUM GOULD, of Somonauk, Ill., writes as follows: "He came from the District Convention of Mineral Point to Ottawa Presbytery, April 10, 1849.

"There was adopted by Presbytery a resolution to this effect: That Presbytery would not admit to the pulpit any minister who was a slaveholder or who sympathized with slavery.

"This being read to Mr. Clark on the presentation of his letter for admission, he signified his dissent to the resolution. Whereupon a resolution was carried that he have leave to withdraw his letter. At the next meeting of Presbytery four ministers withdrew from the Presbytery on account of the pro-slavery influence in the General Assembly.

"At a meeting of Presbytery in April, 1850, his letter was again presented for further action; whereupon it was unanimously resolved that the letter had been returned on insufficient grounds, that it is in order, and that Mr. Clark be received."

From the time he united with the Presbytery he has been reported "W. C." Yet during this time he did not cease to love the work of the ministry, but supplied as occasion called and his health would admit.

Though he was not permitted to take permanent charge of a congregation, his influence was felt and acknowledged in the church where he resided. We never can tell how much that church owe their existence or continuance to him. To bring up a family of children in the way they should go in the early organization of society is no small task. By the aid of a well-educated and devoted companion, he has brought up a family in a manner worthy of a record.

Rev. M. K. WHITTLESY, pastor of the First Congregational Church, Ottawa, Ill., who preached the funeral sermon, said: "Despairing of having health for the work of the ministry, he now, after eight years of effort, reluctantly turned aside to agriculture. He fixed his residence in Ottawa, one and one half miles south from the centre of the village. There, with unsparring toil and constancy, with economical and prudent management, he soon found himself in possession of a large and valuable farm—an example of well-rewarded labor. A tasteful dwelling on a well-selected site, with ample grounds cultivated and well kept, became the home of his happy and prosperous family in 1858. Mr. Clark was in all respects a model Christian

gentleman, a man of good behavior, courteous, meek, humble, gentle and industrious, ruling well his own house, having his children in subjection with all gravity—he never laid aside his ministerial character nor forgot its obligations, yet for the last fifteen years of his life he withdrew for the most part from active service in the pulpit. The closing months of his life found him fully aware of the fullness of his days, and calmly setting his house in order for his departure. His own soul turned to the Lord, seemingly, with a very humble, penitential, triumphant love and trust. It was delightful to hear from his lips his view of the fullness and preciousness of Christ—the merciful adaptation of the atonement to our wants. He had long been a believer in that form of doctrine which was delivered us, and of which there is a systematic presentation in the Assembly's Catechisms and in the standards of the Presbyterian Church. He loved the polity of this Church as well as its doctrines.

DAVIS, JOHN WHEELWRIGHT.—The son of Asa and Mary (Wheelwright) Davis, was born in Newburyport, Mass., June 4, 1800. He was licensed and ordained by Philadelphia Presbytery, in 1834, and as a home missionary he commenced his labors in Sand Lake, New York, and subsequently at Austerlitz, Trenton and Granville, New York; he became an agent for the American Tract Society in Philadelphia and in Dauphin, Pa., where he died Aug. 5, 1867, of consumption.

He married Miss Hannah Dull, of Dauphin, Pa., who with three children survives him; one son was killed during the late civil war in Tennessee.

He was chaplain at Camp Curtin, Harrisburg, Pa., where he found a wide field of labor, and where he was eminently useful. He had peculiar gifts, enabling him to make friends; hence his labors as agent for the Tract Society and as colporteur were always abundant and successful; he was a good man, strong in the faith and walked with God.

DE WITT, D.D., WILLIAM RADCLIFFE—The son of John and Kathrine (Van Vleit) De Witt, was born at Rhinebeck, New York, Feb. 25, 1792. His early years were spent in his father's store in Albany, N. Y. At the age of fifteen he became a clerk in the store of Cairns & Lord, merchants, in New York city. He gained the esteem of his employers, and was regarded by all as a young man of marked ability. With the family of Mr. Cairns he was peculiarly intimate, and became afterward the theological preceptor of one of his sons, the late Rev. Douglass Cairns, of the Episcopal Church. Whilst thus employed he became a subject of divine grace and made a profession of his faith in 1810. After a prayerful consideration of this subject he decided to enter upon a preparation for the gospel ministry, and in 1811 he went to reside for that purpose with the late Alexander Proudfit, of Salem, N. Y., and entered Washington Academy; in that place, whilst a student at the academy, the late war with Great Britain broke out, and leaving his studies he enlisted as a volunteer in Colonel Rice's regiment, and was in service when Commodore McDonough captured the British fleet on Lake Champlain, Sept. 11, 1814. At the close of the war, in 1815, he entered New Jersey College, Princeton, N. J., and whilst there a college tumult disturbed the regular studies to such an extent that he withdrew and removed to Union College, Schenectady, N. Y. Leaving Union College, where he won distinction, just before the close of his senior year, he entered upon the study of divinity in the Associate Reformed Theological Seminary, New York, then under the control of John M. Mason, D.D.; whilst still a student he became connected with New York Presbytery as a

candidate, April 23, 1818, and during the following summer he began to labor in his Master's cause in the State of New York, and also with a church in Schenectady, N. Y., that desired to give him a call. In the autumn of that year he received an invitation to visit Harrisburg, Pa. This invitation came through a friend, and when accepting it he knew nothing of the place save that it was the capital of Pennsylvania, and there seemed to be few reasons why he should turn from churches in his native State to preach in the pulpit of an inland town, at that time with less than three thousand inhabitants, most of whom were of German origin. His visit was made, and the people met him most cordially, and the impression he made was very happy—so much so that he was formally called Oct. 5, 1818. The spirit of cordiality manifested by the congregation was met in a like manner, as indicated by his letter of acceptance, in which he besought "the earnest prayers of the pious among them, that he might be brought among them in the fullness of the gospel of peace, determined to know nothing but Christ and him crucified, the power of God and the wisdom of God unto salvation." He was dismissed from New York Presbytery in the autumn of 1818, and commended to Carlisle Presbytery, by which Presbytery he was ordained and installed the following year. And here his life-work was performed during a half century of ministerial duties, and the mutual relations of pastor and people were held in the delightful harmony of true Christian fellowship. It is proper to state just here that though Dr. De Witt remained at Harrisburg during the whole of his ministry, he was often invited to settle elsewhere. Among these invitations were calls to Boston, Brooklyn, Philadelphia, Meadville, Pa., and Kingston, New York.

In 1854 the congregation called Rev. Thomas H. Robinson to be a colleague pastor. This proved to be a very happy arrangement. For several years he preached once on each Sabbath, though his pulpit ministrations became fewer in number as his strength gradually failed, until 1865, when he relinquished the active duties of the church to his colleague. It was his natural and reasonable desire after so long a pastorate to live and die among the people to whom he had been such a wise and prudent counselor, and that the only line of separation should be the grave. This wish was fully realized. The hour of his departure approached. As time withdrew the pins from his earthly tabernacle his spirit grew more saintlike, until his chamber was indeed the gate of heaven. He preached his last sermon in the church of his son at Irvington, N. Y. His last ministerial act was the examination of a candidate for the ministry. Sitting in his room, he faithfully and kindly drew from the young man an account of his religious experience, of his views of the ministry, and his call to the work and purpose in entering upon it, and from his rich experience uttered kind words of counsel and encouragement, pronouncing his benediction upon the youthful worker.

There seemed to be nothing reserved for him now but to exemplify the beauties of the Christian character. His earthly cares were all set in order, and the summons for his departure came suddenly, entering upon the saint's everlasting rest Dec. 23, 1867.

He was twice married; his first wife being Miss Julia A. Woodhull, daughter of Rev. Nathan Woodhull, of Newtown, Long Island, N. Y.; she died May 1, 1812. His second was Miss Mary Elizabeth Wallace, of Harrisburg, Pa., who survives him. One of his sons, Rev. John De Witt, is pastor of the Presbyterian church Irvington, New York.

REV. THOMAS H. ROBINSON, of Harrisburg, Pa., preached his funeral sermon, whence the following is taken: Dr. De Witt's ancestry were of that noble race of men who were Calvinists in religion and republicans in politics,

for many generations. In December, 1620, the "Mayflower" landed its precious freight on Plymouth Rock. In the spring of 1623, but little more than two years later, the "New Netherlands" brought thirty families of Protestant refugees from Holland, and landed them on the island of Manhattan, in New York bay. This country was settled through the great continental struggles of Protestantism. The New World was the refuge of the persecuted sects. The Netherlands, for ever illustrious by reason of the memorable struggles for civil and religious liberty, under the Prince of Orange, against the despotism and bigotry of Philip II. of Spain, divides with England the glory of having planted the first colonies in the United States. These colonies were alike the product of the Great Reformation; but the early Dutch settlements of this country differed from the Puritan in one particular of decided importance. The English Puritan fled hither for liberty of conscience; but it was mainly liberty for himself, not for others. The motto of the early Dutch settlement was, "Let every citizen enjoy entire freedom of conscience." Liberty of opinion was tolerated. Worship was allowed to every form of religion. The emigrants from Holland were themselves of the most diverse lineage; for Holland had itself long been a gathering-place for the unfortunate and persecuted. Thither had fled the Puritan fathers. And when the city of Amsterdam offered a free passage to America, and the colony of New Netherlands gave a welcome to the persecuted of every creed and nationality, thither they came—outcast and wandering Jews from Palestine, refugees from the banks of the Rhine and the borders of the German Sea, Hussites from the heart of Bohemia, persecuted Protestants from Switzerland, Piedmont and the Italian Alps, Calvinists from their burned churches, and French Huguenots fleeing from the horrors of St. Bartholomew—all came and were welcomed. New York was from its origin what it is now—a city of the world—a home for all nationalities and religions.

The Dutch were almost universally of the Reformed churches in religious faith, and sturdy lovers of freedom in the State. Memorable in the Old World for their devotion to liberty and religion, the family of the De Witt partook of the spirit of its race, and was early distinguished for its patriotism and devotion to country. Four generations have each furnished defenders in times of national peril. From some ancient relics in the family we learn that Petrus De Witt was a captain in the old French war, and fought under Wolfe at the siege and capture of Quebec. His son, John De Witt, during the entire Revolutionary war was the captain of a company of minutemen appointed to guard the loyal citizens against the incessant and troublesome raids of the Tories, who abounded in the section of country north of New York. After the close of the war he was elected a member of the convention of the State of New York and voted for the adoption of the Constitution of the United States. He also served for several years as a member of the Legislature of his native State, and in minor offices of Dutchess county. His son William R. bore part in the war of 1812, and his grandson Calvin, son of William R., served as a captain in a Pennsylvania regiment during the late rebellion, and William R. De Witt, Jr., was connected with the medical department of the army and attained high rank.

When Dr. De Witt entered upon his ministry he was encouraged and sustained by a few pious, excellent men and a larger number of godly, praying women. He found in existence a weekly prayer meeting conducted by the female members of the church. That meeting survives to this day, the ornament and glory of this church. He found a Sunday-school of all de-

nominations, but supported and taught chiefly by members of this church. This school fell shortly under the exclusive care of this church, and was the parent of the schools now in the church. Girding himself for his work and determined in the strength of God to make his own efforts and all the talent and power of the church conspire for success, he was not without ample reward. He brought the elders and other male members of the church into harmony and earnest co-operation with him. A prayer meeting was organized among them for their own spiritual improvement; but as the spirit of prayer increased the numbers who came multiplied, until it was attended by large numbers. Those elders and laymen became men remarkably gifted in prayer.

The church grew rapidly and became very influential in the community. For several years but few communions occurred in which there were not some added to the church.

Among the instrumentalities, in addition to the public preaching of the gospel and the meetings for prayer, early employed by Dr. De Witt, and which gave great efficiency to his ministry, we may not omit to mention the instruction of the children of the church in the catechism, and of the older youth and persons of advanced age in a Bible class. His catechetical instructions began shortly after his arrival. The children were gathered on stated occasions and repeated the catechism to their pastor; while once a week, for many years, he met his Bible class, often a very large one, and gave to it the results of his own ripened studies of the Sacred Word. Dr. De Witt was always strongly attached to the good old Presbyterian custom of drilling the children in the family and in the church in the very text of the Shorter Catechism.

In his views of the public ministry and the functions of the minister of the gospel he differed widely and conscientiously from those who regard the chief work of the sacred profession to be the mere conversion of sinners, or the multiplication of the numbers who shall profess Christ. He sought and devoted largely his thoughts and labors "to edify the body of Christ," to perfect the saints, to deepen evangelical convictions in the minds and hearts of those who were already in the Church of Christ, to train up around him a body of sound, orthodox and intelligent Christians. It was his aim to promote a permanent state of healthy, living piety in the Church, by means of which there should be continued accessions and steady growth throughout the year. It was only when the providence of God most clearly indicated the duty, by an increased spirit of prayer and labor in the church, and of anxiety in sinners, that he would turn aside from the ordinary means of grace to the use of special agencies. Observation, and the experience of his own ministry, had confirmed and strengthened him in his judgment of the paramount importance to a successful and growing church, of maintaining a steady, intelligent and consistent piety among the members and families of the congregation.

When he came also to understand the circumstances in which he was placed by his new relation as a settled pastor, he found himself in a position of great difficulty, and in the face of trials and exigencies which would severely test his courage and faithfulness. The position was one that demanded large abilities and cultivated talent as a preacher. His people were always an intelligent people, the equal of any congregation of their day in intellect and cultivation. The church was, for many years, the leading one in the community. It was largely attended by strangers, by those who held the offices of the State government, by the professional men of the town, and by the members of the Legislature, when many of the

leading men of the State counted it an honor to belong to that body. The demand on him for study and intellectual preparation was no slight one.

Dr. De Witt was an early and lifelong friend of the temperance reformation. When the total abstinence movement was yet unpopular in moral and religious circles, he threw the whole weight of his character and influence in its favor, and earnestly advocated it. A society formed on that basis was organized in this city in the early part of his ministry, in which he was a prime mover. I find in the old records that its first officers were composed almost wholly of Dr. De Witt and the elders and members of his church. With his hearty co-operation, this church, at a very early day, took, and has ever maintained, a high and noble stand on the subject of temperance; refusing admission to its communion to any man who was either a manufacturer or vender of intoxicating drinks.

It is a delicate duty to sum up an estimate of his character; his eminent standing sustained by fifty years of public service in the Lord is a more fitting eulogy. The elements of personal character and of personal power over others very seldom proceed from the pre-eminence of one distinguishing trait, but usually from the combination of many qualities, physical and moral. There was no one trait of his character that would be universally pointed out as the source of his influence or the characteristic of his life, but rather a well-arranged balance of qualities and elements that preserved him from all idiosyncrasies.

We may tell of parentage, of birth, of education; we may gather up the incidents of conversion, ordination, preaching, illness and death; we may sum up professional labors, and number the years of active toil; but the life of a Christian minister, who has grown up to manhood and venerable age with a community, identified with all its highest interests, with the power of his talents, his character and his whole life abiding in it, cannot be revealed by mere incidents.

A Presbyterian by birth, education and preference, firm and decided in his theological views, in all the habits of his thoughts conservative, and jealous of the new and untried, he was yet liberal and catholic in spirit. Never wavering in his preferences for and adherence to the Church to which he was attached, there was yet no spirit of exclusiveness in him, that claimed for his denomination all truth and goodness. During a ministry of nearly fifty years in this city he enjoyed the confidence of all his ministerial brethren. He was ready to assist them in every good work, and seldom, in public prayer, omitted to call down the blessing of God upon them and their churches. Toward all who loved the Lord Jesus Christ in sincerity and truth he preserved a true affection, and upon them all besought the grace, mercy and peace of God.

He was eminently a Christian preacher. Converted in his early youth; brought under the influence of men whose praise was in the American churches for their zeal and piety and deep devotion to the cause of Christ; drawn by his own youthful ardor into the ministry, the preaching of the gospel was a work of love. And to his vision all truth arranged itself around one centre—the cross of the world's Redeemer. From that centre he seldom strayed; seeking to obey the maxim of an old divine, to have enough of Christ in every discourse to point the way of approach to him to any inquiring soul.

FANCHER, EZRA BENEDICT.—Was born in Patterson, New York, Nov. 9, 1810. He attended the Academy at Richfield, and subsequently at Cherry Valley, New York, and entered Union College, Schenectady, N. Y., where he was graduated in 1835, and soon after commenced the study of divinity in the Theological Seminary, Auburn, New York, where he finished his course, and was licensed by Cortland Presbytery in March, 1840; he accepted a call from the church at M'Grawville, New York, and was ordained in July, 1841, by Cortland Presbytery. This relation existed during his life, and though frequently called to other fields, he felt it his duty and privilege to remain with the people of his first love.

His sickness immediately preceding his death was severe and brief. He had been laid aside the year before, suffering partial paralysis, and proposed to withdraw from his field of labor, but his people, who loved him as children a father, preferred to furnish him with means to travel and recuperate. Accordingly he went abroad, and by relaxation and change of scene came back invigorated and with great hopefulness to his work. He was looking forward to another general revival, was very earnest and strong in faith, and felt greatly encouraged during the week of prayer. Hence he did not realize till Saturday night that his sickness was to be fatal. But when he became convinced that his work was really done, he felt that Jesus whom he had loved and honored so long was "just the same precious Saviour as ever," and exclaimed, "Glory be to God in the highest," thus beginning the angelic song before his spirit quite forsook its clay. He died at his residence in M'Grawville, N. Y., Jan. 27, 1867, of paralysis. His widow and six children survive him.

Rev. SAMUEL F. BACON, of Cortland, N. Y., who preached his funeral sermon, says:

"He was greatly beloved on account of his personal qualities by a large circle of friends extending far beyond the limits of his own parish. He was a very judicious, devoted and efficient member of Presbytery, and his brethren in the ministry are among the most afflicted of the many who now mourn his loss. He loved the Presbyterian Church as his own mother.

"For a whole generation he has labored on, becoming at last the patriarch of his Presbytery, there being only one member remaining who belonged to it when he was ordained. He was a very valuable and beloved presbyter, having the affection and confidence of the brethren in a remarkable degree. I wonder not at his dear people loving him. There was a gentleness, a quiet dignity, a modest manliness, pervaded by a love of the Saviour shining in his very countenance, that won the heart. His sickness was short but painful, and when he knew his end was near he commended himself to God in prayer, leaving all things in his hands. On being asked if Jesus was the same precious Saviour as ever, he replied, 'Oh yes, the same as ever, glory be to God in the highest!' and thus he died on Sabbath morning. Just as his people were repairing to the sanctuary, expecting to hear him preach, he was not, for God had taken him."

FERRY, WILLIAM MONTAGUE.—The son of Noah and Hannah (Montague) Ferry, was born in Granby, Mass., Sept. 8, 1796. He was the youngest but one of a family of ten children, and he was raised in the good old way of New England. The memory of their father's sterling worth and their mother's fond prayers was the most valued patrimony of the children. Mr. Ferry in early life was a slight youth, not physically adapted to the rugged toil of a New England farm, and having early in life made a profession of his faith, he became anxious to obtain an education; and in

order to do so he became a clerk in his brother's store in Remsen, near Utica, N. Y. When eighteen years of age he became a tutor for his uncle, Joseph Montague, at his seminary in Kinderhook, N. Y.; thence at the close of the year he went to Plainfield, Mass., and prepared for college under Rev. Moses Halleck, and whilst thus pursuing his preparatory studies, he took charge of the Sanderson Academy at Ashfield, Mass. In his twenty-first year he was ready to enter college, and before doing so he revisited the old homestead, and receiving the parting blessings of his revered parents, he started for Union College, Schenectady, N. Y. He found in Dr. Yates, a leading professor in the college, one to whom he could state his condition and purpose, and who gave him employment which he filled at intervals, thus paying his own way through college. He was graduated in 1820, and then attended the Theological Seminary of the Reformed (Protestant Dutch) Church, New Brunswick, N. J., for two years, and finishing under Gardiner Spring, D. D., of New York. He was licensed and ordained by New York Presbytery, in 1852, and under a commission from The United Foreign Missionary Society, he was appointed as missionary to the Indians of the Northwest, which led to the establishment of the Mackinaw Mission on the island of Michilimackinac, Michigan.

The history of his labors there is that of incessant toil. None but one gifted as he was could have moulded into usefulness such rough material as was then adrift on that border of civilization. He also acted as chaplain to the military port of Mackinaw: the island was also the principal depôt of the American Fur Company, and he was deeply interested in the spiritual advancement of its employés. The principal object of the Mackinaw Mission was to protect the Indians who met every year for their annuities, and who were then, as now, surrounded by bad white men who were always ready to plunder them. He established schools among these Indians, and hundreds of their children were brought under the influence of religion. These labors impaired his health, and in 1834, after twelve years of continuous service, he resigned and left Mackinaw. Concerning this period he said: "A very dear friend (the late Robert Stuart, of Detroit, Mich.), in easy circumstances at that time, requested, unsought, that I should take certain funds that he cheerfully provided, and let my first object be travel, for the purpose not only of restoring my health, but of seeking a new residence." Accordingly he visited Chicago, St. Joseph, Milwaukee and Detroit, and there made an arrangement to explore the then almost unknown Grand River Valley to its mouth. He traveled across the State on horseback, in company with Mr. N. H. White, to Grand Rapids, and in a canoe down the Grand River to Lake Michigan. From the mouth of Grand River he went back with three Indians in a bark canoe to Mackinaw, a distance of two hundred and forty miles, being sixteen days coasting along the shore.

On November 2, 1834, he removed with his family to the point where the city of Grand Haven now stands; his was the first white family in the county. Under a business arrangement with Robert Stuart and Rix Robinson, they laid out a plan for the village of Grand Haven. It was on the Sabbath-day when they landed, and soon after he called them into a log house on the shore and preached from Zechariah iv. 10: "For who hath despised the day of small things?"

Few places have so laid their foundations. The family now encountered the toils and trials of pioneer life in its various forms. The financial crisis of 1837 prostrated all their plans and destroyed their prospects, and he was called upon to begin anew the task of toil. God has a law that industry shall succeed; and if Mr. Ferry gained a competence, it was because he

knew how not to depise the day of small things, but industriously to improve them; but whilst he was thus occupied in carrying forward great civic enterprises, adding to his own wealth and scattering blessings in his path, he also maintained the preaching of the Word, and for eighteen years he built that people up in the faith without fee or reward; and when they were able to sustain a pastor did what he could to cheer and comfort him and forward the evangelical growth of the place. Where he instituted the church in a log hut on the shore of Lake Michigan, six churches now gather to worship God.

He thus grew with the place. Always attendant upon his duties in all the church courts, his reliability became a proverb among his brethren, his never-failing "present" responded so regularly at a roll-call of Presbytery; and only two months before his death, though in his seventy-first year, he traveled sixty miles to attend a meeting of his Presbytery. His health was somewhat impaired by paralysis and a nervous prostration which gradually increased, and after a short illness he peacefully died at his residence in Grand Haven, Mich., Dec. 30, 1867. He was married in 1823 to Miss Amanda White, daughter of Thos. White, Esq., of Ashfield, Mass., who with six children survives him. One of his sons was killed at Gettysburg, July 3, 1863; another, Hon. T. W. Ferry, is a representative in Congress from the 4th district.

The death of Mr. Ferry was deemed a public calamity, and the mayor of the city, Hon. George Parks, called a meeting of the Council, to take proper action in the matter. He announced the event by stating "that Mr. Ferry came to the mouth of Grand River in 1834, and lived here until his death. Some of you know by history, and a few by personal experience and intercourse with the deceased, that the settlement and early history of Grand River and Ottawa county are particularly identified with the Reverend William M. Ferry. It is therefore fit and proper, gentlemen, that this Council should remember that this city has lost its first great pioneer and founder, and on this occasion promptly evince its respect and esteem for the character and name of our friend."

The Councils adopted the following paper: "The Common Council of the city of Grand Haven, having heard with profound sorrow of the death of Rev. Wm. M. Ferry, the first white settler in this county, and the founder and father of this city, desire to record their high estimate of his qualities of mind and heart, as a most affectionate friend, a man of untiring business enterprise, large benevolence, inflexible integrity of purpose, and firmly-fixed moral and religious character. To his enterprise is largely due the material growth of our city; and the tenacity with which he has, from the first, maintained all those institutions which are adapted to promote the mental, moral and religious education of the young, we recognize as having contributed largely to the stability, morality and good order of society. And we rejoice that a kind Providence has spared him to so ripe an age to witness the results of his far-seeing plans and labors. And while we desire to recognize the Divine Being as controlling the issues of life and death for his own glory and the good of his creatures, and therefore to submit with resignation to his will, yet we can but mourn the departure of one who has so long and faithfully stood as a bulwark against vice and immorality, and the patron of that which is good."

Rev. DANIEL H. EVANS, of Grand Haven, Mich., spoke at his funeral as follows: "If there is in the husband that which interests the wife; in the father that which interests the children; in the friend that which interests the friend; in their faithful, nurturing shepherd that which interests

a church of Christ; in the pioneer and founder of a city that which interests its inhabitants; in truth and piety, clear judgment and sterling character that which interests every good heart,—then our presence here I read aright when I say it means that we all have a deep interest in everything pertaining to the life of him to whose mortal part we pay our last respects to-day.

“There are those among you who, for many years, have known the business life of this man. The whole tenor of that career I commit to the honesty and candor of you who are better acquainted with it and better able to judge of it than myself, not fearing that you shall find it at all discordant with the character of Christ’s disciple, and confident that you will ever behold it bending to a higher vocation and waiting upon the discharge of more sacred duties.

“The great interest which our fellow-citizen took in our country is known to all. He gave heartily and proudly two of his sons to its service in the time of its late peril. One, with scrupulous devotion, was permitted to give his efforts and make his patriotic sacrifices until the closing of the great tragedy gave him honorable release. The other was released much sooner, but not less honorably. You know the sad story of that mighty sorrow and the darkness of that funeral day. I would not draw aside the veil which covers those scenes, but to tell how bravely the father rose above it all, like the eagle higher than the storm. He loved his child most dearly, but he could lay his gift upon his country’s altar, and say the imperiled interests demanded all. Another marked instance of his patriotism has been more lately manifested, and under circumstances of sacrifice. Public duties of trust called his second son to Washington two months ago, when the father’s health seemed to be growing more and more feeble, and his life seemed verily to be ebbing away. If patriotism had not been above paternal affection, he would have said, ‘My son, I cannot spare you now;’ but he said, ‘Go, that is your post of duty—duty to your country, duty to your constituents. There you must remain; my needs are altogether secondary;’ and when that son came back to the dying, it was at no call of the father.

“It has been my special part to know him as a Christian brother and member of the same ecclesiastical body with myself. I am here to hold up before you the holy mantle of the Christian hero; it is like Elijah’s mantle falling from his ascension. If I could only shroud myself and you each in his holy character, we too could go down through life, making a godly name, and the stream of death would know it, as of old the waters of Jordan felt the magic power of the prophet’s robe and stood apart.

“His Christian character was that which was to be admired, to be loved, and loved fondly, by all who would approach the holy of holies within him. To that inner temple of tenderness and love any or all gained unchallenged entrance who simply spoke a word of Christ or his kingdom.

“You know his worth. His worth is known abroad;

‘And the elements
So mixed in him, that nature might stand up
And say to all the world, This was a man.’

“However, when he put into my hands these selected hymns which we sing to-day, and asked that they might be sung at his funeral, he did not dream of panegyrics that should embalm him before the people whom he had so long and so well loved, for he never lived for the praise of men. If he ever thought of his own memory among you, he knew that your minds needed not

be charged to give him place. The good, plain man said, 'Let the services over my remains be simple.'**

Rev. D. F. COOPER, of Abion, Mich., spoke thus: "In the three hymns which, as you have already been told, he selected with a view to their being sung to-day, I think we have a key to his character. That selection was evidently made for a purpose; for, tell me, when did you ever know William M. Ferry to act without a purpose? His was an earnest soul, and the most trivial of his acts were dignified by their high and holy aim.

"What was that purpose?"

"It was certainly not mere sentimentalism or the indulgence of the emotional nature for its own sake that prompted the choice of these hymns, for his religion was of that robust, healthy sort that repudiated all affectation and mawkish feeling. And, by as much, as for this reason, he was the very last one among men whom we, who knew him, would have expected to select hymns to be sung at his own funeral, we are all the more anxious to discover, if we can, why he did it.

"Though he never breathed his inner thought to a living soul, it is not possible to mistake the purpose of the man. They gave his justification before men for the actions of his life, the belief of his head and the assurance of his heart. First, as expressive of the motive which actuated him in business life:

"With my substance I will honor
My Redeemer and my Lord;
Were ten thousand worlds my manor,
All were nothing to his word."

There you have it, the glory of God in the accumulation of property.†

"Second, as an exponent of the doctrines upon which he relied for salvation he selected the hymn, commencing:

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word!
What more can he say than to you he hath said,
Who unto the Saviour for refuge have fled?"

"Oh how precious to him were the doctrines of the Bible and the Church of God! Many an hour have we, Greek Testament in hand, studied together, as developed in the epistle to the Galatians, the leading doctrine of the one, viz.: Justification by Faith, and the divine source of the other as having its origin in the Abrahamic covenant.

"But especially dear to him were those distinctive doctrines which lie at the foundation of the Calvinistic belief, viz.: The Sovereignty of God, the Perseverance in Grace of the Saints, and the Imputed Righteousness of Christ. Upon the immutable promises of God he rested as upon a rock.

"Third, relying for salvation upon such doctrines as life ebbs away, he

* In his will he directed that on his tombstone after his name, age, etc., should be this inscription:

First, Toil: then Rest.

First, Grace: then Glory.

† The following extract from his will is an illustration of this point of his character. Among other items of his will, the following as succeeding five others in which he had made ample provision for his family and relatives:

"Sixth.—To be permanently invested, and called the 'Ferry Ministry Fund,' the sum of twelve thousand dollars, the interest thereof to be used to support in destitute places in the State of Michigan, one or more ministers, in conjunction with the people served.

"Seventh.—To the Lake Forest University, in the State of Illinois, the sum of twenty thousand dollars.

"Eighth.—Toward the erection of a Female Seminary at Lake Forest, the sum of fifteen thousand dollars.

"Ninth.—To the American Board of Commissioners for Foreign Missions, the sum of thirty thousand dollars.

"Tenth.—To the American Bible Society, the sum of thirty thousand dollars.

"Eleventh.—To the American Tract Society, Boston, the sum of fifteen thousand dollars.

"Twelfth.—To the Presbyterian Publication Committee, the sum of fifteen thousand dollars.

gives expression to the glorious hope which animates his soul when he selects the hymn :

“When I can read my title clear
To mansions in the skies,
I'll bid farewell to every fear,
And wipe my weeping eyes.”

“It is not for me to picture the solemn tenderness of that dying hour, when his children, like the sons of Jacob, gathered themselves together to hearken unto the dying counsel of their venerable father before he finally ‘gathered up his feet into the bed, and yielded up the ghost.’ ‘I go,’ said he to them as the interview closed—‘I GO LEANING UPON THE ARM OF MY BELOVED.’”

FOOT, GEORGE—Second son of Joseph and Abigail (Baldwin) Foot, was born in Watertown, Litchfield county, Conn., Sept. 1, 1800. His ancestor, Nathaniel Foot, was one of the original settlers of Weathersfield. The parents of Mr. Foot became members of the Church when he was about eight years of age, and sought with great assiduity and success to train their children for God. In a revival of considerable power which occurred in his fourteenth year at West Granville, Mass., where his parents then resided, Mr. Foot experienced, as he hoped, a saving change, and became a member of the Church. His attention was at once turned to the gospel ministry, influenced no doubt by the example of his oldest brother, Joseph I. Foot.*

He was fitted for college by Rev. Timothy Cooley, D.D., of Granville, Mass., and entered Union College, Schenectady, as Freshman in 1819. Wholly dependent upon his own resources, his close application and the privations he underwent seriously impaired his health. Threatened with pulmonary disease, he left college at the end of his junior year and went to Georgia. The change proved beneficial, and he was able to pursue his studies while maintaining himself by teaching. He entered the senior class of the University of Georgia at Athens, and graduated with the highest honors of his class in 1823.

Continuing to teach, he pursued the study of theology under the direction of Rev. Dr. Alonzo Church,† and was licensed, August 7, 1824, and soon afterward ordained as an evangelist by the Presbytery of Hopewell. He entered at once upon the work of an evangelist, and preached abundantly on the destitution of Upper Georgia. Dec. 19, 1825, he was married at Lawrenceville, Ga., to Miss Ann Fish, a native of Groton, Conn. Early in 1828 Mr. Foot returned to the North, and supplied, without settlement, several churches in Connecticut and New York. In 1829 he was settled at Fairfield, N. Y., and afterward at New York Mills, March 23, 1831, and Greene, August, 1833, where he remained till January, 1837. These were days of division and weakness in the churches of New York. Settlements were of short duration and easily dissolved. With the errors and abuses rife in that region Mr. Foot had no sympathy. He opposed with all his powers the

* JOSEPH IVES FOOT, D.D., oldest brother of George, was graduated at Union College in 1821, and spent three years in the study of theology at Andover, Mass. In 1826 he was settled as pastor of the Congregational church at West Brookfield, Mass. In 1833 he became pastor of the Presbyterian church at Salina, N. Y.—now Syracuse, First Ward. From 1835–1837 he supplied the church at Cortland, N. Y., and in 1839 he became pastor of the Presbyterian church at

Knoxville, Tennessee. Early in 1840 he was elected president of Washington College, Tenn., and on his way to be inaugurated was thrown from his horse, and received such injuries that he died next day, April 21, 1840, in the 44th year of his age.

† A memoir of ALONZO CHURCH, D.D., is published in *The Presbyterian Historical Almanac* for 1866.

views and conduct of the men who, however well-meaning, were sowing discord in the churches. In 1837 he went to Cincinnati, expecting to devote himself permanently to the work of home missions in the West. Acting for a time as agent of the Education Society, he did a good work in laying the foundations of the colleges and seminaries just struggling into life, and in turning the hearts of many young men to the gospel ministry. In 1839, while attending the General Assembly at Philadelphia, he was called to the churches of Port Penn and Drawyers, Delaware, under circumstances which seemed to make his duty plain. He accepted the call. Here his longest pastorate with one exception was spent, and in many respects his most important work was done. The field covered the bounds of the old Forest church, the early charge of Rodgers, as well as the original bounds of Drawyers. But these once strong churches were now feeble, and one of them, Forest, near Middletown, had gone utterly to desolation. The labors of Mr. Foot were greatly blessed in the revival of religion and in building up the institutions of the gospel. In 1848, feeling that the prosperity of the Drawyers church was greatly hampered by its location and the unwillingness of the congregation to remove it, Mr. Foot accepted a call to the church at Northumberland, Pa., where, however, he remained but a little time, on account of the ill health of himself and family. Early in 1850 he removed to Newark, Del., and ministered to the churches of Newark and Christiana. In October, 1851, he accepted a call to East Whiteland in the great Valley of Chester county, Pa., where he remained until December, 1855. In November, 1854, his home was made desolate by the sudden death of his wife, who for nearly thirty years had shared the vicissitudes of his life. One of the most lovely and godly of women, her life had been to him an unmingled blessing—her death was a bereavement not easily borne.

In December, 1855, Mr. Foot accepted a call to the Pencader church at Glasgow, Delaware, which, in connection with the church at Christiana, he supplied with great acceptance until laid aside by growing infirmities. In April, 1857, Mr. Foot was married a second time, to Miss Amelia H. Polk, of Wilmington, Delaware, a lady eminently qualified for the responsibilities of a pastor's wife, and who added greatly to his usefulness as well as to his happiness. She survives him. In April, 1866, on account of rapidly-declining health, the Presbytery was asked to dissolve this his last and longest pastorate.

Mr. Foot then removed to Odessa, Delaware, the home of the Drawyers church, which of all his charges he had loved the best. Here he gradually failed in health, until, on the 2d of May, 1867, he fell asleep. Agreeably to his request, he was buried in the Oakland cemetery, at West Chester, Pa., where the remains of his first wife and of three grandchildren are interred. Of six children by his first wife, but one lived to maturity—Harriet Foot married Sept. 19, 1850, to Rev. Wm. E. Moore, pastor of the First Presbyterian church, West Chester, Pa.

Mr. Foot was a man of remarkable character. Strong in all his convictions, he always impressed his own mark upon any community in which his lot was cast. He was a very thorough and accurate classical scholar, and took great delight in instructing young men and aiding them on their way to the ministry. After he was forty years of age he undertook the study of Hebrew, and obtained such mastery of it as to be able to read it with great facility at family worship. As a theologian he was eminently sound and clear. His doctrinal views were Calvinistic, of the type of Edwards and Dwight, though he called no man master. His preaching was almost always doctrinal. He delighted in the doctrines of the Westminster Confession,

and under his hands they stood forth in living forms, full of warmth, vitality and beauty. He was pre-eminently a scriptural preacher. His earlier life in the ministry, spent in itinerating, made him thoroughly familiar with the Bible, and with its power to interest and move the hearts of men.

As a writer, Mr. Foot was clear, terse and epigrammatic. Most of that which he gave to the press was in the form of newspaper articles, and sermons on special occasions. A series of articles "On the Origin and Progress of the Early Churches in America," published in the *Cincinnati Journal*, in 1837-8, under the signature of *Historicus*, attracted great attention and gained for him an enviable reputation as a Church historian. During all the active period of his life he wrote a great deal for the newspapers on the questions of the day, and thus exerted a wide influence in moulding public opinion. A collection of his published writings would furnish several large volumes. But besides a volume of the sermons of his brother, Rev. Joseph I. Foot, D.D., which he edited, a historical discourse on the Drawyers church and a pamphlet containing three sermons on baptism, he left nothing in a permanent form.

Mr. Foot was a man of great personal integrity: sincerely and transparently true himself, he had very little toleration for craft or timeserving in others. His word was always to be taken, and those who differed from him most were won by the frankness and sincerity with which his convictions were expressed. Men sometimes hated him for his opposition to their schemes, but no man who ever knew him failed to acknowledge the honesty of his intentions and the purity of his life.

In him religion was a principle rather than an impulse. Duty was the watchword of his life, but duty as enforced by a conscience which knew no appeal save to the Law and the Testimony. To repress rather than to express his emotions was a lesson learned in early life from the rugged men by whom his childhood was surrounded. He himself felt that it was an element of weakness, and not of strength, that he seemed to be unmoved by the scenes of sorrow or of joy through which he was passing. Yet the fire burned all the fiercer for that it was denied a vent. His afflictions were deep, and his friendships as lasting as life itself. They who knew him best loved him best, and those who were most familiar with his life had the deepest confidence in the sterling character of his piety.

HAYES, HARVEY HALCOMB.—The son of Obadiah and Abinoam (Holcomb) Hayes, was born at Granby, Conn., May 3, 1796. He was one of several children—another of whom, Gurdon Hayes, is a Congregational minister of the gospel at Muscatine, Iowa.

Mr. Hayes attended Union College, Schenectady, N. Y., and graduated in 1823 with the honors of his class. He entered Princeton Theological Seminary in 1824, and received an appointment as chaplain in the U. S. Navy before the close of his senior year. He was licensed and ordained in 1827 by a Congregational association at Boston, Mass., of which Dr. Lyman Beecher was at that time a member. He entered upon the naval service as chaplain in 1827, and was at sea three years on the *Java*, and most of the time cruised in the Mediterranean. During this period he received six months' leave of absence, which he spent in traveling in various parts of Europe and Asia. From 1830 to 1833 he served as chaplain at several navy-yards on the Atlantic coast, and then resigned his commission. He preached for a while in various places, and received some invitations to settle over churches, but instead took charge of a manual labor school at Ze-

lionople, near Pittsburg, Pa. He removed in 1836 to West Ely, Mo., where he became principal of Marion College, which had been established by Ezra Stiles Ely, D.D. He became involved in some pecuniary difficulties connected with the college, but by his energy and perseverance assisted greatly in overcoming them at the time, though the crisis of 1837 operated disastrously upon the institution, which was finally abandoned in 1842 or 1843. (See *Gillett's History of the Presbyterian Church*, vol. xi. pp. 435-437.) Mr. Hayes had before this connected himself with the Presbyterian Church, and was present at the Assembly of 1837, and was one of the protestants against the "exsecinding acts;" and was from that time a member of the New School body. While connected with Marion College he had been in the habit of preaching in destitute neighborhoods; and after the conclusion of his labors with the college he turned his attention entirely to ministerial service, and preached at various points in Missouri, almost entirely at his own expense, and was the means of the organization of several Presbyterian churches. He, however, assumed no regular charge until in 1853, when he removed to Rock Island, Ill., and became pastor of the Second Presbyterian church there. He labored there with good success, securing the building of a fine church edifice and being otherwise prospered. In 1856 or 1857 he resigned his pastorate, and was employed for a year or longer as a synodical missionary by the Synod of Peoria. He then spent another year at Rock Island as stated supply, and then preached at Bentonsport, Iowa, from 1858-1862. After remaining about a year at Washington, D. C., and elsewhere, without charge, he preached at Kossuth, Iowa, from 1863-1865. From that time he resided at Washington, D. C., without charge, and was visiting Rock Island, Ill., when he was suddenly called to his rest, being found dead in his bed on the morning of July 20, 1867, in consequence, as was supposed, of an instantly fatal stroke of apoplexy. His remains were embalmed and sent to Washington and buried there. Funeral services were, however, held in the Second Presbyterian church at Rock Island, conducted by Rev. W. W. Wetmore, who was pastor at that time, in connection with S. T. Wilson, D.D., of the First Presbyterian of Rock Island, and Rev. Glen Wood of Chicago. Many citizens manifested by their presence their respect for the memory of one who had for many years walked among them, and others showed deeper tokens of their regard for him as associated with their religious labors and experiences.

Mr. Hayes was married April 16, 1839, to Mrs. Maria B. (Porter) Tucker, widow of Rev. M. Tucker, a Methodist minister. She survives him. They had no children.

Mr. Hayes was blessed throughout his life with unusually continuous good health. He was accordingly fitted, physically, for great activity, and this was one of his characteristics. Even up to the time of his death he was almost constantly busy. He combined intellectual with physical labor in such a way as to accomplish much without weariness. He was a good sermonizer and an acceptable and instructive preacher. He was possessed of some peculiarities of manner, particularly his bluntness, and in some forms of expression acquired perhaps during his intercourse with sailors. He was very courteous to his brethren in the ministry, and affable toward all. He cherished to the last a love for the work of the ministry, and would gladly have continued in it had circumstances permitted. Many persons retain pleasant memories of his relations with them, and doubtless many will hereafter rise up and call him blessed.

HERRIT, WILLIAM—The son of John and Margaret (Grames)

Herrit, was born near Belfast, Ireland, Sept. 10, 1814. Mr. Herrit's family name appears in Scotland in Herrit's College, founded by his ancestral relatives. His father removed from Scotland to Newtonards, within five miles of Belfast, Ireland, where William was born. Here he lived, under the thorough home-training of devotedly pious and intelligent parents, until he was fourteen years old, when, with an older brother, he crossed the ocean to Nova Scotia. He returned the same year to receive that great shock to his boyhood, of finding that his mother and two brothers had died during his absence. With his father and the remnant of his family he returned to Nova Scotia, and soon went himself to New York City. Here he learned the tinner's trade. But while he was in New York City at his trade, his whole aspiration and plan of life was changed. The good seed, sown especially by his most devoted mother, germinated and began to bring forth fruit. Under the ministry of Rev. Charles G. Finney, now president of Oberlin College, Ohio, he made a profession of his faith and joined Mr. Finney's church, and he aided in guarding and defending the property and person of Mr. Finney when he was attacked, on account of his being an Abolitionist, by a mob in the city of New York.

From the time of his conversion he considered himself consecrated to the Lord's services; and the only question was where he should work, and when and how he should prepare himself for the most efficient work. About that time Mr. Finney was projecting the college at Oberlin, Ohio, and his friend, David Nelson, D.D., driven out from Missouri because he was an Abolitionist, was commencing the "Mission Institute" at Quincy, Ill. By the advice of Mr. Finney, Mr. Herrit went to this Institute in 1838, and entered upon his studies preparatory for the ministry. He soon sent for his younger brother, left in Nova Scotia—a young man of promise, who entered upon the same preparation, but who died while in the institution.

Having completed his course at Quincy, he went to Lane Theological Seminary, Walnut Hills, near Cincinnati, Ohio, in 1846, where he pursued the regular three years' course: he was licensed by Cincinnati Presbytery, June, 1849. In August of the same year he went under commission from the American Home Missionary Society to Manitowoc county, Wisconsin, and was the first preacher of any denomination, so far as he could learn, who entered that country. Here, with great privations and arduous labors, frequently walking twenty miles to his appointments, he established three churches—at Two Rivers, Manitowoc and Maple Grove—two at least of which have since been flourishing churches. He was ordained by the Presbytery of Milwaukee in 1851, and continued preaching to those churches and laboring successfully until 1852. Then, on account of the health of wife, he was obliged to try another climate, and went, September, 1853, to Illinois. In this State he preached for one year in a most difficult field, at Frederick; then, for two years, he took charge of the Presbyterian church at Perry; then, after supplying the Congregational church at Griggsville for six months, in May, 1857, he took charge of the Presbyterian churches at Newtown, Liberty and Independence, on which field he continued to labor as a missionary, in connection with Schuyler Presbytery, for five years. During this time he organized, as the fruits of a precious revival, a Presbyterian church on McGee's Creek; and though this church has been entirely scattered since by removals, doubtless the individual members have carried with them into different churches and communities the sacred influences of piety.

In the summer of 1862 he visited the scenes of his childhood near Belfast, and also paid a visit to the country of his ancestors, Scotland; visiting the

World's Fair in London, and returning, entered, in the fall of 1862, upon that arduous work in the Bible cause in which he spent the last four years of his life. He had in this a large field and most arduous work. Like his Saviour, he spared not himself; and Dr. King wrote most truly during his sickness, "If our brother H. dies, he dies a martyr to his faithfulness to our Bible cause."

Over his large field his evident and earnest fidelity, his sweetness of Christian spirit and his richness of discourse have awakened Christian affection toward him in many hearts which will be saddened to know of his death.

While in sound health he was accustomed to speak of death as one prepared for its coming; and during his sickness, so long as he could converse, he expected death, and his view was clear, calm and triumphant.

He died at his residence in Quincy, Illinois, Jan. 19, 1867, of congestion of the brain. He married Miss Sarah D. Hall, who with one son survives him.

REV. GEORGE I. KING, D.D., of Jerseyville, Ill., writes: "Brother Herrit was eminent for single-hearted devotion to the work of the ministry. It may be said of him truly that 'the zeal of the Lord's house hath eaten him up.' He shortened his days by excessive labor, though possessed of great physical strength and endurance. His social temper was very genial and generous—ever ready to rejoice with those who rejoice and, weep with those that weep. Though not a man of brilliant parts, and of only moderate early culture, he was possessed of sound discretion, good sense and executive ability. A devoted, praying, zealous man of great social and religious excellences, his memory will long be cherished by his fellow-laborers and co-Presbyters as that of the just, which is blessed."

HURD, NATHANIEL—The son of Daniel and Lucinda (Hamilton) Hurd, was born in Finmouth, Vt., Aug. 31, 1802. He made a profession of religion in early life, and developed a decided Christian character, preferring serious things to those usually congenial to boyhood; looking forward to the ministry, he made such literary preparation as was accessible, and it was nobly sustained by a process of self-culture. He studied divinity under the care of Rev. Justin Parsons, at his school in Pittsfield, Vt., and was licensed by a Congregational Association, and soon after ordained by a Congregational Council in 1825. He gave special promise for eminent usefulness, and was installed over the congregation of Plainfield, Vt., where he labored four years, and then removed to the State of New York, where he continued his ministry. In 1854 he became a member of Rochester Presbytery, and supplied the churches at Turin, Bergen and at Mendon; his health became impaired and he resigned his pastoral charge. On the partial restoration of his health he supplied the pulpit at Oninion, N. Y. Here the people became greatly attached to him, and such was his devotion to his Master's cause that in attempting to preach he was borne from the pulpit, owing to extreme debility.

In a few weeks, by the desire of his friends, he tried the experiment of a journey to the home of his son in Illinois, but only thus to gather the family together in the pleasant town where now repose his remains. He revived a little while on the journey—enough to delight even strangers by his sweet and intelligent conversation, and to show a servant of Christ ready for the coming of the Lord—when his decline and his sufferings returned and hastened him to his blessed rest. He died at Kewanee, Ill., Oct. 23, 1867, of a disease of the stomach.

He married, Oct. 15, 1828, Miss Amanda Owen, who with one son and a daughter survives him. One son, the late Rev. Henry M. Hurd, died in 1863; his memoir is in *The Presbyterian Historical Almanac* for 1864. Rev. E. L. Hurd, of Augusta, Ill., a Presbyterian minister, is his nephew. His greatest effort was "to broaden and deepen the foundation of churches;" and the churches which have been thus edified and enlarged during his labors remember him as one whose firmness and gentleness, whose faithful and highly acceptable and effective preaching, and whose manifest uprightness, candor and agreeable social intercourse, were adapted both to build up the Church and to win the confidence and attention of those ordinarily outside of religious influences. The churches at Turin, at Bergen, and at Mendon, where rest the remains of his beloved son, as well as others, will long remember his work of love among them.

JOHNSTON, CHARLES—The son of Michael and Sarah (Atkinson) Johnston, was born at Haverhill, N. H., June 3, 1789. He descended from the good old Puritan stock of New England: his grandfather, Colonel C. Johnston, was distinguished for his religious influence and his patriotism during the Revolutionary War, and his parents were eminently worthy people. He labored on his father's farm till he was eighteen, when he importuned his father to send him to school to prepare for college. The expense was more than his parents could afford, but such was the earnest desire manifested by the young man special efforts were made, and he began his preparatory studies in Haverhill Academy, and in due time entered Dartmouth College, Hanover, N. H., where he was graduated with honor in 1813.

After his graduation, Mr. Johnston for two years taught with success the academy at Haverhill, his native village. Feeling it to be his duty to consecrate himself to the ministry, he pursued a regular course of theology, under Rev. Grant Powers, pastor of the Congregational church at Haverhill—a man sound in faith and an able and successful preacher. He was licensed by Orange Congregational Association, Feb. 7, 1817.

Having preached a few Sabbaths in the vicinity of his home, he made arrangements with Dr. Lyman Beecher, then of Litchfield, Conn., to spend some time with him as a student, particularly in the department of sermonizing. The time spent in the doctor's family Mr. Johnston ever after esteemed as not only very pleasant, but highly beneficial to him.

The places in which he also labored with great success were Salem and Waterbury, Connecticut. He seems to have been engaged in that State for about two years as a missionary: and he had the privilege and happiness of laboring side by side with the celebrated revivalist, Nettleton.

In the summer of 1819 he labored in Jersey City, Newark, and Orange, N. J., as a missionary, and on leaving, Asa Hillyer, D.D., of Orange, N. J., gave him a testimonial dated, Nov. 8, 1819, in which he says: "Mr. Johnston's labors have been very acceptable to the people." In the following winter he pursued his ministerial work in Numansburg, N. Y., and in the summer of 1820 at Palmyra, N. Y., and in the winter of 1820 and 1821 he preached at Manlius, N. Y.; from thence he was called to the church at Otisco, N. Y., where he was ordained and installed by Onondaga Presbytery, September, 1821; the church was composed of New England people, and here, as elsewhere, his labors were blessed. But in May, 1823, he was taken with a severe inflammation of the eyes, which laid him aside through the summer, and in the autumn of that year he resigned his pastoral charge.

When so far restored as to be able to resume his ministerial work, he went

to Chittenango, N. Y., where, during the winter of 1823 and 1824, his labors were again attended with the blessing of God. Here he continued for about two years and a half, when the low state of his health and that of his family, by reason of chills and fever, rendered it necessary for him to leave; and in May, 1826, he took them with him to his friends in New Hampshire, where he remained during the summer. He was unable to preach stately till the return of cold weather, when he felt so far invigorated as to accept of an invitation to Stanstead, Canada East, where he labored during the subsequent winter, and in a good measure regained his ordinary elasticity and strength.

In May, 1827, he returned with his family, all much improved in health, to the State of New York, and commenced preaching in Summerhill, a place to which he had been invited while at the East.

He remained in this place for a good many years as a stated supply, laboring occasionally, in the destitute places around him.

In December, 1842, Mr. Johnston was requested and commissioned to enlist in the service of the American Protestant Missionary Society. His field, extending through the whole of Western New York and several counties east of it, was a large one, and his work kept him most of the time from home. He believed Romanism to be what the Bible declares, and its own acts have proved it to be an abomination, and that its subjects not less than the heathen nations need to be truly evangelized. In the service of this society he continued for three or four years; when, wearied by his long-continued and arduous public services, he thought it would not be wrong for him to seek rest in the quietude of home, preaching only occasionally as Providence should call for his services.

Having the means, he purchased a beautiful farm with good buildings, on the eastern shore of Seneca Lake, in Ovid, N. Y., his wife's native town; and in the spring of 1853 settled down there for the balance of his days.

The evening of his life was serene and pleasant. He loved to be around on the farm with his beloved son Charles, affording whatever assistance he conveniently could; and took great pleasure in feeding and caring for his domestic animals of every grade, from the horses down to the turkeys and chickens. He loved to have the feathered tribes come flocking about him, and some of them in their great gladness springing on his shoulders when he went among them. The works of nature, both animate and inanimate, were to him an unailing source of gratification.

He spent a great deal of time in reading, devouring everything almost which came within his reach; his mind was stored with various knowledge.

He was truly patriotic. In the affairs of his country, especially during the late war, he took a deep interest, and rejoiced to see the rebellion crushed, slavery abolished, and liberty proclaimed throughout the land to all the inhabitants thereof.

In the summer of 1863, Mr. Johnston met at Dartmouth Commencement his surviving classmates, after the long separation of fifty years.

During the month of October he was taken with a disease terminating in typhoid fever, of which he died at his residence in Ovid, N. Y., Oct. 19, 1866.

He married Miss Hannah Sandford, who with three children survives him. One of his daughters is the wife of a Presbyterian minister—Rev. C. Burgess, of Panama, N. Y.

Mr. Johnston was in person of manly size, strength and presence; his face smooth and fair; his head adorned by a thick growth of "auburn locks," which age to the last had but slightly touched; his clear blue eyes expressive

at once of intelligence, vivacity and great benignity; he was quick in his movements, pleasing in his address; and in all regards suited to secure respectful attention, whether at home or away among strangers. He was in conversation frank and social; somewhat fond of argumentation; quick at repartee; had a liking for pleasant jokes, but was considerate in the use of them; and like our lamented Lincoln had a large store of anecdotes ever at hand, and told a story well. He remained bright and pleasant to the last. His mental faculties seemed not to be impaired in the least by the bodily infirmities which it was his lot to endure.

But the crowning excellency of his character was his genuine, heartfelt and all-pervading piety. It was this especially which made him the man he was during his public ministry—so active, energetic and successful; and in his retirement so sweet in word and spirit, so fervent in prayer, so strong in faith, and at all times so admirably resigned to the will of God.

JOHNSON, DANIEL—The son of Thomas and Mary (Lathrop) Johnson, was born in Bridgewater, Mass., Nov. 5, 1783. He was led to the Saviour in early life, and with the ministry in view he entered Brown University, Providence, R. I., where he was graduated in 1805, and pursued his study of divinity under his pastor, Rev. Dr. Reed. In 1808 he was ordained and installed by a Congregational Association pastor of the church in Orleans, Barnstable county, Mass., where he remained for twenty years. In 1822, with Dr. Storrs of Braintree, Mass., and others, was formed the second missionary society in Massachusetts.

In 1829 he removed to the vicinity of Rochester, N. Y., and became a member of Rochester Presbytery, remaining in that connection the rest of his life. He preached in many places in the State, beginning at Victor, then East Palmyra, Sweden and Parma Centre. In 1857 he retired from his ministerial work and settled in Fairport N. Y., upon a small farm, among a number of families to which he was related. He at once identified himself with the Congregational church, and was distinguished for the fidelity of his attendance upon all the meetings, and for his liberal pecuniary support of the various objects of benevolence. In seasons of revival and of declension he was alike faithful, always ready (but never obtrusive) to give his counsels or to lead the congregation in their petitions. In May, his vital powers began rapidly and without any apparent disease to fail. Christian peace, joy and hope were his constant attendants, and without a pang or any suffering through all the days and months of his decline, like the lamp whose oil is wasted, he breathed out his mortal life.

Thus ended a useful, symmetrical, beautiful life in a beautiful and triumphant death, Oct. 11, 1867.

He married in 1809 Miss Maria A. Sampson, a lineal descendant of Miles Standish, the great Puritan; she died in 1859.

He survived all his family with the exception of one widowed daughter, Mrs. A. J. Boughton, who with true filial solicitude has for years steadied and guided his faltering steps, and smoothed the pillow on which he drew his expiring breath. Three of his sons died in a Southern clime, and one, a promising young man, about closing his studies in Auburn, preparatory to the gospel ministry, was drowned in the Owaseo Lake with two other students.

Rev. Thomas F. Bradford of Waterford, Pa., is a nephew.

Rev. C. E. FURMAN of Rochester, N. Y., writes:

“He had ability sufficient to make him universally respected; he had goodness and piety sufficient to make him universally beloved. May many be found equally faithful with the talents committed to their trust.”

KERR, LL.D., GEORGE—The son of Robert and Mary (Buchanan) Kerr, was born in county Antrim, Ireland, Dec. 18, 1814. His parents emigrated to the United States in 1823, and settled upon a farm in Greene county, N. Y., where his son labored with the other members of the family. He was early called to the foot of the cross, and set his heart upon the ministry: he struggled with poverty heroically, and entered Williams College, Williamstown, Mass., where he was graduated with the first honor in 1839. He studied theology in Union Seminary, New York City. He was licensed and ordained by Columbia Presbytery, at West Durham, N. Y., in 1844. He began his labors as pastor of the Reformed (Protestant Dutch) church, Conesville, Schoharie county, N. Y., where he remained until April, 1846, and then yielded to the plain indications of Providence in taking charge of the academy at Franklin, Delaware county, N. Y. This he soon raised from a depressed to a highly prosperous condition. Here was most of his labor as instructor expended, and from this secluded village there went out, through his extraordinary power over his pupils, an influence which is now blessing many communities and churches. He very reluctantly relinquished the pastoral office, for which his earnest and sympathetic nature peculiarly fitted him. For many years he preached nearly as much as if he had been a pastor, his services being greatly sought and highly appreciated by neighboring churches. For nearly sixteen years he made Franklin the centre of his wide-reaching influence. Then he spent a year and a half as professor in the State Agricultural College at Ovid, N. Y., then three years as principal at Watertown Academy, N. Y., and finally closed his life at Cooperstown, N. Y., after two years of as vigorous effort in the seminary there as he ever put forth.

Dr. Kerr was a man of work; his characteristics were prominent and clearly defined; all through life he was intellectually on the alert; everywhere, on all worthy subjects, analytical, independent, discriminating. He was a thorough scholar, especially in Greek literature, and a marvel of enthusiasm and power as a teacher. The weariness of school drill and painstaking with minds only commonly receptive did not exhaust the fiery fervor and keen delight with which he taught; and as his mind wandered in his last hours, his occupation was still teaching Greek with waning energy and whispering voice to the very end. He died at his residence, Cooperstown, N. Y., March 27, 1867, of inflammation of the lungs.

He married Miss Lucia M., daughter of Hon. Henry Hamilton, of Schoharie county, N. Y., who with eight children survives him.

Rev. CHARLES K. MCHARG, of Cooperstown, N. Y., writes: "He was a man of remarkably vigorous and active intellect, of indomitable persistence and of unceasing industry. A passion for work in all that he undertook seemed ever constraining him. He therefore became a most competent and successful teacher. He was a very thorough classical scholar, and rarely gifted with the power of rousing the intellect of his students to enthusiasm in that branch of study. His recitations were lively and interesting scenes, from his manner of conducting them and the onset which he made upon intellectual torpor. He was a large-hearted man, impulsive, frank even to bluntness, sympathetic, tender and ardent in feeling. Numbers of his pupils found in him a wise counsellor, a generous helper and a true and abiding friend. The force of his character and his earnest efforts to do good are felt in the lives of a large class of educated persons.

"He was a Christian of strong faith, glowing zeal and prompt sensibility to all that concerned the cause of the beloved Master. He followed the leadings of Providence in becoming a teacher, when his heart was very much

set upon being a pastor. As he became eminent in the first vocation, so he had qualities adapted to make him eminent, useful and of wide influence in the latter.

“He was a fine biblical scholar, an evangelical and scriptural preacher. Preaching generally without notes, he was always earnest in manner, sometimes vehement, in style forcible rather than elegant, making clear, strong points, powerful in reasoning, pathetic and close in appeal, and not failing to keep well the attention of his hearers. The Church and the cause of education have lost by his death a most efficient laborer.”

SUSQUEHANNA SYNOD, at its annual session in September, 1867, records its high regard for him as a man and as a Christian minister, holding in remembrance his purity of life, his zeal, his unceasing toil, his implicit trust in God, and his warm, generous heart; making mention of his great ability, popularity and success as a teacher, in which vocation he was singular and eminent for the power with which he awakened the energy of his pupils and inspired them with zeal and love for learning. He was enthusiastic in the work, and yet made it but a means of advancing the cause of Christ and meeting the wants of the Church in regard to an educated and pious ministry.

KEYS, JOHN—The son of John and Lucy (Hale) Keys, was born at Wilton, N. H., Aug. 28, 1778. He was of English descent; his ancestors emigrated to this country in 1660, settling in Tolland county, Conn.; his grandfather and father were born in Boylton, Mass., and were both in the Continental army at Boston, the grandfather dying from fever contracted on Dorchester Heights near Boston. His father was at the fall of Fort Mifflin, and remained in the army until the close of the Revolutionary war. He was graduated at Dartmouth College, Hanover, N. H., in 1803, and removed to New York City, and taught school for several years; thence to Morristown, N. J., where he studied theology under James Richards, D.D. He was licensed by New York Presbytery at Orangedale, N. J., Oct. 3, 1805, and Aug. 4, 1807, he was ordained by the same Presbytery; the following year he was installed as pastor of the church at Sand Lake, near Albany, N. Y., where he remained four years, when he removed to Albany, and for two years preached as he had opportunity, and also supplying the almshouse with missionary labor. In 1814 he accepted a call from the Congregational church of Wolcott, Conn., where he remained ten years: highly blessed years they were. In 1824 he removed to Tallmadge, Ohio, a Congregational church, though he became connected with Portage Presbytery; in this church he remained until April 16, 1833. During his services with this church he was blessed with two revivals of religion. He preached in Dover, Newburg, Parma, Ohio, and at Peoria, Ill., where his wife died in 1850; at St. Louis, Mo., at Cedar Rapids and Elkador, Iowa: he at last returned to Ohio and settled in the family of his son-in-law, Dr. M. Moore, of Dover, Cuyahoga county, Ohio, where the last years of his life passed gently away, amid the comforts of home and the affectionate regards of his children. He died Jan. 27, 1867, of a gradual decay of nature.

He married on April 25, 1806, Miss Mary Carmichael, of Morristown, N. J.; they had eleven children. Mrs. Keys died 1850; their children survive.

He was an industrious, hard-working man, though to labor in the cause of Christ was delightful to his soul. He was a prayer-loving Christian, making many matters subjects of special prayer that are often merely referred to in general terms; owing to the weight of years reducing the tone of his system, he was at times despondent, but his last end was peace, his last words

being, "Oh, wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord."

LOUNSBURY, D. D., THOMAS—The son of James and Rebecca (Schouff) Lounsbury, was born in Florida, Orange county, N. Y., Oct. 4, 1789. His parents soon after his birth removed to Newtown, now Elmira, N. Y., where his father died whilst he was quite a youth. Under the training of his pious mother he was early led to seek his Saviour, and in his sixteenth year he was the subject of renewing grace. About this time he formed the acquaintance of Mr. Wisner, now Wm. Wisner, D. D., of Ithaca, N. Y., who was then a young lawyer in the town, and who was also a recent convert to Christ; their mutual influence contributed in a great measure to determine the mind of each to a personal consecration to the work of the ministry. Mr. Lounsbury was early taught in the school of necessity habits of self-reliance and persevering industry: by dint of hard work he entered Union College, Schenectady, N. Y., where he was graduated with the highest honors of his class in 1817. He began teaching on leaving college, which he continued nearly two years. He studied divinity in the Theological Seminary, Princeton, N. J., where he graduated in 1821, and was soon after licensed by Hudson Presbytery, and entered upon his Master's services as a domestic missionary in Sullivan county, N. Y. Subsequently he preached at Painted Post—now Corning, N. Y., and the regions round about. In April, 1823, he was called to Ovid, N. Y., the field of his life-work, and was ordained and installed by Geneva Presbytery, Sept. 4, 1823. The church grew under his ministry, many being added thereto. At the end of twenty-six years he resigned, and was appointed agent for the American Bible Society; he was very efficient in this toilsome work. He preached as a supply for the churches of Homer, Hector and Romulus, and also for two years in his old pulpit in Ovid; but his health gradually declined, and for several years the indications of paralysis were quite marked, and with his house set in order he submissively waited for the Lord's coming.

He died at his residence in Ovid, N. Y., Oct. 29, 1867, of paralysis.

He married Miss Mary J. Woodward; they had seven children, three of whom survive. One, Rev. Henry A. Lounsbury, is a Congregational minister of Boston, Mass.

SAMUEL H. GRIDLEY, D. D., of Waterloo, writes:

"For many years he was the Stated Clerk of his Presbytery—an office for which his thorough knowledge of the proper methods of ecclesiastical business, as well as his own rigid regard for order, eminently fitted him. A son of Princeton, of the Alexandrian school, his influence contributed not a little to the sound theological character and Christian order of the churches of the mother Presbytery of Western New York; and no man has ever more manfully sustained the reputation of these churches when it has been assailed. In 1837 and 1838, the period of his Synod's great trial, he stood shoulder to shoulder with his excoriated brethren in the unwavering conviction that time would vindicate their fidelity to the standards of the Church.

"In spirit, and in intercourse with his brethren, Dr. Lounsbury was eminently genial and fraternal. To those who differed with him simply in things non-essential he cheerfully extended the right hand of fellowship. Yet when enlisted in behalf of fundamental truth, he was a 'strong man armed,' and his blows fell upon what he deemed essential and dangerous error like the blows of the sledge-hammer upon heated iron.

"His last public service was rendered about two weeks previous to his

death. The occasion was the installation of Rev. C. E. Stebbins over the congregation which he had himself so long loved and served. In compliance with the wish of his brethren, he pronounced, though with trembling and faltering voice, the constitutional form of words which sealed the relation of pastor and people. The manner and whole appearance of the veteran minister of God, while significant of his own conviction that he was doing his last work for his people, added greatly to the solemnity of the scene and drew tears from many eyes.

"It is our solace in the departure of our brother that his memory remains, and in the churches to which he ministered, in the Presbytery of which he was an ornament, and in the hearts of the hundreds whom he led to Christ, that memory will be held as a sacred and precious treasure."

Rev. CHARLES E. STEBBINS of Ovid, N. Y., writes:

"He was a man of strong will and great industry, seldom undertaking anything which he did not carry through with a strong hand. He was, however, a man of large heart and unaffected spirituality. Though he was honest and outspoken, all who knew him loved him not the less, and no one doubted his sincerity and heartfelt piety. He united fearless courage with genuine humility. Age did not chill him; a long and painful illness did not render him morose or gloomy. He seemed to grow younger as he neared the end of life, and could adapt himself to circumstances with all the ease and much of the enthusiasm of youth. A faithful minister, an humble Christian, an affectionate and wise husband and father, a true and noble and thoroughly reliable man."

MILLS, D. D., HENRY—The son of John and Chloe (Wines) Mills, was born at Morristown, N. J., March 12, 1786. He prepared for college in his native town, and was graduated at the College of New Jersey, Princeton, in 1802. For several years he gave himself to study, without direct reference to the Christian ministry, though early in life he devoted himself to the service of God and made a profession of his faith. For a considerable time he was a teacher of the academy in Morristown, and afterward in Elizabethtown, N. J. He was also tutor for two years in his Alma Mater. All this time he was acquiring the best discipline and culture for that which was to be the great work of his life. After studying theology with Rev. James Richards, D. D., he was licensed to preach the gospel by the Presbytery of New Jersey, and in 1816 was ordained by the same body, and installed as the pastor of the Presbyterian church in Woodbridge, N. J. He remained there, highly esteemed and eminently useful, until 1821, when he was called to the Professorship of Biblical Criticism in the Theological Seminary at Auburn, N. Y., which was just then established. He at once entered this new field of labor, being associated in the work of instruction with James Richards, D. D., his theological teacher, and M. La Rue Perrine, D. D. For thirty-three years he performed the duties of this station with eminent ability. In 1854 he resigned the office on account of physical infirmities, and was made Professor Emeritus. He died June 10, 1867, at the age of eighty-one.

He was married to Miss Maria Barkins, who survives him. They had seven children—two sons and five daughters. Four of their daughters were married to clergymen. The names of these sons-in-law are, Russell S. Cook, Claudius B. Lord, Henry A. Nelson and Frederick Starr, Jr.

JONATHAN B. CONDIT, D. D., Professor in Auburn Seminary, New York, writes:

"The life of Dr. Mills was not eventful. In its uniformity and completeness it affords no striking incidents to be inserted in this sketch. Yet a just

estimate of his character will show it to be one of rare excellence. We shall speak of him :

1. "As a *man*. Some of his characteristics were quite marked, and impressed those who met him with the conviction that he was not a common man. His person, his movement and the expression of his face arrested attention. In form he was not above a medium height, yet broad and full. His personal presence was impressive. He had a peculiar dignity in his step, without the slightest symptom of affectation. It was perfectly natural. He abhorred ostentation in every form.

"He was a man of humor. His conversation with intimate friends always revealed it. Though they were familiar with this tendency of his mind, the originality and suddenness of his strokes of humor often surprised them. But he never carried it into the pulpit, and in private he was never jocose about sacred things. He had large resources for instruction and entertainment in conversation, but they were not usually developed except in the smaller circles of friends. Then they learned to appreciate his sharp intellect and warm heart, and to count it no common privilege to come into fellowship with him.

2. "As a *Christian*. His piety shone as a habit, rather than in any striking manifestations on particular occasions. It gave a uniform tone to his whole life, and was discerned and felt by others in the fixed principle and purpose that regulated him. He was not accustomed to speak much of his own religious experience. Incidental, unstudied utterances revealed a heart in sympathy with Christ. In repeated seasons of affliction, when death came into his home circle, he always evinced a firm confidence in God and quiet submission to the divine will. When his physical vigor was slowly declining the power of grace was seen in his mellowed and childlike spirit. To the end the characteristic type of his piety was apparent—a quiet trust in his Saviour.

3. "As a *preacher*. The presentation of the Gospel of Christ in its simplicity was his grand distinction in the pulpit. His style was simple, chaste and direct. Most of his sermons were written for his people in Woodbridge while he was pastor. Hence when he preached through the long period of his professorship he did not fail to meet the spiritual wants of his hearers. In the days of his strength he spoke with great earnestness, often closing his discourse with an unwritten application, delivered with deep feeling. He honored his Master and the word of God in the matter and manner of his preaching.

4. "As a *scholar and teacher*. Here he made his strong mark. He early laid the foundation of thorough scholarship. While a classical teacher in New Jersey and tutor in college, he was led to the study of the Hebrew language, of which he became an eminent teacher in the Theological Seminary. He afterward mastered the German language. He spared no pains or expense to make his library all that was needed for the best execution of his work as Professor of Biblical Criticism. He loved his work, and the hundreds of young men whom he instructed delighted to testify to the accuracy and thoroughness of his teaching."

It was thought by his many friends that Dr. Mills ought to have given to the world in some form the results of his careful labor as an interpreter of the Scriptures. But it did not accord with his taste. Many years ago he published an article in one of our theological quarterlies on Rom. ix. 3 : "For I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh." The writer has been unable to get access to it. His son-in-law, Professor Nelson of Lane Seminary, has furnished

the following brief statement of Dr. Mills' interpretation of this passage: "He makes the first part of the verse a parenthesis. The parenthetical clause reverts to the time when he himself was as blind and infatuated as his brethren still are at the time of his writing—['For I myself did [once] wish to be accursed from Christ.'] This is the key to the exposition—making that clause a parenthesis, and holding the verb translated '*I could wish*' to the indicative import, instead of the optative. The passage is then a tender expression of compassionate sorrow for his 'brethren, his kinsmen according to the flesh.'"

Dr. Mills was a poet. Even in his old age he found much pleasure in putting his thoughts into verse. These effusions were seen only by a few of his friends, but they afforded great pleasure to all who had the privilege of reading them. In 1845 he gave to the press a small volume, "*HORÆ GERMANICÆ*:" "A version of German Hymns." It was reprinted some years afterward, with a considerable addition to the number of hymns. He designed it as a "manual for the closet;" and it has proved a source of spiritual comfort to many.

When, under growing infirmities, Dr. Mills retired from the duties of his office as professor in the seminary, he ceased to take part in any public service. His library was his home, where he always received his friends with a hearty welcome and a pleasant smile. But he never lost his interest in the progress of religion and the developments of Providence in relation to the Church. The work of his life in connection with Auburn Seminary, quietly pursued for thirty-three years, was a noble one. Who can estimate the fruits of that life-work?

MILLS, D. D., THORNTON A.—The son of Judge Mills, was born in Paris, Ky., September, 1810. His father was one of the judges of the Supreme Court of Kentucky, and his son had all the educational advantages within reach. He entered Miami University, Oxford, Ohio, and graduated in 1830. He was for a short period in Lane Theological Seminary, though he studied a full course privately, and was licensed by Cincinnati Presbytery in 1833. He labored for some time in Frankford and vicinity, Ky., and in 1836, accepting a call from the Third Presbyterian church, Cincinnati, Ohio, he was ordained and installed by Cincinnati Presbytery. With this church he remained about twelve years, during which time he was identified with all the religious movements of the city, and wielded an influence for good second to that of no other pastor.

In 1848 he purchased "*The Watchman of the Valley*," then owned and edited by Rev. E. Goodman. He made it a decidedly Presbyterian paper and a leader of opinion in our denomination during that forming period of its history, when the Church Extension measures were under discussion. Mr. Mills edited and published the paper, whose name he changed first to "*Central Watchman*" and then to "*Central Christian Herald*," from April, 1848, to January, 1853, when the paper was bought by the Synods of Ohio, Indiana, Cincinnati and Wabash, and the present editor, Rev. Clement E. Babb, was elected.

During the year 1853 Mr. Mills was secretary and general agent for the Church Erection Committee. Hard and persistently he toiled to complete the \$100,000 fund, and having succeeded, he received and accepted a call to the Second Church in Indianapolis. Here he remained about two and a half years, when in the summer of 1856 he was chosen as general secretary of the then just organized Permanent Committee of the General Assembly on Education for the Ministry. To this work the remainder of his life was

given. It was in this position that he accomplished his greatest work for the Church. When he entered upon it, few if any of the benevolent schemes of the denomination had less hold upon the affections of the great mass of our members. There was reason for this which it is not necessary in this connection to enumerate. It required, therefore, a person of peculiar qualifications to reinstate the cause in the sympathies of the people, and especially to draw out for it the liberal benefactions of the churches. It was here that the organizing mind of the deceased was brought into requisition. Appreciating at once that an educated ministry lay at the foundation of the great mission-work of the Church, and a failure to secure this must cripple her in every other department, he addressed himself with all the energy of his ardent nature to this first and prime want. By sermons to parents on the duty of consecrating their children to the Lord, by his pen in the various religious papers, in his annual reports to the Assembly, by his numerous addresses before the Assembly, Synods and Presbyteries, he soon awakened an interest on the subject which will be felt for years to come. And in all these there was this one thought ever prominent—the ministry required men entirely consecrated to their great and holy calling, men willing to endure hardness as good soldiers of the Lord Jesus Christ, men ready to seek out the destitute, and who would count it their highest honor and greatest joy to break unto them the bread of life.

Dr. Mills was thoroughly a Western man; a man of large grasp of mind, clear and positive views of truth, of indomitable energy and perseverance, and inflexible in his adherence to what he regarded as the right. This he clearly manifested when, among the very first to become convinced of the sinfulness of slavery, he avowed himself an anti-slavery man and a foe to the institution, and at once liberated all the slaves he had received in the distribution of his father's property. He too was a genuine man. Thoroughly despising all shams and pretences of others, he was ever unassuming, and modest in his intercourse with his brethren. His plainness of speech, growing out of this characteristic, may have occasioned pain at times to others, but no one was more ready to confess his error if he had judged a brother harshly.

During these many labors his health gave way, and it was deemed advisable to afford him some rest; and in an address before the General Assembly he said he only wanted two months rest. After the adjournment of the Assembly he attended the meeting of the Education Committee, and Rev. Dr. Kendall, secretary of the Home Mission, gives the following account of his death: "The committee told him what decision they had come to concerning his case; he seemed very much pleased with what they had done, and said, 'It is very much as I would have it; they have left it pretty much to myself.' Then announcing when he intended to be in town again, he left me; and these probably were the last words he ever uttered. In forty-five minutes a messenger came in, saying 'Dr. Mills is dead.' As he was going off from the ferryboat on the Hoboken side, where he was to take the cars for home, he suddenly fell, and with a single gasp or two, but no struggle, he was gone.

"When I reached the place where the body lay, the expression of his countenance was remarkably pleasant, as if these last words of his were still making melody in his heart, 'It is very much as I would have it.'

"One of his last acts whilst we were together was to take a time-table of the Morris and Essex R. R., and paste it to the end of his desk, saying: 'If any one wishes to know when the trains run to Dover, they can find out by looking here.' How little did he think that the first occasion we should

have to use it would be to learn when his friends must leave the city to attend his funeral!

"Dr. Mills seemed to be improving in health. I think I have not seen him in months when he appeared mentally or physically more active than he did the day he died.

"You know how bravely the good brother battled with his disease. He would not believe that he needed any assistance, though all his friends saw that since the first 'shock,' half his 'wonted fire' had been quenched.

"Yet his courage never faltered. He told the late Assembly he should be glad of two months rest, but he did not need more. 'My place,' he cried, 'is at the *front*.' And so, just planning and looking forward to another year's work, he is indeed summoned to 'the *front*!' He fell with his harness on; and who shall say it is not better so than otherwise?

"He was buried from his residence in Dover, N. J., June 24, 1867. He was married three times; his last wife and several children survive him. Rev. Benjamin Mills, of Rock Hill, Mo., is a brother.

"Thus suddenly has fallen one of the foremost standard-bearers of our Church. To the deceased, as much as to any other individual, it is indebted for its present development and growth. Among the very first to perceive its advantages in doctrine and polity to occupy the great home mission-field of this country, he lost no opportunity to impress his convictions upon his brethren and to enkindle their enthusiasm; and he will preach for generations in the ministers whom he fitted for the pulpit by his priceless education scheme. Sound, solid, strong, sterling man! With a rough exterior he had a sweet tender heart, and a sagacity that never made a mistake.

"He was a man of liberal views, and was free from sectarian bigotry, while consistently adhering to the doctrines and usages of the Church of his choice.

"Although born in Kentucky, he was a thorough-going anti-slavery man, and he did not hesitate to declare his views on this question when it was unpopular to do so in this city. He was not classed with the active abolitionists of that day, however, but on all proper occasions he bore testimony against the evils of that institution, and always cast the weight of his influence on the side of freedom. Some time near 1840, Dr. Thomas, now of Dayton, O., and always a strong anti-slavery man, visited Cincinnati and was invited by Mr. Mills to occupy his pulpit. This caused some excitement, and from this fact, and the further one that the pulpits of his own denomination were closed against him, may be inferred the popular sentiment of the people in those days. But Mr. Mills was sustained in this act of independence, and from his church sprang much of the anti-slavery sentiment in the churches in that portion of our country."

OSBORN, CHAUNCEY—The son of Rev. Jeremiah* and Susan S.

Rev. JEREMIAH OSBORN, was born in Lenox, Mass., in 1779. He studied theology under Dr. Perkins, and was one of the pioneer ministers of Tioga county, N. Y. He settled in Berkshire, Tioga county, N. Y., as pastor of the Presbyterian church, being ordained and installed by Cayuga Presbytery in 1806. He preached in that place until 1820, when he removed to Candor in the same county. His flock was scattered, but by earnest, laborious devotion to his holy calling he was permitted to reap a rich harvest of souls, both of old and young. His labors were indefatigable. He has been known to start out on pastoral visitation in the morning, visit from house

to house through the day, conduct an evening meeting and return to his home, not having taken any meal since he left in the morning; and this because he felt the moments too precious in his Master's service to spend in the gratifying of the flesh. His deportment was grave and rather dignified, and his manner in the pulpit was of a similar type; his sermons also being impressed with solemnity. His preaching was considerably of the doctrines, with which he essayed to "feed the Church of Christ over which the Holy Ghost had made him overseer."

These self-denying labors were too severe, and his constitution broke down under them. He

(Woodruff) Osborn, was born in Berkshire, Tioga county, N. Y., Aug. 1, 1811. He was educated in Western Reserve College, Hudson, Ohio, and studied divinity in the Theological Seminary of Hudson, O. He was licensed by Portage Presbytery, and ordained and installed pastor of the church in Farmington, Ohio, in 1842. He subsequently labored in the following places: Grand Blanc, Brighton, Byron, Livonia and Dearbornsville, all in the State of Michigan. He died at his residence in Dearbornsville, Mich., Nov. 30, 1866, of apoplexy.

He was married in 1839 to Miss Susanna Nutting, and in 1864 to Miss Emma Marvin, who survives him; they had no family.

GEORGE DUFFIELD, D.D., of Detroit, Mich., writes as follows: "He was a diligent and faithful home missionary, methodically laborious, singularly punctual and systematic in his studies and habits, and never wearying in his labor of love, although of delicate frame and feeble constitution.

"He was a pastor of the Puritan type, ever exact and untiring in the discharge of his duties, in example of economy, frugality, diligence and every social virtue; his unbending principles, unimpeachable integrity, modest demeanor and devoted piety rendered him a blessing, and his decease will prove a loss to the people and region where he fulfilled the duties of his ministry. A good man has gone to his rest; he has finished his work; his spirit has gone from the Church below to that above. His Master suddenly said unto him, 'Come up higher.'"

POMEROY, MEDAD—Was born in Southampton, Mass., April 6, 1792. He was early left an orphan, but was blessed with prudent and kind relatives, by whom he was taught the way of life. He made a profession of his faith in early life while at Williams College, Williamstown, Mass., when he was graduated in 1817, after a four years' course. It was not long after that he decided to enter the ministry. Influence was brought to bear upon him in the interest of the Episcopal denomination. After candid consideration he decided to identify himself with the Presbyterian Church. His intelligent preference ripened, under the experience of the pastorate, into a strong conviction of the superiority of Presbyterian polity, of the completeness in doctrine and of the adaptation of Presbyterian order to the religious needs and social demands of a self-governing and order-loving community.

On leaving college Mr. Pomeroy taught the academy at Aurora, N. Y., for two years. During this time, and for some months after, he studied theology under the direction of Dirck C. Lansing, D.D., pastor of the First church of Auburn, N. Y.

Mr. Pomeroy preached ten months at Sherwood's Corners, and was then settled at Cayuga Bridge. For six years he preached at that place and at the "Stone Church," between Cayuga and Springport, on alternate Sundays. For six additional years he preached at Cayuga only. In February, 1833, he was settled at Elbridge, where he remained for nearly eight years, until November, 1840. He then returned to Cayuga and ministered to that people for another twelve years. At this time, on account of impaired health, he resigned his charge, but continued to live at Cayuga, supplying a small church at Canoga, a few miles distant. In 1854 he removed to Wellsburg, Chemung county, where he preached two years. From thence he was called

became prematurely old, and was obliged to retire from the active duties of the ministry. In 1836 he removed with his family to Ohio; and in 1839, whilst on a journey to Massachusetts to

visit his aged mother, he died suddenly. Thus passed away from among men a life made great by exemplary and unswerving fidelity to his God, his family and his fellow-men.

to Otisco, Onondaga county, where he was pastor five years—all in the State of New York.

During forty-two years Mr. Pomeroy was in the active service of the Church. In these years there were few Sabbaths in which he did not preach twice, and his custom was to preach three times. During this long period he had but one vacation, which was of four weeks. If absent, he supplied his pulpit by exchange. His recreation was gained by gardening, care of his fruit trees, visiting among his scattered people and intercourse with his children.

In the spring of 1861 Mr. Pomeroy removed to Auburn to spend the remainder of his days in rest. His family consisted of two daughters devoted to him, and their home was close by that of the second son, Hon. Theodore M. Pomeroy, now member of Congress for his third term. During the next winter the Central Presbyterian church was organized in Auburn, and Mr. Pomeroy devoted much attention to the new enterprise. He was deeply interested in its success, contributed of his wisdom and experience to its early life, and rejoiced in its prosperity. In the first year of the church, his contributions of pastoral experience to the weekly prayer meetings will ever be treasured as of unsurpassed interest and profit. When the pastor was absent in the summer of 1862, Mr. Pomeroy supplied the pulpit, and it was while preparing a sermon with reference to the country that he was stricken with paralysis on the twenty-ninth day of August. He retained his mental faculties in excellent vigor, while his body gradually lost vitality, until he peacefully fell asleep, June 20, 1867. Through his long season of weakness and weariness he received the most constant attentions which filial love could bestow. The sick room was ever made cheerful by the bright companionship of those he best loved and by the society of many friends, while the soul of the good man was ever sustained by an abiding faith in Christ and comforted by the joy of the Holy Ghost.

He married May 9, 1819, Miss Lilly Maxwell, of Otisco, N. Y.; she died in November, 1859—a woman of superior character, intellect and culture; they had nine children, who survive.

In youth Mr. Pomeroy was of slender constitution, and his health was so poor during his collegiate course that he was excused from strict attendance upon college exercises. Even after he was a pastor his physical weakness led him to despair of continuing in his profession. But when past thirty he began to gain in strength and size, and during the latter part of his life he appeared to be of robust vigor and endurance.

He was a man of acute mind. His discernment was penetrating and his grasp of thought was tenacious. He had also a gift of humor and of quick repartee, and when occasion demanded he could make with effect the incisive thrust of criticism. His style was compact and lucid, and his preaching was earnest, vigorous and searching. He handled theological themes thoroughly, but not exclusively. His sermons were practical and pungent, but were not embellished with poetry or rhetorical ornament. His would be called "common-sense preaching." People remembered and quoted his words, and felt that he understood and believed what he said. He accomplished a great amount of good, not only by preaching but by pastoral work. He enjoyed social life with his people, and was a favorite with the young.

He was a man of faith, not only in the righteousness of Christ, but in the paternal care of the Lord. In those straitened circumstances which must attend upon a minister with small salary and large family he never drooped or murmured. He always said and felt that the Lord would provide. In not a few instances did help come from unexpected and surprising

sources in answer to prayer. He was very happy in his family, and he was blest with so rare a faculty of abstraction that he always wrote his sermons surrounded by his children, and never shut upon playful ones the door of an exclusive "sanctum."

His ministry was blest with repeated revivals of religion, and throughout the bounds of Cayuga Presbytery, by which he was licensed and ordained, and of which he was a member for over forty years, the fruits of his labors were multiplied. During the last of his pastoral life, when at Otisco, the Church was favored of the Lord with a precious revival, which may be regarded as the final seal of acceptance by the Head of the Church upon the lifelong labors of a devoted minister of the gospel of Christ.

RICHARDSON, LYMAN—The son of Deacon Caleb Richardson, was born in Attleborough, Mass., in 1790. In 1806 his parents removed to Harford, Pa., then known as "Nine Partners;" he had at this time a fair education, with some knowledge of Latin, and in the winter of 1807-8 he taught his first school, which employment he continued in subsequent years. In 1809, during a revival of religion, he united with the Congregational church, then under the care of Rev. Joel T. Benedict. He immediately turned his attention to the ministry, but as he was destitute of means by which to obtain an education, he took a journey to the nearest academy, hoping to find work for his board whilst preparing to enter college: in this he failed, and returning home, he spent several years on the farm and in other business. A friend secured for him the position of assistant in the academy at Wilkesbarre, Pa., of which he subsequently became principal; continuing there about three years, during this period he devoted all his spare time to his classical studies. He returned to Harford, Pa., and opened a select school for youth who were desirous of pursuing higher branches of study than were taught in common schools. Three years were thus passed, during which he studied theology under Rev. Ebenezer Kingsbury, pastor of the church in Harford, Pa., and in 1820 he was licensed by Susquehanna Presbytery, and soon after entered upon his calling at Louisville—now Franklin, Pa.—where he was eminently successful, though remaining there but a few months; then, on the invitation of a ladies' missionary society, he preached at Wysox, Pa. In this place there were but few who were religiously inclined, but the Lord blessed his efforts, and he remained with them for several years. In the mean time he was ordained as an evangelist by Susquehanna Presbytery in 1821; he also visited and preached at Wyalusing, Pike, and Orwell, Pa.; he afterward labored at Windsor, N. Y., three years, and at Mount Pleasant and Bethany, Pa.; but Wysox was ever the first in his esteem, and he spent there a second season of labor. In 1840 he returned to Harford, Pa., to take charge of the academy: it was a popular institution; young people of both sexes resorted thither from an extended region. This work suited him exactly, and he entered into it with great zeal and success, until 1865, when disease and the gradual infirmities of age induced him to give it up. The buildings were disposed of to the State of Pennsylvania, to be used as a school for the orphan children of soldiers. He died at his residence in Harford, Pa., Dec. 1, 1867, of cancer.

He was married to Miss Charlotte Sweet; two children survive—a daughter and son, Rev. Willard Richardson, Presbyterian minister of Milford, Del.; and also to Miss Sarah, daughter of Rev. Ebenezer Kingsbury, who with two sons survives him.

Rev. A. MILLER of Harford, Pa., writes: "As a preacher he was characterized not so much by grace of diction as by the power of glowing repre-

sentation of truth, together with great sincerity, earnestness and love of souls; often deep impressions were made. His services were acceptable till the infirmities of age laid him aside.

“As a teacher, he was characterized by kindness of manner and spirit. Without greed of gain, he was ready, for the benefit of the young, to subject himself to inconvenience and toil without adequate compensation. As a parishioner, he was in every respect worthy of imitation. Wise in counsel, and always interested in the cause of Christ, he was ever ready to co-operate with the pastor. His last attempt at service was with a class of aged persons in the Sabbath-schools.”

SEARLE, MOSES C.—The son of Joseph and Mary (Coleman) Searle, was born in Byfield, Mass., Sept. 17, 1797. He was educated in New Jersey College, Princeton, N. J., and studied divinity in the Theological Seminary, Princeton, N. J., graduating in 1824. He was licensed by New Brunswick Presbytery, and going East, began his labors in Grafton, Mass. He was ordained by Newburyport Presbytery in 1826; he was pastor of the Congregational church, Grafton, and subsequently labored in New Harford, N. Y., at Dorset, Vermont, Haverhill, New Hampshire, Bradford and Byfield, Mass., where he died Dec. 10, 1865, of jaundice.

He married Miss Mary Ann Smith, of Brooklyn, N. Y., who with a daughter and three sons survives him; one, W. S. Searle, M.D., is a prominent physician of Troy, N. Y.

He was of mild, equable disposition, affectionate in disposition. Loved at home, and, so far as I know, never had an enemy. He was benevolent to a fault. His piety was deep, unassuming and unaffected. He was never a partisan nor sectarian in his feelings. Faith, hope and charity all united to crown him a Christian man.

SHARP, ELIAS C.—The son of Alva and Lydia (Chapman) Sharp, was born in Willington, Conn., March 18, 1814. He was left an orphan in early years, but by patient effort he was able to attend Amherst College, Amherst, Mass., where he graduated; and studied divinity in the Western Reserve Theological Seminary, Hudson, Ohio. He was licensed by Cleveland Presbytery Sept. 1, 1840, and ordained by Portage Presbytery June 1, 1842, as pastor of the First Congregational church of Atwater, Portage county, Ohio. This was his only change; here he labored faithfully for a quarter of a century, and he died Jan. 5, 1867, of inflammation of the bowels.

He was married to Miss Lydia Patch, and then to Miss Maria Rudd, who with two children survives him. Rev. B. F. Sharp, a Presbyterian minister of Niles, Ohio, is a brother.

Rev. JOHN G. HALL of Ravenna, Ohio, writes: “As a man he was upright in conduct, amiable in deportment, prompt and energetic in action, and eminently social in his feelings, which endeared him to all with whom he associated. As a minister he was eminently successful. He possessed ability, both natural and acquired, more than ordinary, connected with ardent and active piety. He was wise in counsel, judicious in management and prudent in all his measures—ever active and at the post of duty, however arduous might be his labors. As a preacher he was bold and energetic, wise to win souls, and fearless in the defence of the great doctrines and duties taught in the word of God. He could easily adapt himself to all classes, both the old and the young, both the friends and the enemies of God. And the Great Head of the Church was pleased to own and bless his labors. During his ministry there was a gradual increase of the church, both in

members and piety. While pastor of that people near two hundred connected themselves with the people of God.

“But he needs no eulogy; his record is on high, and his memory will long live in our hearts, and in the hearts of his bereaved people.”

STARR, JR., FREDERICK—The son of Hon. Frederick and Sarah Starr, was born in Rochester, N. Y., Jan. 23, 1826. Whilst yet an infant his mother died, leaving also a brother two years older than himself. Their training devolved upon the father, who was a man after God's own heart, mighty in the Scriptures, and the blessing of God rested upon his labors, his son being early called to his Saviour, making a profession of religion and joining the First Presbyterian Church, Rochester, N. Y., in his tenth year; and in this exemplification of Christian duty and privilege he had the earnest co-operation of his wife, who by his second marriage had assumed the maternal relation to his two little children, and which, by the grace of God, was as happy and beneficent in all its results and experiences as where it exists by birth. Under such benign influences his early years passed rapidly by, and he acquired great familiarity with the Bible and an extraordinary degree of tact in illustrating it, by which he was subsequently distinguished. He was also greatly interested in his father's workshops and in his counting-room, and became quite expert in handling tools and acquiring business habits; and he even deemed the knowledge thus gained as quite an important part of his education. He prepared for college under the instruction of Dr. Devey, and entered Yale College, New Haven, Conn., where he was graduated in 1846, and in the autumn of that year entered the Theological Seminary at Auburn, N. Y., where he completed the full course of studies in 1849, and returned home to Rochester, N. Y., where he was occupied for some time by reason of derangement of his father's business through the loss of a block of buildings by fire. During his seminary term he was ever doing good. His activity was irrepressible, as a teacher and missionary in the prison Sabbath-school at Auburn, and during the last year in preaching to vacant churches in the vicinity. At this time the late A. Bullard, D.D., of St. Louis, Mo., visited the seminary, and under his advice Mr. Starr decided to go to Missouri. It was early in 1850 that he turned his steps Westward, going by way of Buffalo, N. Y., Cleveland and Cincinnati, Ohio, thence down the Ohio river and up the Mississippi to St. Louis, where, under Dr. Bullard's direction, he began his labors as a city missionary; but he was anxious to see as much of the West as possible. Hence in the following March he went up the Missouri river four hundred and fifty miles to the town of Weston, near the western boundary of the State. This town had about 3000 inhabitants, and is about four miles from Fort Leavenworth, which lies on the south side of the Missouri river, in what was then Nebraska Territory, now the State of Kansas. Fort Leavenworth was at that time the most important government post in the United States. All annuities to the Indians in that region were paid out there.

On arriving at Weston, he found the whole country about Weston and Fort Leavenworth covered with a host of emigrants for California, waiting for the grass to spring up along their route, not daring to go forward until they should be sure of finding feed for their cattle. At once our young minister was fired with zeal for the religious welfare of those emigrants. Gifted with an uncommon power of adaptation to circumstances, and with a remarkable facility of utterance, he went in among them, conciliated their favor, it may be with the timely help of his strong hand or wise counsel—it may be with a pertinent anecdote or story at once amusing and instructive—

it may be by making some plaything for their children; and then mounting a bench, or wagon, or barrel, he would pour out the wondrous truths of the Gospel into their ears, and invite the weary and heavy-laden to the cross of our Lord Jesus Christ.

In the mean time, however, he had become acquainted with the Presbyterian church in Weston, then without a pastor, and for several months he ministered to that church; with such success, too, that he was urged to become the pastor of it.

On reaching home, he gave to his father a circumstantial account of all he had seen and learned, told him of the state of society, the effects of slavery and the resources and prospects of the country. The consequence was, that when the call from Weston came and was to be seriously considered, his father saw and felt many objections to his accepting it. Besides the natural wish of advancing years to have his son near him, he could not at first consent to his finding a home in the midst of the baneful influences of slavery, as he himself described them. The son, however, was bent on going to the far-off land which the Lord had told him of, and to which the Lord had called him, and he was bent on going for the very reason for which his father would not have him go. Still, the son could not go without the father's leave and benediction. So the matter hung for days and weeks. At last, one day as they sat together, still debating the same old question with unflagging earnestness—for they were, "like father, like son," both good debaters—the son suddenly rose to his feet, and standing right before his father's face said, "Father, father, father, have you not always taught me from a child, where there was any work to be done which no other man would do, to take hold and do it? I have traveled many thousands of miles, and nowhere in all the land have I found a place so wicked, so sunk in sin, and where any other minister will be so little likely to incline or dare to go, as Weston, and that is my reason for wishing to go there!" He had turned the very guns of the citadel on itself, and it could hold out no longer. His father was too fully in sympathy with his son, and too thankful for finding him actuated by such a spirit; he yielded at once, and in tears replied that he had nothing more to say. He gave his cordial consent to the wish of his heart, and bade him go with a father's blessing.

The few needful preparations were soon made. Mr. Starr improved the short time remaining to him at home in presenting the claims of the church in Weston to such churches as he could visit in this part of the State, and he succeeded in raising several hundred dollars toward relieving that church from an embarrassing debt, and returned to Weston in September, 1850. Arriving at Weston, the money which he carried with him encouraged his people there not only to try to pay their debt, but to repair their church, and in order to make what money could be raised for this purpose go as far as possible, Mr. Starr took hold of the repairs of the church with his own hands. It was open, dilapidated, repulsive. He made it attractive and comfortable.

He entered upon his labors, Oct. 23, 1850, and was ordained and installed pastor by Lexington Presbytery on the 17th of the following month. During the first two years, in addition to preaching, strictly so called, he was engaged in organizing and conducting a thorough system of Sabbath-school instruction in the Word of God, and in promoting the cause of temperance where drunkenness was a fearful curse. He had frequent opportunities, also, which he knew well how to improve, of making the acquaintance of representative persons in all classes of society—poor slaves and great planters, the professional men and merchants of Weston, and the United States

officers of Fort Leavenworth. Among the latter and their subordinates were pious men, who came up to hear Mr. Starr at Weston, and invited him to visit them and preach at the fort. Nor need I add, for it is not surprising, that such a positive, resolute, fearless character became to some of these persons, from the first, an object of suspicion and dislike. With the large majority, however, his great intellect and prodigious force commanded admiration, while his zeal in doing good, his sympathy with the afflicted and his self-sacrificing benevolence for the relief of the sick and poor, rapidly gained and ever kept their affection. Except for the desperate political strifes and divisions of which ominous signs were already appearing, there is no reason to doubt but that Mr. Starr might have remained through life at Weston, a power for good, universally felt and gratefully acknowledged.

In the summer of 1852—that is, toward the close of the second year of his ministry—the cholera raged with great violence in Weston. In this emergency, Mr. Starr went everywhere, visiting the sick and the dying. The death of the Methodist and Baptist clergymen of the place left the whole stricken people to his ministrations; and his courage, fidelity, endurance and uniform and heartfelt kindness greatly endeared him to all the inhabitants of the city, without regard to religious or political distinctions.

The question, about making out of Nebraska Territory a State, and the more important question, whether it should be a free State, as the Missouri Compromise would require it to be, or a slave State by the repeal of the Missouri Compromise, were beginning to agitate the public mind, especially in Missouri. Slaveholders and determined supporters of slavery were continually going over from Missouri into Nebraska to stake out lands, and thus to acquire pre-emption rights, on the assurance, as they supposed from adequate authority, that the Missouri Compromise would be repealed, and that the new State, to be taken out of Nebraska Territory and to be called Kansas, might be a slave State.

The enemies of freedom through all that region openly advocated slavery and urged upon the friends of the institution to establish it in Nebraska, so that it might be in Kansas from the start, incorporated with it before it should become a State, and thus ready to go into its very framework as a State—an inherent, constitutional, immovable part of it. Moreover, what the public had reason to fear in this case, Mr. Starr became certain of: he fully believed that it was the policy and purpose of the government at Washington to yield at least so far to the demands of slavery as to agree to use all its influence and patronage to promote the repeal of the Missouri Compromise, so that the new State might retain slavery or not, as itself should elect.

During two visits home in the summers of 1852 and 1853, Mr. Starr had abundant information, not only of personal but of public and national interest, to communicate to his father (always alive to the course of events and to the signs of the times in our great country), and to others to whom such information might be important. On a visit to Auburn he took occasion to lay the facts in his possession, especially with regard to the repeal of the Missouri Compromise, before Hon. Wm. H. Seward, to whom, however, they seemed to seem "as idle tales," and he told Mr. Starr with apparent confidence that the Missouri Compromise was in no danger. Mr. Starr also related the same facts to Horace Greeley, the celebrated editor of the *Tribune*, and he proved to be equally indifferent to them. He was willing, however, to admit into the columns of his paper two articles which Mr. Starr wrote on the great subject to which those facts principally referred.

But Mr. Starr, at that early day, thoroughly awake to the perils of the country from slavery, was not satisfied with making so little use of what he had learned in Missouri. Accordingly, on his way home, and while at home on his second visit, in the summer of 1853, he wrote a pamphlet, styled "Letters for the People on the Present Crisis," which his father had privately printed, and mailed from New York to all the foremost men of the country, and to all the principal newspapers, not excepting those of Missouri.

In this pamphlet, written with admirable simplicity, directness, fairness and force, Mr. Starr showed from incontrovertible statistics that slavery in Missouri was waning; gave a graphic description of Nebraska; set forth the proper treatment of the American Indians; disclosed the efforts then making, in the interest of slavery, to divert the Pacific railroad from the route which it should take in order to be a truly national highway; discussed the fate of compromise; and closed with defining the true patriot's duties, and exhorting him to discharge them at once and ever, and at all hazards.

It is not too much to claim for Mr. Starr's pamphlet that, though it perhaps hastened on the Border War of Missouri and Kansas, it gave to the friends of freedom in that war the courage and endurance which always come from assurance of success; while it added to their numbers and strengthened their hands by attracting to the new State a large immigration of farmers from the North.

On Mr. Starr's return with his wife to Weston in the fall of 1853, the pamphlet was gravely read to him by the unsuspecting editor of one of the papers of that city, who, while reading it, comforted him with the remark that if the writer were known it would hang him higher than Haman.

It may be well to state that, contrary to the avowed expectations, perhaps not to the secret fears, of the first statesman and the first editor of the age, but in exact accordance with the information conveyed to them by the young minister from Weston, the Missouri Compromise was repealed during the very next session of Congress, May 25, 1854, in the passage of the famous Kansas-Nebraska bill of Senator Stephen A. Douglas, of Illinois.

In his ministerial labors among his people and in the community, Mr. Starr met from time to time with various incidents, which at once illustrate his own character and the perilous crisis through which society around him was passing, and in which he was acting no obscure nor insignificant part.

On one occasion, for example, returning from a visit of mercy to the Delaware Indians, encamped near Fort Leavenworth, Mr. Starr was hailed in the streets of Weston by the sheriff of the county with coarse words, but indicating a kindly heart, and leaving out the profanity, amounting to, "Do you know that that poor slave who killed his overseer on the plantation is to be hung to-morrow morning at ten o'clock? Too bad he cannot have a minister. Wish *you* would go and see him."

Mr. Starr was not the man to resist such an appeal. He hurried home, got a few hours of sleep, then rose at one o'clock at night, and started off on a journey of ten or twelve miles northward to Platte City, to see the negro in prison. He found him confined in a dark basement, the only access to which was through a trap-door from the story above, where the keeper with his family resided. Coming at the sheriff's request, Mr. Starr was at once admitted, on this account, as well as because he was a minister of the gospel, to go down into that dismal dungeon, and to administer such instruction and consolation as the gospel affords even to the chief of sinners. But he found the negro, though under the sentence of death, far from being the chief of sinners, except in his own estimation. In a moment of frenzy,

provoked by the most gratuitous and inhuman cruelty, he had risen upon his overseer and killed him. He mourned over the passion and the crime, confessed and bewailed all his sins, acknowledged the justice of his sentence, and intelligently professed his faith in the good blood of Christ as the ground of his hope of forgiveness with God, before whose bar he was so soon to stand. Mr. Starr, satisfied of his conversion, feeling, with Peter, that none could forbid baptism to a man who had evidently received the Holy Ghost, there, in that dungeon, dark as the catacombs of Rome, baptized one who, like the thief on the cross, was to be that day with Christ in Paradise. He then sent out for a few pious people, white and black, from the neighborhood, called them down through the trap-door, and gave thanks, and broke the bread, and took the cup, and there that little company of lonely disciples ate and drank in remembrance of Him who endured the cross for their sake. Forthwith the gloom of that dungeon was pervaded not with the "dim religious light" of the cathedral, grudgingly admitted through "storied windows," but with the glorious spiritual light of the true Church, the people of God, poured in full volume into their hearts, wherever they meet together to worship him, for they are the illuminated temple of the Holy Ghost.

In such a scene and in such service, so full of absorbing interest for eternity, the few hours from the early dawn to the time appointed for the execution, at ten o'clock in the morning, rapidly glided away. As the hour approached, "when they had sung an hymn they went out," Mr. Starr going with the culprit to the gallows in the same cart, sitting by his side on the coffin.

The gallows had been erected in a natural amphitheatre, chosen for the purpose of giving all the slaves from the region round about an opportunity to witness the fatal consequences, not so much of murder in general as of the killing of an overseer, and of thus setting at naught the authority of their masters. But Mr. Starr took advantage of such an assembly of masters and slaves together, and attempted to turn the minds of all toward spiritual and eternal things. He described to them the scene in the prison, that little, lowly company of disciples, the penitence of their fellow-slave, their fellow-man, and their fellow-sinner, for his great crime and for all his sins and sinfulness, his humble and grateful reception of baptism and the Lord's Supper on profession of his faith, and his conviction that he ought to suffer the just penalty of the law, though assured of forgiveness with God and of eternal life in the presence of his glory. Mr. Starr then invited and entreated them, one and all, masters no less than slaves, to follow the example of the no longer wretched prisoner under the gallows, and to come unto that Jesus with whom there is "neither bond nor free," but all are brethren in faith and fellowship. It was such an improvement of the occasion as the masters were far from relishing.

The aspect of the political heavens was becoming day by day more and more threatening. The Kansas raid went on. Slaveholders from Missouri continued to go over the river, in order to appropriate to slavery as much of the soil of Kansas as they could before it should become a State. For the same end—that is, to strengthen the cause of slavery—it was considered necessary to banish from Weston and the whole country round all the open and suspected friends of freedom. The Platte County Self-Defensive Association, composed chiefly of planters, was formed for this suicidal purpose. But the interest of the planters was in conflict with that of the citizens. Still the association maintained itself and persisted in its course, which was to invite any person suspected of hostility to slavery to appear before it as

a self-constituted tribunal, and, unless he could show that the suspicion against him was groundless, to require him to leave the country on pain, should he remain in it, of suffering the well-known and merciless consequences.

Mr. Starr, in writing an account of this, said, the first week of the existence of this association, they seized a resident of Weston, late a sheriff in Iowa, Mr. Thomas Maynard. He was building a house in Kansas. He had one day said in the Territory that he should vote to have it a free State. He was tried, condemned as an Abolitionist, and ordered to leave the country in twenty-four hours, or receive fifty lashes on the bare back.

A man named Osborn was tried; was without proof, except a negro's testimony (unlawful testimony), condemned as an Abolitionist. The right half of his head had the hair shaven off, and he was ordered to leave the country in forty-eight hours, or receive one hundred lashes on the bare back. He left.

His turn came next. One Saturday morning a large slaveholder of the region met Mr. Starr in Weston, and invited him to attend a meeting of this association in the afternoon. Mr. Starr at once, firmly looking him in the eye, asked if he was to consider the invitation a command; "because," said he, "if it is a command under the disguise of an invitation, I shall not obey it, for I deny the authority of the body from which it comes." The slaveholder, taken aback, instantly disclaimed all assumption of authority on the part of the association, and declared that his invitation meant nothing more than it expressed. "Then," said Mr. Starr, "I accept it." Having accepted it, he immediately gave notice of what he had done to a few prominent men in the city on whom he could rely, then went home, shaved himself, and—in order that his enemies might find nothing to lay hold of—had his hair cut short by his wife, dressed himself for a public occasion, and spent the rest of his time in making such notes and collecting such authorities as he supposed he might have use for. At the hour appointed he proceeded to the court-house, where the association was assembled, feeling, as he afterward said, that he might never come out of its doors alive. Casting his eye over the house, he saw that the members of the association were gathered in full force; but he saw there also the well-known faces of many citizens of Weston, all of them opposed to the high-handed, despotic proceedings of the association. He would not have feared man rather than God in any circumstances, but he saw at once that in those circumstances he had less cause than he expected to fear man, whatever the fear of God might require him to say or do.

As soon as the planter who had invited Mr. Starr saw that he was in the house, he stated that Mr. Starr was present on invitation, and moved that he have leave to express his views on the great question—meaning, of course, the question of slavery. Mr. Starr arose and began by asking for the complaints against him, for, as he said, it was well known that when a man was invited to appear before the Platte County Self-Defensive Association it was because that association had some fault to find with him on the subject of slavery. And he claimed that he had a right to have the charges against him plainly and publicly stated, so that he might meet them directly, and not be obliged to talk at random and perhaps in vain. There being no response, Mr. Starr then briefly alluded to his birth and education, to his choice of the sacred profession, and to the circumstances which brought him to Weston to preach the gospel, and to his manner of life among them; again demanding wherein he had come short of the standard of a good conscience and a peaceful member of society.

Thereupon one referred to what he had said when the negro who had killed his overseer was hung, and another called to mind his teaching colored persons—long before, in his evening school in his own house, be it remembered—and a third declared that he had actually been seen in a carriage on the same seat with a negro, driving through the town.

This was the sum of all the items in the indictment prepared to give a show of justification to his banishment, already determined upon.

Taking up these items one by one, Mr. Starr easily disposed of them in few words; reminding his hearers that, when standing beside the condemned criminal about to be launched into eternity, he had said to the spectators of all classes only what their own consciences told them was demanded of a minister of the gospel. He had but improved the awful occasion to warn masters and slaves of their common character as sinners in the sight of God, and to tell them of the common salvation to which they were all, irrespective of color and condition, equally and most heartily welcome.

As for teaching colored persons during the first part of his ministry in Weston, he had taught only those seven in all who had asked him, and whose owners had given him written leave to teach them, and he would submit it to the association to decide whether he had acted contrary to law or not. Might not the master to whom the slave belonged do what he would with his own?

With regard to the last and gravest charge of all, he had simply to say, that having to go when exceedingly fatigued to the parade ground, some distance out of town, to officiate as chaplain to the military companies met there to train, he asked a negro, whom he saw standing idle in the street, if he would be kind enough to drive for him and hold his horse while he should be detained. The negro, having ample time, was but too happy to accommodate him. He jumped into the carriage, sat down beside Mr. Starr, and drove him to his destination; and Mr. Starr was all the more thoughtless of any appearance of impropriety in his conduct, because he had often seen the wife and daughter of some prominent planter sitting in the very same way beside a negro in a carriage, and even on horseback, while he was driving her in, about and out of town, and had never heard of its occasioning any suspicion or insinuation that she was an Abolitionist. Certainly she had not been summoned before the Platte County Self-Defensive Association to explain her conduct or go into exile.

In these replies to the three charges preferred against him, Mr. Starr so completely satisfied the association that it was voted unanimously—about four hundred rising to their feet—that he had thoroughly vindicated himself from the obnoxious charge of being an Abolitionist, and was to be counted an innocent man.

When this was decided, Mr. Starr continued his remarks. He wished to correct a mistake into which the association had fallen, that it was according to law for him to keep a school for colored persons having their owners' permission to attend it. He had examined the law at the time he was attacked in a Weston paper for keeping such a school, and found that he had no right to keep it on any condition whatever, and had thereupon abandoned it so long before that he was surprised to hear the fact that he had kept it brought up on that occasion. He could show the association, from the statutes, that even if a planter should attempt to give his own slaves the simplest rudiments of an education, it would subject him to a large fine or six months' imprisonment.

Mr. Starr then took up the great question, and facing friends and foes, frankly declared his conviction that slavery was a moral evil, and sustained

it by the authorities which he brought with him—all distinguished *Southern* statesmen and writers, from Thomas Jefferson to Thomas H. Benton. For this reason it was his wish that the new State over the river, Kansas, should be a free State.

Mr. Starr's friends were fired with an enthusiastic zeal to do and dare anything in the cause of public liberty. A public meeting of the citizens of Weston was called, in which Mr. Starr was assured of protection and safety, and resolutions as strong as he could desire were passed by acclamation, denouncing the assumption of civil authority by the association, and forbidding it ever again to exercise its tyranny.

But the Border War was not to be averted. Another association was soon formed, and called the Blue Lodge. In this association every semblance of judicial proceedings and fair trial was abandoned, and the sole reliance was upon deeds of violence. A band of more than a hundred from this association went to Parkville, on the Missouri, about nineteen miles south of Weston, and destroyed Park's press there, because it was advocating the right of Nebraska and Kansas to freedom. About the same time, on a certain Sabbath, the elders of Mr. Starr's church and his best friends informed him that it was the ascertained intention of the Blue Lodge to visit him with their vengeance if he should persist in remaining in the city beyond the coming Thursday. But in making this communication they pledged themselves that if he should determine to stay they would defend him if they could. Since, however, reason and argument had been given up and the resort was to brute force, they on the whole advised him, as our Saviour enjoined upon his first ministers, when persecuted in one city to flee to another. It was wise and faithful advice to one whose weapons were not carnal but spiritual, and he and his family left Weston the next morning to return to his father's house in Rochester, N. Y., where he arrived in the spring of 1855.

Soon after his return he gave two lectures in the court-house, describing the scenes through which he had passed and giving the public an inside view of life in Missouri and Kansas; his lectures did great good, and aided the great Republican party not only to prevent the spread of slavery into the Territories but to secure the freedom of Kansas, notwithstanding the repeal of the Missouri Compromise.

On Mr. Starr's return he was invited to take charge of the interests of education in Western New York, and to solicit funds for the further endowment of the Auburn Theological Seminary, so that after it had been closed for a year on account of the loss of its professors it might be reopened with sufficient means to ensure its future prosperity. He took hold of these enterprises with his usual alacrity and zeal; and though the work he accomplished in the service of the Western Education Society and the Auburn Theological Seminary was the great work of his life, it cannot be set forth in detail, nor can it be accounted for in definite statements, but it is well understood that the institution is indebted to him for a very large share, not only of its endowments, but of that deep and widespread popular interest in it, without which it could acquire neither funds nor students.

Mr. Starr resigned the agency of the Western Education Society and took charge of the church of Penn Yan, New York, where he was installed June 12, 1862.

He was successful in greatly enlarging and building up the church and in doing good service in the cause of temperance; and as it was during the rebellion—in the cause of liberty and his country—after the war was over he longed to return to the West; and in April, 1865, he accepted a call to the

North Presbyterian church, St. Louis, Mo., and was installed soon after by St. Louis Presbytery. The condition in which the church was placed was desperate. Though the building had been erected for some years, it was heavily in debt. Soon after its completion the congregation was divided on the slavery question, a part seceding and forming another church; the smaller part was left to bear the burden, and when Mr. Starr went among them they were considering the propriety of selling the property; the first thing he did was to devise ways and means for paying off the mortgage of \$15,000, as the first step toward ensuring the prosperity of the church; and at the end of his first year, in April, 1866, he was able to announce that the whole amount had been paid or pledged. During the same period not a single communion season passed without additions to the church, and its membership had become fully one-third larger than he had found it. He never allowed the efforts of raising money to interfere with his strictly pastoral duties. Not satisfied with merely delivering his church from debt, he raised enough money to repair the building, so that the audience room, Sabbath-school room, study and parlor were thoroughly renovated, and the surrounding grounds were put in order, making it as attractive a place of worship as any in St. Louis.

He found time to identify himself with every good cause: he took special interest in the freedmen, often preached for them, and established for them a mission Sabbath-school. He was ever ready to plead the cause of temperance, morality, patriotism and the Sabbath, and thus he usefully and unobtrusively labored on until a ministry of less than two years proved him to be a mighty power for good in that great city.

His labors were drawing to a close. In the autumn, a fever, slight at first, was developed in his system, and, though despite of it he was able to go about and preach, it finally overcame him. His last sermons were delivered on Thanksgiving Day—the last Thursday of November, 1867—and on the following Sabbath. The last public address he made was at the Sabbath-school Convention for the city of St. Louis. After that he was obliged to keep his room, though still able to sit up and look over his papers and converse on the affairs of the church, being anxious to have all the contributions for the debt and repairs paid in, so that he could feel that the work he had undertaken was indeed done.

It was hard to convince him that he ought to rest; besides, there was no apparent danger in his case until the fifth of January. His disease assumed an alarming type and all hope of restoration vanished. Early on the morning of the eighth, his brother, beloved Dr. Nelson, told him that he could probably live but a few hours longer; he calmly said, "As pleaseth God." He declared himself to be at peace with God and all men, possessed with the confidence of faith and the limitation of honesty, his enjoyment of the sustaining and comforting presence of the Saviour; and sent his last message to his people, assembled at the early hour of 7 A. M. to pray for him. The message was borne to them by Dr. Nelson and the family physician, Dr. Barker, who repeated the message, "Tell them to be God's—to be God's—to be God's—every one of them—to stand up for Jesus all the time—to hate sin and love righteousness: that is all I have to say."

A few hours later he directed the following message to the lambs of his flock in the Sabbath-school: "Dear little children, I want you to be ready to die; I do not know when I shall die. To-morrow I may not be here—to-morrow I may be gone. Be ready that you may go to be with Christ—with *Christ*—with **CHRIST**! All the children, all the teachers and superintendent—be ready!"

This was his last connected utterance. To his little daughter he had previously said, "Unto God—unto God I give you, my daughter. Blessed be God, and God bless my Minnie. He will never forget Minnie." His strength being then exhausted, he could only *look* the same loving and trusting commitment of his little son and his wife to their covenant God. Two little ones, too young to appreciate the scene, had been kindly taken under the care of the neighbors. Three other children's graves are in Fort Hill Cemetery, at Auburn, N. Y. He continued to sink until near midnight, January 8, 1867, when he entered upon the saint's everlasting rest. His remains were taken to Auburn N. Y., and buried beside his children in Fort Hill Cemetery.

He married in 1850, Miss Helen S., a daughter of the late Prof. Henry Mills, D.D., of Auburn, N. Y., who with four children survives him.

His death was a public calamity, and people of all classes and creeds in St. Louis paid visible demonstrations of respect to his memory. His own people adopted, as a fitting memorial to the beloved deceased, as a means of preserving his memory ever green in the recollections of the North Church, and to seek that entire consecration enjoined by his dying words—to "be God's"—that the 8th day of January, being the anniversary of his death, be set apart by this church, to be observed to the latest generation as a day of solemn worship, when, morning, noon and night, the congregation shall assemble and engage in such acts of devotion as shall best promote the objects herein set forth.

E. A. HUNTINGTON, professor in the Theological Seminary, Auburn, delivered a memorial discourse, March 10, 1867, from which this sketch is mostly taken. He says: In private life, Mr. Starr was one of the most agreeable companions. His arrival at home at any time, day or night, was a season of gladness, the breaking in of sunlight, the advent of the voice of melody. It was his delight to suggest and invent sports for children and youth, and he had the peculiar art of making them feel that it was only fun to help him survey a lot, or set a fence-post, or plant a tree in the seminary grounds or about his church, for the public good. For older folks he had an inexhaustible fund of anecdote and story, so that he was the very charm of home and the social circle; and he possessed the gracious power of weeping with those who weep as sympathetically as he could rejoice with those that rejoice; and he could most happily turn the mind of the mourner to the consideration of the way of life and peace. And it was his uniform habit in conversation, especially with the young, to introduce the subject of religion, and make an effort to convince them of their duty to give their first and most earnest attention to the welfare of their souls. It must be noted that from the moment of his conversion it was his aim to preach the Gospel; and he never made this aim subordinate to any other. He advocated temperance and the abolition of slavery, just as he advocated the cause of Sabbath-schools, of the Sabbath, of ministerial education and of the seminary—in the interest of the Gospel and not in lieu of it. For this reason he loved the Presbyterian Church, the doctrine, order and progressive spirit of which appeared to him best to accord with the divine will and the course of Providence. He loved ministerial parity and a free Church governed by its own elected representatives; and he was opposed to every form of oppression and excess, because he strove right manfully to level mountains and fill valleys and cast up highways for the Prince of Peace; because he would remove all obstacles to any man's becoming a disciple of Christ and an heir of heaven, to whatsoever class or condition he might belong. It was the highest of all objects—a most grand and glorious end—that he consecrated

his life and gave it a sacrifice. It was zeal for the house of the Lord that consumed him. If he was beside himself, it was for God; or sober, it was for God's people. As a faithful minister of the Gospel he is in the enjoyment of that eternal life of glory, honor and immortality which is the gift of God through Jesus Christ our Lord. As a true patriot his name, embalmed in the memory and written in the history of his country, shall never be forgotten.

HENRY A. NELSON, D.D., professor Lane Theological Seminary, Ohio, says: "He was one of those men who go about amid the beauties and wonders of nature with which God has filled the world with their eyes open and their minds awake—who 'find books in the running brooks, tongues in the trees, sermons in stones and good in everything.' He was one of the liveliest and most playful natures of which I have ever felt the delightful contact, but perfectly free from any frivolity; and even in his most genial mood I have often been astonished and delighted by witnessing his readiness and earnestness and his tact in introducing the subject of personal religion to those whom we have often met, either journeying or otherwise. He was a burning and a shining light, but by his death it was only withdrawn from our sight; it was not quenched. As on a Northern landscape the daylight lingers long after the sun has set, so the instructive remembrance and the useful influence of a good man continues long after his death. Nay, even as the sun, during the hours of his shining, quickens into fruitful life many germs that will be matured and ripened and propagated in perpetual succession, so shall the influence of a good man's life never cease upon the earth. It is a labor of love, and of usefulness also, to recount and record what we can of the incidents of such a life, and meditate upon the elements of character which they illustrate, and to note how divine grace has wrought upon those natural elements."

Rev. DAVID MAGIE, of Penn Yan, N. Y., says: The most striking feature in his character was his strong conviction of principle and duty. Life was a reality to him, holiness a reality, sin a reality. Hence he had no desire to go round a subject; he simply asked, Is it right, or Is it wrong? If right, it must be done at any cost; if wrong, it must be opposed at any risk. No question involving right and wrong was a matter of indifference to him.

He was a thorough man: he advocated no halfway measures. He was a fearless man: once convinced what duty was, his path was plain. He had untiring energy: work was his element. He was never idle, and while life lasted he worked. He was large-hearted; he felt for others; none were too mean or oppressed or despised to lose his sympathy. He had a sincere desire to do good. If he could teach a slave, he would do it; or rescue a drunkard, or aid his country, or impress a truth, or lead a soul to Christ, he would do it.

238 PRESBYTERIAN CHURCH IN THE UNITED STATES, (N. S.)

PRESBYTERIAN CHURCH IN THE UNITED STATES, FOR 1867, (N. S.)

MINISTERS as follows, viz.:	<i>Pastors</i>	483
“ “ “	<i>Stated Supplies</i>	536
“ “ “	<i>Professors, Presidents, For. Miss., Editors, Agents, Secretaries, &c.</i>	292
“ “ “	<i>Without Charge</i>	539
Ministers, total number of.....		1870
Licentiates.....		115

RESIDENCE ACCORDING TO STATES, ETC., PASTORS, ETC., ETC., ETC., IN EACH STATE.

STATES.	Pastors.	Stated Supplies.	Prof., Pres., Edts., Secs., Agts., etc.	Without Charge.	Total number of Ministers.	STATES.	Pastors.	Stated Supplies.	Prof., Pres., Edts., Sec., Agts., etc.	Without Charge.	Total number of Ministers.
California.....	6	7	5	7	25	Missouri.....	4	16	6	10	36
Colorado.....	1	1	...	...	1	Nebraska.....	2	1	...	...	1
Connecticut.....	2	4	...	4	10	Nevada.....	...	1	...	...	4
Delaware.....	8	2	2	2	14	New Jersey.....	40	12	12	19	83
Dist. of Columbia.....	6	...	2	5	13	New York.....	190	182	85	173	630
Illinois.....	46	77	16	59	198	Ohio.....	46	66	36	56	194
Indiana.....	16	35	12	13	76	Pennsylvania.....	66	85	25	29	165
Iowa.....	5	10	2	9	26	South Carolina.....	...	1	...	...	1
Kansas.....	2	4	3	8	17	Tennessee.....	2	14	5	6	27
Kentucky.....	...	...	1	1	2	Texas.....	...	1	...	...	1
Maine.....	...	...	1	...	1	Vermont.....	2	1	2	3	8
Maryland.....	1	...	...	...	1	Wisconsin.....	5	16	3	24	48
Massachusetts.....	2	2	2	3	9	Foreign Lands.....	2	4	56	7	69
Michigan.....	24	59	10	28	121	<i>Residence unknown</i>.....	...	...	...	62	62
						TOTAL,	483	536	292	539	1870

CHURCHES, as follows, viz., with	<i>Pastors</i>	489
“ “ “	<i>Stated Supplies</i>	707
“ “ “	<i>Vacant</i>	364
Churches, total number of.....		1560

LOCATION OF CHURCHES, PER STATES, ETC., WITH PASTORS, ETC., IN EACH STATE.

STATES.	Pastors.	Stated Supplies.	Vacant.	Total num. of Churches.	STATES.	Pastors.	Stated Supplies.	Vacant.	Total num. of Churches.
Delaware.....	9	1	7	17	Nevada.....	2	1	...	3
Dist. of Columbia.....	6	...	3	9	New Jersey.....	41	11	...	55
Illinois.....	46	95	21	162	New York.....	191	203	114	508
Indiana.....	17	63	31	111	Ohio.....	47	81	59	187
Iowa.....	8	37	15	60	Pennsylvania.....	73	42	23	138
Kansas.....	2	9	5	16	Tennessee.....	...	24	22	46
Michigan.....	25	69	32	126	Wisconsin.....	5	21	9	35
Minnesota.....	5	19	7	31	Foreign Lands.....	...	...	...	3
					TOTAL,	489	707	364	1560

THE NUMERICAL CONDITION OF THE CHURCHES IS AS FOLLOWS, VIZ.:

Over 400 members.....	55	Between 100 and 200 members.....	309
Between 300 and 400 members.....	52	Between 50 and 100 members.....	340
Between 200 and 300 members.....	111	Less than 50 members.....	693
		TOTAL, 1560	

TOTAL MEMBERSHIP REPORTED IN MINUTES OF 1867, 161,539. AVERAGE SIZE OF CHURCHES, 104.

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Adams, L. T.,	Albion, N. Y.	Ballou, John M.,	Clarence, N. Y.	Blakely, Z. F.,	Solomon City, Kan.
Adams, I. P.,	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.
Adams, Wm., d.d.,	New York, N.Y.	Barbour, Philand.,	Brainerd, N. Y.	Blakesley, Linus,	Piqua, Ohio.
Adams, Wm. H.,	Brooklyn, Pa.	Barke, Wm. P.,	New York, N. Y.	Black, D. C.,	Collamer, Ohio.
Adams, Wm. R.,	Upper Altou, Ill.	Barlow, Geo. W.,	Wabash, Ind.	Boal, John M.,	Urbana, Ohio.
Adamson, J. C., d.d.,	Cape Town, S. Afr	Barnard, John, d.d.,	Lima, N. Y.	Board, J. H.,	Parsippany, N. J.
Adly, Wm.,	Franklin, N. Y.	Barnard, O. H.,	North Bergen, N.Y.	Boardman, G. N.,	Englehart, N.Y.
Aiken, S. C., d.d.,	Cleveland, Ohio.	Barnes, Albert,	Philadelphia, Pa.	Boardman, G. S., d.d.,	Cazenovia, N.Y.
Aikman, Robert,	Elizabeth, N. J.	Barnes, A. H.,	Philadelphia, Pa.	Boardman, S. W.,	Anburr, N. Y.
Aikman, Wm.,	Wilmington, Del.	Barnum, H. S.,	Kharpoor, E. Ty.	Boggs, Jas.,	Philadelphia, Pa.
Aiton, John F.,	Saint Peter, Minn.	Barrett, Chas. H.,	New York, N. Y.	Boggs, W. K.,	Bluffton, Mo.
Alden, E. J.,	Fostoria, Ohio.	Barrett, Newton,	Dunton, Ill.	Bogue, H. P.,	Buffalo, N. Y.
Alden, Gust. R.,	Clean, N. Y.	Barstow, Jos. D.,	Duquoin, Ill.	Boing, H. P. V.,	Buffalo, N. Y.
Aldrich, L. A.,	Cincinnati, Ohio.	Bartholomew, T.,	Walnut Hills, O.	Boing, E. L.,	Angelsa, N. Y.
Alexander, Jas. M.,	San Leandro, Cal	Hartie, Wm. T.,	Lapeer, Mich.	Boisot, Louis,	Dubuque, Iowa.
Allen, D. H., d.d.,	Walnut Hills, Ohio.	Bartlett, C. L.,	Lake Forest, Ill.	Bonar, Jas. B.,	Montreal, C. E.
Allen, Edward,	Hanford, Pa.	Bassett, D. A.,	Crawfordsville, Ind.	Bonney, E. H.,	Vernon Centre, N.Y.
Allen, Edwin,	Edwardsburg, Mich.	Bassett, James,	Nesnah, Wis.	Bonney, P. B.,	Branchville, N. J.
Allen, Horace H.,	Cayuga, N. Y.	Bay, Wm. H.,	Cumberland, Ohio.	Booth, H. M.,	Englewood, N. J.
Allen, John B.,	Cleveland, Ohio.	Bayless, George,	Phelps, N. Y.	Booth, Levi R.,	Vevay, Ind.
Allen, O. P.,	Kharpoor, Koordistan	Beach, Chas. F.,	Portage City, Wis.	Booth, R. R., d.d.,	New York, N. Y.
Allen, Rich. H.,	Philadelphia, Pa.	Beach, David E.,	Granville, Ohio.	Borchers, E. F.,	Helbron, Me.
Allison, Robt. C.,	Greensboro', Del.	Beach, Ebenezer C.,	Lysander, N.Y.	Boswell, J. O.,	Hanford, Pa.
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.
Anderson, Chas.,	Union Springs, NY	Beale, J. H.,	Christiana, Del.	Bosworth, Wm. A.,	Walnut Hills, O.
Anderson, Jas. H.,	Ottawa, Ill.	Beamam, G. C.,	Croton, Iowa.	Bosford, A. P.,	Port Jervis, N. Y.
Anderson, J. M.,	College Hill, Ohio.	Beardsley, O. C.,	Albion, N. Y.	Boughton, P.,	Harrisburg, Pa.
Anderson, Philand.,	Zionsville, Ind.	Beaumont, Jas. B.,	Waverly, N. Y.	Bowen, George,	Bombay, India.
Andrews, C. B.,	Honolulu, Oahu.	Beckwith, B. B.,	Gouverneur, N. Y.	Boyc, 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.
Arms, Wm. F.,	Nicholson, Pa.	Beebe, Eli W.,	Edinborough, Pa.	Boynton, C. B., d.d.,	Washington, D.C.
Armstrong, C. S.,	Lansing, Mich.	Beecher, Willis J.,	Galesburg, Ill.	Boynton, Geo. M.,	Riversdale, N. Y.
Armstrong, J. R.,	Carrollton, Ill.	Belden, Wm.,	New York, N. Y.	Boynton, Henry,	Clinton, N. Y.
Arnold, F. L.,	Marengo, Iowa.	Belden, Wm. H.,	New York, N. Y.	Boyer, Chas. Beverly,	N. J.
Ashmun, Elias H.,	Rural, Wis.	Bell, G. B.,	Elizabeth, N. J.	Brace, S. W.,	Utica, N. Y.
Atherton, 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, L. L.,	Philadelphia, Pa.	Bradford, A. B.,	Newcastle, Pa.
Atterbury, J. G., d.d.,	New York, N.Y.	Beman, LL.D.,	N. S. S., Carbondale, Ill.	Bradford, Thos. T.,	Waterford, Pa.
Atterbury, Wm. W.,	New York, N.Y.	Benedict, E. B.,	Elkland, Pa.	Bradley, Milton,	Richland, Mich.
Atwood, Wm.,	Biz Flats, N. Y.	Benedict, W. C.,	Vermontville, Mich.	Bradley, Wm.,	Orange, N. J.
Averill, B. Y.,	Chicago, Ill.	Benton, Alphonso L.,	Lima, N. Y.	Bradshaw, J.,	New York, N. Y.
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.	Brant, J. B.,	Albany, N. Y.
Aydelotte, B. P., d.d.,	Cincinnati, Ohio	Berry, Chas. T.,	Valatie, N. Y.	Brayton, I. H.,	Oakland, Cal.
Babs, C. E.,	Cincinnati, Ohio.	Best, Jacob,	Waymart, Pa.	Breck, J. H.,	Newburg, Ohio.
Rabbitt, Wm. H.,	Hoboken, N. J.	Betta, Wm. R. S.,	Otisville, N. Y.	Brier, Wm. W.,	Alvarado, Cal.
Babcock, H. A.,	Lindenville, Ohio.	Betta, Xenophon,	Vienna, Ohio.	Brod, John H.,	Salem, N. Y.
Bachelor, F. E. M.,	Sparta, N. J.	Bevan, Philip,	Jeffersonville, Ind.	Bronson, M. C.,	Hebron, N. Y.
Bachman, Nathan,	Knoxville, Tenn	Bidwell, O. B.,	New York, N. Y.	Brooks, A. J.,	Peoria, Ill.
Bacon, H. M.,	Toledo, Ohio.	Bidwell, W. H.,	New York, N. Y.	Brooks, J. P.,	Springfield, Ill.
Bacon, J. S.,	Belle Isle, N. Y.	Bierce, Daniel E.,	Ripley, Ohio.	Brooks, Lemuel,	Churchville, N. Y.
Bacon, S. F.,	Cortland, N. Y.	Bizzar, David,	North Litchfield, N.Y.	Brown, Alonzo,	New York, N. Y.
Bailey, J. W.,	Bloomington, Ill.	Billings, Elias,	Brooklyn, N. Y.	Brown, Chas.,	Philadelphia, Pa.
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. Woodard,	Carthage, N. Y.
Baird, Alex. K.,	Clarence, Iowa.	Bingham, Joel P.,	Buffalo, N. Y.	Brown, Fred. A. M.,	Delhi, N. Y.
Baker, Alvin,	Orisco, N. Y.	Bingham, J. S.,	Belmont, N. Y.	Brown, Henry L.,	Oxford, Ohio.
Baker, Geo. D.,	Watertown, N. Y.	Birchard, W. C.,	Cherry Tree, Pa.	Brown, H. W.,	Brockport, N. Y.
Baker, Hiram,	Harrisburg, Pa.	Bird, Thomps,	Des Moines, Iowa.	Brown, John M.,	Willard, Mo.

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NAME.	POST-OFFICE.	NAME.	POST-OFFICE.	NAME.	POST-OFFICE.
Brown, T. S., Brooklyn, N. Y.		Chandler, Loomis, Parma, Mich.		Cooper, H., Blue Earth City, Minn.	
Brown, Thomas, Philadelphia, Tenn.		Chapin, A. L., Amsterdam, N. Y.		Cope, Edward, Gilbertsville, N. Y.	
Brown, Wm. B., Cleveland, Tenn.		Chapin, Ephraim, Waterloo, N. Y.		Copeland, Jon., Champlain, N. Y.	
Brownlee, Jas., Lebanon, Ill.		Chapin, Geo. F., Lawrence, Kansas		Corliss, A. H., Holland Patent, N. Y.	
Bruen, Edw. B., Philadelphia, Pa.		Chapin, John E., Plymouth, Ind.		Cornwell, I. D., Hancock, N. Y.	
Brundage, A., Montclair, N. J.		Chapin, L. D., Ann Arbor, Mich.		Cory, Christopher, Lima, Ind.	
Brundage, Israel,		Chapin, L. D., Tientsin, China.		Cossett, Pearl S.,	
Brunow, J. J. F., Newark, N. J.		Chapin, O. N., Spartansburg, Pa.		Couch, Walter V., Rochester, N. Y.	
Bryant, Alfred, Lansing, Mich.		Chapman, A. D., Malcolm, Iowa.		Covert, John, Chicago, Ill.	
Bryant, Edw. G., Atkinson, Ill.		Chapman, Chas., Orange, N. Y.		Cowles, A. W., d.d., Elmira, N. Y.	
Buck, Elijah, Centralia, Ill.		Chapman, John L., Irving, Kansas.		Cowles, Sylvester, Gowanda, N. Y.	
Buck, J. Judson, Jewett, N. Y.		Chase, E. A., Lyndonville, N. Y.		Cox, Geo. W., Philadelphia, Pa.	
Buckingham, Ebenezer, Canton, O.		Chase, Moody, Parkersburg, Ind.		Cox, S. H., LL D., New York, N. Y.	
Buckley, C. W., Montgomery, Ala.		Chase, Moses, Plattsburg, N. Y.		Crabb, Isaac, Fairfield, Mich.	
Budge, H. H., Whitby, C. W.		Chassell, D., d.d., Holland Patent, N.Y.		Craig, John S., Anderson, Ind.	
Buell, A. J. W., Coventry, N. Y.		Chatterton, G. H., Janesville, Iowa		Craighead, J. G., New York, N. Y.	
Bulkley, E. A., Plattsburg, N. Y.		Cheadle, H. C., Amesville, Ohio.		Craighead, Richard, Meadville, Pa.	
Burbanck, Caleb, Stanford, N. Y.		Cheever, Wm. M., Terre Haute, Ind.		Crane, Henry J., Wysox, Pa.	
Burchard, S.D., d.d., New York, N.Y.		Chester, A. T., d.d., Buffalo, N. Y.		Crane, John J., Roso, N. Y.	
Burdett, Michael, Philadelphia, Pa.		Chester, C. H., Havana, N. Y.		Crane, Oliver, Carbondale, Pa.	
Burdick, C. R., Youngtown, N. Y.		Chester, Edw., Madura, India.		Crawford, Jas. M., S. Hartford, N.Y.	
Burgess, Chalou, Panama, N. Y.		Chester, Erastus, Cleveland, Ohio.		Crawford, L. P., Somonauk, Ill.	
Burghardt, P. H., Somers, N. Y.		Chester, Jos., Cincinnati, Ohio.		Crittenden, I. N., Keokuk, Iowa.	
Burnap, Bliss, Parishville, N. Y.		Chichester, Darwin, Burdett, N. Y.		Crittenden, S. W., Philadelphia, Pa.	
Burnett, E. L., W. Philadelphia, Pa.		Childlaw, B. W., Harrison Junct., O.		Crocker, Amos, King's Ferry, N.Y.	
Burns, Jas. H., Granville, Ill.		Childs, E. W., Jonesville, Mich.		Crocker, Chas., Glenwood, N. Y.	
Burritt, S. W., Cleveland, Ohio.		Clapp, R. C., Chestertown, N. Y.		Crosby, H., d.d., New York, N. Y.	
Burton, S. M., Kalamazoo, Mich.		Clark, A. R., Huntington, Ohio.		Cross, M. E., Kingessing, Pa.	
Bush, Chas. P., Rochester, N. Y.		Clark, A. L., Hyde Park, Pa.		Crossett, Robt., Hamilton, Pa.	
Bush, S. W., Binghamton, N. Y.		Clark, Calvin, Marshall, Mich.		Crowell, John, Odessa, Del.	
Bush, Stephen, Waterford, N. Y.		Clark, Chas. G., Ann Arbor, Mich.		Culver, Andrew, Manayunk, Pa.	
Bushnell, Albert, Gaboon, W. Afr.		Clark, Daniel, Plainfield, Ill.		Cunningham, J. W., Naperville, Ill	
Bushnell, Ebenezer, Fremont, O.		Clark, G. K., Saratoga, Minn.		Curtis, Chas. D., College Hill, Ohio	
Bushnell, Henry, Columbus, Ohio.		Clark, Isaac, Elmira, N. Y.		Curtis, Ezer, Sherburne, N. Y.	
Bushnell, H., Jr., Southport, Ind.		Clark, Lemuel, Westford, N. Y.		Curtis, G. C., d.d., Elmira, N. Y.	
Bushnell, Jackson J., Beloit, Wis.		Clark, Richard A., Otego, N. Y.		Curtis, William C.,	
Butler, H. E., Keeseville, N. Y.		Clark, S. G., Harrisonville, Mo.		Curtis, Wm. S., d.d., Galesburg, Ill.	
Butler, J.G., d.d., W. Philadelphia, Pa.		Clark, Wm. C., Detroit, Mich.		Cushman, John P., Brighton, Mass.	
Butolph, Milton, Lima, N. Y.		Clark, W. L. S., Little Piney, Mo.		Cutler, W. A., Chicago, Ill.	
Byington, T. L., Eski Zaghra, W. Ty.		Clarke, C. Rufus, Leroy, N. Y.		Cuyler, T. L., d.d., Brooklyn, N. Y.	
CALDWELL, ISAAC N.,		Clarke, E. W., Milton, N. Y.		DANA, S. W., Belvidere, N. J.	
Caldwell, John, Canton, Pa.		Clarke, G. C., Woodburn, Ill.		Darling, Chas. C., New York, N. Y.	
Calhoun, Henry, Troy, Ohio.		Clarke, S. T., Detroit, Mich.		Darling, Henry, d.d., Albany, N. Y.	
Calkins, J. F., Wellsborough, Pa.		Clarke, T. S., d.d., Stockbridge, Mass		Darrah, Jas. A., West Ely, Mo.	
Calkins, Woleott, Buffalo, N. Y.		Clarke, Walter, d.d., Buffalo, N. Y.		Dashiell, d.d., A. H., Brooklyn, N. Y.	
Callahan, H. H., Franklin, N. Y.		Cleveland, G. W., Moreheadville, Pa.		Davies, E. L., College Hill, Ohio.	
Camp, Edw. H., Newark, N. J.		Cleland, P. S., Greenwood, Ind.		Davis, Edwin R., Avon, N. Y.	
Camp, Philander, Andover, N. Y.		Close, Reuben H., Elmira, N. Y.		Davis, Geo. F., Mounds, Ill.	
Camp, Phineas, Dixon, Ill.		Clute, N. M., Oakfield, N. Y.		Davis, James M.,	
Campbell, A. E., d.d., New York, N.Y.		Coan, Geo. W., Oromiah, Persia.		Davis, John W., Harrisburg, Pa.	
Campbell, D. B., Winona, Mich.		Cobb, Nehemiah, Hudson, Ohio.		Davis, Peter S., Buchanan, Pa.	
Campbell, Joel, Lafayette, N. J.		Cobb, Solon, Owego, N. Y.		Davis, S. R., New York, N. Y.	
Campbell, J., Johnstonville, Ohio.		Cochran, Jos. G., Oromiah, Persia.		Davis, T. E., Mechanicsville, N. Y.	
Campbell, S. M., d.d., Rochester, N.Y.		Coffin, N. C., Marblehead, Ohio.		Dawson, T. M., New York, N. Y.	
Campbell, Thos., Shakopee, Minn.		Colman, Jas. W., Darien, Ct.		Day, Alvah, Morris, Ill.	
Campbell, Wm., Adel, Iowa.		Collins, A. S., Brooklyn, N. Y.		Day, Philem. R., Saratoga, N. Y.	
Campfield, N. P., Cazenovia, N. Y.		Collins, Joshua, Lithgow, N. Y.		Day, Robert, Nassau, N. Y.	
Campfield, Robt. B., Newark, N. Y.		Collins, Varnum D.,		Day, Saml. M., Honeoye, N. Y.	
Canfield, J. A., Dannemora, N. Y.		Collins, Wm. W., Penfield, N. Y.		Day, Wm., Cleveland, Ohio	
Canfield, S. B., d.d., Syracuse, N. Y.		Colton, H. S., Bristol, Ill.		De La Mater, Isaac, Delhi, Ohio.	
Cann, Thos. M., Harmony, Md.		Combs, John M., Washington, D. C.		De La Mater, J. A., Cleveland, Ohio	
Cannon, F. E., d.d., Geneva, N. Y.		Conant, Chas. A., Five Corners, N.Y		De La Vergne, J. A., Clinton, Mo.	
Carey, Isaac E., Freeport, Ill.		Conde, Daniel T.,		De Long, Chas. H., Deposit, N. Y.	
Carlie, Samuel, Brooklyn, N. Y.		Condit, Blackford, Terre Haute, Ind		De Long, Ira O., Honeoye Falls, N.Y	
Carlisle, Hugh,		Condit, J. B., d.d., Auburn, N. Y.		De Mattas, A., Jacksonville, Ill.	
Carnahan, J. A., Dayton, Ind.		Cone, Augustus, Freedom, Ohio.		Deming, Friend A., Mattoon, Ill.	
Carpenter, E. M., Rochester, N. Y.		Cone, L. H., Chicopee, Mass.		Deming, R. R., Constable, N. Y.	
Carpenter, H. S., Brooklyn, N. Y.		Cone, Revilo J., Fonda, N. Y.		Dennis, James S.,	
Carr, Chas. C., Horse Heads, N. Y.		Conger, Enoch, Lexington, Ohio.		Denton, Jonas, Forest City, Mich.	
Carr, Wm. H., Albany, N. Y.		Conklin, Luther. E., Bloomfield, N.Y.		Des Isles, G. M., New York, N. Y.	
Carriel, Calvin, Eldora, Iowa.		Conklin, N. J., Gouverneur, N. Y.		Dewing, Thos. S., Sonthport, N. Y.	
Carroll, Geo. R., Wyoming, Iowa.		Conklin, O. P., Whitney's Point, N.Y.		Dewit, B. T., Walnut Hills, Ohio.	
Caruth, Jas. H., Clinton, Kansas.		Conkling, B. D., Sharonville, Ohio.		Dewit, Luke,	
Carson, E. A., Savannah, Mo.		Conkling, C. S., Mt. Pleasant, N. J.		De Witt, John, Irvington, N. Y.	
Case, Calvin, West Dresden, N. Y.		Conrad, Jacob E., Sterling, Minn.		Dexter, R. H., Pavilion, N. Y.	
Case, Moses G., Muscatine, Iowa.		Cook, P. G., Buffalo, N. Y.		Deyo, O. H. P., Rockaway, N. J.	
Catlin, Wm. E., Camp Point, Ill.		Cooke, Joshua, Lewiston, N. Y.		Dionant, J. N., Constantia, N. Y.	
Chafer, Thos. F., Downer's Grove, Ill.		Cooke, Sylvester, Deckertown, N.J.		Dickerson, H. L., Danville, Ind.	
Chamberlain, E. B., E. Springfield, Pa		Cooper, Alvin, Durham, N. Y.			
Chandler, J. E., Madura, India.		Cooper, David M., Albion, Mich.			

PRESBYTERIAN CHURCH IN THE UNITED STATES, (N. S.) 243

NAME.	POST-OFFICE.	NAME.	POST-OFFICE.	NAME.	POST-OFFICE.
Dickey, David,	Rochester, N. Y.	Ellinwood, F. F., d.d.,	New York, N. Y.	Freuch, Edward W.,	Bergen, N. J.
Dickey, N. S.,	Columbus, Ind.	Elliott, Geo. W.,	Milwaukee, Wis.	Freuch, John A.,	Flushing, N. Y.
Dickinson, B., d.d.,	Lake Forest, Ill.	Elliott, John W.,	Rogersville, Tenn.	French, John L.,	Batavia, Ohio.
Dickinson, Edw.,	Fentonville, Mich.	Elliott, Madison,	Rochester, Ohio.	Frissell, A. C.,	New York, N. Y.
Dickinson, Wm. C.,	Lake Forest, Ill.	Elmer, Nathani.,	Leroy, N. Y.	Frost, Daniel C.,	Putnam, Ct.
Dickson, Jas.,	Northumberland, Pa.	Emens, Peter W.,	Volney, N. Y.	Frost, Nathaniel	.....
Dickson, Jas. M.,	Newark, N. J.	Emerson, Brown,	Vineland, N. Y.	Fuller, Wm.,	Buchanan, Mich.
Dickson, Wm. T.,	Wolf Creek, Pa.	Emerson, D. H.,	St. George's, Del.	Fullerton, Alex. H.,	Auburn, N. Y.
Dillingham, J. H.,	Bellville, Ill.	Emery, Isaac,	Knoxville, Tenn.	Fullerton, Geo. H.,	Sandusky, Ohio.
Dimmick, F. M.,	Omaha, Neb. Ter.	Emery, J. S.,	Durand, Ill.	Furbish, Edw. B.,	New Hartford, N. Y.
Dimond, David,	Anna, Ill.	Erdman, Albert,	Clinton, N. Y.	Furman, Chas. E.,	Rochester, N. Y.
Divor, C. F.,	Philadelphia, Pa.	Erdman, Wm. J.,	Fayetteville, N. Y.	GALLAGHER, J. S.,	New York, N. Y.
Deane, E. T.,	Micronesia Islands.	Essick, Wm. J.,	Wabash, Ind.	Gallaher, F. H., d.d.,	Hillsdale, Mich.
Dodge, D. S.,	New York, N. Y.	Eva, Wm. T.,	Philadelphia, Pa.	Gallaher, Wm. G.,	Jacksonville, Ill.
Doggett, Thos.,	Nagara Falls, N. Y.	Evans, D. H.,	Grand Haven, Mich.	Gally, Merritt,	Marion, N. Y.
Doolittle, Chas.,	Lamonte, Mich.	Evans, D. W.,	Sauk Centre, Minn.	Galpin, W. C.,	New Haven, Ct.
Doolittle, H. H.,	Oak's Corners, N. Y.	Evans, L. J.,	Walnut Hills, Ohio.	Gardner, H. B.,	Schenectady, N. Y.
Doolittle, Justus,	Tientsin, China.	Everest, Asa E.,	Sparland, Ill.	Gardner, C. B.,	Cuba, N. Y.
Doolittle, M.,	Cedar Rapid, Iowa.	Everest, Geo. T.,	Pern, N. Y.	Gardner, E. P.,	Cherry Valley, N. Y.
Dorsey, Samuel J.,	.....	Everett, Ebenezer,	Hopewell, N. Y.	Gardner, Edmund,	Johnstown, O.
Douglas, John W.,	Trenton, N. Y.	Ewing, John C.,	Winterset, Iowa.	Garner, E. W.,	Lawrence, Ill.
Douglas, Eugene,	Albany, N. Y.	FAIRCHILD, E. R., d.d.,	Mendham, N. J.	Gatnet, H. H.,	New York, N. Y.
Dowd, C. F.,	North Grautville, N. Y.	Fairchild, John,	Marrinette, Wis.	Gaston, Albert H.,	La Salle, Ill.
Downer, John C.,	De Soto, Mo.	Fairley, Alex.,	Washington, D. C.	Gates, Lorenzo M.,	Lena, Ill.
Downey, Thos. J.,	Jackson, Ohio.	Faucher, Bela,	Homer, Mich.	Gaylord, H. J.,	Delaware City, Del.
Downs, John V.,	Chicago, Ill.	Fanning, Charles,	New York, N. Y.	Gaylord, W. C.,	Rochester, N. Y.
Downs, Wm. R.,	Chicago, Ill.	Fay, N. T.,	Prairie Depot, Ohio.	Gelston, M.,	Saginaw, Mich.
Drake, Benj. B.,	Brooklyn, N. Y.	Feigh, Robt. S.,	Mendham, N. J.	Gelston, M. B.,	Naples, N. Y.
Dreanin, M. J.,	Madison, Ind.	Felch, Chas. P.,	Danville, Ill.	Gerriah, John,	Homer, Mich.
Drummond, Wm.,	Stone Bank, Wis.	Fellows, L. H.,	Vinton, Iowa.	Gibbs, Daniel,	.....
In Bois, Abram C.,	Plymouth, Ohio	Fenn, Benj.,	Nelson, Ohio.	Gibson, J. R.,	Eckmansville, Ohio.
Dubois, George,	New York, N. Y.	Fennel, And. J.,	Glenn's Falls, N. Y.	Gibson, John,	Sparta, Ill.
Dudley, A. S.,	Logansport, Ind.	Ferguson, G. R.,	N. E. Centre, N. Y.	Gibson, John,	Washington, Iowa.
Dudley, Lafayette,	Cornwall, Ct.	Ferry, Wm. M.,	Grand Haven, Mich.	Gibson, Willard P.,	Pana, Ill.
Duffield, Geo., d.d.,	Detroit, Mich.	Fewsmith, Jos., d.d.,	Newark, N. J.	Gilbert, H. W.,	Binghamton, N. Y.
Duffield, Geo., Jr.,	Galesburg, Ill.	Field, H. M., d.d.,	New York, N. Y.	Gilbert, L. C.,	Princeton, Minn.
Duffield, S. W.,	Philadelphia, Pa.	Finch, J. B.,	Nebraska City, Neb. T.	Gilbert, L. D.,	Brooklyn, N. Y.
Dulles, John W.,	Philadelphia, Pa.	Fine, L. S.,	Ogdensburg, N. Y.	Gillett, E. J., d.d.,	Keokuk, Iowa.
Dumpper, John C.,	.....	Fish, Edw. F.,	Columbus, Wis.	Gillett, E. H., d.d.,	Harlem, N. Y.
Duncan, Alex.,	Mount Sterling, Ill.	Fish, John B.,	.....	Gillett, J. M.,	Brie, Pa.
Duncan, James B.,	.....	Fisher, John,	Centerville, Iowa.	Gillette, Charles,	Milford, N. Y.
Dunham, M. E.,	Whitesboro', N. Y.	Fisher, Josiah,	Succasunna, N. J.	Glass, John,	Ypsilanti, Mich.
Dunlap, A. B.,	Grand Traverse, Mich.	Fisher, S. W., d.d.,	L. L. D., Utica, N. Y.	Gleason, Anson,	Brooklyn, N. Y.
Dunlap, L. W.,	Quincy, Ill.	Fitch, Albert,	New York, N. Y.	Gloucester, Jas. N.,	Brooklyn, N. Y.
Dunn, Ambrose,	Fairview, Pa.	Fitch, C.,	New York Mills, N. Y.	Glover, L. M., d.d.,	Jacksonville, Ill.
Dunn, Jas. B.,	New York, N. Y.	Fitch, Octavius,	Lawrenceville, Pa.	Goehring, Geo. C.,	Brooklyn, N. Y.
Dunn, James R.,	.....	Flahger, Charles D.,	.....	Goertner, N. W., d.d.,	Clinton, N. Y.
Dunning, A. G.,	Arlington, Wis.	Fleming, Arch.,	Constable, N. Y.	Goldsmith, B. M.,	Benton, N. Y.
Dunning, Chas. S.,	Honesdale, Pa.	Fleming, Saml.,	Burr Oak, Mich.	Goodale, A. B., d.d.,	Belle Plain, Minn.
Dunning, Halsey,	Baltimore, Md.	Flint, F. W.,	St. Paul, Minn.	Goodale, Geo. W.,	Weston, Mo.
Dunning, Richard,	Ontario, N. Y.	Folsom, Geo. P.,	Geneseo, N. Y.	Goodman, S. S.,	West Milford, N. J.
Dunning, Wm. A.,	Middletown, N. Y.	Foltz, Benj.,	Rockford, Ill.	Goodrich, Chas.,	Penn Yan, N. Y.
Duryea, J. T.,	Brooklyn, N. Y.	Foot, Horace	.....	Goodrich, Ezra W.,	.....
Dwight, B. W.,	L. L. D., Clinton, N. Y.	Foot, Chas. H.,	Cairo, Ill.	Goodrich, Wm. H.,	d.d., Cleveland, O.
Dwight, Jas. H.,	Englewood, N. J.	Forbes, J. M.,	New York, N. Y.	Gordon, Joseph,	Vandalia, Ill.
Dwight, S. G.,	Molokai, S. Islands.	Force, Chas. H.,	Ottawa, Ill.	Gould, David,	Cedron, Ohio.
Dwight, Wm. B.,	Whitestone, N. Y.	Ford, Henry T.,	Norristown, Pa.	Gould, Nahum,	Somonauk, Ill.
Dye, Henry B.,	Huron, Ohio.	Ford, John,	Parsippary, N. J.	Govan, Andrew,	Brandon, Mich.
Dyer, Hiram,	Spencerport, N. Y.	Ford, L. C.,	Walnut Hills, Ohio.	Graley, Alfred A.,	Manlius, N. Y.
Dysart, Milton H.,	Troy, Iowa.	Ford, M., d.d.,	Binghamton, N. Y.	Grassie, Wm.,	Edinborough, Pa.
EARLE, CORNEL,	Catasauqua, Pa.	Food, Wm. H.,	Philadelphia, Pa.	Graves, Benj.,	New Carlisle, Ohio.
Easterday, T. R.,	Marie, Mich.	Foster, B. S.,	Dunmore, Pa.	Graves, Frederick,	Tioga, Pa.
Eaton, Horace,	Palmyra, N. Y.	Foster, Gust. L.,	Bethel, Ct.	Graves, Wm.,	Red Creek, N. Y.
Eaton, John, Jr.,	Memphis, Tenn.	Foster, Thos. S.,	Mt. Clemens, Mich.	Gray, Alf. W.,	d.d., Milwaukee, Wis.
Eddy, Alfred,	Chicago, Ill.	Fowler, J. B.,	Elkhart, Ind.	Gray, B. B.,	Semeca Castle, N. Y.
Eddy, A. D., d.d.,	New York, N. Y.	Fowler, Henry,	Auburn, N. Y.	Gray, Calvin,	Polo, Ill.
Eddy, C.,	Cornwall Landing, N. Y.	Fowler, P. H.,	d.d., Utica, N. Y.	Gray, John,	Moreland, N. Y.
Eddy, David R.,	Belvidere, Ill.	Fox, Wm. A.,	Dunkirk, N. Y.	Green, Albro L.,	Truxton, N. Y.
Eddy, Hiram,	Milwaukee, Wis.	Francisco, C.,	Branchport, N. Y.	Gregg, M. B.,	East St. Louis, Ill.
Eddy, Wm. W.,	Sidon, Syria.	Franklin, Benj.,	Brighton, Mich.	Gregory, David D.,	Binghamton, N. Y.
Edgar, Robert,	Union, N. Y.	Franklin, Wm. S.,	Camden, N. Y.	Gregory, Edw. E.,	Corunna, Mich.
Edson, H. A.,	Indianapolis, Ind.	Fraser, Horace,	Varick, N. Y.	Gridley, A. H.,	Clinton, N. Y.
Edwards, W. H.,	Kirk's Roads, Ind.	Fraser, Oris,	Florida, N. Y.	Griffey, S. H.,	d.d., Waterloo, N. Y.
Eels, Ozias S.,	Johnstonville, Ohio.	Freeman, A. S.,	Haverstraw, N. Y.	Griffes, J. A.,	Strawberry Plains, Ten.
Egbert, Jas. C.,	West Hoboken, N. J.	Freeman, A. N.,	Brooklyn, N. Y.	Griffin, Philander,	Carlton, N. Y.
Egleston, R. S.,	Pompey, N. Y.	Freeman, A. W.,	Aurora, Ind.	Griffith, S. B.,	Berkshire, N. Y.
Eldred, Henry B.,	Kinsman, Ohio.	Freeman, Edwin H.,	.....	Griffith, Thos.,	Montezuma, Ind.
Eldridge, A., d.d.,	Paris, France.	Freeman, George,	Parma, N. Y.	Griggs, C. E.,	Chaplin, Ct.
ellers, Wm.,	New Albany, Ind.	Freese, And. P.,	Vineland, N. J.	Griswold, F. A.,	Chicago, Ill.
elinimani, A.,	Redwood Falls, Minn.	French, Chas. R.,	Clermont, Iowa.	Guenther, J. U.,	Newark, N. J.

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Gurley, R. K.,	Washington, D. C.	Higgins, C.,	Cottage Grove, Wis.	JACK, AND. D.,	Edwardsville, Ill.
HAINES, A. A.,	Hamburg, N. J.	Higgins, Wm. R.,	Superior, Wis.	Janes, J. L.,	Chester Cross Roads, O.
HAINES, Selden,	Rome, N. Y.	Higley, Henry P.,	Beloit, Wis.	Janes, L. R.,	Shortsville, N. Y.
Haire, John P.,	Elizabethtown, O.	Hildreth, Saml. P.,	Dresden, Ohio.	Jenkins, J.,	Butternut Valley, Minn.
Halbert, E. M.,	Calhoun, Mo.	Hill, Ellsworth J.,		Jenkins, John R.,	
Hale, Albert,	Springfield, Ill.	Hill, Hiram,	Auburn, N. Y.	Jerome, Chas.,	Clinton, N. Y.
Hale, Eusebius,	Cutchogue, N. Y.	Hill, S. N.,	Birmingham, Mich.	Jessup, H. H.,	d.d., Beirut, Syria.
Haley, Chas. T.,	Newark, N. J.	Hill, Tim.,	Kansas City, Mo.	Jessup, Samuel,	Dansville, N. Y.
Hale, Chauncey,	Mankato, Minn.	Hitchcock, E. W.,	New York, N.Y.	Jessup, Saml.,	Sidon, Syria.
Hall, Edwin, d.d.,	Auburn, N. Y.	Hitchcock, H.L.,	d.d., Hudson, Ohio.	Jessup, Silas,	Rockton, Ill.
Hall, John G.,	Ravenna, Ohio.	Hitchcock, H. V.,	Hudson, Ohio.	Jewell, Fred. S.,	Albany, N. Y.
Hall, John Henry,		Hitchcock, R.D.,	d.d., New York, N.Y.	Jewell, Joel,	Wells, Pa.
Hall, John I.,	Taylor's Falls, Minn.	Hodgman, T. M.,	Byron, N. Y.	Jewell, Joel S.,	Preble, N. Y.
Hall, J. W.,	d.d., Covington, Ky.	Hoff, Philip J.,		Jewell, J. B.,	Carson City, Nev.Ter.
Hall, Joshua B.,	Lansingburg, N.Y.	Hogarth, Wm.,	d.d., Detroit, Mich.	Jameson, A. Alex.,	Hanging Rock, O.
Hall, Lemuel,	Geneva, Wis.	Hogshead, C. P.,	Hanging Rock, O.	Jameson, M. P.,	New Richmond, O.
Hall, Saml. H.,	d.d., New York, N.Y.	Hoisington, H. R.,	Circleville, Ohio.	Johnson, A. P.,	Pontiac, Ill.
Halsey, Chas. F.,	Collinsville, Ill.	Hollbrook, D. A.,	Sing Sing, N. Y.	Johnson, Asa,	Redfield, Iowa.
Halsey, Herman,	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.,	
Hamilton, D.H.,	d.d., Jacksonsville, Ill.	Holmes, Hamilton B.,		Johnson, Herrick,	Pittsburg, Pa.
Hamilton, G. P.,	Vernon, N. Y.	Holmes, Henry B.,	Chicago, Ill.	Johnson, Hiram E.,	Fairport, N. J.
Hamilton, Laurentine,	Oakland, Cal.	Holmes, I. C.,	Maple Grove, Wis.	Johnson, John M.,	Hanover, N. J.
Hamilton, Lewis,	U. S. Army.	Holmes, Mead,	Rockford, Ill.	Johnson, O.M.,	New Hampton, N.Y.
Hamilton, T.A.,	Blackwood's n. N.J.	Holton, Isaac F.,	Boston, Mass.	Johnson, Wilbur,	Grand Bend, Pa.
Hamin, Jas. T.,	Mattituck, N. Y.	Honeyman, Wm. E.,		Johnson, Wm.,	Owasco, N. Y.
Hamm, Geo. H.,	Newville, Pa.	Hood, Geo.,	Princeton, N. J.	Johnston, Adam,	Kinnudny, Ill.
Hammond, Edward P.,	Vernon, Ct.	Hood, Geo. W.,	Lodi, Mich.	Johnston, And.,	Waddington, N.Y.
Hamm, J. G.,	Philadelphia, Pa.	Hopkins, Daniel C.,	Jersey City, N.Y.	Johnston, E. C.,	Mitchell, Ind.
Hampson, Geo. W.,	Woodcock, Pa.	Hopkins, S. M.,	d.d., 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 Groton, N. Y.
Hardy, Seth,	Ypsilanti, Mich.	Hotchkiss, B. B.,	Haverford, Pa.	Jones, Jones G.,	Manchester, Mich.
Harmon, Fisk,	Swede Point, Iowa.	Hough, J. W.,	Saginaw City, Mich.	Jones, John L.,	Guilford, 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.
Harrington, Alfred L.,	Peru, Ill.	Hovey, H. C.,	New Albany, Ind.	Jones, L. E.,	Tippecanoe, Ohio.
Harrington, Fordyce,	Campbell, N.Y.	Hovey, Jon.,	Barre Centre, N. Y.	Jones, M. P.,	Chester City, Pa.
Harris, Hiram,	Reed's Corners, N.Y.	Howard, Geo. A.,	Catskill, N. Y.	Jones, Samuel J.,	
Harris, James,	Waterloo, Iowa.	Howard, Wm. W.,	Aurora, N. Y.	Judd, Fred. F.,	Hunter, N. Y.
Harrison, Wm.,	New Market, Tenn.	Howe, F. S.,	Watkins, N. Y.	Judkins, Benj. J.,	Clinton, Mass.
Harsen, John P.,	Greenpoint, N. Y.	Howe, H. R.,	Pino Grove, Ohio.	Judson, D. F.,	Addison, N. Y.
Hart, Chas. C.,	Logan, Ohio.	Howe, Saml. S.,	Iowa City, Iowa.	KAECHER, GEO. J.,	Preston, N. J.
Hart, Lionel B.,	Detroit, Mich.	Howe, Tim. W.,	Pataksala, Ohio.	Kain, Wm. M.,	Coshocton, Ohio.
Hart, Wm.,	Malden, N. Y.	Howell, Jesse L.,	Stillwater, Minn.	Kanouse, J. G.,	Sun Prairie, Wis.
Hart, Wm. T.,	Lyme, Ohio.	Howland, Harrison O.,	Girard, Pa.	Karr, Wm. S.,	Brooklyn, N. Y.
Haskell, E. C.,	Waupaca, Wis.	Hoyt, David J. E.,	Gaines, N. Y.	Keeler, Chas. A.,	East Pembroke, N.Y.
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.
Hastings, T. S.,	d.d., New York, N.Y.	Hoyt, Z. T.,	West Greenfield, N. Y.	Kelland, John,	Omro, Wis.
Hatfield, E. F.,	d.d., New York, N.Y.	Hubbard, C. H.,	Bennington, Vt.	Kellogg, H. H.,	Marshalltown, Iowa.
Hawks, John,	Rockville, Ind.	Hubbard, John N.,	Hannibal, N. Y.	Kellogg, Lewis,	Whitehall, N. Y.
Hawks, T. H.,	d.d., Cleveland, Ohio.	Hubbard, Jon. B.,	Joliet, Ill.	Kellogg, N.,	Stony Creek, Mich.
Hawley, A. P.,	New York, N. Y.	Hubbard, Wm. G.,	Schoolcraft, Mich.	Kendall, H.,	d.d., New York, N. Y.
Hawley, Chas.,	d.d., Auburn, N. Y.	Hudson, Cyrus,	Ellsworth, N. Y.	Kendall, J. F.,	Baldwinsville, N. Y.
Hawley, C. W.,	Waterville, N. Y.	Hudson, Thos. B.,	North East, Pa.	Kendrick, William,	
Hawley, Ransom,	Putnamville, Ind.	Hulin, Geo. H.,	Bloomfield, N. J.	Kennedy, Joel,	Howell, Mich.
Hawley, Silas,	Cincinnati, Ohio.	Hummer, Michael,	Wyandotte, Kan.	Kent, Aratus,	Galena, Ill.
Hay, Saml. Cox,	Peotone, Ill.	Humphrey, Z. M.,	d.d., Chicago, Ill.	Kent, Brainerd,	Chicago, Ill.
Hayes, H. H.,	d.d., Washington, D.C.	Hunn, David L.,	Angelia, N. Y.	Kent, Eliphalet,	Shelbyville, Ind.
Hazen, Hervey C.,	Ithaca, N. Y.	Hunt, John,	Porter, Ohio.	Kenyon, F. L.,	Elyria, Ohio.
Heacock, G. W.,	d.d., Buffalo, N. Y.	Hunt, Timothy D.,	Niles, Mich.	Keplart, Wm. G.,	Kossuth, Iowa.
Headley, P. C.,	Waterville, Me.	Hunter, Wm.,	Springwater, N. Y.	Kessler, Rph.,	Webster Grove, Mo.
Heizer, Alex. M.,	Winterset, Iowa.	Huntington, E. A.,	d.d., Auburn, N.Y.	Ketcham, Alf.,	Forest Grove, N. J.
Heiffenstein, J.,	Germantown, Pa.	Huntington, H. S.,	Watsonville, Cal.	Keyes, Rich. G.,	Watertown, N. Y.
Hempstead, Thos.,	Fairbury, Ill.	Hurd, Edwin L.,	Augusta, Ill.	Kidd, John,	Utica, Ill.
Henderson, Abner W.,		Hurd, Isaac N.,	Red Bluff, Cal.	Kiehle, David L.,	Preston, Minn.
Hendricks, F.,	Philadelphia, Pa.	Hurd, Nathaniel,		Kimball, Chas. C.,	Utica, N. Y.
Hendrickson, W. A.,	Winchester, Ill.	Huribut, Joseph,		Kimball, Peter,	
Hendrix, W. B.,	Reedsburg, Wis.	Hussey, John,	Glendale, Ohio.	King, Geo. L.,	d.d., Quincy, Ill.
Hequembourg, C. L.,	Dunkirk, N.Y.	Hutchings, Chas. J.,	Fulton, N. Y.	King, Rufus,	Chatfield, Minn.
Herrick, Alanson,	Flint, Mich.	Hutchings, Samuel,	Newark, N. J.	King, Saml. B.,	Newton, Ind.
Herrick, Henry,	Exeter Centre, N.Y.	Hutchinson, Chas.,	New Albany, Ind.	King, Victor M.,	
Herrick, John R.,	Bangor, Me.	Hutton, William,		Kingsbury, A.,	d.d., Zanesville, Ohio.
Hewitt, Almore R.,	Weedsport, N.Y.	Hyde, Mortimer A.,		Kingsbury, C.A.,	Newton Cen't, Mass.
Hibbard, Oliver D.,		Hyde, Orin,	Fayetteville, N. Y.	Kingsbury, Enoch,	Danville, Ill.
Hickey, Yates,	Greenville, N. Y.	Hyde, Smith H.,	Carrollton, Ill.	Kingsbury, O. A.,	Joliet, Ill.
Hickok, H.,	Sackett's Harbor, N. Y.	Hyde, Wm. L.,	Ripley, N. Y.	Kingsley, D. H.,	Dunton, Ill.
Hickok, L.P.,	LL.D., Schenectady, N.Y.	ICABUZE, TITUS,	Redwood Falls, Minn.	Kinne, P. R.,	Virgil, N. Y.

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Kittredge, A. B., New York, N. Y.		Lyle, John, Utica, N. Y.		Martin, Wm. M., Virginia City, Nev	
Kittridge, Hosea, Mason, Mich.		Lyle, Wm. H., Mossy Creek, Tenn.		Marvin, Benj., Bangor, N. Y.	
Knapp, Nathan B., Sturgis, Mich.		Lyman, H., Marathion, N. Y.		Marvin, Chas. S., Laporte City, Iowa	
Knowlton, A. W., Strongsville, O.		Lyman, O. A., Walnut Hills, Ohio.		Marvin, Edw. P., Lockport, N. Y.	
Knox, Chas. E., Bloomfield, N. J.		Lyon, Geo. A., d. b., Erie, Pa.		Mather, O. W., Windsor, Ct.	
Knox, Jas., Cedar Rapids, Iowa.		Lyons, J. L., Montrose, Pa.		Mathews, II. R., Elkton, Md.	
Knox, Wm. E., d. b., Rome, N. Y.		LYONS, Lor., Waimea, Hawaii.		Mathews, Jas. T., Chicago, Ill.	
Kreutzer, William.....		McCABE, FRANCIS S., Peru, Ind.		Matteo, Henry, St. Louis, Mo.	
Krum, J. D., Seneca Falls, N. Y.		McCarer, Wm. H., Evansville, Ind.		Mattocks, John, St. Paul, Minn.	
Kumler, J. P. E., Oxford, Ohio.		McCarthy, R. G., Tontogany, Ohio.		Mattoon, C. N., d. b., Monroe, Mich.	
LADD, BEAUFORT, Victory, N. Y.		McClure, David, Oakland, Cal.		Maxwell, Geo. M., d. b., Cincinnati, O.	
Laine, Louis A., Canisteo, N. Y.		McCool, Joseph, Pottsville, Pa.		Maxwell, J. A., South Orange, N. J.	
Lamar, Thos. J., Maryville, Tenn.		McCord, J. D., Plymouth, Ohio.		Maybie, Peter A.....	
Lambert, A. B., d. b., Hoosic Falls, N. Y.		McCorkle, F. A., Greeneville, Tenn.		Mayo, Warren, Lodi, Wis.	
Lamberton, Alex., Rochester, N. Y.		McCorkle, S. V., Greeneville, Tenn		Mears, John W., Philadelphia, Pa.	
Landis, John L.....		McCorkle, Wm. A., Detroit, Mich.		Meeker, D. C., Wallace P. O., Pa.	
Lane, Aaron D., Waterloo, N. Y.		McCooy, Reuben K., Clayton, Ill.		Megie, Burtis C., Daver, N. J.	
Lane, John W., Centreville, N. Y.		McCreeary, J. B., Great Bend, Pa.		Megie, D. E., Boonton, N. J.	
Langstroth, L. L., Oxford, Ohio.		McCullough, S. J., Tioga, Pa.		Megie, Wm. H., West Fayette, N. Y.	
Larcom, Thos., Downsville, N. Y.		McCutchan, John, Ruggles, Ohio.		Meigs, Matthew, Pottstown, Pa.	
Lathrop, D. W., New Haven, Ct.		McDougal, Arch., Dryden, N. Y.		Merrill, Saml. L., Theresa, N. Y.	
Lathrop, II. 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, Peru, Ohio.		McGaw, Saml., Lisbon, Mich.		Messer, Asa, Geneva, N. Y.	
Leavens, Philo P., New York, N. Y.		McGiffert, Jos. N., Ashtabula, Ohio		Messmer, Wm. S., Hastings, Mich.	
Lecloux, L. P., Cornwall Landing, N. Y.		McGiffert, Wm. H., Pontiac, Mich.		Miles, Solomon S., Gilson, Ill.	
Lee, Thos. S., Hastings, Minn.		McHarg, Chas. K., Cooperstown, N. Y.		Miller, 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., Chicago, Ill.	
Legate, Otis M., Clayville, Mo.		McKim, And. J., Lima, S. Amer.		Miller, Adam, Harford, 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. b., Washington, D. C.		Miller, Jer., Philadelphia, Pa.	
Leonard, Josiah, Fulton, Ill.		McLaughlin, James, Red Bluff, Cal.		Miller, Wm. V., Knoxville, Ill.	
Leonard, R. H., Cleveland, Ohio.		McLean, John, Galena, Ill.		Miller, H. N., Williamstown, N. Y.	
Leonard, S. W., West Monroe, N. Y.		McLeish, John, Lacon, Ill.		Milligan, Thos. S., Gosport, Ind.	
Leestrade, 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, Oaksville, N. Y.		Mills, Louis, Ionia, Mich.	
Lie, Geo. M., Nichols, N. Y.		McMath, Robert, Webster, N. Y.		Mills, Saml. J., Iowa City, Iowa.	
Lilly, A. II., East Palmyra, N. Y.		McMillan, Geo. W., Downsville, N. Y.		Mills, Sidney, Lawrenceville, Pa.	
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Lowry, Theophilus, Sumner, Minn.		Martin, A. G., Sturgis, Mich.		Murphy, Elijah D., New York, N. Y.	
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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. A.,	Amity, N. Y.
Shearer, S. B.,	Havana, N. Y.	Stillman, Tim.,	D. D., Dunkirk, N. Y.	Tindall, Geo. P.,	Franklanti, Mich.
Shedl, Henry,	Mt. Gilead, Ohio.	Stinson, Wm. N.,		Tinker, Jos. E.,	Franklinville, N. Y.
Shedd, J. H.,	Salmas, Persia.	Stoddard, A. P.,	Staatsburg, N. Y.	Todd, Gen. 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.,	Ifaha, 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.
Sherrell, S. B.,	Meridian, N. Y.	Stratton, E. H.,	Canoga, N. Y.	Townsend, T. H.,	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.,	Pasumalie, India.
Shoop, D. R.,	Maryville, Tenn.	Stryker, Isaac P.,	New York, N. Y.	Travelli, Jos. S.,	Pittsburg, Pa.
Shunway, 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, T. A.,	Westfield, N. Y.	Summers, John,	Shellsburg, Iowa.	Treat, Selah B.,	Boston, Mass.
Skinner, T. H.,	L. 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.	Swain, John L.,	Raymond, Pa.	Trowbridge, T. C.,	Constantinople, T.
Stoss, Robert,	New York, N. Y.	Swazey, Arthur,	Chicago, Ill.	True, Albert,	Elbridge, N. Y.
Smith, Chas. A.,	D. D., E. Orange, N. J.	Swift, Henry M.,	Milford, Mich.	Tucker, Geo. L.,	Brighton, Ill.
Smith, Courtney,	Portland, N. Y.	Swift, Warren,	Homer, 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.

NAME.	POST-OFFICE.	NAME.	POST-OFFICE.	NAME.	POST-OFFICE.
Turner, D. K.,	Hartsville, Pa.	Weber, 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.,	Crawford-ville, 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
VAIL, 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 Auker, 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.,	Radiol, 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. F.,	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.	Wetmore, Wm. W.,	Rock Island, Ill.	Wilson, Jos.,	Neoga, Ill.
Van Vleet, Wm.,	Cincinnati, Ohio.	Whaley, Saml.,	Providence, Pa.	Wilson, L. B.,	Youngstown, Ohio.
Venle, Jas. A.,	White Lake, Mich.	Wheeler, C. H.,	New Milford, Pa.	Wimans, Isaac,	Garrettsville, Ohio.
Vicenti, 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.	Winnes, G. W.,	Cincinnati, Ohio.
Vorhis, Stephen,	Spencer, N. Y.	Whipple, Wm. W.,	Clayton, Ill.	Winter, Geo.,	Goodrich, Minn.
Vrooman, Daniel,	Canton, China.	Whitaker, Ephes,	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,	Barton, Ohio.
Wadlenmeyer, M.,	Nauvoo, Ill.	White, Geo. H.,	Choster, 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. A.,	Gilbertsville, N. Y.	Wood, A. A.,	d.d., Geneva, N. Y.
Waldo, M.,	Hornellsville, N. Y.	White, T. F.,	Ithaca, N. Y.	Wood, A. T.,	Auburn, Iowa.
Waldo, Seth H.,	Geneseo, Ill.	White, Wm. C.,	Crawfordsville, Ind.	Wood, Chas.,	Brooklyn, N. Y.
Waldo, T. L.,	Midland City, Mich.	Whitfield, J. W.,	Whitesboro', N. Y.	Wood, Enos,	Dexter, N. Y.
Wales, E. V.,	Oceanta, N. Y.	Whiting, S. P.,	Mendocino, Cal.	Wood, Geo. C.,	Jacksonville, Ill.
Walker, Benj.,	Warren, Ohio.	Whitman, J. E.,	Charlemont, Mass.	Wood, Geo. W.,	d.d., New York, N. Y.
Walker, Jas.,	Tekonsha, Mich.	Whitney, Jos. C.,	Minneapolis, Minn	Wood, Glen,	Chicago, Ill.
Walker, John,	Jersey City, N. J.	Whittaker, Wm.,	Greenbush, N. Y.	Wood, Jas. W.,	Allentown, Pa.
Walker, J. H.,	Neenah, Wis.	Whittmore, I. T.,	Plymouth, Ill.	Wood, Josiah,	Duquoin, Ill.
Walker, Rich.,	Allentown, Pa.	Whittlesey, S. H.,	M. D., Galva, Ill.	Wood, M. L.,	Carrollton, Ill.
Walker, Tim. D.,	Union, N. Y.	Wickes, John,	Attica, N. Y.	Wood, S. M.,	Eagle Mills, N. Y.
Wallace, C. C.,	Placerville, Cal.	Wickes, T. S.,	Poughkeepsie, N. Y.	Woodcock, Harry E.,	
Wallace, C. W.,	Seymour, Ind.	Wight, J. A.,	Bay City, Mich.	Woodin, S. F.,	Fuh Chau, China.
Walsworth, E. B.,	Oakland, Cal.	Wilbur, F. A.,	Wabash, Ind.	Woodruff, Jerc.,	Lansing, Iowa.
Walter, John H.,	Milan, Ohio.	Wilbur, H. M.,	Piana, Ill.	Woodruff, J. A.,	Allison, Mich.
Walton, J. S.,	Pana, Ill.	Wilcox, A. G.,	Parma Centre, N. Y.	Woodruff, S. R.,	Leavenworth, Kan
Ward, E. O.,	Bethany, Pa.	Wilder, Chas. N.,	Essex, N. Y.	Woodworth, James,	
Ward, Henry,	Minneapolis, Minn.	Wilder, R. G.,	Kolapoor, India.	Worthington, Albert,	Cedarville, N. J.
Ward, J. J.,	Michigan City, Ind.	Wile, Benj. F.,	Highland, N. Y.	Wrage, H. D.,	New York, N. Y.
Ward, John,	Freedom Plains, N. Y.	Wilkins, C. R.,	Medina, N. Y.	Wright, A. O.,	Rockport, Ill.
Ward, S.,	Vandalia, Ind.	Willard, E. P.,	Columbia, Cal.	Wright, Asher,	Versailles, N. Y.
Warner, G. W.,	Weedport, N. Y.	Willard, Geo.,	Battle Creek, Mich.	Wright, Edmund,	St. Louis, Mo.
Warren, F. V.,	Wattsburg, Pa.	Willard, J. L.,	Marshall, Mich.	Wright, Edw. B.,	Detroit, Mich.
Warren, H. V.,	Granville, Ill.	Willett, Jos. T.,	St. Louis, Mich.	Wright, E. S.,	d.d., Fredonia, N. Y.
Warren, S. W.,	Union Mills, Pa.	Willey, Saml. H.,	Oakland, Cal.	Wright, Thos.,	Fentonville, Mich.
Warren, Waters,		Williams, C. A.,	Rockford, Ill.	Wyckoff, Saml.,	Knoxville, Ill.
Wasson, Hiram,	West Creek, Ind.	Williams, Darius,	Wysox, Pa.	YALE, CALVIN,	Martinsburg, N. Y.
Westell, Wm. P.,	Palmyra, Mich.	Williams, D.,	Cleveland, N. Y.	Young, A. T.,	Oak's Corners, N. Y.
Waterbury, C.,	Stone Church, N. Y.	Williams, E. E.,	Warsaw, N. Y.	Young, Geo. D.,	Camanche, Iowa.
Waters, M. V. D.,	Gravesville, N. Y.	Williams, E. C.,	Dunkirk, N. Y.	Young, J. H.,	Ironton, Iowa.
Watson, J. P.,	East Putnam, Ct.	Williams, F. W.,	New York, N. Y.	Young, J. R.,	Greenlush, N. Y.
Wangh, John,	Canton, N. Y.	Williams, R. L.,	Massillon, Ohio.	Young, Wm.,	Junius, N. Y.
Weaver, E. S.,	Blue Ball, Ohio.	Williams, S. H.,	North Hero, Vt.	Youngs, Ezra,	Cutchogue, N. Y.
Webb, Wm. H.,	Adrian, Mich.	Williams, W. F.,	Mardin, E. Tur.		
Webb, Edw.,	Glasgow, Del.				

THE UNITED PRESBYTERIAN CHURCH

OF

NORTH AMERICA.

THE NINTH GENERAL ASSEMBLY met in the United Presbyterian Church, Xenia, Ohio, May 23, 1867, and was opened with a discourse by DAVID R. KERR, D.D., the retiring Moderator, from Psalm cxxii. 9: "Because of the house of the Lord our God will seek thy good." After the discourse the Permanent Clerk reported the commissioners to the

Ninty General Assembly of the United Presbyterian Church, U. A.

MINISTERS.	PRESBYTERIES.	RULING ELDERS.	MINISTERS.	PRESBYTERIES.	RULING ELDERS.
Acheson, Robert	Stanford.	D. Furgeson.	Given, J.	Westmorel'd.	John Rose.
Adair, J. M.	Big Spring.	A. S. Woodburn.	Goodwille, D. H.	Detroit.	A. Stewart.
Andrew, Wm. H.	Monongah'a.	Wm. Gribben.	Gordon, J. M.	Bloomington.	S. Wright.
Armstrong, J. G.	St. Louis.	James Wilson.	Graham, S. H.	Frankfort.	D. Reid.
Armstrong, Robt.	N. York 1st.	Isaac McGay.	Hadden, John	Des Moines.	R. Graham.
Arnott, Moses	Indiana.	Hugh Conan.	Hall, G. M.	Boston.	E. White.
Aten, Adrian	Indiana.	Wm. Wiler.	Harris, D.	Monmouth.	J. A. Wallace.
Aten, J. L.	Ohio First.	Wm. R. Baxter.	Hawk, J. S.	Monongah'a.	W. M. Gormley.
Balph, Thomas	Chartiers.	J. E. Agnew.	Henderson, J. M.	Keokuk.	W. B. Lewis.
Bigham, J. C.	Mercer.	Sammel Elliott.	Heron, J. M.	Boston.	S. Johnson.
Black, D.D., A. M.	Monmouth.	A. P. Carmichael.	Jackson, H. P.	Lake.	A. Lytle.
Black, W. A.	Butler.	Joseph Douthett.	Jackson, W. C.	Chicago.	A. Beveridge.
Brash, John	N. York 2d.	David Shields.	Jamison, J. M.	Stenbenville.	D. Bower.
Brown, J. H.	Monmouth.	Albert Small.	Jamison, Saml.	Westmorel'd.	G. McCague
Brown, Thomas	St. Louis.	J. R. Prutenay.	Jamison, W. H.	Butler.	J. Brown.
Brownlee, J. T.	Chartiers.	J. S. Barr.	Johnston, J. R.	Chartiers.	S. Brownlee.
Bruce, Wm.	Delaware.	W. Parker.	Kennedy, T. J.	Mansfield.	W. Braden.
Buchanan, J. N.	Michigan.	T. L. Adams.	Kerr, David R.	Monongah'a.	James Martin.
Campbell, Gawn	N. York 2d.	George O. Siddell.	Kirkpatrick, N. R.	Bloomington	J. Pinkerton.
Campbell, W. A.	Xenia.	J. B. Knox.	Lorimer, Wm.	Keokuk.	R. McConnell.
Clarke, D.D., A. D.	Alleghany.	John Taggart.	Mechar, Wm.	Mercer.	J. Shields.
Coleman, A. B.	Minnesota.	R. Anderson.	Meloy, Wm. T.	Wheeling.	J. L. McGill.
Collins, D. W.	Conemangh.	J. Robertson.	Morrison, M.	Monmouth.	M. D. Campbell.
Collins, J. A.	Xenia.	Thomas Bigger.	Morrow, J. A.	Chicago.	Alex. Terrier.
Cooper, D.D., J. T.	Philadelphia.	J. A. Elliott.	MacDill, David	Chillicothe.	Peter Platter.
Crawford, L. J.	Le Claire.	T. W. Cherry.	McCague, Thos.	Nebraska.	J. Hamill.
Dales, D.D., J. B.	Philadelphia.	W. K. Carson.	McCaughan, C. T.	Des Moines.	A. A. Ramsey.
Davidson, D.D., W.	Ohio First.	W. E. Brown.	McElwee, W. M.	Frankfort.	T. Purdy.
Doig, D.D., J. R.	Keokuk.	Smith Hamill.	McFarland, W. H.	Muskingum.	S. B. Clark.
Dunnan, David	Lake.	James M. Blair.	McHatten, Alex.	Princeton.	.....
Duff, D. K.	Conemangh.	Wm. Morrow.	McKee, J. G.	Tennessee.	Wm. Stewart.
Duff, Jackson	Sidney.	D. K. Gillespie.	McLean, D. M. B.	Cleveland.	E. Eels.
Easton, D.D., J. S.	Alleghany.	J. McCutcheon.	McLellan, J. M.	Detroit.	E. Hughes.
Edgar, John	Caledonia.	J. W. Walker.	McNary, W. P.	Kansas.	J. Kelsey.
Ewing, S. C.	Egypt.	.....	Nash, J. H.	Rock Island.	J. Maley.
Findley, Wm.	Mercer.	W. S. Leslie.	Niblock, J. H.	Wisconsin.	W. Ballock.
Fisher, J. R.	Argyle.	A. P. Robinson.	Patterson, John	Muskingum.	W. A. Lawrence.
French, W. H.	Mansfield.	George Stott.	Pressly, John T.	Alleghany.	J. McCandless.
Gibson, J. D.	Delaware.	Hector Cowan.	Prestley, W. H.	Chillicothe.	J. Morrison.

MINISTERS.	PRESBYTERIES.	RULING ELDERS.	MINISTERS.	PRESBYTERIES.	RULING ELDERS.
Reynolds, J. A.	Rock Island.	J. Graham.	Torrence, J. F.	Le Claire.	James Ure.
Ritchie, Andrew	Ohio First	W. S. Reid.	Ure, D. M.	Argyle.	Jas. Hill.
Robb, W. A.	Xenia.	Jas. Spencer.	Van Eaton, John	Caledonia.	J. Kellogg.
Shankland, J. A.	Wisconsin.	D. Brown.	Wallace, S. N.	Sidney.	J. C. Fry.
Shepherd, J. R.	Wabash.	H. R. Wiley.	Watson, A. N.	Egypt.	.....
Spencer, W. G.	White River.	W. Wiley.	White, I.	Steubenville.	H. A. Thompson.
Steele, John C.	Alleghany.	W. B. Evans.	Whitten, J. B.	Butler.	Wm. McKay.
Stevenson, E. H.	Sealkote.	.....	Williamson, J. A.	Albany.	A. Smealie.
Stevenson, J.	Wheeling.	S. Bently.	Wilson, T. J.	Michigan.	R. Alexander.
Tedford, J. H.	Wabash.	H. Dickey.	Wylie, G. M.	Vermont.	R. Gibson.
Thompson, David	Muskingum.	W. Ross.	Young, A.	Monmouth.	J. A. Young.
Thompson, James	N. York 1st.	J. Harper.	MINISTERS, 101.	RULING ELDERS, 97.	TOTAL, 198.

DELEGATES FROM CORRESPONDING BODIES.

PATRICK FAIRBAIRN, D.D., and Rev. JAMES WELLS, from *The Free Church of Scotland*.
 JAMES DENHAM, D.D., and JOHN HALL, D.D., from *The Presbyterian Church in Ireland*.
 WILLIAM T. FINDLEY, D.D., from *The Presbyterian Church in the United States of America*, (O. S.)
 RICHARD CRAIGHEAD, D. D., from *The Presbyterian Church in the United States of America*, (N. S.)
 JOHN McMASTER, D.D., from *The General Synod of the Reformed Presbyterian Church*.
 H. H. GEORGE, D.D., from *The Synod of the Reformed Presbyterian Church*.
 J. C. CRUKSHANK, D.D., from *The Reformed Protestant (Dutch) Church*.

J. B. DALES, D.D., of Philadelphia Presbytery, was elected Moderator. JOSEPH T. COOPER, D.D., was re-elected Stated Clerk. Rev. A. G. WALLACE was chosen Assistant Clerk.

Bills and Overtures.

J. R. DOIG, D.D., Chairman of Committee, reported as follows :

OVERTURE, No. I.—A Memorial of the Sabbath-school teachers of the First United Presbyterian Church, Cincinnati, Ohio :

It appears that the teachers of this Sabbath-school, with a view to render the school more attractive to the children, had conceived the idea of introducing a melodeon—that before carrying their resolution into effect, it was thought proper to acquaint the session of the church with their purpose, and they therefore addressed to them a communication on the subject. To this communication the session returned the following reply :

“Resolved, That as the law of the United Presbyterian Church now stands, this session cannot approve the action of the teachers relative to the introduction of a melodeon into the Sabbath-school.”

The teachers of the Sabbath-school then called a meeting, and drew up what they call a protest against the adoption of the article in the Directory for Worship forbidding the use of musical instruments.

It is the opinion of your committee that, while the Sabbath-school did well in recognizing the authority of the session, yet, as the Directory forbidding the use of instrumental music in the worship of God is, for the time being, of authority in the Church, the session did right in withholding their sanction from the proposed measure.

They recommend that the conduct of the session of the First United Presbyterian Church, Cincinnati, in refusing to grant permission to the teachers in their Sabbath-school to introduce a melodeon, be approved. Adopted.

No. II.—On the subject of Sabbath-schools. It was resolved that it shall be the duty of the Moderator of the General Assembly annually to nominate for adoption a standing committee of five persons on the subject of Sabbath-schools. Adopted.

No. III.—In reference to the Directory of Worship, as it is thought that in the judgment of some it would be more satisfactory if the article on instrumental music be made a subject of special overture, it was therefore

Resolved, 1. That Revs. W. G. Reid, R. Gracey, and C. A. Dickey be appointed a committee with instructions to rewrite the Directory for Worship with reference to the amendments suggested by the Presbyteries, having a special reference to greater uniformity and system in the work; and that they publish the result of their labors not later than the 1st of Feb., 1868; and that the new draft be, and it hereby is, overtured to the Presbyteries, in order that they may vote aye or nay upon it, and report the ayes and nays to the next General Assembly.

Resolved, 2. That the article on instrumental music in the present Directory for Worship is hereby made a special overture, and Presbyteries are directed to vote aye or nay upon it, and report the ayes and nays to the next General Assembly.

No. IV. From the session of the congregation of San Francisco, California, asking what steps shall be taken in making out a call, as they wish the Rev. M. M. Gibson, who is laboring as a missionary, to become their pastor. It appears that this congregation is not under the care of any Presbytery. Mr. Gibson is the only ordained minister of our Church within hundreds of miles of them. Your committee are of opinion that a somewhat unusual course should be taken in the case. The committee think that upon placing this congregation under the care of the most convenient Presbytery, that Presbytery might appoint Mr. Gibson himself to moderate the call, or authorize some one of the ruling elders of that congregation to do so, and that upon receiving and sustaining that call, and receiving by letter Mr. Gibson's acceptance of the call, the Presbytery might declare him the settled pastor of said congregation. It was therefore

Resolved, That the congregation of San Francisco, Cal., be placed under the care of the Presbytery of Oregon; and that said Presbytery take such measures as soon as practicable to consummate the wishes of this congregation.

Judicial Committee.

A. YOUNG, D.D., Chairman, reported as follows:

JUDICIAL CASE NO. I. Being an appeal of Adam Green from a decision of the Synod of Illinois,

The committee have examined the records and papers, and find nothing to show that the appellants have furnished a copy of their reasons of appeal either to the Moderator or Clerk within the time required by law, or afterward. Therefore

Resolved, That the case be dismissed as irregular.

Pending the consideration of a motion to adopt the foregoing report, a question relative to the right of the Synod of Illinois to vote in this case was raised, when the following resolution was offered by Wm. Davidson, D.D.:

Resolved, That section 3d and chapter 12th in the Book of Government is not considered by this Assembly as giving it authority to exclude any Synod in the Assembly from voting on an appeal, except in motions where the Synod is a party in the case.

The Moderator decided that members of Illinois Synod had not a right to vote on the question of adopting the report. Dr. Davidson appealed from the decision of the Moderator; the appeal not being sustained, he asked leave to have his dissent and that of others from the ruling recorded, which is as follows:

Against the decision of the Assembly, declaring that a Synod has no right to vote in the Assembly on any question of appeal to the Assembly from that Synod, the undersigned beg leave respectfully to dissent, because,

1. We believe the rule under which the Assembly made the decision—namely, Book of Government, chapter 12, section 3—is there by mistake, and contrary to the judgment and intention of the Church.

2. Because the rule has been repeatedly violated since its adoption, and never once enforced, nor its enforcements so much as called for heretofore, and that its enforcement is now called for the first time.

3. Because the rule under which the Assembly made the decision is not applicable in the present case—that Synod having no representatives on the floor of the Assembly. W. DAVIDSON, JOHN VAN EATON, A. ATEN.

The report of the committee was adopted.

No. II. Being the case of the "Protest and Appeal from decisions of the Second Synod of the West by Samuel Wilson, D.D., and others." Your committee would report that the document bears the writer's date of October 10th, 1866, and the Moderator's certificate that he received it on the same day. The appellants' notice was not given within ten days, as required by the Book of Discipline.

The papers relating to the case are, in other respects, regular.

The committee respectfully recommend the adoption of the following, namely—

Resolved, That this report be approved.

To this report of the committee Rev. D. W. Collins offered the following as a substitute:

In the case of the appeal of S. Wilson, D.D., and others from a decision of the Second Synod of the West in the case of Rev. W. C. McCune, it appears that the appeal is endorsed by the Moderator of the Second Synod of the West as having been placed in his hand on the 10th day of October, 1866, while the Second Synod of the West adjourned on the 28th of September, 1866.

This being two days over the time specified in the Book of Discipline, by which appeals are limited, would render this appeal irregular. But as it appears from the statement, both of the appellants and also of the Moderator of the Second Synod of the West, that the appeal, with the reasons thereof, was put into the hands of the Moderator as early as the 5th day of October, instead of the 10th, and thus is within the limit prescribed by the rule referred to, and the appeal only needs a correction of the date endorsed by the Moderator of the Synod according to the fact to make it regular; and as it appears that the Moderator of that Synod is present and desires to make the correction referred to; therefore

Resolved, 1. That the Moderator of the Second Synod of the West is hereby permitted to amend his endorsement of the appeal according to the fact.

Resolved, 2. That upon this correction the Assembly proceed to the issuing of the appeal.

Pending the discussion, the commissioners of the Second Synod of the West—namely, Dr. Davidson and Rev. B. Waddle and Rev. R. B. Ewing—were declared by the Assembly to be entitled, in virtue of their commission, to the privileges of the floor in the consideration of the substitute. The substitute offered by Rev. D. W. Collins was adopted.

Dr. Davidson, in his own behalf and that of others, asked leave to enter a dissent from the adoption of the substitute, should they see proper to do so. The request was accorded to him by the Moderator.

The Moderator of the Second Synod of the West made the correction in the endorsement of the paper of appeal.

The following dissent from the action of the Assembly was read :

We, the undersigned, present the following as our dissent against the action of the Assembly in the case of Synod vs. McCune :

1st. Because the Assembly has no authority to change, or permit any individual to change, the record or official paper of a lower court certified to the Assembly.

2d. Because the records certified to this Assembly by the proper officer of the Synod show that the paper containing reasons of appeal in the case was not only not presented to the proper officer within the prescribed time, but was not then actually in existence, and could not, therefore, without a violation of our constitutional law (art. 3, sec. 16, Book of Discipline), be admitted by the Assembly.

3d. Because, in the judgment of the undersigned, the Assembly clearly disregarded the 16th sec., chap. 10, Book of Discipline, in allowing parol testimony to set aside written record.

Signed by

MINISTERS.
 Armstrong, J. G.
 Aten, Adriaar
 Brash, John
 Brown, J. H.
 Davidson, Wm.
 Jackson, W. C.
 Kirkpatrick, N. R.
 Macdell, D.

MINISTERS.
 McCague, Thos.
 McCaughan, C. T.
 Prestley, W. H.
 Reynolds, J. A.
 Ritchie, Andrew
 Van Eaton, J.
 Wallace, Samuel

RULING ELDERS.
 Baxter, Wm. R.
 Brown, Wm. E.
 Fry, J. C.
 Morrisson, John
 Platter, Peter
 Reid, Wm. S.

The Moderator appointed Revs. Wm. Findley, J. Patterson and Elder Robert McConnell to answer the reasons here given, and also a previous dissent from his ruling. This committee reported the following response, which was adopted :

Your committee present the following answers to the reasons for dissent from the action of the Assembly, declaring that the Synod of Illinois has not the right to vote on any question concerning the disposition of the appeal from that Synod :

1. The dissenters admit that the rule on which the Assembly acted is in the Book of Government, and it is there by the authority of the Church, expressed through the proper organ, her highest court, a preceding General Assembly ; and it is believed that while the rule is wise and proper, and is in accordance with the uniform practice of our own and other Presbyterian churches, its validity is now for the first time called in question.

2. It is believed that the second reason for dissent is not in accordance with the facts of the case ; and if it were, the repeated violation of a wise

and salutary rule does not abrogate the rule. The sooner the return to its faithful observance the better.

3. In an appeal from a lower court, the lower court becomes a party in the case before the higher court, and appears there as such by its authorized agent. The interest and honor of the lower court require that its decision be confirmed. But the object of this wise and salutary rule is to exclude from voting in the higher court those whose judgment has already been made up and expressed in the case, or who, as parties in any way, have an interest in securing a judgment against the appellants. The Synod is but an aggregate of the Presbyteries that compose it, and is represented in the Assembly by the delegates from the Presbyteries that compose it. The only possible way of excluding the Synod from voting in the decision of an appeal from its own action in the Assembly is by excluding the delegates from the Presbyteries that compose the Synod. These delegates will of necessity, for the most part, if not always, be persons who have made up and expressed a judgment in the case in the Synod, or who feel interested in sustaining its decision.

Your committee present the following answer to the reasons for dissent against the action of the Assembly in the case of the appeal of Dr. Wilson and others:

1st. The paper whose date the Assembly allowed to be corrected was not, in any proper sense, the record of the Synod. The Synod never saw the paper—was not in session when the paper was dated, nor at any time since. The Synod, to this hour, knows nothing of any such transaction as the dating of the paper referred to, nor of its very existence. A record of a church court is a record only of what the court transacts; and is in record of that only when it has been approved and adopted as such by a vote of the court. The Clerk of this Assembly records its proceedings from hour to hour as they transpire, but up to the moment it is adopted as the record of its proceedings by the Assembly, it is the clerk's own record, over which he has entire control, to add to it, or to take from it, or to change it in any way he pleases, so as to conform it more entirely to the facts of the case. Besides, if the affixing of a date to this paper days after the adjournment of the Synod, in his own rooms, entirely without the knowledge of the Synod, makes that date the Synod's record, the correction of that date by the same Moderator must make it the Synod's correction. The truth is, in certifying to the date of this paper: the Moderator or clerk was simply performing an individual act, with which the Synod has nothing to do: he was performing a duty enjoined upon him, not by the Synod, but by the constitution of the Church, and for the faithful performance of which he is answerable to the Church and to God.

2d. In regard to the second reason for dissent, the facts, as declared by the proper officer, are, that the reasons for the appeal were presented to him in writing by the appellants on the seventh or eighth day after the notice of appeal in Synod, and by him received as such; and that he afterward, for the greater convenience of the Assembly, before which these reasons were to be laid, employed Dr. Wilson to write out a true copy of the reasons presented to him in a more fair and legible hand; and that the paper, which he, as Moderator of the Synod, presented to this Assembly, was an exact copy of the reasons of appeal lodged with him by the appellants, except in the error of the date, which he inadvertently affixed to it. It is believed that in all courts a true copy of a paper, certified as such by the proper authority, is of equal value and force with the original.

3d. The superior court is to receive as testimony the records of the court

below; but it is of course assumed that the record is a true one. If it can be shown by the party whose interests are injuriously affected that the record is inaccurate, imperfect or contrary to facts, the record itself must first be corrected before it is admitted. We are sure that no court on earth, swayed by intelligence, candor and justice, would proceed to decide a case to the prejudice of a party on the ground of a record whose *correctness* was disputed by that party, and whose *incorrectness* was attested by the very officer who made it, and who alone could attest either its correctness or incorrectness. It should be added that the correcting of this date did not, and could not, in any conceivable way, affect the merits of this case. The refusal to admit the correction would have unjustly destroyed the rights of the appellants.

On motion, resumed the consideration of the motion to sustain the appeal. After some discussion the previous question was ordered.

The vote, by order of the Assembly, was taken first on the first specification. The question was then put: Shall the appeal from the Second Synod of the West, acquitting Rev. W. C. McCune of the charge in the first specification—namely, “making determined opposition to one of our distinctive principles, namely, the 16th article of the ‘Testimony’”—be sustained?

The vote was as follows:

AYES:

MINISTERS.	MINISTERS.	MINISTERS.
Acheson, R.	Fisher, J. R.	McCaughan, C. T.
Adair, J. M.	French, W. H.	McElwee, W. M.
Andrew, W. H.	Given, J. F.	McFarland, W. H.
Armstrong, R.	Goodwillie, D. H.	McLean, D. M. B.
Balph, Thos.	Gordon, J. M.	McNary, W. P.
Bigham, J. C.	Graham, S. H.	Nash, J. H.
Black, A. M.	Hadden, John	Niblock, J. H.
Black, W. A.	Hall, G. M.	Patterson, John
Brown, J. H.	Harris, D.	Pressly, John T.
Brown, Thos.	Hawk, J. S.	Reynolds, J. A.
Brownlee, J. T.	Henderson, J. M.	Shankland, J. A.
Bruce, William	Jackson, H. P.	Steele, John C.
Campbell, Gawn	Jamison, J. M.	Stevenson, E. H.
Clark, A. D.	Jamison, Samuel	Stevenson, J.
Coleman, A. B.	Jamison, Wm. H.	Thompson, David
Collins, D. W.	Johnston, J. R.	Tompson, James
Cooper, J. T.	Kennedy, T. J.	Torrence, J. F.
Crawford, L. J.	Kerr, David R.	Ure, D. M.
Dales, J. B.	Kirkpatrick, N. R.	White, I. N.
Doig, J. R.	Lorimer, Wm.	Whitten, J. B.
Donnan, D.	Mechard, Wm.	Williamson, J. A.
Duff, D. K.	Meloy, Wm. T.	Wylie, G. M.
Easton, John S.	Morrison, M.	Young, A.
Ewing, S. C.	Morrow, J. A.	
Findley, John	McCague, Thomas	

MINISTERS, 73.

AYES:

RULING ELDERS.	RULING ELDERS.	RULING ELDERS.
Agnew, E. J.	Blair, J. M.	Carson, W. K.
Barr, J. S.	Braden, John	Eels, E.
Bentley, S.	Brown, David	Elliott, Samuel
Beveridge, Andrew	Campbell, M. D.	Ferguson, D.

RULING ELDERS.	RULING ELDERS.	RULING ELDERS.
Gormley, W. M.	McCandless, Jas.	Small, Albert
Graham, James	McConnell, R.	Smeallie, Andrew
Graham, Robert	McCutcheon, Jas.	Stott, George
Gribben, Wm.	McGay, Isaac	Taggart, J.
Hamill, Smith	McGill, J. L.	Thompson, H. A.
Harper, John	McKay, William	Walker, J. W.
Hill, James	Parker, W.	Wallace, J. A.
Kelsey, John	Pinkerton, J.	Wilson, J.
Leslie, W. H.	Purdy, Thomas	Woodburn, A. S.
Lewis, W. B.	Robertson, J.	Wright, S.
Maley, James	Robinson, A. P.	Young, J. A.
Martin, James	Rose, John	
Morrow, Wm.	Shields, David	ELDERS, 51.
McCague, George	Shields, John	TOTAL, 124.

NAYS:		
MINISTERS.	MINISTERS.	MINISTERS.
Heron, J. M.	Edgar, John	Brash, John
		MINISTERS, 3.
NON LIQUET:		
MINISTERS.	MINISTERS.	RULING ELDERS.
Armstrong, J. G.	Van Eaton, J.	Cowan, H.
Gibson, J. D.	MINISTERS, 4.	Elliott, J. A.
Jackson, W. C.		Hughes, Ezra
		ELDERS, 3. TOTAL, 7.

After this vote was taken the main question came up, as follows: "Holding and defending serious and fundamental error on the subject of church fellowship." The Assembly agreed to divide the question, which was put, as follows: Shall the appeal from the decision of the Second Synod of the West, acquitting Rev. W. C. McCune of "holding and defending *serious* error on the subject of church fellowship," be sustained? The vote was as follows:

AYES:		
MINISTERS.	MINISTERS.	MINISTERS.
Acheson, R.	Easton, J. S.	Meloy, Wm. T.
Adair, J. M.	Findley, W.	McElwee, W. M.
Andrew, W. H.	French, W. H.	McFarland, W. H.
Armstrong, R.	Given, J.	McLean, D. M. B.
Balph, Thos.	Goodwillie, D. H.	McNary, W. P.
Bigham, J. C.	Gordon, J. M.	Nash, J. H.
Black, A. M.	Graham, S. II.	Niblock, J. H.
Black, W. A.	Hadden, John	Patterson, J.
Brown, Thos.	Hall, G. M.	Pressly, John T.
Brownlee, J. T.	Harris, D.	Shankland, J. A.
Bruce, Wm.	Hawk, J. S.	Steele, John C.
Campbell, Gawn	Henderson, J. M.	Stevenson, E. H.
Clarke, A. D.	Jackson, H. P.	Stevenson, J.
Coleman, A. B.	Jamison, J. M.	Thompson, D.
Collins, D. W.	Jamison, Samuel	Thompson, J.
Cooper, J. T.	Jamison, W. H.	Torrence, J. T.
Crawford, L. J.	Johnston, J. R.	White, I. N.
Dales, J. B.	Kennedy, T. J.	Whitten, J. B.
Doig, J. R.	Kerr, David R.	Williamson, J. A.
Donnan, D.	Lorimer, W.	Wylie, G. M.
Duff, D. K.	Mehard, Wm.	Young, A.
		MINISTERS, 63.

AYES:

RULING ELDERS.	RULING ELDERS.	RULING ELDERS.
Agnew, E. J.	Hamill, S.	Purdy, Thomas
Barr, J. S.	Harper, John	Robertson, J.
Bentley, S.	Hill, James	Robinson, A. P.
Beveridge, A.	Kelsey, John	Rose, John
Blair, J. M.	Leslie, W. H.	Shields, David
Bower, D.	Maley, James	Shields, John
Braden, Wm.	Martin, James	Small, Albert
Campbell, M. D.	Morrow, Wm.	Smeallie, Andrew
Carson, W. K.	McCague, George	Stott, George
Eels, E.	McCandless, J.	Taggart, J.
Elliott, S.	McConnell, R.	Thompson, H. A.
Ferguson, D.	McCutcheon, J.	Wallace, J. A.
Gormley, W. M.	McGay, Isaac	Wilson, J.
Graham, Jas.	McKay, William.	Woodburn, A. S.
Graham, Robert	Parker, W.	Young, J. A.
Gribben, Wm.	Pinkerton, J.	ELDERS, 47. TOTAL, 110.

NAYS:

MINISTERS.	MINISTERS.	RULING ELDERS.
Armstrong, J. G.	Jackson, W. C.	Cowan, Hector
Brash, John	Kirkpatrick, N. R.	Elliott, J. A.
Brown, J. H.	Morrow, J. A.	Hughes, Ezra
Edgar, John	McCague, Thos.	Lewis, W. B.
Ewing, S. C.	McCaughan, C. T.	Walker, J. W.
Fisher, J. R.	Reynolds, J. A.	Wright, Samuel
Gibson, J. D.	Van Eaton, John	ELDERS, 6. TOTAL, 21.
Heron, J. M.	MINISTERS, 15.	

NON LIQUET.—Ure, D. M. MINISTER, 1.

The question was then put: Shall the appeal from the Second Synod of the West, acquitting Rev. W. C. McCune of "holding and defending *fundamental* error on the subject of church fellowship," be sustained? The vote was as follows:

AYES:

MINISTERS.	MINISTERS.	MINISTERS.
Acheson, R.	Easton, J. S.	Meloy, W. T.
Adair, J. M.	Findley, W.	McElwee, W. M.
Armstrong, R.	French, W. H.	McNary, W. P.
Balph, Thomas	Given, J.	Nash, J. H.
Bigham, J. C.	Goodwillie, D. H.	Niblock, J. H.
Black, A. M.	Graham, S. H.	Patterson, J.
Black, W. A.	Hall, G. M.	Pressly, John T.
Brown, Thomas	Harris, D.	Shankland, J. A.
Brownlee, J. T.	Hawk, J. S.	Steele, John C.
Bruce, Wm.	Henderson, J. M.	Stevenson, E. H.
Campbell, Gawn	Jamison, J. M.	Stevenson, J.
Clark, A. D.	Jamison, S.	Thompson, D.
Collins, D. W.	Jamison, W. H.	Torrence, J. T.
Crawford, L. J.	Johnston, J. R.	White, I. N.
Doig, J. R.	Kerr, David R.	Whitten, J. B.
Donnan, D.	Lorimer, W.	Wylie, G. M.
Duff, D. K.	Mehard, W.	Young, A.—MINISTERS, 51.

AYES:

RULING ELDERS.
 Agnew, E. J.
 Barr, J. S.
 Bentley, S.
 Beveridge, A.
 Bower, D.
 Braden, W.
 Campbell, M. D.
 Carson, D. K.
 Eels, Erastus
 Elliott, S.
 Ferguson, D.
 Gormley, W. M.
 Graham, Jas.
 Graham, Robert

RULING ELDERS:
 Gribben, Wm.
 Hamill, S.
 Harper, John
 Hill, James
 Kelsey, John
 Leslie, W. H.
 Maloy, James,
 Martin, James
 Morrow, Wm.
 McCague, Thomas
 McCandless, J.
 McConnell, R.
 McCutcheon, J.
 McGay, Isaac

RULING ELDERS.
 McKay, William
 Purdy, Thomas
 Robertson, J.
 Rose, John
 Shields, John
 Small, Albert
 Stott, George
 Taggart, J.
 Thompson, H. A.
 Wallace, J. A.
 Wilson, J.
 Young, J. A.
 ELDERS, 40.
 TOTAL, 91.

NAYS:

MINISTERS.
 Andrew, W. H.
 Armstrong, J. G.
 Brash, John
 Brown, J. H.
 Coleinan, A. B.
 Cooper, J. T.
 Dales, J. B.
 Edgar, John
 Ewing, S. C.

MINISTERS.
 Fisher, J. R.
 Gibson, J. D.
 Gordon, J. M.
 Heron, J. M.
 Jackson, W. C.
 Kennedy, T. J.
 Kirkpatrick, N. R.
 Morrow, J. A.
 McCague, Thomas

MINISTERS.
 McCaughan, C. T.
 McFarland, W. H.
 McLean, D. M. B.
 Reynolds, J. A.
 Thompson, J.
 Ure, D. M.
 Van Eaton, J.
 MINISTERS, 25.

NAYS:

RULING ELDERS.
 Blair, J. M.
 Cowan, H.
 Elliot, J. A.
 Hughes, Ezra
 Lewis, W. B.

RULING ELDERS.
 Parker, Wm.
 Pinkerton, James
 Robinson, A. P.
 Shields, D.
 Smeallie, A.

RULING ELDERS.
 Walker, J. W.
 Woodburn, A. S.
 Wright, Samuel
 ELDERS, 13.
 TOTAL, 38.

NON LIQUET:

MINISTERS.
 Hadden, J.

MINISTERS.
 Jackson, H. P.

MINISTERS.
 Williamson, J. A.
 MINISTERS, 3.

The vote was then taken *viva voce* and the appeal was sustained. On motion the following committee was appointed, being one minister and one elder from each Synod, to bring in a report on the final disposition of the case: David R. Kerr, R. Armstrong, W. Mechard, J. Stevenson, S. Wallace, A. Young, J. R. Doig, *Ministers*; and W. M. Gormley, A. P. Robinson, S. Elliott, S. Bentley, J. L. Aten, M. D. Campbell and W. B. Lewis, *Elders*.

The Assembly agreed that the papers left by Rev. M. Morrison and M. J. L. McGill, indicating their votes, be recorded as follows: On the charge, viz., "holding serious and fundamental error," I vote against sustaining the appeal; on the charge, "making determined opposition," I vote in favor of sustaining the appeal.—MARION MORRISON.

To sustain the appeal in both parts, I vote aye.—J. L. MCGILL.

The committee reported as follows:

The Assembly having sustained the appeal of Dr. S. Wilson and others from the decision of the Second Synod of the West in the case of Rev. W. C. Cune, charged with "holding and defending serious and fundamental error on the subject of church fellowship," hereby reverses the decision of the Synod, and declares said charge proved.

This judgment is not simply because of Mr. McCune's interpretation of the 26th chapter of the Confession of Faith, or his "determined opposition to the 16th article of the Testimony"—a part of the basis of union on which this Church was organized—but also because of his enunciation and advocacy of principles which, if fully carried out, would work a complete subversion of the Church as a visible organization.

By this judgment Mr. McCune is fairly liable to the severe censure of the Church. But in consideration of the facts that he appears to have labored under a misapprehension of what the doctrine and law of his Church are on the subject of church fellowship, and that this question is now definitely settled by a judicial decision of her highest court, it is deemed sufficient to remit his case to his Presbytery, with instructions to admonish him that he must respect the authority of the Church in this decision, abstain from divisive courses, and follow the things that make for peace.

DAVID R. KERR, *Chairman.*

Pending the taking of the vote, Rev. W. C. McCune asked leave to address the Assembly, which was declined, as the previous question had been ordered.

The vote was taken on the report of the committee, which was adopted. Mr. McCune was then granted leave to address the Assembly, but declined doing so, as the vote had been taken.

A motion was made to reconsider the motion adopting the report of the committee. The motion was laid upon the table.

Rev. John Van Eaton asked leave to enter his dissent, on his own behalf and on behalf of others, from the whole procedure of the Assembly in this case.

Mr. McCune asked for a transcript of the minutes in his case. The request was granted.

The following *Dissent* was presented: We the undersigned unite in entering our *dissent* against the illegality of the proceedings in the case of W. C. McCune.

A. Aten, J. L. Aten, J. G. Armstrong, Wm. Davidson, John Edgar, J. R. Fisher, W. C. Jackson, N. R. Kirkpatrick, D. Macdell, T. McCague, W. H. Prestley, J. A. Reynolds, J. Van Eaton, S. Wallace, *Ministers.* W. E. Brown, W. R. Baxter, J. A. Elliott, E. Hughes, J. W. Walker, *Elders.*

The Moderator appointed D. R. Kerr, A. Young and W. Mechard a committee to reply to said dissent: their report is as follows, which was adopted:

The dissent is under the general charge of illegality in the entire proceedings of the Assembly in the case of Rev. W. C. McCune. So far as any questions of this kind were raised, touching the appeal as regularly taken and before the Assembly, they have been already answered by the committee appointed for the purpose.

Whatever questions of the kind remain must be in respect to the action of the Assembly in disposing of the case. And here we can conceive of

but two points; first, as to the effect of action sustaining an appeal; and, second, as to the necessity of hearing Mr. McCune in person in the case.

On the first point, our rule is express, that "if an appeal be sustained, the judgment of the inferior court is necessarily reversed." Discipline, chapter 12, article 3, section 10.

The court below had decided that the charges in this case had not been proved; by a reversal of that decision, we declare that they are proved, and that necessarily closes the trial.

If the appeal had been on a point of a law or irregularity in proceedings, then it would have devolved on the Assembly to try the case on its merits, or to have remitted it for that purpose to a lower court. But this case was brought before the Assembly on all its records and all the evidence that was before the Synod; it was tried on its merits, and by sustaining the appeal we decide the whole case, and were authorized to close it, if deemed expedient. See same chapter, etc.

On the second point, the necessity of hearing Mr. McCune in person, we answer, that the parties before the Assembly in this case were the Synod and the appellants. Mr. McCune was before us only through or under the Synod. The Synod had taken the responsibilities of his case—had appointed three of its members to defend its decision, and so to defend him.

If Mr. McCune desired to appear with them, he should have so declared before the case was decided. To be heard afterward, except as pleading why censure should not be administered, and especially the demand to be heard when the Assembly was voting under the order of the previous question on the adoption of a minute of its finding in his case, was clearly inadmissible. Still, as soon as it was practicable, he was granted the privilege of addressing the Assembly, which he declined unless allowed to plead for a reversal of the entire decision of the Assembly in his case, which was also clearly inadmissible according to our rules.

Because he did not speak in his own case, it does not follow that he was condemned unheard. The brethren who spoke for the Synod spoke for him. And then the case was not tried, or to be tried, on what he might now say, but on what he had written and published in his book. That was all the evidence in the case before the Synod and before the Assembly, and it was of such a nature as to admit of no possible rebutting evidence. Mere explanations of the author would be of account only on the assumption that the members of the Assembly were incompetent to understand language.

So far as explanations in his favor could be made, they were made most ably and eloquently by his defenders.

PRESBYTERIAN UNION. A communication from the General Synod of the Reformed Presbyterian Church on the subject of union. The committee to whom it was referred reported as follows, which was adopted:

That the subject thus brought before the Assembly is one of great interest in itself, and made especially interesting by the tendencies of the times. These tendencies are manifestly toward union. At such times the danger is of inconsiderate and injurious action. To guard against this, as well as to unite in seeking an object so good in itself, and in which our own Church, originating in union, should be specially interested, we recommend a favorable response to the invitation contained in the paper before us, and submit for the adoption of the Assembly the resolution—

That we appoint delegates, one from each subordinate Synod, to meet in the proposed convention of Presbyterian churches of the United States,

for prayer and conference upon the subject of union among the various branches of the Presbyterian family.

The following persons were appointed delegates to the said convention :

Revs. W. W. Barr, A. G. Wallace, John T. Pressly, Wm. Davidson, A. M. Black, C. T. McCaughan and W. H. French, *Ministers*. Wm. Getty, W. M. Gormley, C. Arbuthnot, C. McDowell, J. A. Young, S. Hamill and David Bower, *Elders*.

HOME MISSIONS.—The *Eighth* Annual Report is as follows :

During the year, one hundred and twenty ministers have labored in connection with the Board for periods from three to twelve months.

The treasurer had on hand at the beginning of the year, \$3061.50. Receipts, \$25,969.95. Total, \$29,031.45. Disbursements, \$28,875.25. Balance, \$156.20.

FOREIGN MISSIONS.—The *Eighth* Annual Report is as follows :

During the Rev. Samuel Martin and his wife (Miss Lydia Mossman) sailed for Sealkote, India. This is the only accession to the missionary forces now in the foreign field.

The treasurer had on hand at the beginning of the year, \$10,854.65. Receipts, \$61,955.10. Total, \$72,809.75. Disbursements, \$68,251.78. Balance, \$4557.97.

EDUCATION.—The *Seventh* Annual Report is as follows :

During the year forty students have been aided. They belong to the following Presbyteries, viz. : Albany, 1; Chartiers, 1; Chicago, 1; Delaware, 3; Des Moines, 3; Frankfort, 1; Keokuk, 2; Lake, 1; Le Claire, 1; Mercer, 3; Michigan, 2; Monmouth, 8; Monongahela, 2; Muskingum, 1; Rock Island, 3; Steubenville, 1; Wabash, 2; Westmoreland, 1; Xenia, 3; eighteen of these are literary, and twenty-two theological students.

The treasurer had a balance at beginning of year, \$29.76. Receipts, \$6515.45. Total, \$6545.21. Disbursements, \$6545.21.

CHURCH EXTENSION.—The *Seventh* Annual Report is as follows :

One of the most serious difficulties in the way of the extension of the Church, particularly in the newly-settled portions of the country, is the want of suitable houses for the accommodation of the worshipers. And one effectual way in which the extension of the Church may be promoted is by liberal contributions to the Lord's treasury to aid young and feeble congregations in providing for themselves suitable houses of worship. And while the rich are expected to cast in of their abundance, the example of the poor widow may teach us that our Lord is pleased to see his poor perform their part in this work of benevolence. But the condition of the treasury is such that it would seem to indicate that there are too many who, because they can do but little, fail to do anything at all.

The treasurer had a balance on hand of \$1957.63. Receipts, \$5263.25. Total, \$7220.88. Disbursements, \$6104.39. Balance, \$1116.49.

PUBLICATION.—The *Eighth* Annual Report is as follows :

Six books, eighth edition of the Psalms, six catechisms, selection of Psalms for Sabbath-schools. They publish several editions of the Bible,

and so the freedmen, under the care of the Board of Missions, look to the Board to supply them with Bibles, Testaments and Psalm-books. The demands from this quarter have greatly increased the past year, and we may expect this to continue so long as these missions are prosecuted with vigor. Unless the funds for this purpose are contributed by our people, they must be taken from the permanent fund, thus lessening our publishing capital. Although it has been adverted to more than once, this Board cannot but again express surprise and sorrow that many of the congregations contribute largely to the funds of the American Bible Society, and do not seem to reflect that at least a part of these funds should be appropriated to doing their own work.

The treasurer had a balance of \$2254.80. Receipts, \$25,328.46. Total, \$27,583.26. Disbursements, \$25,354.38. Balance, \$2228.88.

FREEDMEN.—The *Fourth* Annual Report is as follows :

Tranquillity has prevailed in all our stations; and inasmuch as the freedmen have become more fixed in their habitations, our teachers have been enabled to do more for their permanent elevation than during any previous year. The schools have been large and flourishing. Some of the leading and more thoughtful citizens of the South are beginning to exhibit an interest in the education of the freedmen, and it is thought that all opposition will soon die away. Neither teachers nor property have been in the least molested.

The points occupied during the year were, Vicksburg, Miss., Nashville and Knoxville, Tenn., and Leavenworth, Kansas.

It is proper to state that Leavenworth was commenced in January, 1867, after much correspondence, revealing that large numbers of freedmen were settled there, and that the prospect for the organization of a congregation was fair. For some time a large colored Sabbath-school has been conducted in the United Presbyterian church of the city, and the brethren of the congregation generously offered us the use of the house for missionary purposes. The Rev. Joseph M'Kelvey was commissioned, and has been laboring with much success. He has effected the informal organization of a congregation under the session of the Rev. W. P. M'Nary. Three persons were received into full membership, and others, it is expected, will soon unite with them. They are being prepared as a class of catechumens. But it will be necessary during the present year to erect a building for the accommodation of our school and for church purposes. The estimated cost of a lot and suitable building is three thousand dollars.

Soon after the meeting of the last General Assembly the Board entered upon the work of providing necessary buildings. A lot was purchased in Vicksburg, on which we caused to be erected a large school-house, and a teachers' home large enough to accommodate eight or ten persons. At Knoxville a lot was purchased, on which a school building has been erected. As we were not able to erect a house for our teachers, we were compelled to rent a small house for their accommodation. The Board feels that during the present summer a house should be erected. It would probably not cost more than twelve hundred dollars. At Nashville, Station No. 2 has been refitted by Brother M'Kee. It is now commodious and comfortable, without any debt against it.

The estimated value of the property now owned and controlled by the Board is as follows: At Vicksburg, \$6000; at Nashville, \$7500; at Knoxville, \$1500; in all amounting to \$15,000. The original cost was far below this. The property has increased in value, and the Freedmen's Bureau liberally assisted us by contributions of lumber. The buildings are all insured.

There is yet a debt of about \$1000 on Station No. 1 at Nashville, and of \$500 on the property in Vicksburg.

The number of missionaries and teachers has been forty-six, teaching letters and morals to these poor people. Many hundreds of them have, through the agency of our Church, been made better acquainted with the requirements which God makes of them in this life, and we trust have been impelled to seek a meetness for the life to come. In view of what has been accomplished, we certainly ought to thank God and take courage. Some taught in our schools are already teaching others. Thus the influence which the Church exerts through her laborers in this field will be indefinitely expanded. It has reached thousands already, and the good work will spread if we are in earnest and persevere in our efforts as we should. Brother M'Kee reports that in the Nashville schools there are twenty pupils amply qualified to teach, but yet too young to commence. By means of the normal department attached to all our schools, scores of young men and women will soon be ready to labor efficiently in this most promising field. We believe there is none like it before the Church—certainly none more needy in this country, and in which so much good can be done with so little cost. For example, the average monthly attendance at Nashville during the year has been six hundred and fifty, and the entire outlay has been \$6500. Thus the total cost (and in many instances books and clothing were given) of educating one pupil religiously and secularly has been one dollar per month, with the support of a missionary church and Sabbath-school given free. The man who contributes ten dollars to our Board secures the education of one pupil for a year, beside aiding to sustain the pastor who labors in the church.

When you consider the economy of money in proportion to the work done—the demands of those who are heathen of our own making, and their intense and unabated desire to be instructed—may we not hope that you will all grasp the conception of the moral grandeur of our work, and greatly strengthen our hands in its accomplishment? It may be that during the coming year much more material aid will be derived through the Freedmen's Bureau or tuition fees than in the past one. And we trust that the General Assembly, with its benevolent eyes open upon the moral necessities of the heathen in distant lands, will not be forgetful of the darkness and wretchedness of four millions of black men in our own land. God heard their cries when crushed with galling fetters. Will you not hear them when they cry to you for the bread of life? Believing that you will fully appreciate the case, and hoping that harmony and brotherly love will prevail in all your counsels, we bid you God-speed as the moral legislators of our Zion.

Theological Seminaries.

THE Seminaries of this branch of the Church do not report to the Assembly; hence I can only give their titles, locations and the names of the professors.

ALLEGHANY, ALLEGHANY, 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.*

XENIA, 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.*

MONMOUTH, MONMOUTH, ILL.,

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.*

AMERICAN BIBLE SOCIETY.—The following resolution was adopted :

Having undiminished confidence in the integrity and benevolent character of the great national institution, the American Bible Society, therefore,

Resolved, That this General Assembly of the United Presbyterian Church most heartily commends the Society to the benevolent consideration of the pastors and churches within our jurisdiction, and invokes in its behalf their cordial co-operation and liberal support in carrying out its great plans to furnish the entire population of our country and the world with the precious volume of divine truth.

It was resolved that the Assembly be dissolved, and that another meet in the United Presbyterian church, Argyle, Washington county, N. Y., Wednesday, May 27, 1868.

A. G. WALLACE, D.D., J. T. COOPER, D.D., J. B. DALES, D.D.,
 Assistant Clerk. *Stated Clerk.* *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
Goodwillie, D.D., Thos., P.	Dartmouth College, N. H.	Philadelphia As. Sem'y, Pa.	Cambridge As.
Goodwillie, David, P.	Edinburg' Univ., Scotland.	Alloa Sem'y, Scotland.	Kirkcaldy As.
Miller, James, W. C.	Glasgow College, Scotland.	Glasgow Univ., Scotland.	Kilmarnock.
McVean, D. C., W. C.	Union College, N. Y.	Newburg As. Ref. Sem'y, N. Y.	Caledonia As. Ref.
Smeallie, Peter, Tea.	Union College, N. Y.	Privately.	Saratoga.
Wilson, Alexander, W. C.	Glasgow College, Scotland.	Edinburgh Sem'y, Scotland.	.....

NAMES.	ORDAINED BY THE PRESBYTERY OF	MEMBER OF PRES'Y OF	YEAR OF ORD.	AGE AT ORD.	YEAR OF DEATH.	AGE.	CAUSE OF DEATH.
Goodwillie, D.D., Thos., P.	Cambridge As.	Vermont.	1827	27	1867	67	Typ. P. Pneumo'a.
Goodwillie, David, P.	Philadelphia As.	Cambridge As.	1788	29	1830	81	Cong'n of L'gs.
Miller, James, W. C.	Ohio 2d As. Ref.	Des Moines.	1841	38	1867	64	Infl'n of Bo'ls.
McVean, D. C., W. C.	Caledonia As. Ref.	Caledonia.	1850	32	1867	49	Dysentery.
Smeallie, Peter, Tea.	Delaware.	Delaware.	1866	37	1867	38	Cong'n of Br'n.
Wilson, Alexander, W. C.	Chartiers As.	Steubenville.	1818	25	1867	74	Apoplexy.

"YEA, THOUGH I WALK THROUGH THE VALLEY OF THE SHADOW OF DEATH, I WILL FEAR NO EVIL: FOR THOU ART WITH ME; THY ROD AND THY STAFF THEY COMFORT ME."—*Psalms* xxiii. 4.

GOODWILLIE, D.D., THOMAS—The son of Rev. David* and Beatrice (Henderson) Goodwillie, was born in Barnet, Caledonia county, Vermont,

* REV. DAVID GOODWILLIE was born at Fanshall, in the parish of Kinglassie, Fifeshire, Scotland, in the year 1749. In this place the family had lived through five successive generations, embracing a period of more than one hundred and fifty years. His father, James Goodwillie, was a member of the Established Church of Scotland, and a ruling elder in the congregation of Kinglassie, but when the secession took place and the Associate Church was formed, he left the establishment and united with the Associate congregation at Abernethy, twelve miles distant from his residence, of which Rev. Alexander Moncrieff was pastor, and who, for many years, was professor of theology in the seminary at that place. However, when a congregation was organized at Leslie, being much more convenient for him, he became a member and an elder there, and so continued till his death. John Erskine, second son of Rev. Ralph Erskine, was the first pastor of this congregation, and by him David Goodwillie, the subject of this sketch, was baptized, on December 31, 1749.

It is probable that Mr. Goodwillie was engaged in manual labor till he was about eighteen years of age, when he began to study with a view to the gospel ministry. He prosecuted his academical education at Alloa, but subsequently removed to Edinburgh, where he graduated as a literary student of the University.

He studied theology at Alloa, where the Theological Seminary of the Associate Church was then established, and of which Rev. William Moncrieff was professor. While prosecuting his studies, he frequently directed his attention to teaching as a means of support. Having completed his course of study and delivered the usual trials, which were heartily approved, he was licensed by the Presbytery of Kirkcaldy, in October, 1778. He immediately set out for Ireland, to supply congregations of the Associate Church in that country, which were represented as in a destitute condition. After a year spent there, he returned to Scotland; afterward he went to the north of England, where he continued more than a year, preaching in Westmoreland and Cumberlan. Then, having preached in the different Presbyteries of the Church in his native land for several years, he embarked for America, and landed at New York on the 5th of May, 1788, and immediately reported himself for duty to the Associate Presbytery of Pennsylvania. In this great Western world, where civilization was forcing its way into the primitive forests, a wide field opened up before him, full of hardships, and demanding men earnest in purpose and strong in heart and faith. Mr. Goodwillie was a seasonable and important acquisition to the Presbytery, as calls for preaching were numerous, urgent and increasing. That he might be qualified to ex-

Sept. 27, 1800. His parents were natives of Scotland, and emigrated to the United States in 1788, and settled in Barnet in 1790. They brought up

ercise all the functions of the gospel ministry in the newly-organized congregations in which he should be called to labor, the Presbytery resolved to ordain him at an early period. He was accordingly, after the usual trials, ordained on the 31st of October, 1788, in the hall of the University of Pennsylvania, at Philadelphia; Rev. Thomas Beveridge presided and preached the ordination sermon from the text, 2 Cor. iv. 1: "Therefore seeing we have this ministry, as we have received mercy, we faint not." Rev. John Anderson, D.D., afterward Professor of Theology in the Associate Church at Service, Pa., the first theological school on the Western Continent, was ordained on the same occasion. Mr. Goodwillie preached for a time and dispensed the sacraments in various places in Pennsylvania, Virginia and New York.

In June, 1789, a delegation from the town of Barnet, Vermont, came to Cambridge, New York, performing a journey of one hundred and fifty miles, through a mountainous and unsettled country, to have an interview with Mr. Beveridge, then settled there, to represent to him, and through him to the Church, their spiritual destitution, and their desire to have a pure gospel proclaimed to their countrymen beyond the Green Mountains. They were encouraged by him to write to Mr. Goodwillie, then at New York City, informing him "that the congregation of Barnet would be exceedingly glad to have a visit from him as a minister of the Associate Church; that there were about forty Scotch families in Barnet, with a number in Ryegate, an adjoining town; that some of them had heard Mr. Goodwillie preach in their native land, and would be well pleased to have him settle among them as their minister." The session, in connection with a committee of the town, afterward petitioned the Presbytery "for supply of sermon, and particularly a hearing of Rev. David Goodwillie."

In this connection it is worthy of note, as something very remarkable in the history of Presbyterianism, and, as far as we are aware, the only instance in this country, that the movement for preaching at Barnet was made by the town. Three years before this the town had voted to apply to the Associate Synod of Scotland for preaching, promising a salary and payment of expense of a minister's passage to this country. Then, in 1789, the town voted to apply to the Presbytery of Pennsylvania. It set apart three lots of land to be given to the first minister of the gospel who should settle in the town. Four acres of one of these lots were cleared—each quarter of the town clearing one acre—and on this spot a meeting-house was erected. The town voted to raise money by subscription to finish it, and subsequently voted that the meeting-house was town property and subject to town rules; and in the town records of July 5, 1790, is the following minute: "The committee appointed by the town February 4th last, for the purpose of applying to the reverend the Associate Presbytery of Pennsylvania for a moderation of a call agreeable to the vote of that day for procuring a settled minister, having petitioned said Presbytery for one of their number to moderate in the election of a minister, said Presbytery having granted the petition by appointing Rev. Thos. Beveridge, of Cambridge,

N. Y., for the purpose mentioned in the petition, and Mr. Beveridge having, agreeable to appointment, come to this town and declared his instructions to said committee, and the public being duly notified, and the people being met at the meeting-house this day for the aforesaid purpose; after sermon the moderator proceeded by calling for nominations, when the Rev. Mr. David Goodwillie being nominated by one of the elders, and upon the question being put, 'Do the people of this town make choice of Rev. David Goodwillie for their minister?' when there appeared upward of forty for the affirmative; and the question, 'Who are against Rev. David Goodwillie?' being put three several times, and none appearing, the moderator was pleased to declare Rev. David Goodwillie duly elected." In 1805 the pastoral relation between the minister and the town was dissolved by mutual consent, the laws of the State having been essentially modified.

In this congregation Mr. Goodwillie labored for forty years. The congregation of Ryegate received one-sixth of his pastoral services for thirty-two years, when it became a separate charge. During his ministry nearly six hundred persons were enrolled members of these two congregations. That he should not only maintain his position for so many years as an acceptable pastor in the heart of New England, where his principles received little outside sympathy, and subject as he was to many trials and isolated from his brethren, but that he saw his flock steadily increasing, on to the day of his death, when it numbered between two and three hundred members, is certainly an evidence of his ability and faithfulness.

It was his custom on Sabbath mornings to deliver expositions or lectures on the Scriptures in regular course; in this way he went over all the New and most of the books of the Old Testament, drawing inferences and observations both doctrinal and practical from the passages expounded. In the pulpit he was grave and solemn in his appearance, calm and deliberate in delivery, having no aspirations for popular applause, but with great plainness of speech preached the glorious gospel of the grace of God. So deeply was his own soul impressed with the power of divine truth that he often shed tears while holding it up to others and urging sinners to accept of it. His sermons were sound and substantial rather than showy; probably their chief excellence was the admirable arrangement of the material of which they were composed and the clear and full expression of thought in every part. No man could remain long his enemy, for throughout his life, he observed that excellent rule, *Speak evil of no man*. When he was defamed he generally made no defence, unless he thought the interests of truth demanded it, following a more excellent way, "when he was reviled he reviled not again but committed himself to him who judgeth righteously;" and obeyed the injunction, "with well doing to put to silence the ignorance of foolish men." Even when he deemed severity necessary, his manner of reproof was so open and free from personal malice as to disarm resentment. In 1805 he was a member of the State Legislature, then held at Danville, seven miles from his residence. One Saturday evening a young, reckless member moved that

their family in the way of the Lord, and the blessing of Heaven rested upon them. After their son had finished attending school in his native village, he went to the academy at Cambridge, N. Y., residing with his brother-in-law, the late Alexander Bullions, D.D.; he returned home in 1817 and attended the Caledonia county academy, at Peacham, Vt., and soon after entered Dartmouth College, Hanover, N. H., where he was graduated in 1820. Having made a profession a few years before, he was taken under the care of the Associate Presbytery of Cambridge as a candidate for the ministry, and in 1821 began the study of divinity in the Eastern Theological Seminary of the Associate Presbyterian Church, Philadelphia, then under the care of John Banks, D.D., one of the most accomplished theologians of his day, a profound and accurate Greek and Hebrew scholar.

"the House do now adjourn until *to-morrow morning*." The eyes of many of the members were turned to the Scotch minister and seemed both to request and expect him to defend the Sabbath. Mr. Goodwillie rose and said, "I second the motion," which greatly astonished the house; "but," he continued, "I second the motion, not because I approve of it, but to have the right to call for the yeas and nays, which I accordingly do, for I wish it to be known who in this house are the friends and who the foes of the Sabbath." The mover immediately withdrew his motion, knowing his name would be recorded in the journal and published in the newspapers as an enemy of the Sabbath, which would give him a rather killing notoriety. He was also distinguished during his whole life for order and method in everything in which he was engaged. He had his established rules and customs, from which he seldom deviated. When his assistant was chosen, some time before his death, Rev. Dr. Beveridge, who presided in the election, relates that when he had called upon the congregation for nominations and Mr. Goodwillie's son was named, knowing there had been opportunity of hearing but two persons—the one already nominated and *himself*—modestly deterred him from repeating the call for nominations, lest the people should conclude he was seeking the call for himself. When he arose to take the vote, Mr. Goodwillie interrupted the proceedings, and would not allow anything further to be done till, according to the rule, nominations had been called for three times. So well was Mr. Goodwillie versed in ecclesiastical law, and so highly esteemed among his brethren for his knowledge of the doctrine and order of the Church, that the Synod appointed him to prepare a book of Church government and discipline, which after a few amendments and additions was enacted as the standing rule, and which has never been formally repealed.

Having a sound physical constitution and robust frame, he was well fitted to perform arduous and constant labor. For many years he made annual pastoral visits to every family in the town of Barnet and most of those in Ryegate and other towns. For many years after his settlement, with the exception of one clergyman twenty miles south of him, there was not another settled minister of any denomination within sixty miles in any direction. He labored publicly and privately in the cause of education till he succeeded in establishing a county academy at Peacham, and he continued an active member of its board of trustees till the close of life. For twenty years he was town clerk, and for ten years acted as postmaster. He left a

very large collection of valuable papers, among them more than one thousand letters, the result of extensive correspondence with leading men of his times both in Britain and America. When at home, he kept close to his study, continuing his labors till midnight—a practice maintained till near his death.

His last discourse was preached to his own congregation on Sabbath, July 18, 1830, from the words, "There remaineth therefore a rest for the people of God." During the following week he seemed to be overcome by the heat, which was very oppressive, accompanied with debility and symptoms of congestion of the lungs. He grew gradually worse till the second of August, when, after exhorting his children present to walk in the faith, and sending messages to the absent ones, and then acknowledging God's great goodness to himself and his church, he entered upon that *rest* in the 81st year of his age and 52d of his ministry. A suitable monument marks his resting-place in the beautiful burying-grounds among the green hills of Barnet, where he so long held forth salvation to the worshippers in Zion.

Mr. Goodwillie was married July 7, 1790, at Philadelphia, to Miss Beatrice Henderson, a native of Fifeshire, Scotland, but then residing with her brother, David Henderson, at Fredericksburg, Va. Those having the best opportunity of knowing her character represent her as being very conscientious in the discharge of all personal and domestic duties, much devoted to the study of God's word and prayer, and greatly enriched with religious experience. They had eight children, of whom but two, David and William, are now alive. Two of his sons entered the ministry of the Associate (United) Presbyterian Church. Rev. Thomas Goodwillie, D.D., was chosen his father's assistant and successor at Barnet on the 26th of October, 1825, where, after exercising a useful and honored ministry of more than forty-one years, he died Feb. 11, 1867. Rev. David Goodwillie, the other son, settled in the united charge of Poland, Deer Creek and Liberty, in the Presbytery of Ohio, April 26, 1826—a field of labor now occupied by five settled ministers. He still continues pastor of the congregation at Liberty, and, though in the forty-fourth year of his pastorate and forty-sixth of his ministry, is laboriously engaged in his Master's work, having the love of his flock and the esteem of his brethren in the ministry. Two of the daughters of Mr. Goodwillie became the wives of ministers; one of them being united in marriage with Rev. John Donaldson, of Florida, N. Y.; the other with Rev. Alexander Bullions, D.D., late of Cambridge, N. Y.

He was licensed, together with his brother David, by Cambridge Presbytery, Sept. 29, 1823, his father being Moderator of the Presbytery. They spent another term in the seminary; in 1824 they were sent by the Synod to preach in South Carolina, Tennessee, Kentucky, Indiana and Ohio; and then returned to Philadelphia in the spring of 1825, and soon after to Barnet, Vt., where he aided his father, who was pastor at that place, in dispensing the ordinance of the Lord's Supper.

Thus the congregation in which he had been baptized and brought up had an opportunity of hearing him preach; and were so well pleased with his ministrations that they applied to the Presbytery for the moderation of a call as assistant and successor to his father. As his father was still able to preach, and preachers being few, and the vacant congregations many, Thomas continued to fulfill the appointments of Synod which were allotted to him. But on the 27th day of Sept., 1826, the anniversary of his birthday, he was ordained and installed pastor of the congregation of Barnet, where he had been born and brought up, and in the presence of a large and deeply-interested audience the son of their pastor was ordained their pastor also; and the father gave the charge to his son with many tears—tears of joy, undoubtedly. Thus, young as he was, he had a position which required all his energy, for the congregation was widely scattered, as there were members belonging to the church not only in the township of Barnet, which is six miles square, but also in the neighboring townships, and some members came regularly from the State of New Hampshire. Besides his pastoral duties, he had many claims on his time, not only in times of affliction, but also for counsel and aid in embarrassments of different kinds; and never did he withhold them during his long pastorate, but cheerfully gave both counsel and aid to those who sought them, both about spiritual and temporal concerns. He was always "in season and out of season," and the writer of this can testify to the many times when he has been called out of his bed in cases of sickness to harness his horse and travel miles in the dark up the long hills, to comfort and pray with the sick and dying; whoever it was, whether of his own flock or a stranger, it was all one to him; if they wished to see him or even if they had not sent for him, but had no one to care for their souls, that was enough; he went time after time, and his labors in the sick chamber were always highly valued, and have been blessed to many, and "will be to him a joy and crown of rejoicing at the coming to the Lord Jesus."

About a year after the time of his ordination, the Legislature of his native State, testified its appreciation of his abilities and worth by inviting him to preach the sermon at the opening of its session in 1827. His discourse on that occasion gained for him from that honorable body to which it had been addressed "a unanimous vote of thanks," in which it was described, as an "eloquent and able sermon;" while as a farther token of respect, he was elected chaplain of the Legislature for the session. The discourse thus favorably received on its delivery, having been printed by order of the Legislature, elicited from Ashbel Green, D.D., of Philadelphia, editor of the "Christian Advocate," the following complimentary notice: "It is a sensible and faithful sermon, on a text manifestly appropriate to the occasion—Prov. xiv. 34: 'Righteousness exalteth a nation, but sin is a reproach to any people.' We know not whether it be more creditable to the author of this discourse that he had the fidelity to deliver it, or to the Legislature of the State of Vermont that they had the good sense and piety to request its publication. We wish that such a sermon were addressed to

every State Legislature, and to our Congress too, at the commencement of each of their sessions."

His father, though infirm, being still able and inclined to preach, gave Mr. Goodwillie the opportunity, which he was ready to embrace, of leaving his special charge occasionally in order to extend the Gospel to destitute districts; and hence he was found itinerating for a season as a missionary in Canada East and West; and he used to describe very graphically the various scenes and adventures he met with among the Indians and others in that then uncultivated region of country. But his venerable parent was taken from his people and friends on Aug. 2, 1830, having nearly completed the fortieth year of his ministry in Barnet; he died full of years and labors. He was one of the most earnest promoters of the cause of general education. The Caledonia county academy at Peacham, five miles from his residence—an institution which has rendered signal service to the country—owed its origin in a great measure to his zeal and energy.

The zeal of the father was inherited by the son, and when his father resigned his situation as a member of the "Board of Trustees" (to which he had been appointed by the charter), his son was elected in his place in 1827, and continued a member till his death, forty years after, and at that time he was "President of the Board," being by far the oldest member then living. He was also one of the examiners annually, and attended punctually at them all; and only three years before his death, during the war, teachers being scarce when the time for the winter term came on, a suitable teacher could not easily be found; and rather than let the school suffer, he undertook to teach it till they got a good teacher; and went every Monday morning, after his duties on Sabbath, through five miles of bad roads, it being then winter, taught all the branches required, remained there all the week, and returned on Friday night to fulfill his pastoral duties on Sabbath; and this he did for two or three weeks, till another teacher was procured. The entire surrounding community is under lasting obligations to him also for efforts to promote and diffuse education, and render the schools of the district in which he lived more thorough and efficient; twice he was elected town superintendent of schools, and held that situation at the time of his lamented death, and had visited some schools the week he died.

But with all his activity and labors he never had a strong constitution, and he had studied too hard when young, and was all his life after troubled with indigestion, and often suffered severely from it. After his father's death he had too much to do, and being disappointed of ministerial assistance at his communion, he had to preach too much, and the consequence was, he felt his chest so affected that he had to leave his people for a season and travel to recruit his health. He made a tour of a year in different States of the Union, particularly in the South and West. He did not derive the benefit from this journey to be expected, so he had to extend his travels to Europe in search of health, and in 1831 he went to the South of France, and then to Sicily; and as far as Syracuse in that island. He then went to Naples, visited Herculaneum and Pompeii; ascended Mount Vesuvius and entered the crater of the volcano; then he journeyed home and saw the vast remains of antiquity there and the works of art, and he also witnessed the full extent of the abominations of Popery in that seat of the pope and his cardinals; and it was very entertaining to hear him describe the many wonders and adventures he met with in that priest-ridden country. It made him a more true Protestant than ever, and he clung more firmly to the civil and religious liberty of his own beloved country. He returned by Florence and Milan, crossed the Alps by the Mount Simpron road

to Geneva where he saw the library of Calvin; he had also a pleasant interview with the venerable Dr. Cæsar Malen and Dr. Merle d'Aubigné, the celebrated historian, and before they parted the three joined together in prayer; and they did not forget their young brother from the other side of the Atlantic, for several years after a package of books in the French language was sent to him by one of these kind friends. He then journeyed by the Rhine to Holland, and from there sailed for Scotland, the native place of both his parents, and where he felt himself at home after being so long among strangers—"a stranger in a strange land."

When in Scotland, he formed the acquaintance of that distinguished historian and divine, the late Dr. Thomas McCrie, who treated him with the greatest kindness and warmest friendship. His genial manners, his delightful way of telling a story or anecdote in such an amusing manner, gained him the love and friendship of those that met with him, both young and old; but above all, his unfeigned piety, his heartfelt prayers and his consistent conduct left a savor upon the minds of all which they never forgot.

It was while in Edinburgh that he met with and married his wife. She was the youngest daughter of the late Rev. James Hogg, pastor of the Associate church in Kelso; and her mother had removed to Edinburgh for the education of her family. Their fathers had been well acquainted, and corresponded by letter, before Rev. David Goodwillie left Scotland, but intimacy had ceased, and the two families were strangers to one another. But the providential hand of a kind God brought them together, and Mr. Goodwillie (who always observed God's providence and guidance in all his concerns) observed it more particularly in this, the most important worldly step in life, as their marriage proved a very happy one. They were married April 11, 1833, and a month after set sail for America. Dr. McCrie, her own friend and her father's friend, married them, and as he had long been like a father to her, she parted from him with tears; and to show how strong the affection he had for Mr. Goodwillie also, he kissed and embraced him as well as his wife before they parted. Thus this great and good man saw in his younger brother traits that were lovable, and which endeared him much to him; and only a few months before his lamented death he wrote a long and interesting letter to the young couple on the other side of the Atlantic. They arrived at his home in Barnet in July, and were warmly received by the people, who were delighted to have their minister among them again with recruited health. He entered anew upon his ministerial work, and for several years after he enjoyed pretty good health. In addition to his labors as a pastor, he devoted himself to several engagements of a literary nature, particularly in the departments of history and biography, for which he possessed taste and aptitude. Among the productions of his pen are, "Historical Sketches of Caledonia county, Vt., and the town of Barnet in said county;" and biographies of his father, Rev. David Goodwillie, and of Governor Mattocks of Vermont. These historical sketches having been written for and published in the "Vermont Quarterly Gazetteer," and at the urgent request of the editor of that work. It cost him a great deal of labor and research, but he prosecuted it with conscientious diligence and care, though it brought him no remuneration in a pecuniary point of view. Besides these literary labors, he often amused himself with mechanics, and it was astonishing to see the number of labor-saving inventions he constructed about his house and the ingenuity he displayed in their construction. He was also very fond of astronomy; and to illustrate more clearly at some public lectures that he gave now and then, he made a machine to show the motion of the heavenly bodies, more particularly that of the moon, which

was the subject of his lectures. Indeed, it is astonishing the number of sciences he studied—chemistry, mineralogy, optics, etc. ; and since his death papers have been found on different subjects, which show how extensive his knowledge was in every branch of science. His medical knowledge was very exact also ; he had read and studied many medical works, and seeing so much sickness and so many different diseases among his people, his opinion was many times asked by the attending physician, and often followed ; and one physician of high medical skill said he would rather have Mr. Goodwillie's opinion about diseases than many a doctor's. In short, his life was a busy one at this period ; he lived no idle life, he ate no unearned bread, but in the midst of all his labors he was always cheerful and contented ; and he has left a sweet savor in the hearts of his family and numerous friends, for it was God's glory and the good of his fellow-creatures that animated him in all he undertook. Though he was modest and made no show of his requirements, they were not unknown or unappreciated by others, for he was clerk of the Northern Associate Synod from 1841 to 1854, when the Synods united, except in 1852 when he was chosen moderator. After preaching at the opening of the Synod next year, which is the duty of the moderator, the Synod without precedent voted him "thanks" for his very excellent sermon.

He was again chosen moderator in 1859. He was for many years a life-member of the "American Bible Society ;" and two years before his death he had the degree of doctor of divinity conferred on him by Westminster College, Pennsylvania. But it was the will of God that he should not live long to enjoy that honor. He enjoyed his usual health in the fall of 1866, but in January, 1867, he had some colds, and at that time was much exposed, having to visit the sick and dying and attending at funerals. When he should have been attending to his own health he was visiting others who required his pastoral visits. The consequence was, his strength was gone, so that he had none to grapple with his disease.

Sabbath, Feb. 3, he preached as usual, but many of his people remarked how ill he looked, and thought that he was more fit for his bed than the pulpit ; but he was always averse to disappoint his people, and unless he was confined to bed he was in the pulpit to feed his people with the "bread of life." The last text on which he preached to them was 1 Cor. ii. 7 : "But we preach the wisdom of God in a mystery ; even the hidden wisdom which God ordained before the world unto our glory." This, taken in connection with the preceding verses of the chapter, seems an appropriate theme with which to bring to a close public ministrations such as his had been. He went about the next week and visited one or two schools ; he was then the town superintendent ; and on the Friday morning he took a chill, which prevented him visiting another school, which he meant to do. He got over the chill with the means used and blessed, and was up on Saturday morning, but he did not feel well at all, though he apprehended no danger himself, for when his daughter (the only one of his family at home) wished to send for her mother, who was absent in New York at the time, he said, "There is no need for it ; I will soon be better."

But, alas ! it was not his heavenly Father's will that this should be so, for he got worse through the night, and on Sabbath morning he was quite low ; his power of resistance was gone, and he would not take stimulants to keep up his strength, to which he had always a strong aversion. Just before he fell into a stupor he said to his daughter, "Send for your mother, send for Thomas" (his youngest son and a physician). He tried to speak after that,

but she could not make out what he said ; then she saw his lips moving as if in prayer.

His people, who heard of his sickness, came one after another to see their beloved pastor, and to hear another word from those lips that had preached so long and so faithfully to their souls ; but not a word came again from those lips ; he had delivered all his Master's messages to them, and they were left without excuse. And here we may remark how many eminent men, and ministers also, have died suddenly, without a word on their death-bed ; among them, Drs. Thomson, McCrie, Chalmers and Abercrombie, all of Edinburgh, died without a last word. But they, "being dead, yet speak" in their labors and from their writings left behind them. "Whose faith let us follow, considering the end of their conversation, Jesus Christ, the same yesterday, and to-day, and for ever."

Mr. Goodwillie lingered on till Monday morning about half-past ten, Feb. 11, 1867, when his ransomed spirit took its flight "to the realms of happiness and glory," there "to be for ever with the Lord." It was one of the melancholy circumstances connected with his death that she who had shared his joys and sorrows for so many years did not arrive in time to be with her husband in the closing hours of his life. It was too late when the telegram came of his sickness to be there in time, as she had to journey from New York ; and when she and her three sons arrived at home, it was only to find the beloved husband and father cold in death ; to meet no warm embrace as heretofore ; to see no kindly smile on that beloved countenance ; but, alas ! the coldness of death and the desolation of one of the happiest homes that parents and children ever had. They were knit together with the strongest affection, and the loss sustained by his death is most keenly felt by all the survivors of that happy little circle.

His funeral took place on Thursday, and was attended by the largest concourse of people that had ever been witnessed in that part of the country. His earthly remains were laid in the burying-ground adjoining the church in which he had so long and so faithfully ministered to his flock, and that vast assembly appeared pervaded by one feeling—that of grief for a common loss. And it might well be so, for not only had his congregation been bereaved of a father, but the entire community deprived of a kind, sympathetic friend and judicious counselor. Many an eye will moisten on looking at the narrow spot which contains all that is corruptible of Dr. Goodwillie, for many a one he taught to prepare for death. In the same lot lie the remains of three other ministers : his father, Rev. David Goodwillie ; Rev. Thomas Beveridge, who died in Barnet in 1798 ; and Rev. William Pringle, the former pastor of Ryegate. A spot of precious dust—four of God's faithful servants sleeping sweetly in Jesus, till the sound of the last trumpet wakes them up "to glory, honor, immortality and everlasting life." "Even so, them also that sleep in Jesus will God bring with him."

Mr. Goodwillie left behind to deplore his decease his widow and four children—three sons and one daughter ; his only other child a daughter of rare promise, having preceded him to glory sixteen years before. It was a sore trial to her parents to lose such a child, and her father was deeply affected by it ; but dear as she was to him, he bowed submissively to the Divine will, and on the Sabbath after her death, while his wife lay dangerously sick of the same disease (dysentery), he went to the pulpit and preached an affecting sermon from these words : "The Lord gave, the Lord hath taken away, blessed be the name of the Lord ;" thus showing that he was comforted by the same consolations that he imparted to others. It deserves here to be mentioned that, limited as was his income, Dr. Goodwillie, ably

seconded by his wife's efforts, managed to afford his children a liberal education; and it was one of the greatest pleasures of his declining years to see his sons all respectably settled in learned professions and highly esteemed in them.

We cannot close this sketch without presenting a brief summary of the mental and moral characteristics by which, according to our judgment, our lamented friend was distinguished. Dr. Goodwillie was possessed of good natural abilities, and these he had carefully cultivated and improved by study and intercourse with men. As was said before, his mind was strongly tinctured with scientific tastes, and he had studied a great many branches of science, and was conversant with the latest discoveries. As might be expected from the consideration of his early advantages, his acquaintance with theology was extensive and accurate, embracing not only the field of the more important controversies, but also some of the more curious and critical questions which have been agitated in the Christian Church. As a preacher, Dr. Goodwillie was solid and substantial, his discourses being full of the very marrow of gospel truths, presented in simple but forcible language, with becoming gravity and suavity of mien. His great theme was, "Jesus Christ, and him crucified," and this brought home to his hearers, not by worldly raving, such as too generally gains the applause of the multitude, but by sound sense, couched in fitting language, and uttered with the simplicity and solemnity of manner which best besem the ambassador of Christ. It may at the same time be observed that in point of personal appearance Dr. Goodwillie enjoyed great advantages as a speaker, his figure being commanding and his countenance serene and benignant in its expression; and, as his face indicated, he was a man of warm affections and generous sentiments. He reverted with fond remembrance to old friends, treasured up their letters, and extended to them, when they visited his home, the heartiest hospitality. His letters of sympathy and condolence addressed to the bereaved within his circle of friends were among the most precious evidences at once of the tenderness of his heart and the correctness of his judgment. We know that when only a little child has sickened and died in some home in which he was acquainted, hundreds of miles away, he has snatched time from his engrossing engagements to pen a letter of sympathy to the stricken parents, and such a letter as few could write. The same spirit of gentleness and generosity manifested itself in his general intercourse with men. Himself singularly guileless, he was utterly unsuspecting, and in dealing with the character of others he was much more disposed to praise than to blame—to employ the shield than the sword—a harsh word about any one scarcely ever escaping his lips. While thus mild and amiable he could be firm, but his disposition prompted to measures of peace rather than of war; and treatment which would have roused many men to vehemence of action hardly sufficed to ruffle the equanimity of his soul.

As a pastor he was diligent and devoted, performing in the course of a year (and certainly it could not be for the sake of filthy lucre) a vast amount of labor in the study and delivery of sermons; in visiting the sick, an exercise in which he excelled; and in catechising and pastoral visits to his people; not to mention his attendance at funerals, for which he was much sought after, and which was a heavy task on his time and strength. It is our belief that he placed his time and energy too freely at the disposal of all who sought his counsel or aid; and that in a climate so rigorous as that of Vermont is in winter it was impossible for him to travel as much as he did, by day and by night, on missions of friendship and mercy, without seriously undermining a constitution like his, never strong. The people of Barnet owe

a debt of gratitude they can never pay to both father and son, whose ministry among them runs back eighty years.

We have abstained thus far from animadverting particularly on the chief excellence and ornament of this worthy man—his humble faith in Christ and ardent love for the truth. That he walked with God was rendered apparent, not only by his faithfulness in discharging his official duties, but also by his confidential conversation, his deportment in the bosom of his family, and very specially by his prayers; the particularity, comprehensiveness and unction of which plainly showed that he was no stranger at the throne of grace. His attachment to the Church of which he was a minister, his lively interest in all that pertained to her purity and efficiency, were conspicuous features of his character. Our Zion, in losing men of this stamp—men of sober, well-balanced minds and honest hearts—at a time when there seems to be a widespread tendency to drift hither and thither under the transient influences of the day, may well mourn; and although it behoves us to recognize the sovereignty and wisdom of the great Disposer of events, and to learn to trust when we cannot trace him, yet we may, in consistency with this spirit of submission and reliance, employ at present the language of the Psalmist: “Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men.”

MILLER, JAMES—The son of John and Annie (Richmond) Miller, was born near New Milns, Ayrshire, Scotland, Feb. 4, 1803. He was educated in Glasgow College, Scotland, and studied divinity in the Theological Seminary, Glasgow, Scotland, under John Dick, D.D., and was licensed by Kilmarnock Presbytery of the United Secession Church. He emigrated to the United States, and in 1841 he was ordained by the Second Presbytery of Ohio of the Associate Reformed Presbyterian Church, and labored in Perrysburg and Scotch Ridge, Wood county, Ohio. He subsequently removed to Iowa, preaching as opportunity offered. He was a useful minister—did much to advance the cause of truth.

He died at his residence near St. Charles, Madison county, Iowa, Jan. 26, 1867, of inflammation of stomach and bowels.

He married Miss Annie, a daughter of John Harper, of Glasgow, Scotland; they had three sons and a daughter. Their eldest son was killed in the Union army near Black River Bridge, Miss., May 17, 1863.

McVEAN, DANIEL CREIGHTON.—The son of Duncan and Janet (Creighton) McVean, was born in Caledonia, Livingston county, N. Y., Oct. 10, 1818. He was a relative of Rev. W. McLaren, D.D., for many years pastor of the United Presbyterian church of Fall River, Mass., and for the present a resident of Toledo, Ohio. He was reared under the pastoral care of D. C. McLaren, D.D., and at an early age made profession of his faith in Christ. He soon after conceived the thought of devoting himself to the work of the Gospel ministry. As soon as he could be spared from home, where his widowed mother greatly needed his help, he went to Cambridge, Washington county, N. Y., where he attended at the academy, then under the charge of Wm. Beattie, Esq. His memory is warmly cherished by all who there made his acquaintance. When Mr. Beattie left Cambridge to establish a school in Cleveland, Ohio, Mr. McVean followed him, and remained there for a considerable period under his instruction. In 1840 he entered the Freshman class in Union College, where he graduated in 1844. He pursued his theological studies under Dr. McCarrell, in the seminary of the Associate Reformed Synod of New York, at Newburg, and in June,

1847, he was licensed to preach by the Associate Reformed Presbytery of Caledonia.

For two or three years he traveled among the churches as a probationer. His health at this time was somewhat broken, and for its benefit he went South and spent one winter among the Associate Reformed churches there. There are many in that region who remember him with great affection. He at length accepted a call from the Associate Reformed church of Lyndon, and Jan. 29, 1850, was ordained and installed as its pastor by the same Presbytery that had licensed him. This was his first and only pastoral charge, and he remained in it for sixteen years.

He was happily married June 13, 1849, to Miss J. A. Gillespie, daughter of Abraham Gillespie, Esq., a man well known and very highly esteemed in Orange county, N. Y., and who for many years filled the office of ruling elder in the Associate Reformed church of Bloomingburg. A brother of Mrs. McVean, Rev. Jonathan Gillespie, was pastor for several years of the Hamptonburg church, and died when just entering upon a new pastoral charge in Hebron. Mr. McVean's residence was in the village of Franklinville, Cattaraugus county, N. Y.

After having been pastor of the church of Lyndon for sixteen years, he felt it his duty to resign that charge. He was still regarded by that people, however, with undiminished affection and esteem. He was living yet among them, and was laboring as he had always done for their highest good, when his last sickness came upon him. Dysentery in a malignant form had become epidemic in Franklinville, and he was endeavoring to do his duty as a minister in visiting the sick when he himself was smitten with the disease. Its course was rapid, and in about a week he died. During his sickness he bore frequent and emphatic testimony to his friends concerning the presence of Jesus with him. On the 7th of September, 1868, he passed away peacefully, and we may say triumphantly. His widow and his son, his only child, he commended trustingly to the grace of God.

His last service was in preaching the gospel, and that was a work that he loved with all his heart. He was a faithful pastor, going from house to house, warning every man, and giving to each one his portion in due season. He was eminently godly, and wherever he went there was manifest upon him a sweet savor of Christ. The spirit of love rested upon him in large measure, and to such a degree that few were ever offended with him for his faithful and pointed dealings. Blessed are the dead that die in the Lord; their works do follow them.

SMEALLIE, PETER—The son of James and Mary Smeallie, was born in Princeton, Schenectady county, N. Y., in September, 1829; he was their seventh son, and his early years were passed upon the farm on which his mother was born and where she still lives.

In 1837 he entered the academy of Cambridge, Washington county, N. Y. Having become a Christian while yet under the parental roof, he left home with very correct views of the duties and responsibilities of life. This led him early in his course to make choice of the ministry as a profession. During his stay at the academy he made rapid advancement in study and gave early promise of eminent usefulness. Being naturally possessed of a warm heart and generous disposition, he soon attached to himself many sincere and valuable friends. On leaving the academy he taught school. He was very conscientious, and deeply solicitous in regard to the spiritual welfare of his pupils. In his country school-room he was receiving lessons which were to prepare him for his life-work. The strong conviction of re-

sponsibility which then took possession of his mind was strengthened as years rolled on, and in his more advanced life kept him ever active in seeking to lead his pupils to the cross of Christ, as well as to the fountains of human learning.

In 1851 he entered Union College, Schenectady, N. Y., designing to prepare himself for the gospel ministry. Before he was graduated he was attacked with a bronchial affection, which for a time threatened to disqualify him for public speaking. Very reluctantly he began to turn his thoughts to the teacher's vocation, as approaching the nearest in its opportunities for usefulness to the work of his choice. While his prospects for entering the ministry seemed gradually to fade away as his disease became more firmly seated, he never entirely yielded the hope that he would yet be permitted to preach the gospel. This hope constantly animated him in the performance of college duties, in his closet and in all his secular arrangements. Feeling the pressing necessity of working while the fleeting moments were passing, he was on the watch for doing good. Sometimes he succeeded in leading a student friend to the college prayer meeting, of which he was a constant attendant. At other times he supplied the place of an absent teacher in a neighboring Sabbath-school. By such acts quietly performed and by a close walk with God his spiritual life became more and more conformed to the gospel.

He was graduated in 1853, and owing to the disease in his throat he was disqualified for public speaking, and for a time he was compelled to abandon his cherished purpose of studying theology. For the profession of law or medicine he had no inclination. His first object was to live usefully, and for this purpose the teacher's work seemed to him to be the most fitting. Through a friend he received an offer of a situation as tutor in a private family in the State of Mississippi. This he accepted, and occupied the position about a year. His employer was a wealthy Southern planter and an extensive slave-owner. From his youth he had been taught to believe that slavery was wrong, and his riper judgment accepted this teaching as true; but now he was convinced by becoming a witness in person of some of the evils inseparable from that "sum of all villainies." This year's experience and observation in the South made him ever afterward an uncompromising enemy of slavery in all its forms. At the expiration of the year he returned to the North and took charge of the academy at Johnstown, N. Y. Here for ten years he performed the duties of principal of that time-honored institution with fidelity and uniform acceptance to his employers. While engaged usefully in training youth in all the branches of a popular education, he was not forgetful that they needed a higher culture than that which our schools usually afford. That they might not fail in obtaining this culture, he taught them the fear of God, and encouraged them to meet together in the chapel for social prayer. Eternity alone will reveal how much of their present and future usefulness is due to the religious training which they received while attending the Johnstown Academy. But it was not among his pupils only that he labored to do good. He became largely identified with the Sabbath-schools of Fulton county. This opened to him a field of usefulness which he was exceedingly pleased to occupy. By visiting the different schools, and delivering frequent addresses to those who came together, he did much in the way of promoting the efficiency and usefulness of the Sabbath-schools in that county.

This exercise in public speaking, together with a partial recovery from his throat complaint, rekindled his desire to preach the gospel. He commenced at once the study of theology. With the cares of a family and school on

his hands, he could not avail himself of the advantages afforded by attending a theological seminary. To supply this want his pastor kindly took the oversight of his studies and gave him such assistance as he needed. He was licensed to preach by Saratoga Presbytery, under whose care he had previously placed himself.

In 1864 he removed from Johnstown, N. Y., where he had been for ten years, and took charge of the Andes Collegiate Institute, Andes, N. Y. This school had not yet met the expectation of its many warm friends—more perhaps from the fact that it was comparatively a new institution than any other cause. Under his supervision it soon began to show signs of life, and speedily took its rank among the first schools of the county. In the school-room he was a thorough disciplinarian, and wisely made choice of such measures as were best adapted to secure good order and the rapid mental growth of the student. His idea of government in school was that of the well-regulated family. While he exacted obedience and respect from every pupil, he watched over their interests with all the tenderness and fidelity of a parent.

But while he labored in every suitable way to advance them in their studies, he was not forgetful that they needed to be taught the fear of God. In the winter of 1866 the Presbytery of Delaware, in view of his ripe scholarship and acceptability to the people as a preacher of the gospel, and that they might furnish him more extended opportunities of usefulness, ordained him. From this time forth he seems to have consecrated himself more fully to the work of his Master. He regarded his school as being especially under his care, and labored with all the earnestness of a heart filled with divine love to lead his pupils to embrace Jesus Christ as their Saviour. In the spring following his ordination God was pleased to pour out his spirit in a special manner upon the United Presbyterian church in Andes. His school, by his instrumentality, shared largely in the benefits of this work of grace. Many of the students were converted and obtained peace in believing.

Thus he labored in faith and love, and had the unspeakable satisfaction of seeing many of those who were dear to him become Christians. But his labors were fast approaching their completion. His work on earth was drawing rapidly to a close, though nothing yet appeared to presage what God had determined to do.

On Sabbath, the second of February, he preached in a neighboring church. It was his last message from the pulpit to dying men. In the afternoon he returned home, and met with the students in the institute chapel for prayer. Commending them to God and to the word of his grace, he dismissed them to meet again on the following Tuesday evening at four o'clock. That same evening he attended a prayer-meeting in the church where he was accustomed to meet with God's people, and led their devotions at the throne of grace. It was his last earthly service. In the evening, after returning home, he felt chilly and retired to rest. During the night he grew worse, and before morning became insensible. A physician was hastily summoned, who pronounced the disease congestion of the brain. He lingered until eleven o'clock on Monday evening, Feb. 4, 1867, and then gently fell asleep in the arms of Jesus. When the citizens of Andes and the students met at the chapel to hold religious services previous to removing the body to the place of interment, a speaker noted the remarkable fact that it was just the hour which the deceased had appointed to meet for prayer. He was present, borne thither in his coffin and surrounded by his weeping friends and pupils, to enforce his own words so lately spoken concerning the

necessity of immediate preparation for sudden death. He leaves a widow and one child.

WILSON, ALEXANDER—The son of William and Margaret (Wilson) Wilson, was born near Markethill, county Armagh, Ireland, in April, 1792. His parents belonged to the Secession portion of what now constitutes the General Assembly of the Presbyterian Church of Ireland, and he was most carefully trained by precept and example in his early years in the knowledge and the love of the truth. By judicious and faithful catechetical and other religious instruction his mind was from an early period well stored with the great principles of the whole system of divine truth, and this, he mentioned to us not long before his decease, had been of invaluable service all through his long life in keeping him from wavering or being carried about by new and strange doctrines, and was food also for his soul when in advanced years his mind was losing through his bodily infirmities its hold upon more recent things. At an early age he united with the Church, and not long afterward resolved upon devoting himself to the ministry. This step, in his naturally retiring and modest disposition, was looked on by him as the step to the highest and noblest office any man can ever fill—the office of a minister of the everlasting Gospel.

In his early day the opportunities for study preparatory to the ministry, especially in the Secession Church, were very limited in Ireland. As was common, therefore, he went to Scotland and entered the University of Glasgow, and when he finished his literary course he studied divinity in the University of Edinburgh. On his return home he was licensed by his Presbytery in Ireland.

At that time things were in a very quiet state in the churches there, and little effort was yet thought of or put forth for extending the gospel to destitute districts. Yearning, therefore, for a new and wider field than at that time seemed to open up at home, he emigrated to the United States, and reached Philadelphia, Pa., in May, 1816. Here he became acquainted at once with the late excellent Dr. John Banks, at that time pastor of the First Associate church in that city; and passing shortly afterward to the meeting of Synod, which was held at Huntingdon, Pa., he was cordially welcomed as a new helper for a Church whose harvests were truly plenteous, but whose laborers were few. At once he was sent to several of the most pressing vacancies, and what his acceptability and promise, though still young in the ministry, were, may be inferred from the fact that in the course of a few months calls were made out for him from Gwinston, in the Presbytery of Philadelphia, the first place he supplied; then from Peter's Creek, and then from Mt. Pleasant and Bakerstown, Pa., in the Associate Presbytery of Chartiers. These calls were all referred to the Synod, as was at that time the custom in the Associate Church, and it being at length arranged by the Synod meeting that year in Pittsburg, Pa., that he would accept the call to Peter's Creek, where he succeeded the late Rev. Dr. Bruce, who had been removed to Pittsburg, he was ordained to the office of the holy ministry and installed in that charge in 1817.

Here he devoted himself to his work with fidelity and success. Preaching often in neighboring places also, he was in later years permitted to see several churches spring up and become settled in the full enjoyment of the means of grace. Often in his later years he spoke of this as a kind of work which pastors in many places might attend to with the happiest results. Upon scarcely any part of his ministry did he, in his old age, look with greater delight than that which was passed in labors of this kind.

For about twenty years Mr. Wilson remained pastor of the Peter's Creek church. Concluding then to change his ecclesiastical relations, he united with the Associate Reformed Presbytery of Monongahela, and was afterward settled as the successor of the late Rev. Wm. Taggart, in the charge of the Associate Reformed Church of Cadiz, Ohio, in the Presbytery of Steubenville. Here, also, he remained about twenty years, when relinquishing the charge, he gradually yielded to the weight of infirmities and years, which at a comparatively early day began to be painfully felt, and retired to the bosom of his children, most of whom were settled in Philadelphia, Pa., and where he died at the residence of his son-in-law, J. P. Kilgore, Jan. 20, 1867, of apoplexy.

He married in January, 1818, Miss Mary Clokey, a sister of Joseph Clokey, D.D., of Springfield, Ohio, and professor in the Theological Seminary at Xenia, Ohio, whose parents then resided near Canonsburg, Pa., whither they had originally removed from Dauphin county, Pa. His widow and five children survives him. He was a faithful minister, a consistent and exemplary Christian, a kind husband and father who was universally esteemed wherever known.

THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA, FOR 1867.

MINISTERS as follows, viz.: Pastors.....	380
“ “ “ Without Charge.....	161
Ministers, total number of.....	541
Licentiate.....	53

RESIDENCE ACCORDING TO STATES, Etc., PASTORS, Etc., GIVEN IN EACH STATE.

STATES.				STATES.			
	Pastors.	Without Charge.	Total.		Pastors.	Without Charge.	Total.
California.....	1	1	2	New Jersey.....	2	...	2
Connecticut.....	1	1	2	New York.....	43	16	59
Illinois.....	40	22	62	Ohio.....	70	23	93
Indiana.....	20	11	31	Oregon.....	4	1	5
Iowa.....	34	11	45	Pennsylvania.....	120	34	154
Kansas.....	2	4	6	Rhode Island.....	1	...	1
Kentucky.....	1	1	2	Tennessee.....	3	2	5
Maryland.....	4	1	5	Vermont.....	4	1	5
Massachusetts.....	1	1	2	West Virginia.....	1	...	1
Michigan.....	10	3	13	Wisconsin.....	8	...	8
Minnesota.....	2	2	4	Foreign Lands.....	10	1	11
Missouri.....	1	4	5	Unknown.....	...	20	20
Nebraska.....	2	2	4				
				TOTAL,	380	161	541

CHURCHES as follows, viz., with Pastors.....	471
“ “ “ Vacant.....	246
Churches, total number of.....	717

LOCATION OF CHURCHES, PER STATES, Etc., WITH PASTORS, Etc., IN EACH STATE.

STATES.				STATES.			
	Pastors.	Vacant.	Total.		Pastors.	Vacant.	Total.
Connecticut.....	1	1	2	Ohio.....	86	56	142
Illinois.....	49	35	84	Oregon.....	6	4	10
Indiana.....	22	17	39	Pennsylvania.....	159	68	227
Iowa.....	43	17	60	Rhode Island.....	1	...	1
Kansas.....	3	9	12	Tennessee.....	4	1	5
Maryland.....	1	...	1	Vermont.....	1	2	3
Massachusetts.....	4	1	5	Washington Territory.....	...	2	2
Michigan.....	15	8	23	West Virginia.....	1	1	2
Minnesota.....	3	2	5	Wisconsin.....	9	5	14
Missouri.....	1	1	2	Foreign Lands.....	9	3	12
Nebraska.....	1	3	4				
New York.....	47	15	62	TOTAL,	466	251	717

THE NUMERICAL CONDITION OF THE CHURCHES IS AS FOLLOWS, VIZ.:

Over 400 members.....	7	Between 50 and 100 members.....	212
Between 300 and 400 members.....	11	Less than 50 members.....	195
Between 200 and 300 members.....	43	Membership not given.....	83
Between 100 and 200 members.....	166		
		TOTAL,	717

TOTAL MEMBERSHIP REPORTED IN MINUTES OF 1867, 63,489. AVERAGE SIZE OF CHURCHES, 89.

THE

United Presbyterian Church of North America.

Moderator,
J. B. DALES, D.D.

Stated Clerk,

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Pittsburg,	W. J. Reid, Pittsburg, Pa.
Illinois,	J. A. P. McGaw, Monmouth, Ill.

NAME.	STATED CLERK, WITH POST-OFFICE.
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West, 2d of	R. D. Harper, D.D., Xenia, Ohio.

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Big Spring,	W. L. Wallace, Newville, Pa.
Bloomington,	J. M. Gordon, Smithville, Ill.
Boston,	W. M. Claybaugh, S. Boston, Mass.
Butler,	J. M. Donaldson, Portersville, Pa.
Caledonia,	W. S. McLaren, Caledonia, N. Y.
Chartiers,	J. T. Brownlee, W. Middletown, Pa.
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Chillicothe,	D. Macdill, Cherry Fork, Ohio.
Cleveland,	D. Goodwillie, Girard, Ohio.
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Le Claire,	L. I. Crawford, Wyoming, Iowa.
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Mercer,	B. K. Ormond, Sharou, Pa.
Michigan,	J. N. Buchanan, Hebron, Ind.
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Monongahela,	W. H. Andrew, Arsenal, Pa.
Muskingum,	James P. Lytle, Sago, Ohio.
Nebraska,	T. McCartney, Rock Bluff, Ark.
New York First,	R. Armstrong, Newburg, N. Y.
New York Second,	G. Campbell, New York, N. Y.
Ohio First,	John L. Aton, College Corner, O.
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Wheeling,	R. G. Campbell, Martin's Ferry, O.
White River,	W. G. Spencer, Portland Mills, Ind.
Wisconsin,	J. C. Elliott, Wyoming, Wis.
Xenia,	R. B. Ewing, Xenia, Ohio.

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Guthrie, T. C., D.D., Ogle, Pa.		Leiper, J.....		McFarland, H. C., Noblestown, Pa.	
HADEN, J., Albion, Iowa.		Lind, W., Whitneyville, Mich.		McGaw, J. A. P., Monmouth, Ill.	
Hall, G. M., East Boston, Mass.		Lindsay, D., Birmingham, Iowa.		McGibben, A. W., Jacksonsville, Ill.	
Hammond, R., Washington, Iowa.		Littell, D. S., Clokey, Pa.		McGill, J., Stamford, C. W.	
Haney, W. H., Cedarville, Ohio.		Logue, J. W., Northfield, Ohio.		McHatton, A., Palestine, Ill.	
Hanna, J. R.....		Lorimer, W., Morning Sun, Iowa.		McHatton, H., College Sp'gs, Iowa.	
Hanna, T. H.....		Lorimer, S. W., Middletown, Iowa.		McHatton, J., Morning Sun, Ohio.	
Harper, James, D.D., New York.		Love, T., Shepherdstown, Ohio.		McHenry, D. S., Cambridge, N. Y.	
Harper, John, Lisbon Centre, N. Y.		Lytle, Jas. L., Sago, Ohio.		McKee, J. A., Claysville, Pa.	
Harper, R. D., D.D., Xenia, Ohio.		MACDILL, D., Cherry Fork, Ohio.		McKee, J. G., Nashville, Tenn.	
Harris, D., Fountain Green, Ill.		Macdill, D., D.D., Monmouth, Ill.		McKee, S. E., Washington, Iowa.	
Harris, J. R., Ross Grove, Ill.		Maclaren, R. T.....		McKee, S. J.....	
Harsha, J. W., South Argyle, N. Y.		Maclaren, Wm., Fall River, Mass.		McKee, W. R., West Hebron, N. Y.	
Harvey, W., Fayoum, Egypt.		Madge, J. G.....		McKelvey, J.....	
Hawk, J. S., Wilkins, Pa.		Magill, J. A., McCoysville, Pa.		McKenzie, W. A., Sewickleyp', Pa.	
Hawthorne, W., Moore's Forks, N.Y		Mairs, G., Argyle, New York.		McKinstry, M., McKeesport, Pa.	
Henderson, J. M., Winfield, Iowa.		Marks, L.....		McKirahan, J., Kilgore, Ohio.	
Henderson, G. D., Monmouth, Ill.		Marling, M. M., Sparta, Ill.		McKnight, J. C., Chenoa, Ill.	
Hemming, W. E., N. Argyle, N. Y.		Martin, J. W., East Liverpool, O.		McLanahan, W. S., Grandview, Ind.	
Heron, A., D.D., Cedarville, Ohio.		Martin, Samuel, Seakota, India.		McLaren, D. C., D.D., Geneva, N. Y.	
Heron, J. M., Hartford, Conn.		Maughlin, J. S., Monona, Iowa.		McLaren, W. S., Caledonia, N. Y.	
Herron, S. C., Lawrence, Kansas.		Mayne, A., Spring Hill, Indiana.		McLane, D. W., Biggsville, Ill.	
Herron, S. T., N. Lisbon, Ohio.		Mehard, W. A., N. Wilmington, Pa.		McLane, D. H. A., D.D., Beaver, Pa.	
Hervey, H. H., Hartstown, Pa.		Meloy, W. T., Cadiz, Ohio.		McLean, D. M. B., Cleveland, Ohio.	
Hill, R. A., Hudson City, N. J.		Melville, W.....		McLean, J. L., Monmouth, Ill.	
Hugg, John, Alexandria, Egypt.		Mercer, Thomas, Rossville, Ind.		McLellan, J., Romeo, Mich.	
Hogg, John, Port Hope, C. W.		Millen, S., Monmouth, Ill.		McMichael, J. B., Bellbrook, Ohio.	
Houston, A. Y., E. Palestine, Ohio.		Mitchell, G. G., Lafayette, Ind.		McMillan, W. H., Little York, Ill.	
Hubbell, S. C.....		Moffet, W. T., Freeland, Ill.		McNary, J. W., Reynoldsburg, O.	
Hutchinson, F. A., Noblestown, Pa.		Montgomery, A. S., Carmi, Ill.		McNary, W. P., Leavenworth, Kan.	
Hutchinson, S. M., Ontario, Ohio.		Montgomery, J. H., Monmouth, Ill.		McNeal, 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.	
McSurely, W. J., Oxford, Ohio.		Ross, M. L.,		Todd, H. W., Patterson, N. Y.	
McVean, D. C., Franklinsville, 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., Fanfay, Ind.	
Nevin, J. C., Canton, China.		Saukey, J. P., Rochester, N. Y.		Townley, Wm., Monmouth, Ill.	
Niblock, J. H., Oshkosh, Wis.		Sanson, 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., d.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.		Scouler, J. B., Newville, Pa.		Turner, W., Bloomington, Ind.	
Patterson, D. J., Brooklyn, N. Y.		Scouler, J. Y., Fairhaven, Ohio.		URE, D. M., Argyle, New York.	
Patterson, J., d.n.d., Wilm'ton, Pa.		Seogers, J., d.n.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.n.d., Wm'ton, Pa.	
Patterson, S., Darlington, Pa.		Shafer, A. G., Rural Ridge, Pa.		WADDE, B., Kenton, Ohio.	
Patterson, T. P., Spring Grove, Ill.		Shankland, J. A., Union Grove, Wis.		Waddle, J. B., Evansburg, Pa.	
Pattison, A., Van Buren, Iowa.		Shepherd, J. R., Lafayette, Ind.		Waddle, J. M., Decatur, Ohio.	
Paul, D., New Concord, Ohio.		Short, 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.		Smeallie, J. M., N. Kortright, N. Y.		Wallace, D. A., d.n.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.	
Presley, J. T., d.n.d., Allegheny, Pa.		Smith, P. Y., Wilkinson, Mass.		Wallace, J., Kimbolton, Ohio.	
Presley, J. H., Erie, Pa.		Smith, W., Jeddo, Wisconsin.		Wallace, R. G., J'nst'wn Centre, Wis.	
Priestley, W. H., Chillicothe, Ohio.		Snodgrass, M., Waterford, Pa.		Wallace, Samuel, Piqua, Ohio.	
Priest, 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., Fremont, 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.	
RAIT, G. P., Utah, Pa.		Stevenson, J., W. Alexander, Pa.		White, James, Gratton, Ohio.	
Ralston, S. S., Le Claire, Iowa.		Stewart, H. F., Jamestown, Pa.		White, James, Fultonham, 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, R. D., Van Veclton, N. Y.	
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.	
Ripley, John, Cuylerville, N. Y.		Taylor, John,		Wilson, S., d.n.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.n.d., Pittsburg, Pa.		Thorn, D. M.,		Wright, W., Xenia, Ohio.	
Rogers, James, Canonsburg, Ohio.		Thyne, Joseph, E. Springfield, N. Y.		YOUNG, ALEX., d.n.d., Monmouth, Ill.	
Ross, A. R. M.,		Timmons, J. H., Tarentum, Pa.			

THE PRESBYTERIAN CHURCH.

THE GENERAL ASSEMBLY met in the First Presbyterian Church, Nashville, Tenn., Nov. 21, 1867, and was opened with a sermon by A. H. KERR, D.D., the retiring Moderator, from Psalm xlviii. 1-14: "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. For this God is our God for ever and ever; he will be our guide even unto death."

The following commissioners were enrolled as members of the
Seventh General Assembly of the Presbyterian Church.

MINISTERS.	PRESBYTERIES.	RULING ELDERS.	MINISTERS.	PRESBYTERIES.	RULING ELDERS.
Axon, S. E.	Cherokee.	T. E. Patton.	Markham, T. R.	New Orleans.	Joel Murray.
Baker, W. E.	Lexington.	James McRae.	Moore, D.D., T. V.	East Hanover.	P. P. Batte.
Boggs, D. C.	Harmony.	John W. Simpson.	Mosely, B. W.	Roanoke.	.....
Buist, D.D., E. T.	S. Carolina.	D. F. Summey.	Murray, James	East Hanover.	.....
Chapman, D.D., R.	Concord.	G. M. Watkins.	McCormick, W. J.	Florida.	W. Letford.
Cumpton, E. H.	Rappahannock	A. G. Buford.	McMurray, F.	East Alabama.	.....
Davidson, E. C.	N. Missis.	Shelby Currie.	McQueen, M.	Fayetteville.	P. Murphy.
Dickson, J. A.	Onachita.	.....	Park, James	Knoxville.	John P. Long.
Doremus, D.D., J. E.	Louisiana.	.....	Patton, F.	Chickasaw.	G. G. Reneau.
Dow, John R.	Charleston.	.....	Porter, David H.	Savannah.	Ezra Stacy.
Ford, J. Franklin	Red River.	James M. Johnson	Price, Robert	Mississippi.	.....
Garrison, R. C.	W. District.	I. A. T. Painter.	Raymond, H. R.	S. Alabama.	James W. Lapsley
Gildersleeve, Benj.	Abingdon.	P. M. West.	Rumple, Jethro	Concord.	J. M. Hutchison.
Hall, W. T.	C. Missis.	.....	Shepperson, J. G.	Montgomery	James R. Holt.
Hamner, D.D., J. G.	Winchester.	.....	Smith, D.D., E. M.	W. Hanover.	James P. Scott.
Hutcheson, D.D., J.	Brazos.	George Allen.	Smith, Theo. E.	Macon.	.....
Johnston, F. H.	Orange.	Langdon Ellis.	Straton, W. H.	S. Carolina.	John A. Leland.
Jones, John	Atlanta.	W. A. Bell.	Tadlock, J. D.	Holston.	R. P. Rhea.
Junkin, E. D.	Lexington.	.....	Vernor, W. H.	N. Alabama.	J. W. S. Frierson.
Kerr, D.D., A. H.	Memphis.	Charles Ready.	Welch, T. R.	Arkansas.	.....
Lapsley, D.D., R. A.	Nashville.	Thomas Dixon.	White, James E.	Bethel.	James Hemphill.
Lefevre, J. A.	Patapsco.	John Stuart.	Wilson, D.D., J. R.	Augusta.	E. L. Newton.
Leps, James H.	Greenbrier.	A. Bardwell.	Winn, T. S.	Tuscaloosa.	William F. Fulton
Lyon, D.D., J. A.	Tombigbee.	G. W. Lee.	.....	Fayetteville.	J. C. Smith.
Mack, J. B.	Harmony.	.....	.....	C. Texas.	W. T. M. Dickson.

MINISTERS, 48. RULING ELDERS, 37. TOTAL, 85.

DELEGATES FROM CORRESPONDING BODIES.

Rev. D. PRESSLY, from *The Associate Reformed Synod of the South*.
 A. J. BAIRD, D.D., from *The Cumberland Presbyterian Church*.
 J. T. HENDRICK, D.D., JOHN MATHEWS, D.D., STUART ROBINSON, D.D., Rev. D. O. DAVIES, Rev. G. O. BARNES; and Ruling Elders, SAMUEL CASSEBY, E. S. EDMOND and GLASS MARSHALL from *Kentucky Synod of the Presbyterian Church*.
 Rev. A. P. FORMAN, from *Missouri Synod of the Presbyterian Church*.

T. V. MOORE, D.D., of East Hanover Presbytery, was elected Moderator; and J. E. C. DOREMUS, D.D., of Louisiana Presbytery, Temporary Clerk.

Bills and Overtures.

A. H. KERR, D.D., Chairman, reports as follows:

OVERTURE NO. I.—From East Hanover Presbytery, on the subject of a pastoral letter to the churches on the great subject of frequent giving, and are deeply impressed with a sense of its vital importance to our Church at this time. This was referred to the Committee on Systematic Benevolence, and said committee reported the following resolutions, which were adopted:

Resolved, 1. That all our ministers, elders and deacons be earnestly requested, for our Lord's sake, to give to every member of all their churches the opportunity to contribute something for the glory of God, and especially instructing them in their duty to contribute to all the various objects ordered by the General Assembly, requiring them to take up their annual collections in accordance with the following plan: For Sustentation, on the first Sabbath in January; for Publication, on the first Sabbath in March; for Foreign Missions, on the first Sabbath in May; for Education, on the first Sabbath in November, or as soon thereafter as convenient. The Assembly's secretaries are requested to bring these objects before the churches at the times above mentioned, in the way that may seem most desirable to them.

2. That we earnestly recommend all our churches to see that weekly collections are taken up according to the divine injunction, believing that the piety and usefulness of our beloved Zion will be thereby greatly promoted; and that the money thus raised be appropriated to the objects of benevolence, according to the wishes of the session of the church.

3. That it is desirable for this General Assembly to address a pastoral letter to the churches on the subject of frequent giving, and that the Assembly's secretaries of Sustentation and Publication be requested to prepare said letter.

No. II.—From Memphis Presbytery, asking that the Committee of Education be again located in the city of Memphis, Tenn. The committee recommended that the request be declined. Adopted.

No. III.—From South Carolina Synod, in regard to appointing a day of fasting and prayer. The committee recommend that this Assembly recommend the 24th day of January, 1868, as a day of fasting and prayer, and urge upon all our churches, in view of the extraordinary distress of God's people in this land, to observe said day by suitable religious exercises.

No. IV.—A memorial from Georgia Synod, as to the propriety of establishing a correspondence with the General Conference of the Methodist Episcopal Church, South. The committee recommend that, in view of the fact that the Methodist General Conference meet so much less frequently than our Assembly, such correspondence could not be conveniently conducted, with any special advantages greater than what are already possessed by occasional ministerial intercourse and the intercommunion of our people. Adopted.

No. V.—In reference to establishing a South-western theological seminary. The committee recommend that the General Assembly decidedly adopts the views of North Alabama Presbytery, that it is inexpedient to take measures for the establishment of a third theological seminary. Adopted.

No. VI.—From certain members of Mississippi Synod, dissenting from the action of said Synod ordering one of its Presbyteries to meet, without specifying the object for which it was to be convened. The committee recommend that the Assembly approve of the dissent. Adopted.

Nos. VII. and VIII.—From Virginia Synod, proposing a revocation of the acts of last Assembly on the relation of our Church to the colored people, and Overture VIII. from Mississippi Presbytery, proposing such a modification of said action “as shall authorize the Presbyteries, in the exercise of their discretion, to ordain to the gospel ministry, and to organize into separate congregations, duly-qualified persons of the colored race; and so declare that mere race or color is not regarded as a bar to office or privilege in the Presbyterian Church in the United States.” Your committee report the following minute:

Resolved, 1. That believing the resolutions of the last Assembly (see Minutes, pp. 35, 36, and *Presbyterian Historical Almanac* for 1867, p. 418, were evidently designed to be of temporary operation, and that they contain many clauses which do not adequately express the sentiments of our Church on the subject contemplated, they be and are hereby revoked.

2. That inasmuch as, according to our Constitution, the duty of admitting candidates to the office of the gospel ministry devolves solely on the Presbyteries, and that of electing elders and deacons solely on the congregations, all male persons of proper qualifications for such offices, of whatever race, color or civil condition, must be admitted or elected by these authorities respectively, in accordance with the principles of our church government and in the exercise of a sound Christian discretion.

3. The Assembly declines, on the ground of constitutional incompetency, to make any declaration respecting the future ecclesiastical organizations of such freedmen as may belong to our communion, believing that the responsibility as well as the course to be pursued devolves on those persons who are both politically and ecclesiastically free, as all others, to serve God according to the dictates of their own consciences.

4. The Assembly earnestly enjoins on all our ministers and people to use all diligence in affectionate and discreet efforts for the spiritual benefit of the race within reach of their private and public ministrations, and to seek, by all lawful means, to introduce them into a permanent connection with our Church; and for this purpose the Assembly recognizes the lawfulness of measures such as have long been used in various portions of our Church, contemplating the judicious selection and employment of the more pious and intelligent persons among colored communicants in suitable official capacities for the spiritual benefit of their own race. Adopted.

No. IX.—From commissioners of Arkansas and Ouachita Presbyteries, asking for the formation of a new Presbytery in view of the difficulty of now securing a meeting of Synod, owing to the small number and remote locality of one of the Presbyteries (Indian Presbytery) comprised in Arkansas Synod. The committee recommend that this Assembly is constitutionally incompetent to grant this request. Adopted.

No. X.—Being a letter from the Rev. J. T. Pollock, asking aid from the Assembly for the family of a minister of this Church recently deceased. The committee recommend that, inasmuch as this Assembly has control of no funds for the purpose proposed, and this request cannot at once be granted, yet the Assembly appreciates the importance not only of this special case, but of all such as it represents:

* *Resolved*, 1. That the Committee of Sustentation be authorized to appropriate five per cent. of all contributions to its object to the relief of destitute widows and children of ministers, and to indigent ministers in infirm health; provided no such per cent. be appropriated from the contributions of any church or person prohibiting such appropriation; and provided, further, that this plan of operation shall not continue longer than the meeting of the Assembly for the year 1869.

2. That this present application be referred to the Committee of Sustentation, who are hereby charged, in the exercise of due diligence and discretion, with the duty of considering and issuing it and all others of like character. Adopted.

No. XII.—From East Alabama Presbytery, requesting explanations of the action of the last Assembly respecting the service of elders in vacant congregations. The committee recommend that the action of the last Assembly, on pp. 36 and 37 of the Minutes, is hereby reaffirmed, and the part relating to the services of elders explained to mean, substantially, that, in accordance with our Constitution, when a vacant congregation does not enjoy the services of any elder who for any proper reason is competent to perform the duties contemplated, it shall be the duty of the Presbytery to appoint an elder or elders from some neighboring congregation: provided, nothing herein contained shall be regarded as justifying any Presbytery in extending its jurisdiction within the bounds of another. Adopted.

No. XII.—From the Rev. B. Gildersleeve and others, proposing that the Assembly take appropriate action recommending the *Southern Presbyterian Review* to the confidence and patronage of our Church. The committee recommend that, while this Assembly, as ministers and elders, might cordially adopt the paper presented, yet, as an Assembly of the Presbyterian Church in its ecclesiastical character, it is not competent for us to enact anything concerning other matters than those which are strictly ecclesiastical. Adopted.

Columbia Theological Seminary, S. C.

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

During the year eleven new students were admitted, as follows :

Atkinson, W. R., of South Carolina, a candidate of South Carolina Presbytery.
 Baker, B. L., of Georgia, a candidate of Florida Presbytery.
 Brimm, W. W., of Georgia, a candidate of Atlanta Presbytery.
 Davis, A. J., of North Carolina, a candidate of Concord Presbytery.
 Dickey, Wm. N., of North Carolina, a candidate of Concord Presbytery.
 Gaston, A. W., of Georgia, a candidate of Charleston Presbytery.
 Gowan, J. P., of South Carolina, a candidate of Charleston Presbytery.
 Law, John, of Tennessee, a candidate of Memphis Presbytery.
 Mills, W. W., of South Carolina, a candidate of Harmony Presbytery.
 McKinnon, J. B., of North Carolina, a licentiate of Fayetteville Presbytery.
 Nicholson, A. P., of South Carolina, a candidate of South Carolina Presbytery.
 Richards, C. M., of Arkansas, a candidate of Bethel Presbytery.
 Tenney, S. F., of Georgia, a candidate of Hopewell Presbytery.
 Wilson, John L., of Tennessee, a candidate of Bethel Presbytery.

A. W. Gaston, having finished a full course, graduated; he was licensed by Charleston Presbytery. Whole number during the year was *fourteen*.

Union Theological Sem'ry, Prince Edward, Va.

THIS seminary did not report to the Assembly.

EDUCATION.—The *Sixth* Annual Report is as follows :

Eighteen candidates were under their care during the year. The committee is authorized to aid "candidates," which is understood to mean only those who are under the care of Presbyteries, and this only on the recommendation of a Presbytery. After the close of last Assembly in November the Presbyteries did not meet till spring, when the sessions of colleges were closing ; hence the number of applications was small.

The treasury had on hand \$213.16. Receipts, \$1657.43. Total, \$1870.59. Disbursements, \$1870.15. Balance, 44 cents.

SUSTENTATION COMMITTEE.—The *First* Annual Report is as follows :

Immediately after the close of the Assembly in November, 1866, the committee organized and entered upon the work assigned them by that body. The receipts from all sources have been \$30,343.33 ; of this amount over \$7000 was received from Christian brethren in Baltimore, Md., and \$3000 from sympathizing friends in Kentucky.

Four general objects or departments of labor are regarded as included in the general plan of Sustentation : 1. To aid feeble churches in the support of their pastors and supplies, and thus accomplish the twofold object of maintaining the stated preaching of the gospel in all these churches, and at the same time secure a competent support for every laboring minister throughout the whole Church. This principle, if fully carried out as it should be, will place our Church, so far as the support of her ministry is concerned, on the same solid foundation with the Free Church of Scotland, but so as to avoid some of the evils inherently connected with their system, and at the same time be brought about by a process much more accordant with the genius of our people. 2. To aid in the support of missionaries and evangelists wherever such aid is asked. 3. To assist in rebuilding or repairing church edifices where the people have not the means themselves to do it. 4. To assist missionary or ministerial laborers in getting from one field of labor to another, where they are without the means of doing this of themselves.

The appropriations made by the committee have not been restricted to any particular portion of the Church or section of the country, but have been diffused very generally over the whole surface. Thirty-seven Presbyteries have sought and obtained aid from the central treasury in sums varying from \$100 to \$2500. In the Synod of Virginia, \$4735 have been appropriated to aiding feeble churches, assisting in repairing church edifices, and in the support of missionary and evangelists ; in the Synod of North Carolina, \$2300 ; in the Synod of South Carolina, \$1125 ; in Georgia and Florida, \$6120 ; in Alabama, \$2220 ; in Mississippi and Louisiana, \$2137 ; in the Synod of Memphis, \$1500, in the Synod of Nashville, \$1675 ; in the Synod of Arkansas, \$1370 ; and in the Synod of Texas, \$1950. One hundred and four ministers have received aid, averaging about \$200 each. It is not known precisely how many churches are represented by these ministers, but it is supposed that they number at least two hundred and fifty. Twelve of the ministers just mentioned are regarded as missionaries or evangelists, and

appropriations have been made for them accordingly. Seventeen congregations have received assistance in rebuilding their church edifices.

Whilst the appropriations have been extended more or less over the whole field, there has, nevertheless, been a good deal of inequality so far as the different Presbyteries are concerned. This was to be expected, and is in strict accordance with the great end contemplated by the general scheme—*i. e.*, to make the stronger Presbyteries and churches aid their feebler sisters in times of affliction and poverty. The Presbytery of Cherokee, in Upper Georgia, has received greater assistance than any other, owing to the fact that that region of country was more terribly desolated and the people more thoroughly prostrated and impoverished than any other portion of the Southern country. Not only were the people stripped of almost everything they had, but their church buildings, with few exceptions, were utterly destroyed. There was only one church in the whole bounds of this Presbytery that could give its pastor anything like a competent support, while four-fifths of the whole would probably have become entirely extinct as churches if it had not been for the aid extended to them by the Central Committee. The committee are happy to learn that many of these churches have been restored to comparative prosperity, and will not need further assistance. The condition of affairs was very nearly as bad in other portions of the country, especially in East Tennessee, South-western Virginia, in portions of North Carolina, in certain sections of South Carolina, in South-western Georgia and Florida, in portions of Mississippi and Louisiana, in parts of Arkansas; and whilst in Texas there are comparatively few traces of war, yet the general condition of their churches is one of extreme depression. In all these sections of country as liberal aid as possible has been extended to the churches, and it is believed, with the happiest results. New life and new energy have been imparted to all of them, and perhaps not more by the pecuniary aid extended than by the sympathy manifested in their behalf. In regard to a very large proportion of these churches, it is hoped they will again soon become self-sustaining and will not need further assistance.

It will be noticed that the committee has superseded the *Domestic Missions Committee*, and the regulations of this committee are given to indicate its work:

1st. All appropriations made, whether to aid feeble churches, to assist in church erection, to support missionaries and evangelists, must be based upon the recommendation of the Presbytery Committee on Domestic Missions within whose bounds the money is to be expended, it being understood that the chairman or secretary is regarded as the organ of the Presbytery's committee.

2d. The committee shall always appropriate specifically to the different objects presented by the Presbyterial Committee of Missions, and only for the current year, and, unless a preference is expressed to the contrary, it will always give the precedence to applications in behalf of feeble churches.

3d. No appropriation shall be made to supplement the salary given by a feeble church, unless the Presbyterial Committee through which the application is made can certify that the congregation itself has done all that could reasonably be expected of it to raise a sufficient salary; and further, that the minister is not himself engaged in any secular business which renders him a competent support; and that the sum of \$250 per annum shall be the maximum given to aid a feeble church, except in extraordinary cases.

4th. The maximum appropriation that shall be made for the support of a home missionary or evangelist shall not exceed the sum of \$600, except in extraordinary cases.

5th. No appropriation shall be made to aid in repairing or erecting a church edifice, except where the Committee of Missions can certify—1st. That the congregation themselves have not the means to do it. 2d. That no collection has already been made for this purpose in the churches that are expected to contribute to the general funds. 3d. That the appropriation made by the committee will be sufficient to put the house in a condition to be used for public worship.

6th. No appropriation shall be made to churches or missionaries in Presbyteries which do not carry on their domestic missionary work in accordance with the plan adopted by the General Assembly of 1866.

FOREIGN MISSIONS.—The *Seventh Annual Report* is as follows :

Measures have been adopted to establish missions in foreign lands. Miss Christina Ronzone, an Italian, though for a number of years a resident of South Carolina, has been sent to Italy, and is at the head of a Protestant school in Naples. She will act under the general direction of the Waldensian Committee of Missions, though she will be supported by our Church. Miss R. is eminently fitted for great usefulness by reason of her piety, sound judgment, discretion and general intelligence.

Rev. Elias B. Insee and family have gone to China, and will labor in the city of Hanchow.

During the year the committee sent out an appeal to the Sabbath-schools to secure their co-operation in this great work, especially in sustaining the educational operations that must necessarily be carried on in connection with it. This appeal has met with a very hearty response, pledges having already been given for the support of forty-five or fifty heathen children. This number can easily be doubled, and the committee earnestly hope that it will be done the present winter. It is not only a healthful exercise of the benevolence of our children, but will afford very material aid in carrying on the work; and ministers are earnestly urged to call the attention of Sabbath-schools under their care to its great importance.

The treasury: On hand, \$1254.73. Receipts, \$11,866.89. Total, \$13,121.62. Disbursements, \$11,398.64. Balance, \$1722.98.

PUBLICATION.—The *Sixth Annual Report* is as follows :

During the year 86,575 were the total issues of the press; the preceding year the number was 52,700; an increase of 33,875. The publications issued are divided as follows: Books printed the previous year, but bound this year, 9500; Pamphlets, Sermons, Books of Order, etc., 5600; Catalogues in pamphlet, 6400; Sabbath-school and miscellaneous books, 22,800; Question-books and Catechisms, 12,025; Hymn-books, 20,250; Songs of Praise, 10,000. *The Children's Friend* has had an aggregate circulation of 333,000 copies. Treasury: On hand, \$2656.87. Receipts, \$35,960.41. Total, \$38,617.28. Disbursements, \$38,697.78. Balance *due* the Treasurer, \$80.50.

UNION WITH THE CUMBERLAND PRESBYTERIAN CHURCH.—The last Assembly appointed a committee, consisting of J. O. Stedman, D.D., A. H. Kerr, D.D., T. D. Witherspoon, D.D., J. H. Gray, D.D., J. W. Waddell, D.D., and J. A. Lyons, D.D., to ascertain how far the way is prepared for an organic union between the two bodies upon the basis of the Westminster Standard. This committee met a committee of the Cumberland Presbyterian

Church, consisting of A. J. Baird, D.D., J. W. Poindexter, D.D., R. Burrow, D.D., Milton Bird, D.D., and Leroy Woods, D.D. The joint committees met, and after serious and prayerful consideration and mutual explanations, extending for two days, Aug. 5 and 6, 1867, the following papers were reported, viz.:

PAPER NO. 1 OF THE PRESBYTERIAN COMMITTEE.

The Committee of Conference of the Presbyterian Church would respectfully present to the Joint Committee of the two churches the following statement of the basis upon which, as we think, an organic union of the two bodies may be effected:

1st. It is known to the brethren of both churches that the original separation between the two bodies took place in the time of a great religious awakening, and consequently of great mental excitement. In such a time there is a natural tendency in the minds of men to extremes, and even the best men do not act with the same sober judgment and the same prayerful deliberation as when under less exciting influences. The issue was made with us by the fathers of the Cumberland Presbyterian Church upon the grounds, as the records of both churches show—*First*, That in our doctrinal standards “the idea of fatality is taught under the high and mysterious name of election and reprobation;” and *second*, that the discipline of the Church is too rigid in requiring in every case a definite amount of literary education as a prerequisite to ministerial ordination. The committee are of opinion that upon the last of these points there is now no difference between us; that whatever may have been the views and policy of the Cumberland Presbyterian Church in that early day, and under the exigencies of the times, the sentiment of the Church is now unanimous as to the necessity of an educated ministry in the sense in which our Standards make it obligatory. Upon the first point, the committee think that, while there are probably some phrases in our doctrinal symbols which are liable to misconstruction, and which in the exciting times to which we refer were misconstrued and thought to teach the idea of fatalism, yet now, that the excitement has all passed away, and time has been given for calm and dispassionate investigation, our brethren of the Cumberland Presbyterian Church have been brought to see that it was not the design of our Confession to teach the doctrine of fatalism, that the language of even the disputed passages does not, when fairly interpreted, contain it, and that in many other passages both the free agency of the creature and the contingency of second causes are distinctly asserted, so that upon this point there remains no reason why a union between us should not be effected.

2. Such being the state of the points originally at issue, and feeling that a union of the two bodies on some harmonious basis would tend greatly to the promotion of the glory of God and the advancement of the Redeemer’s kingdom, we would, as the representatives of the mother Church from which our brethren withdrew, most cordially invite them to form a union with us upon the basis of the old Standards as they were held by their fathers and ours previous to the separation, the same liberty in the construction of these Standards to be given as was then allowed and has since been given in the union of the Old School and New School bodies in the South.

3. We propose that all ministers in regular standing in either of these churches shall be enrolled as ministers in the united Church; that all Presbyteries entitled to representation in either Assembly shall be entitled to the

same representation in the joint Assembly; and that to this Assembly shall be assigned the duty of consolidating and arranging the Presbyteries and Synods of the united Church.

4. We propose that all the funds and all the church property, the schools, colleges and theological seminaries of the two churches, with all their missionary operations, shall be under the control of the General Assembly constituted as above, and that to this Assembly shall be referred all questions appertaining to the distribution and conduct of the same.

PAPER NO. 1 OF THE CUMBERLAND PRESBYTERIAN COMMITTEE.

In consideration of the advantages of organic union between the two churches, we, the committee representing the Cumberland Presbyterian Church, consent to surrender our preferences on the following points of difference:

1st. We consent to surrender our name. In this we simply consent to make no distinctive history for the future.

2d. We consent to surrender our Standards on the subject of ministerial education, and to adopt those of the Presbyterian Church, or such Standards as may be mutually acceptable.

3d. We consent to accept the Standards of the Presbyterian Church on all points of difference in the form of government, discipline and directory, or such modification of them as may be mutually acceptable.

As a condition precedent to these concessions, we respectfully ask that the Confession of Faith and Catechism of the Cumberland Church shall be adopted instead of the Confession of Faith and Catechism of the Presbyterian Church.

Or, as an alternative to the above, we agree to adopt the Confession of Faith and Catechism of the Presbyterian Church modified substantially according to the indications given in a paper herewith submitted.

Or, if it shall appear more satisfactory to our brethren of the Presbyterian Church, we consent to a new compilation upon the basis of the Westminster Standards, which new compilation shall exclude all phraseology and modes of expression which can be plausibly construed to favor the idea of fatality or necessity.

We also respectfully ask that in the union of the two churches the amicable adjustment of the political and sectional issues touching slavery and rebellion made by the General Assembly of the Cumberland Presbyterian Church in May, 1867, shall be accepted.

PAPER ACCOMPANYING ABOVE: CHAPTER III., OF GOD'S ETERNAL DECREES.

SEC. 1. God did from all eternity adopt the whole plan of his creation and providence with a full knowledge of all the events which would transpire therein, including the sins of men and angels. These events he determined either to bring to pass by his own direct and absolute agency, or to permit them to come to pass in view of the results which his bounding and overruling providence would bring out of the whole plan.

SEC. 2. According to the determinate counsel and foreknowledge of God, he did, from all eternity, elect to salvation all true believers in Jesus Christ. This election was perfectly definite as to the persons elected, and also as to their number; and God did, in like manner, from eternity reprobate to eternal perdition all that finally reject Jesus Christ, and this reprobation was also definite as to person and number.

SEC. 3. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ unto everlasting glory, out of mere free grace and love, all to the praise of his glorious grace.

SEC. 4. As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, foreordained all the means thereunto. Wherefore they who are elected, being fallen in Adam, are redeemed in Christ, are effectually called unto faith in Christ by his Spirit working in due season, are justified, adopted, sanctified and kept by his power through faith unto salvation.

SEC. 5. The doctrine of this high mystery of predestination is to be handled with special prudence and care, that men attending the will of God revealed in his word, and yielding obedience thereunto, may, from a certainty of their vocation, be assured of their eternal election; so shall this doctrine afford matter of praise, reverence and admiration of God, and of humility, diligence and abundant consolation to all that sincerely obey the Gospel.

We make the same references which are made in the Presbyterian Confession of Faith, with the addition of 1 Peter, 1st chapter, 2d verse, and Romans, 8th chapter and 29th verse.

Of Chapter 5th, we offer the following modification for section 4th:

SEC. 4. The almighty power, unsearchable wisdom and infinite goodness of God so far manifest themselves in his providence that it extendeth itself not only to those acts which God absolutely decrees, but also to those which he permits, joining with it a most wise and powerful bounding, and otherwise ordering and governing them in a manifold dispensation to his own holy ends.

Chapter 8, we offer the following as a substitute for section 8:

SEC. 8. Although Jesus Christ tasted death for every man, according to the Scriptures, yet the benefits of this death are savingly applied to those only who are chosen unto life through sanctification of the Spirit and belief of the truth; but to all those thus chosen these benefits are so applied as to ensure their eternal salvation.

We offer the 10th chapter in the Cumberland Presbyterian Confession of Faith instead of the 10th chapter in the Presbyterian Confession of Faith.

In chapter 17 we offer this change in section 2. Substitute for the phrase "not upon their own free-will," the phrase "not upon their own ability or merit."

Finally, we propose to modify certain expressions in the Catechisms, so as to make them correspond with the changes indicated in reference to the Confession of Faith.

PAPER NO. 2 OF THE PRESBYTERIAN COMMITTEE.

The Committee of the Presbyterian Church submit to the Joint Committee the following statements:

After a full and careful examination of the paper presented by the Committee of the Cumberland Presbyterian Church, we are gratified to find that the obstacles to organic union are not at the outset of as formidable a nature as we had feared they might be, and we by no means despair of the ultimate accomplishment of a union so desirable.

In reference to the specific points contained in the paper under consideration, we would say that the concessions of our brethren contained in the first part of their paper are all that, in these respects, we could desire.

In reference to the modifications proposed by our brethren in the Confession of Faith and Catechisms of our Church, we would say that there are some of the changes proposed which are merely of a verbal nature, and which we believe we are warranted in saying that our Church would be willing to accept; but there are other changes proposed so fundamental in their character that we would not be able to act upon them without further instructions from the General Assembly of our Church.

PAPER NO. 2 OF THE CUMBERLAND PRESBYTERIAN COMMITTEE.

We are greatly gratified with the spirit of liberality shown in this paper. While it assures us that some of the verbal modifications we suggested would be made, it suggests that part of our paper asks for changes involving doctrinal points too important to be responded to without reference to the General Assembly. Therefore, we propose that that committee refer these papers to their General Assembly, and ascertain there how far that body would be willing to go in the direction indicated in these papers.

We take this occasion to express our gratification with the spirit in which these interviews have all been conducted, and we now express our hope that the differences existing between the two churches are not sufficient to keep us long apart.

PAPER NO. 3 OF PRESBYTERIAN COMMITTEE.

We would simply say, that in our opinion we have now proceeded as far as the appointment of our General Assembly justifies, and we therefore recommend that we now close our conference. We would also unite in the hope that the result of the joint conference will be to bind us more closely in the bonds of Christian fellowship, and ultimately in such a union upon a common basis as will be for the glory of God and our united, permanent interest and prosperity.

B. M. SMITH, D.D., offered the following paper, which was adopted:

The committee to whom was referred the report of the committee of conference with the Cumberland Presbyterian Church report for adoption by the Assembly the following minute:

The Assembly hereby records its devout acknowledgements to the Great Head of the Church for the manifest tokens of his presence with the committee of conference during its deliberations, as evinced by the spirit of Christian candor, forbearance and love displayed by both parties in their entire proceedings.

The Assembly regards the objects for which that committee was appointed as one fully worthy the earnest endeavors and continued prayers of God's people in both branches of the Church represented in the committee, but at the same time is compelled, in view of the terms for effecting any organic union suggested by the committee of the Cumberland Presbyterian Church, to declare that, regarding the present period as one very unfavorable for making changes in our standard of faith and practice, it is more especially so for effecting changes so materially modifying the system of doctrine which has for centuries been the distinguishing peculiarity and the eminent glory of the Presbyterian Church, both of Europe and the United States.

Resolved, That the entire documents submitted to the Assembly by the committee be printed in the appendix to the minutes of the Assembly.

PATAPSCO PRESBYTERY.—Joseph R. Wilson, D.D., Stated Clerk of the Assembly, on the first day of the session presented the following memorial from Patapsco Presbytery, in the State of Maryland, composed of ministers

and churches which had withdrawn from their connection with "The General Assembly of the Presbyterian Church in the United States of America." The memorial was read, as follows :

WHEREAS, 1. The ministers and churches of this Presbytery originally dissolved their former ecclesiastical connection, because of the numerous and persistent violations of the Constitution of the Church by the highest court thereof; and

WHEREAS, 2. This separation was to continue as long as these violations of the Church's Constitution continued; and

WHEREAS, 3. There now remains no good ground of hope that the Church of our former connection will soon return to the old ways—the divine Constitution of the Church, so faithfully set forth in the Standards under which we were ordained, and which we solemnly vowed to uphold, and to which we always held ourselves bound; and

WHEREAS, 4. It was the direction of our churches and sessions to form other ecclesiastical connections—whenever it became necessary from the perpetuation and establishment of the aforesaid violations—with all Presbyterians who uphold the Constitution of the Church in its purity; and

WHEREAS, 5. This Presbytery was formed in obedience to this direction of the churches and sessions; and

WHEREAS, 6. We hold it to be the imperative obligation of all God's people, according to the will of Christ, the sole King in Zion, to manifest the invisible unity of their faith in the unity of a visible Church, as far and as fast as it can be done consistently with the purity of the first, *the essential* unity of the Church of Christ; and

WHEREAS, 7. We believe that it is now high time to make visible our unity with all the Presbyterian people of God, further than is now done by our union in this Presbytery; and

WHEREAS, 8. We believe that the Presbyterian Church in the United States, whose General Assembly is to meet in the city of Nashville on the 21st day of November next, is the largest body of Christians in the land whose faith and government are identical with our own and pure according to the standards of the Church: therefore

"Resolved, 1. That the Presbytery of Patapasco appoint, at its present meeting, commissioners to the General Assembly of the Presbyterian Church in the United States, and order the said commissioners to ask the said Assembly to take Presbytery under its care and government, and to unite Presbytery with such Synod under the Assembly's jurisdiction as may seem to the Assembly most beneficial to the Church of God in the world.

"Resolved, 2. That in seeking this ecclesiastical connection with the aforesaid Presbyterian Church, we solemnly declare that we are actuated by the one desire to unite with all Christians of like faith with ourselves, ignoring all sectional and political distinctions whatever.

"Resolved, 3. That we will greatly rejoice whenever the time shall come when an organic union of all the Presbyterians in the land may be effected consistently with the purity of our standards."

Whereupon, it was resolved, on motion of Rev. Dr. J. R. Wilson, that, in view of this memorial and the certified appointment of commissioners to this body, the said Presbytery of Patapasco be and the same is hereby received into regular connection with the General Assembly of the Presbyterian Church in the United States; that the commissioners appointed by it be and are hereby received as members of this body, and that the said Presbytery shall be and hereby is attached to the Synod of Virginia as a component part of it.

The Rev. J. A. Lefevre, minister, and Thomas Dixon, ruling elder, having been duly commissioned for that purpose, were then enrolled, and took their seats as members of the Assembly.

SYNOD OF KENTUCKY.—Joseph R. Wilson, D.D., Stated Clerk of the Assembly, on the second day of the session announced to the Assembly that a delegation to this body from the Synod of Kentucky was present. Whereupon it was resolved that this delegation be immediately introduced and heard. The following commissioners from that Synod then appeared, bearing a communication to the Assembly, viz.: Rev. J. T. Kendrick, D.D., Rev. J. D. Matthews, D.D., Rev. Stuart Robinson, D.D., Rev. D. O. Davies, Rev. G. O. Barnes; and ruling elders Samuel Casseday, E. S. Edmonds and Glass Marshall.

The Rev. Stuart Robinson proceeded in behalf of these commissioners to address the General Assembly, presenting the views and purposes under which they had been delegated by their Synod.

At the close of this address, it was resolved that the subject presented, together with the communications handed in by the commissioners, be referred to a special committee of nine. This committee was appointed, to consist of the Rev. James A. Lyon, D.D., Rev. R. Hett Chapman, D.D., Rev. J. R. Wilson, D.D., Rev. John Jones, Rev. T. R. Markham, Rev. J. A. Lefevre; with ruling elders P. P. Batte, James Hemphill, John A. Le-land. It was also resolved that the commissioners from the Synod of Kentucky be requested to meet with this committee for conference.

The committee appointed by the Assembly reported the following letter from the Synod of Kentucky as follows:

The Synod of Kentucky to the General Assembly of the Presbyterian Church in the United States, to meet in Nashville on the 21st day of November, A. D. 1867. Grace, mercy and peace be multiplied unto you.

FATHERS AND BRETHREN BELOVED IN THE LORD: It is probably known to most of you that for the space of seven years past, even from the period of the separation of the Southern churches from the churches of the North, the Synod of Kentucky and its Presbyteries have been disturbed with controversies upon issues raised by a series of acts of the residual Assembly, all, more or less, growing out of the deliverance which was prominent among the causes of the separation of the Southern from the Northern churches.

As a final result of these controversies, but with immediate reference to the act of the Assembly of 1867, declaring this Synod and its Presbyteries no longer a true Synod and Presbyteries of the Presbyterian Church, the Synod of Kentucky at sessions held in Lexington on the 28th of June last, made the following among other declarations:

1. That the acts above recited, being in their nature schismatical, revolutionary and despotic, and in violation of all the covenants of the Constitution and destructive of the Constitution itself, are null and void, and of no binding force upon the Presbyteries and churches; neither do they have any valid effect in depriving those who refuse to submit to them of any of their rights, either ecclesiastical or civil, as guaranteed in the Constitution.

2. That from the moment of the passage by the late Assembly of that act, by which the constitutional representatives of twelve Presbyteries—composing two large Synods, and covering the whole of the States of Kentucky and Missouri, embracing some one hundred and fifty ministers, two hundred and fifty churches, five hundred ruling elders and fifteen thousand communicants, were excluded from their seats in the Assembly, and certain persons

admitted to those seats coming from bodies unknown to the Constitution of the Church, unprecedented in her history, and under the operation of an act (the *ipso facto* order of 1866) utterly subversive of the fundamental principles of Presbyterian government as laid down in the word of God—and all this manifestly and avowedly for the accomplishment of an unlawful and cruel purpose against certain ministers and elders in the Church—that body ceased any longer to be a constitutional General Assembly of the Presbyterian Church in the United States, and became a schismatical and revolutionary body, no longer governed by or representative of the Constitution, but controlled simply by the will of the majority.

3. That the General Assembly having thus abandoned the Constitution and broken its covenants, and having assumed to itself the character and powers of an hierarchical autocracy, and having thus by its own acts separated itself from the Synod and the Presbyteries which compose it, and those who with us are standing fast by the word of God and the Constitution of the Presbyterian Church, this Synod now makes solemn declaration of this fact upon its records, and further declares that in its future action it will be governed by this recognized sundering of all its relations to the aforesaid body by the acts of that body itself.

4. That, nevertheless, this Synod, with its Presbyteries, churches and people, still true to the native instincts of a genuine Presbyterianism and unwilling to stand isolated from their brethren, desires still to be in communion and organic union with all who maintain the principles of church order so dear to our fathers and so dear to us; and it becomes a first duty to ascertain whether such union can be formed and to what extent.

5. That there is doubtless a remnant scattered throughout the bounds of the Northern General Assembly itself which will in due time avail itself of the opportunity of uniting with the excluded Synods of Kentucky and Missouri in a common alliance with all who maintain the non-political sphere of the Church and the supremacy of the Constitution in the work of extending once more the true Old School Presbyterian Assembly over the whole country.

6. That the Synod rejoices in the belief that the Southern Presbyterian churches and church courts have, in a good degree, preserved pure and unimpaired the constitutional Presbyterianism of the undivided Church from 1837 to 1861, as appears from the official acts of the Southern Assembly in 1861, and again in 1865 and 1866; in the latter deliverance proposing the very principles for which this Synod has contended as the platform upon which to unite all of like principles against the Erastian tendencies of the Protestantism of these times. And in the judgment of this Synod, this state of facts suggests the inquiry whether this large and completely organized body of Southern Presbyterians does not present the proper and desirable nucleus around which may rally all the true Old School Presbyterianism of the country, and whether immediate steps should not be taken to bring about this general alliance of the several portions of true Presbyterians, if they are satisfied that the Southern churches are standing fast to these great principles, as speedily as their circumstances severally will permit.

7. That it is our desire to unite and co-operate with the Presbyteries and Synod of Missouri in maintaining the Constitution of the Church and our joint rights covenanted therein, and of perpetuating the Old School Presbyterian Church in the United States, as that Church existed from 1837 to 1861 inclusive.

8. That a committee be appointed to take into consideration this whole

subject, and prepare and report for the consideration of Synod, at its stated meeting in October next, a carefully-considered statement of the doctrines and principles for which this Synod and its Presbyteries have been contending in the controversies with the General Assembly during seven years past—particularly the principles maintained by this Synod in the interpretation of our Standards, touching the spiritual and non-political nature and functions of the Church; the limitation of the powers of the General Assembly, and the incompetency of any court of the Church to add to, or subtract from, the terms of ministerial and Christian communion therein, with a view to lay the same before the General Assembly to be holden in Nashville in November next, as the basis of a covenant upon which this Synod may form an organic union with that body.

9. That, at its stated meeting in October next, this Synod will appoint delegates to attend upon the sessions of the General Assembly of the Presbyterian Church, to meet at Nashville in November next, for the purpose of expressing to that body our fraternal greetings and opening with them a correspondence. And we invite the Synod of Missouri to unite with us in sending similar delegates to that body, to the end that the way may be prepared for an organic union between these Synods and that General Assembly of the Presbyterian Church of the United States, at as early a day as such union can be effected without detriment to any of the interests of the several parties.

In accordance with the spirit and tenor of the foregoing declarations, and in obedience to the specific instructions of the Synod, the committee appointed under the 8th of the foregoing declarations have prepared and reported, and this Synod, after due consideration, has solemnly adopted, the following statement of the acts of Assembly upon which the issues have been raised, and of the doctrines and principles maintained by this Synod and its Presbyteries, and which they desire to stand as their testimony for the truth and order of Christ's house, and to be, substantially, the basis of a covenant upon which the Synod of Kentucky may form an organic union with the General Assembly of the Presbyterian Church in the United States.

We deem it scarcely necessary, fathers and brethren, in view of the sixth of the foregoing declarations made in June last, to assure you that it is not because of any distrust of your faithfulness to those doctrines and principles that we have thought of this method of forming an organic union with you on the basis of a solemn covenant agreement to maintain the doctrines and constitutional principles set forth in this paper. But having been called, in the providence of God, to testify specially for these great doctrines and principles, even to the final sundering of the ecclesiastical ties that bound us to our brethren of the North, we deem it but a proper attestation of our earnestness and sincerity in bearing this testimony to claim for it record and acknowledgment as a part of the acts and monuments whereby, historically, the Church interprets its Standards. Nor do we doubt for a moment that, on solemn consideration of the signs of the times, and of the Erastian tendencies of our Presbyterianism, both in the United States and Great Britain, you will gladly embrace the opportunity offered by so peculiar an occasion to join with us, should a union be formed, in a solemn covenanted testimonial to the truths for which, in common, we have been "contending earnestly as the faith once delivered to the saints;" and to erect in the historical records of the Church a monument which shall at once declare to those that come after us our appreciation of the inestimable value of these principles as the bulwark of the Christian liberty wherewith Christ sets his

people free; and a definitely-expressed statute testimony to which ready appeal may be made hereafter as direct authority in support of those who stand for the truth as it is in Jesus, against those who again may treacherously attempt to subvert the doctrine and order of Christ's house.

Of course we shall rejoice if, in your consideration of this important matter, the Lord shall give you light and wisdom largely to improve upon the statement of the true doctrine as against the contrary errors which we here submit. It is far from our purpose to come to you submitting the terms of a covenant to be subscribed. We come to lay before you, simply, in brief outline, the substance of the testimony which our circumstances and the practical issues raised with us have compelled us to bear. We have no desire to procure the enactment *in these* of abstract statements of principles independent of any case arising to call for such deliverance. For we have ever recognized the wisdom of the general rule, that, having once accepted a Constitution as fundamental law, it is incumbent upon the courts of the Church to attempt the determination only of such issues as may practically arise in the outworking of the system, and *in these* as few cases as possible.

With this preliminary explanation of its origin and purpose, we lay before you the following

Statement of the doctrines and principles for which the Synod of Kentucky and its Presbyteries have been contending in the controversies with the General Assembly during the past seven years.

I. To the end that the testimony of this Synod and its Presbyteries for doctrine and order may be the more clearly understood, the following recital is made, specifically, of the more significant acts and deliverances of the General Assembly to which they have taken exception, and in reference to which their testimonies have been uttered:

1. The act of Assembly in 1861, known as the "Spring resolutions," setting forth that "in the spirit of Christian patriotism which the Scriptures enjoin," the Assembly declares its obligation to promote and perpetuate the integrity of the United States; to uphold and strengthen the Federal Government, and the *loyalty* of the Assembly to the Constitution. (Minutes, 1861, pp. 329, 330.)

2. The act of Assembly in 1862, known as the "Breckinridge paper"—declaring the wickedness of the rebellion in the Southern portion of the Union, and denouncing the traitorous attempt to overthrow the National Government as contrary to the *revealed will of God*. Affirming that this is done contrary to the wishes of the immense majority of the people in whom the local sovereignty in the Southern States resided. Affirming that it is the duty of the National Government to crush force by force, and of the people to uphold the Federal Government therein. Denouncing, without naming, certain office-bearers and members of churches in loyal Synods and Presbyteries, as "faithless to all authority, human or divine;" and enjoining obedience to the civil government not only in overt act, but "in heart, temper and motives (as God's law is to be obeyed), and as they shall answer at the judgment-seat."

3. The elaborate minute of the Assembly of 1863 upon the subject of raising the United States flag over the church building in which the Assembly sat; reaffirming the doctrine of the obligation of the Church, as such, to proclaim her loyalty to the civil government. (Min. 1863, pp. 26 and 57.)

4. The various acts of 1864:

First—The refusal to appoint a fast which providential circumstances

seemed to call for, and the appointment of a thanksgiving instead, on the ground, as assigned by the mover and advocates of the substitute, that a fast-day appointment "will produce an unfavorable impression in Europe, and distress the Executive and his advisers at Washington." (Min. 1864, pp. 267, 270.)

Second—The enjoining of fasting, humiliation and prayer, just on the eve of a Presidential election, for the special remembrance and repentance, among other things, of the sin of having voted for candidates of bad character against "candidates having every mental and moral qualification." (Min. 1864, p. 316.)

Third—The injunction to the congregations to petition the National Congress, as a means of getting an answer to prayer for deliverance from the assaults of a most groundless and wicked rebellion, to amend the Federal Constitution, so as not only to acknowledge "God the Supreme Lord and King over all the world," but the "Lord Jesus Christ as governor among the nations, and his revealed will as the supreme law of the land." (Min. 1864, p. 315.)

Fourth—The minute known as the "Stanley Mathews paper," adopting the naturalistic views of the slavery question, and declaring the political occurrences of the time to be providential revelations of the will of God that every vestige of slavery should be effaced; that the motive for the longer continuance of slavery has been taken away by the war of the slaveholding States in order to found an empire upon the corner-stone of slavery; expressing gratitude to God for overruling the wickedness and calamities of the rebellion, to work out the deliverance of the country from the evil and guilt of slavery, and the desire for the extirpation of slavery; and recommending all in our communion "to labor earnestly and unweariedly for this glorious consummation, to which human justice and Christian love combine to pledge them." (Min. 1864, pp. 298, 299.)

Fifth—The decisions in the case of the Rev. Dr. McPheeters and the Pine street church, St. Louis, and of the Rev. Mr. Ferris and Ruling Elder Watson of the St. Charles church, Missouri (Min. 1864, pp. 311, 312), in connection with subsequent action in 1866 in reference to the proceedings of the Synod of Missouri in 1865 (Min. 1865, pp. 576, 577); and also in 1866, giving the full sanction of the Assembly to the persecution of Christ's ministers who could not in conscience consent to pervert their office and position to the support of a political party; and formally sanctioning the principle that a Presbytery and Synod organized under a provost marshal, and its members forbidden to take seats till qualified by a military oath, is a free and lawful court of Jesus Christ.

5. The acts of Assembly in 1865, enforcing the principles of all the foregoing acts as a part of the standing law of the Church, thus:

First—Condemning the Synod of Kentucky for taking exception to the Assembly's paper on Slavery in 1864, and because the Synod "had wholly failed to make any deliverance calculated to sustain and encourage our Government in its efforts to suppress a wanton and wicked rebellion." (Min. 1865, p. 541.)

Second—The order to the Board of Missions to appoint as missionaries "none but those that give satisfactory evidence of their loyalty to the National Government, and that they are in cordial sympathy with the General Assembly in its testimony on doctrine, loyalty and freedom." (Min. 1865, p. 554; Comp., pp. 586, 590.)

Third—The order to all the lower church courts, requiring the examination of ministers and church members coming from any of the Southern

States, and making it a condition precedent to admission to the church courts and churches that they confess as sinful certain opinions before held touching "State Rights," rebellion and slavery, not in harmony with the previous political utterances of the Assembly. (Min. 1865, p. 566.)

Fourth—The minute of the same Assembly, declaring untruly that the Southern churches had organized a General Assembly "in order to render their aid in the attempt to establish, by means of the rebellion, a separate national existence to conserve and perpetuate the system of slavery—a great crime against the Government and against God"—and therefore declaring the Assembly's purpose to ignore the existence of any Presbyterian Church in the Southern States, except such churches and Presbyteries as are loyal to the Government of the United States, and to the Northern Presbyterian Church, and whose views are in harmony with its views on the subject of domestic slavery. (Min. 1865, p. 506.)

6. The acts and deliverances of the General Assembly of 1866, ordaining the execution of the orders of 1865:

First—The exclusion of the commissioners of the Presbytery of Louisville from their seats in the Assembly by simple resolution, without hearing, and on premises whose statements were utterly false, and one of them defamatory of a minister in good standing. (Min. 1866, p. 12.)

Second—The act ordering certain persons—some of them under process before the church session, and their cases under careful consideration before the Presbytery—to be recognized as elders of the Walnut street church, without the possibility of any knowledge on the part of the Assembly whether they had been duly elected and were lawful ruling elders or not. (Min. 1866, p. 54.)

Third—The peremptory expulsion of the commission of another Presbytery from a seat in the Assembly, by mere resolution, on the ground that he had, as a reporter of proceedings, written a letter offensive to another member. (Min. 1866, p. 58.)

Fourth—The resolution and proceedings initiating steps for organic reunion with the New School body, in utter disregard of the testimonies of 1837-8, against errors which not only the New School body had not by any public act renounced, but, on the contrary, had added to largely, by its monstrous Erastian deliverances on the state of the country in 1863-4 and 1865, and the monstrous deliverance just then made, endorsing the civil rights bill and negro suffrage as against the President, and calling for more blood in "the condign punishment of the chief fomenters of the rebellion." (Proceedings of May 25, 1866.) And the further proceedings toward the consummation of the reunion in acts of Assembly of 1867.

Fifth—The action of the same Assembly known as "the Gurley *ipso facto* Order," declaring, first, the Declaration and Testimony to be slanderous and schismatical, then summoning its signers directly to the bar of the next Assembly for trial, without other citation or other tabling of charges; devising penalties unknown to the Constitution, and utterly incongruous to the Presbyterian theory of the teaching rulers, for the signers of the Declaration and Testimony; and declaring the *ipso facto* dissolution of Presbyteries which refused to execute this unlawful penalty; also the pastoral letter and the memorial adopted by the Assembly in reference to the same general subjects. (Min. 1866, pp. 60, 61.)

7. The action of the Assembly of 1867 in executing a penalty of disobedience to the orders of 1865.

First—The adoption of the Encyclopædic Act of the Assembly, known as the "Report of the Committee of Ten," whereby were crowded into one

indistinguishable mass the judicial cases of near two hundred men, formally summoned to the Assembly; cases of appeal referred to this by the preceding Assembly; cases of irregularities and revolutionary proceedings in Presbyteries and Synods; cases of contested seats in the Assembly; solemn memorials and remonstrances of Presbyteries and individuals; all these passed upon without any of the usual forms of hearing and trial, by one sweeping sentence of outlawry of two Synods and twelve Presbyteries of the Church.

Second—The several actions, in accordance with the foregoing, for depriving the churches of Kentucky of their property and the control of the schools which their piety and liberality had founded; to all of which acts reference has already been made, with its judgment concerning them, in the Synod's action in June last.

Statement of Doctrines and Principles for which the Synod of Kentucky and its Presbyteries have contended in the controversies with the General Assembly, as adopted by the Synod Oct. 11, 1867.

II. Still further to the end that the testimony of this Synod and its Presbyteries may be more clearly understood, and to guard it from the perversions and misrepresentations of their adversaries, it is hereby declared, once for all, that in their various protests and testimonies against the acts and deliverances of Assembly just recited, the Synods and Presbyteries of Kentucky have not meant, "as they be slanderously reported," to deny any of the following propositions:

Either, *First*—To deny that civil government is the ordinance of God, and the magistrate God's minister, in the natural order, as are the church officers, in the spiritual order, for the protection of the good and the repressing of the lawless and wicked.

Or, *Second*—To deny that the Church may not properly enjoin obedience in the discharge of their duties, as citizens and subjects, to the civil government within its sphere.

Or, *Third*, To deny that the State, as a *natural institute*, should acknowledge "God the King and Ruler," as he makes himself known to the State in the natural order, and to man as his creature, "showing the work of the law written in his heart, his conscience also bearing witness, and who may clearly see his eternal power and Godhead by the things that are made."

Or, *Fourth*—That the State may enforce the law of God as made known in the natural order through the impressions of man's moral nature, and the ethical truths clearly deducible from the acknowledged existence of God the Creator, and the relations to him of man the creature; whom "the light of nature showeth that there is a God who hath lordship and sovereignty over all."

Or, *Fifth*—That the Church should have cognizance of crimes against the law of the State, as they may be sins against God, which affect, spiritually, the subjects of her spiritual discipline; the Church having in view to restore such a one in the spirit of meekness.

Or, *Sixth*—To deny that the Church may properly appeal to the civil courts—whose business it is to protect life, liberty and property—for the protection, against the lawless and unjust, of property given in trust to her, as they protect any other property; or that the Church should protest against any intrusion of the civil government into the sphere of the spiritual, which has been assigned by her Head to her jurisdiction.

Neither, again, in respect of the interpretation of the Constitution of the

Presbyterian Church, have this Synod and its Presbyteries intended to deny any of the following propositions:

Either, *First*—To deny that the power of the supreme court, representing the power of the whole Church, is within the limit of Christ's laws, over the power of the lower courts representing a part.

Or, *Second*—To deny that individual members and lower courts should "receive with reverence and submission" the decrees and determinations of superior councils, "if consonant to the word of God," "not only for their agreement with the word, but also for the power whereby they are made, as being an ordinance of God appointed thereunto in his word."

Or, *Third*—To deny that the power of the General Assembly, as the power of all other courts and office-bearers, is primarily from Jesus Christ, the Head of the Church, and only in a secondary sense derived from the Constitution; and that only as it is a delegated body are the Presbyterians the fountain of power to the General Assembly.

Neither, again, in respect of the questions which have given occasion for the foregoing acts and utterances of the General Assembly, has this Synod and its Presbyteries felt called upon either to affirm or deny any one of the following propositions:

Either, *First*—That the political acts of the Southern States were right, or the contrary.

Or, *Second*—That the course of the Federal Government was just, wise and magnanimous, or the contrary.

Or, *Third*—That the political theory of State Rights is the true theory of the Federal Constitution, or the contrary.

Or, *Fourth*—That the institution of slavery was in accordance with natural justice and in itself desirable, or the contrary.

III. But, as against certain errors involved in the above-recited acts and deliverances of the General Assembly—in part errors of doctrine concerning the nature and functions of the Church, as related to Christ, her Lawgiver and King, on the one hand, and to the civil government on the other; in part errors of interpretation of the Constitution of the Presbyterian Church in the United States; in part acts of usurpation and claims of prerogatives dangerous to the liberty of the Church and liberty of conscience,—as against these errors the Synod of Kentucky and its Presbyteries have affirmed and now desire to have solemnly recorded, as part of the accepted historical interpretations of the doctrine and order of the Presbyterian Church, the following statements, substantially, concerning the doctrine of the Church of God and the constitutional principles of the Presbyterian Church.

As against what they deem to be latitudinarian, or, at least, inadequate views of the nature of church power, which rests directly upon the doctrine that Jesus Christ is now actually ruling in his visible Church, and acting through his appointed office-bearers, they have maintained:

1. *Concerning the doctrine of the Kingship of Christ, and the manner in which Christ executeth the office of a King in his visible Church:*

That our Standards declare, in accordance with the word of God:

"Christ executeth the office of a king in calling out of the world a people to himself, and giving them *officers, laws and censures*, by which he visibly governs them." (Larger Catechism, Q. 45.)

And that this very clear and explicit statement of the *jure divino* character of all that essentially pertains to the government and discipline of the Church is the true key to all the more detailed statements of our Standards concerning church government, viz.:

That 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." And "to these officers the keys of the kingdom of heaven are committed." (Conf., ch. xxx. 1, 2.)

That "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." That of these assemblies, the "decrees and determinations, if consonant to the word of God, are to be received with reverence and submission—not only for their agreement with the word, but also for the power whereby they are made, as being an ordinance of God, appointed thereto." (Conf., ch. xxxi. 1, 2.)

Which several statements, substantially, are more summarily presented in the ancient Confession of the Church in these and like statements:

"This power ecclesiastical is an authority granted by God the Father through the Mediator, Jesus Christ, to his Church, gathered and having its ground in the word of God.

"The policy of the Church flowing from this power is an order or form of spiritual government which is exercised by the members appointed thereto by the word of God."

In the light of these doctrinal statements, and as necessary inferences from them, this Synod and its Presbyteries have maintained:

That the doctrine of the kingly office of Christ is no abstract theory of theology, but of the very first practical importance in the gospel system; since to his office as a king his prophetic and priestly offices stand related as means to an end. He is a teaching prophet and an atoning priest that he may be a reigning king. And his kingly office stands related to the government and discipline of the Church as his prophetic and priestly offices to the ordinances of the word and sacraments. While, indeed, the acceptance of the doctrine of his kingly office is not essential to the faith that is unto salvation in the sense in which the acceptance of the doctrine of his priestly office as exhibiting our justifying righteousness is essential, yet the obligation to present truly the doctrine of Christ's kingly office in the government and discipline of the Church to the faith of his people, is of like force with the obligation to present truly the doctrine of his prophetic and priestly offices in the word and sacraments.

That, therefore, the avoidance of all admixture of human maxims, policies and expediencies in the administration of the government and discipline of the Church, is a duty of the same obligation as to avoid the admixture of human philosophies and theories with the dispensation of the word, or of human fancies with the dispensation of the sacraments.

That it is therefore not only incompetent to the church courts, but positively a perversion of the truth, that they shall assume to consider and determine any other questions than those which relate to the government, order and discipline of Christ's visible kingdom, or to determine these on grounds aside from the word of God; or to speak in Christ's name and by his authority, otherwise than to the faith and conscience of his people concerning things to be obeyed as enjoined by the law of Christ. Since, according to our Standards, even though "there are some circumstances concerning the worship of God and government of the Church common to human actions and societies, which are to be ordered by the light of nature and Christian prudence;" yet even these "must be ordered according to the general rules of the word, *which are always to be observed.*" (Conf., ch. i. 6.)

That, therefore, the attempt on the part of tribunals of the Church to ex-

ercise the authority thus delegated to them by Christ, in determining questions merely secular, concerning which his word makes no such determination, is "to usurp the prerogatives of the Church's divine Master;" and, practically, to obscure to the faith of his people the doctrine of his kingly office; just as the attempt to determine by the spiritual authority questions of Christian faith and practice on the ground of human opinions and theories of human expediencies, is practically to obscure to the faith of his people Christ's prophetic office. For precisely in harmony with their view of his kingly office in the Church, our Standards declare—"Christ executeth the office of a prophet in revealing to the Church in all ages by his Spirit and word in divers ways of administration the whole will of God in all things concerning their edification and salvation." (Larg. Cat. Q. 43.)

In full accordance with these views of the doctrine of Christ's kingly office in his Church, this Synod and its Presbyteries have maintained:

2. *Concerning the origin, nature and functions of Church government, as contrasted with and related to the civil government.*

That according to our standards, "the visible Church consists of all those throughout the world that profess the true religion, together with their children, and is the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation. Unto this Catholic visible Church Christ hath given the ministry, oracles and ordinances of God, for the gathering and perfecting of the saints in this life to the end of the world, and doth by his own presence and Spirit according to his promise make them effectual thereunto. There is no other head of the Church but the Lord Jesus Christ. (Conf. chap. xxv. 1, 2, 6.) And the Lord Jesus Christ, as King and Head of his Church, hath appointed a government in the hand of church officers distinct from the civil magistrate. (Conf. chap. xxx. 1.) "These Assemblies ought not to possess any civil jurisdiction. Their power is wholly moral or spiritual, and that only ministerial and declarative." (Form of Gov. chap. viii. 2.) And "these 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. chap. xxxi. 4.)

And as it is the Lord Christ who, in the execution of his mediatorial office of King "in calling out of the world a people to himself and giving them officers, laws and censures, whereby he visibly governs them," gives the Church power; so on the other hand according to our standards:

It is "God as the supreme Lord and King of the world, who hath ordained civil magistrates to be under him, over the people for his own glory and the public good, and to this end hath armed them with the power of the sword for the defence and encouragement of them that are good and for the punishment of evil-doers."

But "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." And, as the rule for guidance in this government is, primarily, not the revealed word but the light of nature, so "infidelity or difference in religion doth not make void the magistrates' just and legal authority; nor free the people from their due obedience to him." (Conf. chap. xxiii. 3, 4.)

This account of these two separate ordinances of government for men, as differing fundamentally in that the one is from Christ as mediatorial King and Head of his elect people, the other from "God, the supreme King and Ruler of the world," and in that the one contemplates men as sinners, re-

lated to God the Saviour; the other, men as creatures, related to God the Creator—is thus summarily expressed in the ancient confession:

“This power and policy 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.”

“For this power ecclesiastical flows immediately from God and the Mediator Jesus Christ, and is spiritual.”

Furthermore, as these two governments thus differ in their origin, nature and purpose, so according to our Standards they have, as already intimated, primarily, a different rule to guide their action. As to the rule to guide the Church, it has already been said, “Christ executeth the office of a prophet in revealing to the Church in all ages by his Spirit and word, in divers ways of administration, the whole will of God in all that concerns their edification and salvation.” (Larger Cat. Q. 43.)

So again, “God alone is Lord of the conscience, and has left it free from the doctrines and commandments of men which are in anything contrary to his word, or beside it in matters of faith or worship.” (Conf. chap. xx. 2.)

So again, “The Supreme Judge, by which 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. i. 10.)

On the other hand, touching the light which all men have as a rule to guide in the administration of civil government, our Standards teach, in accordance with the express declaration of Scripture that—

“*The light of nature* shows that there is a God who hath lordship and sovereignty over all; is good and doeth good unto all; and is therefore to be feared, loved, praised and trusted in, and served with all the heart. (Conf. xxi. 1.)

“*The light of nature* and works of creation and providence do so far manifest the goodness, wisdom and power of God as to leave men inexcusable.” (Conf. i. 1.)

The Gentiles having not the law, are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness. (Rom. ii. 14, 15.) Because that which may be known of God is manifest in them, for God hath showed it unto them (Rom. i. 19), so that they are without excuse. (Rom. i. 19.)

“Some circumstances concerning the worship of God and government of the Church *common to human actions and societies are to be ordered by the light of nature.*” (Conf. i. 6.)

“Infidelity or difference in religion doth not make void the magistrate’s just and legal authority, nor free the people from their due obedience to him.” (Conf. xxiii. 4.)

This difference in the rule and the subject-matter of the two orders of government, the ancient Confession expresses summarily thus:

“Therefore this power and policie of the Kirk should lean upon the word immediately as the only ground thereof.

“The magistrate commands external things for external peace and quietness amongst the subjects. The minister handles external things only for conscience’ sake.” “The magistrate handles external things only, and actions done before men. But the spiritual ruler, both inward affections and external actions in respect of conscience by the word of God.”

“The magistrate claims and gets obedience by the sword and other external means. But the minister by the spiritual sword and spiritual means.”

From these teachings of our Standards touching the fundamental difference—in origin, rule of guidance, nature, functions, and design—between the spiritual and the temporal power, this Synod and its Presbyteries have maintained as against the assumption of the church courts, on the one hand, to entertain and determine questions of civil policy, and of the civil government, on the other hand, to determine questions of worship and the qualifications of members of church courts.

That, though both governments are of divine institution, one immediately, the other mediately, and both may exercise their authority severally over the same persons in different capacities, and both have in view, as their end, the glory of God; yet they move in spheres altogether extrinsic to other.

That the Church of God is a *supernatural institute*, immediately of supernatural origin and authority. Whereas the State is a *natural institute*, only mediately of divine authority, and growing out of the social constitution for which man was created and fitted.

That the laws and ordinances of the Church are all in the *supernatural* order, directly revealed by the Spirit and word of Christ to his kingdom; whereas the laws and ordinances of the State are in the *natural order*, framed and fashioned by the natural intelligence of men, as guided by the light of nature.

That the Church is a supernatural agency for the spiritual interests of man as immortal, here and hereafter; whereas the State is a natural agency for the promotion of man's temporal interests of life, liberty and property.

That the Church's Lawgiver and Head, speaking through these ordinances and laws by the men whom he calls, qualifies and commissions, is the Lord Jesus Christ; whereas the Head and Lawgivers of the State are men—such rulers as the people clothe with authority to represent the rule over them, and who speak in the name of the people.

That the subject of church government is man contemplated as a sinner, whereas the subject of civil government is man contemplated as a creature.

That the constituent elements of the spiritual commonwealth are the elect of God, the families that call upon the name of the Lord, whom Christ covenants to redeem; whereas the constituent elements of the civil commonwealth are the families of men as citizens indiscriminately, which it aims to protect in their rights by repressing the lawless and wicked.

That the efficient power of the Church is the power of the keys, the ministry of the word and ordinances, aiming to gain a voluntary obedience by moral suasion; whereas the efficient power of the State is the power of the sword to enforce a compulsory obedience, having special reference to the repression of the lawless.

That the laws and ordinances of the Church deal with the wrong actions of men as *sins* against God; whereas the laws and ordinances of the State deal with the wrong actions of men as misdemeanors and crimes against men.

That the laws and ordinances of the Church are in their nature *disciplinary*—a means of grace, and designed to realize the idea of grace; whereas the laws of the State are in their nature *vindictory* for the suppression of wickedness by an appeal to fear, and are designed to realize the idea of justice.

That, therefore, the Church has manifestly no commission either to discharge any functions of the State, or to direct, advise or assist the State; nor has the Church any light in regard to the affairs of the State which the State has not already; nor, since her authority is spiritual, and resting on moral suasion only, has it any adaptation to the purposes of a government

of force. Neither can the State have any commission from God to discharge the functions of the Church, nor the ability to do so; since—aside from the fact that its compulsory power is inapplicable to things of religion, even though the State may have the advantage of the inspired word of God current among its citizens to give additional clearness and force to the teachings of nature and reason—yet the State has not the special illumination of the Holy Spirit, which alone can interpret the word for the purposes of the Church. Nor is anything plainer from experience than that the unconverted statesman, accepting the word of God intellectually merely, however he may thereby be made wiser as to natural things, is not made more competent to legislate for the Church than though he were merely a refined and enlightened pagan. Nor has anything more certainly tended to enfeeble the spiritual life of the Church than the mistake of courting the favor and seeking the alliances of rulers and statesmen, who merely accept intellectually, and therefore treat respectfully, the word of Christ and his ordinances, as though thereby the kingdom of Christ can be strengthened.

Hence, this Synod and its Presbyteries have steadfastly protested against and resisted the assumption of authority by the church courts to advise, direct and assist the civil government in its policy by the exercise of their spiritual authority, or to interpose the power of the spiritual sword for enforcing any theories of social organization, or theories of labor, or political theories, or to direct men as citizens in the choice of their civil policy.

And on the other hand, they have protested against and resisted every invitation by the church courts to the State to assume, and every assumption by the State to direct the ordinances of worship in God's house, or to interfere with the conscientious convictions of men, so long as those convictions did not develop themselves in overt acts. For our great civil "act establishing religious freedom," nobly declares, as defining the limits of the civil power: "It is time enough for the rightful purposes of civil government for its officers to interfere when principles break out into *overt acts* against peace and good order."

In full accordance also with the foregoing views of the doctrine concerning the kingly office of Christ in his Church, this Synod and its Presbyteries have maintained :

3. *Concerning the powers of the several courts of the Church, and their relations to each other, and to the office-bearers and people.*

That, while "It is lawful and agreeable to the word of God that the Church be governed by several sorts of assemblies, congregational, classical and synodical;" and that "There should be a subordination of congregational, classical, provincial and national assemblies for the government of the Church." And this for the reason, "That the several different congregations of believers taken collectively constitute one Church of Christ, called emphatically the Church; and that a larger part of the Church or a representation thereof should govern a smaller and determine controversies which arise therein." (Form of Gov. chap. xii.—note.) That is, that the power of the Assembly representing the whole should be over the power of the Assembly representing a part, yet not so over it, as claiming concurrent jurisdiction with it, but simply as appellate and corrective of the exercise of its power. Since the power of the whole is also in every part, and the same promise of the special presence of the Lord Christ is made to the "two or three" gathered to determine the case of the offending brother, as to the apostolic college representing the whole Church. (Compare Matt. xviii. 15-20, with Matt. xxviii. 20.)

And they have maintained also, that "all church power, whether exercised by the body in general or in the way of representation by delegated authority, is ministerial and declarative, and that all their decisions should be founded upon the revealed will of God." And that "there is much greater danger from the usurped claim of making laws than from the right of judging of laws already made (in the Scriptures) and common to all who profess the gospel." (Form of Gov. chap. i. 7.)

"That the Supreme Judge, by which all controversies of religion are to be determined and all decrees of councils are to be examined, and *in whose sentence we are to rest*, can be no other but the Holy Spirit speaking in the Scriptures." (Conf. chap. i. 6.)

That "God alone is Lord of the conscience, and hath left it free from the commandments of men which are in any way contrary to his word or beside it in matters of faith and worship. So that to believe such doctrines or to obey such commandment out of conscience is to betray true liberty of conscience, and the requiring an implicit faith and an absolute blind obedience is to destroy liberty of conscience and reason also." (Conf. chap. xx. 2.)

In the light of these declarations of our Standards, taken in connection with those before cited touching the execution of the kingly and prophetic offices of Christ in his visible Church, this Synod and its Presbyteries have maintained in regard to the acts of the General Assembly against which they have protested:

First—That any acts and deliverances of the Assembly which involve a usurpation of powers by that body not assigned to the General Assembly in the Constitution—which Constitution we hold to be consonant to the word of God, and, therefore, that to transcend the Constitution is to do also what is contrary to the word of God—or any acts and deliverances of the Assembly concerning questions of national or other civil policy—these being questions in the natural order which "God the Supreme Ruler" hath appointed to be determined by the civil magistrate, and questions which the Lord Christ, as King and Prophet of the Church, hath not determined in his word, except as questions of sin and of duty that concern the conscience—all such acts and deliverances are not only in themselves errors as transcending the powers of the Assembly and the sphere of the Church, but also as tending to obscure the great doctrine of the kingly and prophetic offices of Christ, as still executed in his visible Church.

That, therefore, while it is a duty to receive with reverence and submission all such decrees as are consonant to the Word, yet such dangerous errors are not only to be silently disregarded as mere "commandments of men, to obey which would be to betray liberty of conscience," but are to be testified against; and all claim of authority resting upon them is to be resisted; and this for the following considerations, to wit:

That "the Supreme Judge, by which all controversies of religion are to be decided, and in whose decision we are to rest," is not the supreme court, but "the Holy Spirit speaking in the Scripture."

That it is the duty, more especially of every office-bearer and court of the Church alike, to bear witness to the truth as against error, since to this obligation every office-bearer is held by his ordination vow to study the *purity* as well as the peace of the Church.

That it is expressly enjoined upon the Presbyteries, in the Constitution itself, thus to bear witness for the truth; being required to "resolve questions of doctrine and discipline, and to *condemn erroneous opinions*." Nor is there any limitation to the requirement, excluding from consideration any erroneous opinions because uttered by the General Assembly. On the con-

trary, they must for that very reason condemn the errors, since errors of the General Assembly more directly affect the purity and peace of their churches than the errors of any other.

That not only does the Constitution enjoin it, but the Lord Christ, as we have seen, gives his special promise to be present with the lower court in its act not less than to be present "always" with those representing the whole Church. And there is every reason to hope that the Holy Spirit will use the faithful testimony of the lower court as the means whereby to extend in the Church a revival of love for the truth, and thereby restore it from error.

That, therefore, nothing is more absurd and dangerous to Christian liberty than the conception, by an utterly false analogy, that the office-bearers and lower courts are bound to obey as law, until repealed, an act that is unconstitutional, and, therefore, not consonant to the word of God, as citizens obey civil acts until repealed. Such a conception could occur only by reason of utter forgetfulness of all that our Standards teach concerning liberty of conscience, and the non-obligatory character of decrees of councils that are not according to the word.

That it is an argument of no real force which urges, to the contrary of these views, that they open the door to constant acts of disobedience, resistance and schism in the Church, and make church government impossible. Since, on the one hand, Christ the King reigns still in his visible Church, though his representatives may be unfaithful, and by his Spirit enlightening the minds of his people, he will, in his own way and time, heal the declensions and dissensions of his Church. And, on the other hand, still more is it true in ecclesiastical than in political governments, that "all experience hath shown that mankind are more disposed to suffer while evils are sufferable than to right themselves by abolishing forms of government to which they have long been accustomed." The long-suffering of this Synod, for seven years past, fully confirms this declaration; and the apparent unwillingness to resist even yet, on the part of many who are believed to concur with this Synod, and who at the beginning protested with it against the acts of the General Assembly as violations of the Constitution and a usurpation of the prerogatives of the Church's Divine Master, afford still further melancholy proof of the long-suffering of Christian men in bearing with error and usurpation.

And, finally, while maintaining a steadfast opposition to the acts and deliverances of the Assembly already recited, as their testimony for the foregoing general doctrines concerning the Church, this Synod and its Presbyteries have, in the light of these doctrines, maintained the following principles:

4. *Concerning the interpretation of our form of Government and Discipline with reference to the functions, powers and mutual relations of the courts of the Church.*

First. As to the functions and sphere of the General Assembly and other courts they have maintained, and desire to have it recognized as the accepted interpretation, that the Constitution of the Church assigns to the General Assembly no function to the end that it may counsel, direct or assist the civil government.

That neither does the Constitution assign to the Assembly any authority to consider and determine—as in the deliverances of 1861, 1862, 1863 and 1864, on the "State of the Country," the Assembly appears, and is understood, to have considered and determined—either:

Questions of the policy of the State touching its citizens, or of the duties of citizens, as such, in respect of the policy of the State.

Or, Questions between different interpretations of the Federal Constitution.

Or, Questions, not of duty toward the recognized Cæsar, but of deciding between rival Cæsars.

Or, Questions as between different theories of allegiance to the civil government.

Or, Questions concerning the social structure of different political communities and their systems of labor.

Or, Questions touching the military duties and policy of the National Government, and the duties of citizens to uphold the Government in its policy.

Nor can they regard the pretence set up as a reason for considering and determining such questions, viz. : "That certain civil acts rise up into the region of morals," otherwise than as utter denial, in the face of our Standards, that the State is competent to determine concerning the moral acts of its citizens; and a denial that the State has, in the natural order, any code of morals given of God the Supreme Ruler, through reason and the light of nature, for the judgment of the moral acts of its citizens.

Second. They have maintained that the General Assembly committed direct acts of usurpation, more particularly in its enactments of 1865, 1866 and 1867.

In ordaining additional tests of ministerial and Christian communion in the acts of 1865; the more monstrous in that the tests to be applied relate to the sinfulness of certain political opinions; and still more monstrous again, in that they are to be applied to ministers and church members of one geographical section of the Church and not to those of like opinion in another.

In ordaining tests of ministerial qualifications to missionaries not set forth in the Constitution or in the word of God; and conferring inquisitorial powers for the application of the test upon a body unknown to the Constitution.

In the arbitrary exclusion from their seats in the Assembly of the commissioners of a Presbytery, not only without hearing, but on statements as the premises of the action wholly untrue and defamatory of a minister in good standing. And also in making the exclusion on a ground that puts the Assembly itself and the Constitution at the mercy of a factious majority at any time; and on the assumption that the right of representation in the Assembly is not inherent in the Presbyteries, but derived, by grant of prerogative, from the Assembly and held at its pleasure.

In assuming to order certain men to be recognized as ruling elders in a congregation not only indirectly, in contempt of the congregation, but directly in contempt of the Presbytery and the Synod before which courts their cases were pending and under careful consideration.

In assuming first to pronounce sentence upon a protest as a slander, and then to summon its signers individually to the bar of the next Assembly for trial, without form of citation or charges, in form, brought against them. In assuming to annex to the sentence thus pronounced without hearing a penalty unknown to the Constitution, and directly at variance with the fundamental conception of the ministerial office in our Church, as a double office of teaching and ruling in the church courts, in ordering them to be stripped of a part of the inherent functions of their office by excluding them from Presbytery and Synod, and thus creating a nondescript semi-office

bearer in the church, a Presbyterian disqualified to sit in a Presbytery, and yet a teacher and ruler of the congregation.

In ordaining a self-inflicting penalty of dissolution upon the Presbytery which shall decline to be the executioner of the foregoing anomalous sentence, which, if obeyed on the other hand, must operate a reconstruction of the Presbytery, with a view to future use as both judge and executioner—a form of penalty utterly eschewed by all free civil governments, and associated historically with the rule of tyrants only.

And as the final result of all these usurpations, and without hearing or form of trial, first excluding twelve Presbyteries, as before excluding the one from representation in the Assembly, and next declaring two Synods with their twelve Presbyteries—Synods and Presbyteries whose constitutional rights as part of the Church had never been questioned—to be no true Synods and Presbyteries.

This Synod and its Presbyteries have maintained that the claim set up by the General Assembly, incidentally in these cases of usurpation and directly in other acts and deliverances, of the right to concurrent jurisdiction with the lower courts, and of general powers under that to “decide all controversies of doctrine and discipline and the suppression of schismatical contentions,” to be exercised at discretion, and not according to the provisions of the Book of Discipline, are utterly subversive of our whole constitutional system. That the power of the Assembly, particularly, is over the exercises of the power of the lower courts, and not over the subjects of their jurisdiction. That it is only appellate, corrective and reformatory of the exercises of their power by the lower courts; and that the exercise of this power is to be only according to the provisions of the Book of Discipline, which fully provides for every possible case in which it may be needful for the Assembly to take up and decide controversies or suppress schismatical contentions; since by the provision for general control, in cases wherein the lower courts prove unfaithful to duty by the substitution of “common fame,” as appellant, complainant, or prosecutor, the cases of controversies and schismatical contentions may be brought before the Assembly precisely as appeals come, and thus be brought under all the provisions made for the exercise of the Assembly’s appellate power. No such anti-constitutional principle can be tolerated by Presbyterianism as the exercise of powers at discretion, and not directed by the Constitution.

In like manner, this Synod and its Presbyteries have maintained that all theories of power by prerogative or otherwise, descending by grant from the General Assembly to the lower courts, as well as all theories of the spiritual, like the civil power, being granted by the people, are utterly inconsistent with the great truth that the source of all spiritual power is in the Lord Christ, who visibly rules in the Church, and therefore in the tribunals, in which, both inferior and supreme, he hath vested the power by that promise made alike to the church session and the Assembly—his promise: “I am with you.”

This Synod and its Presbyteries have maintained, however, that while the source of power in all the courts alike is Jesus, the King who rules in them and through them, yet the Constitution of the Presbyterian Church, in accordance with the word of God, assigns to the courts respectively their several powers and duties, and prescribes the mode in which these powers are to be exercised. In this respect it is a solemn covenant before God between the people, the office-bearers and the courts. The claim by any court to exercise powers not assigned to it is a breach of the covenant.

In its human aspect, this Constitution is a charter covenant, under which

franchises are enjoyed and property vested for the maintenance of a certain system of doctrine and order. The claim to exercise powers not assigned involves also a breach of contract and dishonest dealing in temporal things with those who have joint interest under the charter. Both divine and human law is therefore infringed by such acts of usurpation as those against which these protests have been uttered. The dishonesty becomes simply monstrous when men are declared to have no longer any interest in the charter, because they have protested against gross violations of it.

Such are substantially the general doctrines concerning the Church and the principles of the Constitution for which this Synod and its Presbyteries have testified during the recent struggle with the General Assembly. They are manifestly doctrines and principles fundamental in the system of Presbyterianism. And the fact that they should have been so little regarded under the first exposure of our system to the storms of national revolution would seem to be a providential indication, pointing to the necessity of a re-statement of them—perhaps in a manner fuller, clearer and more forcible than here presented—to stand as a guide in the future among the historical interpretations of our Constitution.

This Synod feels unwilling to enter into organic union with any large and powerful organization again without some such guarantee to its churches and people against troubles in future similar to those just passed through, from want of a clear understanding that the Church shall have no political alliance; that the Constitution is supreme—not the accidental majority of an Assembly; and that this Constitution not only assigns their powers to the courts, but prescribes the mode of their exercise, and thus fully protects the great Protestant doctrine of private judgment and liberty of conscience.

J. T. HENDRICK, D.D., *Moderator of the Synod of Kentucky.*

The committee to which was referred the letter of the Synod of Kentucky, having given it a careful consideration, beg leave to submit the following report:

The letter contains a statement of the doctrines and principles for which this Synod and its Presbyteries have been contending for the last seven years, and lays this statement before the General Assembly as the basis of a covenant upon which this Synod may form an organic union with us. It is, of course, not desired by this Synod that this paper should constitute any part of our doctrinal symbols or our written Constitution, these being already established in such a form as the Assembly have, in other cases of union, either formed or proposed, distinctly declared its unwillingness to disturb. Nor is it desired, we presume, by the Synod, that the Assembly should enter into the controversies that have disturbed this body during the past seven years, or pronounce upon them in detail. The desire of the Synod, as we apprehend it, is the very natural and proper desire to be assured that we are in such substantial agreement with them in the principles and doctrines for which they have been contending that they will not be likely to have a recurrence of the difficulties from which they have already suffered so much. This agreement the Assembly can declare without any difficulty, since the whole existence of our Church as a separate organization has been an assertion of these principles, and a protest against those acts and doctrines that tend to subvert them. In the first official announcement at Augusta of our ecclesiastical existence, in the pastoral letter issued by the Assembly at Macon, and in the action of the last Assembly at Memphis, these great principles have been declared in the most solemn and emphatic manner as among the fundamental principles of our ecclesiastical organization.

And we have looked on the struggles of our brethren in Kentucky with a deeper sympathy and a livelier interest because we felt that they were contending substantially for the grand principles which have ever been the rallying-ery of our Presbyterian ancestry in the best days of the Church's history—the supremacy of Christ's crown and covenant. And we are sure that should our brethren see fit to enter into organic relations with us, they will find that substantial agreement in all those great doctrines and principles which is necessary to a cordial and a happy union. We therefore recommend the adoption of the following resolutions, viz. :

Resolved, 1. That this Assembly expresses its deep sympathy with our brethren in Kentucky in the troubles through which they have been passing during the last seven years, and its admiration of the firm stand which they have taken for the spiritual independence of the Church of Christ.

2. That this General Assembly declines now, as heretofore, to make any utterance concerning the acts of the body against which the Synod protests. Yet the Assembly feels free solemnly to assure the Synod of Kentucky not only of our cordial approval of, and sincere concurrence substantially in, the Synod's statement of doctrine and constitutional principles, as contained under the four heads of the third division of their letter, but of our sincere joy to find our brethren of Kentucky so ready to unite with us in solemn covenant, with a view, among other things, to the advancement and maintenance of these doctrines and principles as against the apparent Erastian tendencies of our American Protestantism.

3. That the letter of the Synod of Kentucky be admitted to record, as they suggest, as a part of the historical acts and monuments of the Church, by publishing it in the Appendix to the minutes of this Assembly.

4. That this Assembly cordially approves of the determination of the Synod of Kentucky, as expressed in the fourth resolution of its minutes of June 28, 1867, communicated by its commissioners to this Assembly, to assert fully all its legal claims as a part of the "Presbyterian Church in the United States of America," and to reserve all its legal rights of property as a Synod in any union which may be formed with this body.

5. That this Assembly assures the Synod of Kentucky of a cordial welcome. And its Standing Committee on Commissions is hereby instructed to receive and enroll, without further order, commissioners properly accredited from the Presbyteries of Ebenezer, Louisville, Muhlenburg, Paducah, Transylvania and West Lexington.

The report of the committee was adopted. During the discussion on the report the delegates from Kentucky Synod were on motion invited to address the Assembly, which they did.

SYNOD OF MISSOURI.—Rev. A. P. Forman, of the Synod of Missouri, addressed the Assembly as a delegate from that body. B. M. Smith, D. D., chairman of the committee to whom this address was referred, made the following report, which was adopted :

The Assembly has heard with profound interest the address made by Rev. Mr. Forman, on behalf of the Synod of Missouri, and desire to place upon record the high appreciation of the principles and conduct of that venerable Synod, as set forth by Mr. Forman.

The Assembly expresses its deep sympathy for the brethren in Missouri, both officers and members of the Church, in the great fight of affliction through which they have not yet fully passed, though it is hoped they have successfully surmounted the greatest trials to which the Head of the Church has been pleased to call them.

The Assembly feels entire confidence in the full and cordial attachment of

the ministers and members of the Presbyterian churches of Missouri, as represented in the Synod, for the principles of doctrine and government set forth in the time-honored Standards of our Church, and is entirely persuaded that should that Synod be prepared to form an organic union with this Church, no difficulties can arise owing to discrepancies of opinion on any fundamental or important doctrines of the gospel, or any theories of church government which find a practical expression in our Standards.

As to the future relations of the Synod, this Assembly does not feel prepared to express any opinion, whatever it may desire. But it is but due to us and to them to say that this Assembly cordially sympathizes with the Synod of Missouri in expressing a longing desire for the day when throughout our land all who agree with us in the great truths of the "gospel of the grace of God," and especially who fully sympathize in our position as a truly simple spiritual body, ever testifying for the supreme and sole authority of the divine and exalted Head of the Church, shall constitute one organized Christian communion, prepared by the spiritual weapons of our warfare to contend earnestly "for the faith once delivered to the saints," and successful in "casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

The Assembly was dissolved, and another will meet in the Franklin Street Presbyterian Church, Baltimore, Md., May 21, 1868.

JOSEPH R. WILSON, D.D., WM. BROWN, D.D., T. V. MOORE, D.D.,
Stated Clerk. Permanent Clerk. Moderator.

In Memoriam.

“YEA, THOUGH I WALK THROUGH THE VALLEY OF THE SHADOW OF DEATH, I
WILL FEAR NO EVIL: FOR THOU ART WITH ME; THY ROD AND THY STAFF
THEY COMFORT ME.”—*Psalms* xxiii. 4.

CALDWELL, ISAAC NELSON.—The son of James Hervey and Catharine Caldwell, was born in Jefferson county, Tennessee, March 14, 1836. He belonged to one of those Scotch-Irish Presbyterian families of East Tennessee which have done so much for the moral and religious training of that region of the country. He was trained in the good old Presbyterian way, and making a profession of religion in early life, he entered Maryville College at Maryville, Tenn., where he was graduated in 1858. He studied divinity in the Union Theological Seminary, New York City, and on finishing a three years' course was licensed by Newark Presbytery in 1861.

Soon after his return from the seminary, in the summer of 1861, he was called to the pulpit of the Fayetteville church, Tennessee, but such was the feebleness of his health that he was forbidden by medical counsel from engaging in professional labors for a time. His labors as evangelist of Union Presbytery were suspended, September, 1863, by the occupancy of the country by Union troops. Hence, for some ten months following, he and his family were members of the congregation at New Market, Tennessee, near which place they resided. He was ordained by Holston Presbytery, Sept. 14, 1864. On the 25th of the preceding month, he left Tennessee for North Carolina, the political condition of the country rendering it somewhat unsafe for him to remain in Tennessee, and he sought safety under the “Confederate” flag. He preached to two churches in Rutherford county, N. C.

He returned to his native State, March 1, 1867, to take charge of the Union City Male and Female Seminary, Tennessee, and where he died May 16, 1867, of congestion of the brain.

He married Miss Rebekah Anderson, a granddaughter of Isaac Anderson, D. D., the celebrated president of the South-western Seminary, Maryville, Tenn. She died during their residence in North Carolina, in September, 1865. Two daughters survive them. Rev. W. E. and O. B. Caldwell, Presbyterian ministers in Tennessee, are his brothers.

A friend writes of him as follows:

My personal acquaintance with Brother Caldwell extends through the last six eventful years. He was a member of one of the best Scotch-Irish Presbyterian families of Tennessee. In early life, he enjoyed the instructions of two among the best of men—Dr. I. Anderson and Dr. J. J. Robinson. Our intercourse has been in the Lord's earthly sanctuaries, amid the daily toils of the farmer and around his own hearthstone—I have thought one of the happiest firesides outside the Paradise of old. For hundreds of miles, through many long days and weary nights, we have together wandered in cheerless exile, amid surroundings that can but reveal character as it is. I knew him and loved him, and now believe that no mere stranger could ever appreciate his full, true worth. Modest and diffident, yet firm and decided in his well-matured opinions; amiable and sensitive as a woman, yet crowned with the force and dignity of an unborrowed manhood; youthful, but settled in his theological views; eminently respectful and courteous, but a clear and fearless preacher of righteousness; conscientious and rather reserved, yet possessed of conversational and social qualities unusually well cultivated.

His wife, Rebekah, truly one of the excellent of earth, had been buried during their exile in Western North Carolina. "Blessed are the pure in heart, for they shall see God." They have risen "where the *wicked cease from troubling* and where the weary are at rest." Their two orphan daughters—may God bless them, and the mantles of Isaac and Rebekah rest upon them!

NORTH ALABAMA PRESBYTERY, of which he was a member, placed upon record the following minute:

The brother had but recently moved within our bounds, and but a short time previous to his death had removed to the western part of the State. While among us he was not in charge of any church, but was engaged in teaching at the Bethany High School, Giles county, Tenn. With us his bearing and conduct were those of an humble, devout, consistent Christian.

None of your committee, except the chairman, had the opportunity of personally acquainting themselves with his ministerial character or services, but *he* takes pleasure in saying that it was his privilege to be well and intimately acquainted with him, both at college and at the theological seminary. In both these important spheres of duty he was quite exemplary. In an eminent degree did he enjoy the love and confidence of both his associates and acquaintances. So powerful was the influence of his quiet, sincere and unobtrusive Christian life and character that even the skeptical and scoffing were disarmed and made to admire and esteem him when in his presence or reminded of his virtues.

His memory is sweetly and faithfully cherished by his friends, and will continue to be till the end of life.

CALVIN, D.D., JOSEPH HADDEN—The son of William and Ann (Hadden) Calvin, was born at Stone Bridge, near the town of Colones, county Monaghan, Ireland, June 10, 1828. His father was descended from the Huguenots, and his mother's ancestors came from Aberdeen, Scotland. His father was a ruling elder in the Presbyterian church at Stone Bridge, of which Wm. White, D.D., was pastor, who took charge of the education of young Calvin; and when seventeen years of age he was a thorough classic scholar, being especially fond of Greek, which he read as fluently as the English language.

In 1846 he came to the United States. His uncle, David Hadden, Esq., a prominent citizen of New Orleans, La., wrote to his eldest sister to send him one of her children to educate, and thus it was that he, the only one of his immediate family found a home in this country. His uncle sent him in February, 1847, to Jefferson College, Canonsburg, Pa., where he was graduated in 1849. The following autumn he entered the Princeton Theological Seminary, New Jersey, where he finished his course in 1852, and was licensed by New Brunswick Presbytery in May of that year. He returned to his home in New Orleans the following month and supplied Prytonia Street Church in that city. He had been absent five years in his pursuit of knowledge, and his return was hailed with great delight by his uncle's family and their large circle of friends. His labors in New Orleans were very acceptable, but he wanted a quiet place in the country, and in the following year he became pastor of the churches of Bethlehem and Burton's Hill, in Greene county, Alabama, where he was ordained and installed in October, 1853. These were his only pastoral charges: he served these churches nearly six years, during which time he received other calls; but he was so happily situated, surrounded by a highly-educated and cultivated people, with ample opportunities for pursuing study, which he loved so

much, and as many of his co-presbyters were professors in the Alabama University at Tuscaloosa, then in a very flourishing condition, the attraction was strong for his remaining there. He was greatly beloved and held in the highest estimation. As an illustration of this feeling I refer to the following letter from Capt. R. T. Nott, of Alabama:

“EUTAW, GREENE COUNTY, ALA., Feb. 2, 1868.

“JOSEPH M. WILSON—*Dear Sir*: During the first six years of Mr. Calvin's ministerial labors in Tuscaloosa Presbytery he lived in my house, and after acquaintance formed was to my wife and myself as a faultless son to natural parents. I never knew any one more sincere than he was in every act of his life. He exhibited system—the single eye—in everything, never pretending to more than he really was. He was largely endowed with common sense, and therefore never violated the proprieties of life.

“His mornings were given to study, his afternoons to visiting, his evenings to social enjoyment at home and study.

“He was a most accomplished classical scholar. His studies were confined almost exclusively to such books as furnished useful knowledge, rejecting all light reading.

“His piety was uniform. I cannot call to mind one word or act of his life inconsistent with his profession as a follower of Christ.

“As a pastor he was faithful and diligent. He had the happy faculty of visiting the poorest and most illiterate in their families, without creating any embarrassment. He was most warmly beloved and respected, not only by members of his own church, but by Christians of other denominations and men of the world.

“Mr. Calvin's pulpit performances, for one so young, were very able and characterized by an earnestness not to be mistaken. He had always special services for the blacks, who attended his preaching in large numbers.

“The members of our Presbytery would testify to his usefulness there, and how his influence was increasing as his experience advanced.

“Studying the conciseness which I know suits your purpose, I may sum up all by saying that he was one of the most lovely men I ever knew in all the qualities of mind and heart. If he had been spared, he would have been undoubtedly among the most distinguished scholars and preachers of the Southern Church. But the all-wise God knew best how to dispose of him, and our duty is to bow reverently to his will.

“Very respectfully, R. T. NOTT.”

In 1858 he was elected professor of Languages in Austin College, Texas, and though in rather impaired health, he labored assiduously in behalf of the students. His reputation as a scholar was well established; hence the following year he was called to Oakland College, Miss., where he arrived in 1860, taking the Greek professorship, and soon won for himself the first position in the esteem of students and professors by his genial manners, ready wit, overflowing humor, ripe scholarship and modest deportment.

During the war the college duties were suspended, and at its close he was appointed by the trustees first to carry on a school as a nucleus for the college, and afterward president *pro tem.*, refusing to accept the position permanently until it became evident that no other man could fill it to the satisfaction of the friends of the college in the trying circumstances which surrounded the institution at that time—possessing the entire confidence of those living in the immediate vicinity of the college, where, of course, the first movement must be made to inspire new life into the almost extinct re-

mains of what had once been the pride of the old residents in the Southern country. Beginning with one assistant and one pupil in the fall of 1865, by the summer of the following year he had added three additional professors, and the number of students had increased to forty-five. He felt then that the time had come for establishing a first-class college, and on his recommendation the board of trustees appointed a full corps of professors, and in one year from the organization of the college nearly one hundred students had enrolled, and the evidences of steady progress and success were equal to the expectations of the most sanguine. This success was only secured by unremitting devotion to his many duties, and the exposures incident thereto it is thought brought on him a general debility of his system, terminating in death at his residence, Oakland College, Miss., Feb. 14, 1867, of congestive chills.

He married in November, 1858, Miss Carrie Crenshaw, of Eutaw, Ala., who, with three children, survives him.

JAMES WOODROW, D.D., editor of *The Southern Presbyterian*, Columbia, S. C., writes:

"The Church has sustained a severe loss in the removal of this valued brother. Endowed by nature with superior talents, he had cultivated them with unremitting assiduity. In scholarship, learning and sound judgment he had few equals in our whole land. He was eminently fitted for the position to which he was appointed a few months ago as president of Oakland College. His retiring modesty would have made him prefer a less conspicuous position, but such were his talents that they could not remain hid. Combining gentleness and loveliness of disposition, purity of heart and life, and unflinching firmness in the discharge of duty, with his superior intellectual character and his rare scholarship, no one could know him without loving, respecting and admiring him."

HENRY MARTYN SMITH, D.D., of New Orleans, La., writes:

"Dr. Calvin was comparatively a young man, but one who had won for himself, in the hearts and minds of those who knew him, a place seldom occupied by men who have attained a longer life. It is not often we find a man so thoroughly at home in scholastic pursuits, who had at the same time such ability and admirable tact and prudence in dealing with men. But in this he was doubtless greatly aided by that magnetic influence which a pure, noble and unselfish nature exerts over us all. Dr. Calvin, in the position he occupied at the time of his death, was rapidly rising to eminence. To a most gratifying degree he possessed the confidence of the community, the affection and respect of the students, and the esteem and approval of Synod. Under his direction, in a surprisingly short time, the college was more than recuperating its losses; and those who knew him and his associates there confidently cherished for it hopes not second to the highest. At any time such a loss would be deeply and widely felt; at the present juncture it is particularly severe, not only for his bereaved family and friends, the Synod, the college and the Church, but for the whole of the South-west; and during his lifetime we never doubted that a time would come when the interests of education throughout this whole section of country would reap the benefits of his wisdom, goodness and experience."

R. B. WHITE, D.D., of Gainesville, Va., writes thus:

"It is difficult for the hand of friendship to delineate with perfect fidelity the character of one greatly beloved; there is a disposition, often unconscious, to soften its asperities and to exaggerate its virtues. Friendships are, however, sometimes based on the real merits of the object of affection, and are not the result of any accidental circumstances; and in such cases the lan-

guage of friendship is the language of truth. It often happens that men are superior to their reputation, because they have acted on no public arena, or because the arena on which they have acted has been circumscribed, or because they have been removed from even a conspicuous place too soon for the full display of their excellence. Joseph H. Calvin, whom the writer of this sketch admired only because he deserved to be admired, and praises only because he deserves to be praised, was just beginning to be widely known when God took him. It is the testimony of all who knew him that he was a superior man, that he was greatly useful, and that he gave promise of far more extended usefulness than he had yet achieved.

“His intellectual character was in many respects superior. His mind was thoroughly disciplined by study and richly stored with knowledge. He was a ripe classical scholar—classical literature seems to have been his specialty. He was also well instructed in mathematics. His metaphysical reading had been large and varied—there were few metaphysical questions which he had not profoundly studied. He had ranged too over the fields of history, and had made himself familiar with most of the good poetry in the English language. At college he was recognized as the first scholar in his class. As a theologian, he embraced the truth, was even severely orthodox; and had studied well the doctrines not only of his own Church, but of other churches—their history and the arguments by which they are supported. Calvin’s mind was chiefly distinguished by its analytical power; he was able to penetrate to the depths of his subject and his reasoning was usually clear and convincing. Although not remarkable for the vigor of his imagination, he was enabled by his familiarity with literature to appropriate all the imagery that was necessary to render his discourses interesting, and to illustrate any subject which he chose to discuss. He proved himself, especially in the latter years of his life, a man of executive ability; at all times indeed he was attentive to the details of business and wise in the management of them. He was an excellent judge of human character, so much so that he rarely failed to form a just estimate of any man with whom he became acquainted. His knowledge of men seems to have been instinctive; but it doubtless resulted in part from that independence of mind which prevented him from being swayed in his decisions by the representations of friends or overborne by public sentiment.

“A man’s manners are not regarded as entering into the essence of his character; they often are the result mainly of education and association, yet they may be regarded as indicating to a degree a man’s intellectual and moral qualities. A full and correct portraiture of a man includes a description of his manners. Dr. Calvin was not distinguished by any remarkable gracefulness of bearing, although in this respect he was not defective. A man of genuine refinement, his manners were, however, remarkably refined. There is no society in the world in which he would not have been recognized as a gentleman. His propriety never forsook him. The noble moral qualities which distinguished him always shone out; his kindness won the sympathy of every heart; his noble sentiments, his amiable disposition, his extensive knowledge, the brilliant wit which he had brought with him from his native isle, made him one of the most delightful companions that ever adorned a social circle. Yet he never fawned, was never frivolous, and always maintained the dignity which became a Christian minister. In youth he received that reverence in society which is usually conceded only to age. Always considerate and courteous, he was as welcome in the cabins of the poor as the parlors of the cultivated.

“Dr. Calvin was a man of lofty moral character, a man of sincere and

earnest piety. He was a pure man; his abhorrence of sin as an offence against God was conspicuous in all his demeanor. He seemed greatly free from envy. He was a man of genuine magnanimity; his mind was too much employed about things of importance to permit him to give much attention to things that pertained only to himself.

“His affections were warm, his heart tender and sympathizing, and on this account he was so much endeared to his friends. He was willing to put himself to great inconvenience, as the writer knows, to aid a sick and suffering brother. He was a cheerful man; his cheerfulness arose, doubtless, partly from his physical constitution, partly from the nice balance of his intellect and affections, principally from his trust in God, a clear conscience, a strong faith, a taste for the beauties of nature, domestic affection, a love for scientific investigations, communion with God, a determination to pursue the right, a benevolent and social disposition, and diligence in the performance of his allotted duties. All these combined produced their natural effect—they rendered him a happy man.

“As a preacher, Dr. Calvin was able, instructive and interesting, rather than brilliant. Influenced by a false idea as to the necessity of amplification, his style was sometimes too diffuse. For his office of president of a college he was eminently fitted by his learning, his logical ability, his administrative talents, his industry, his kind and polite demeanor, the weight of his moral character and his earnest, active piety.”

JOSEPH B. STRATTON, D.D., of Natchez, Miss., writes: “The character of this gifted brother presented a rare combination of fine, natural endowments, trained and furnished by thorough culture, with remarkable simplicity and guilelessness. He had made his way from the obscurity of a young, unknown scholar—the native of a foreign land—to very considerable eminence by the mere force of personal merit. His elevation was acquired without any seeking or management of his own, and in the face of certain disadvantages which a manner at first view unprepossessing threw in the way of his advancement. His honesty and singleness of mind were so patent that he never failed to attract to himself the confidence of those with whom he was associated; and, upon the basis of the relations established by this, the resources of his erudition, the vigor and versatility of his intellect, and the depths of pathos and the sparkle of good-humor and wit which belonged to him as an Irishman, were encouraged to show themselves, and invariably won for him the respect and affection of his acquaintances. He loved truth intensely, and for its own sake, and apprehended it, in its various forms and distinctions, with unusual perspicacity. He was, as a consequence, an instructive preacher, though not an eloquent one, and was recognized in the courts of the Church as one of its most sagacious counselors. He had been a student, in the proper sense of the term, all his life, and had attained a compass and ripeness of scholarship not often reached by men of his age. He had gained for himself the reputation of being one of the most finished masters of the Greek language and literature who have been called to occupy a chair in any of the institutions of the South.

“His disinterestedness was carried almost to a fault, although it was perhaps the legitimate expression of that child-like trust in God which distinguished him.

“At the time of his death he had grown to that point of efficiency and popularity which seemed to indicate that he was the instrument appointed by God to resuscitate the institution with which he had been for some years enthusiastically identified, and over which he had just been called to preside. His removal at such a time is an anomaly in Providence over which his

friends stand mute. They cannot doubt that for him it is a step onward in development and upward to higher fields of service; but the withdrawal of his amiable presence, his wealth of learning and the purity and generosity of his example is felt to be a loss to them which will not soon be repaired."

Rev. ROBERT PRICE, of Port Gibson, Miss., writes as follows:

"The impression which Dr. Calvin made upon the minds of those who knew him was that he possessed an exceedingly amiable disposition by nature, which was still further improved and elevated by religion. His was one of those happy characters which make many warm and admiring friends, but seldom made an enemy. His popularity was consequently very great where he was known, and greatest where he was known best. The feelings with which he was regarded by his pupils were those of love as well as admiration. This universal popularity, however, was not maintained by the sacrifice of principle, for no man could be more firm and unyielding than he when convinced that any great principle was involved. His habits were rather retiring, and his manners not graceful nor calculated to make a very agreeable impression upon strangers except by their perfect freedom from affectation, but his intercourse with his friends was very affectionate, and in a circle where he was encouraged to unbend, his conversation was characterized by a wit, humor and sense which were irresistibly charming. His religious character was remarkably pure, deep and lovely, resembling that of Melancthon rather than that of Luther.

"His intellect was of a very high order, quick, fertile and inventive, and yet capable of prolonged and laborious investigation. He had received in his boyhood in Ireland an excellent education—much better indeed than boys often get in this country; and as his habits were studious all through life, his judgment discriminating and his memory singularly retentive, he had made rare attainments in learning at the time of his death. His forte lay in the acquisition of languages. He was a proficient in the Latin and the Greek, which he had taught with great success for a number of years. He also understood the Hebrew, the French and the German. But his acquirements were by no means confined to a single field. There was hardly any branch of learning commonly cultivated by scholars with which he did not have some acquaintance. His professional learning was thorough, especially in the department of biblical interpretation, where his unusual familiarity with the original languages of the Scripture was made to contribute with rare skill and success to its explanation.

"As a preacher he was distinguished by the solidity and fullness of his matter, by an agreeable style, and, when he spoke without his manuscript, by the animation of his manner. In the early part of his ministry he seems to have confined himself closely to his manuscript. But he was not a good reader, and he afterward very properly concluded that an extemporaneous mode of address greatly increased the effectiveness of his preaching. His sermons were eminently scriptural in their tone and sentiment, and were generally drawn not merely from the Scriptures at large, but from the text and context in which he found his subject. He had not been long in the presidency of the college to demonstrate his peculiar fitness for that position, but his scholarship, zeal, enthusiasm and energy, as well as his happy faculty of making friends, both among his pupils and the community at large, led the patrons of the institution to hope that he would be eminently successful in repairing its shattered fortunes. Soon after his death the board of trustees of the college met and passed a series of resolutions expressive of their respect for his memory and their grief at his loss.

Similar resolutions were adopted by the faculty over which he had presided, and by the Presbytery of which he had been a beloved and honored member.”

Rev. Richmond McInnis, of Forest, Miss., writes thus:

“To sum up Dr. Calvin’s character in a few words, we would say that true, earnest piety was the characteristic of his thoughts, words and actions, to which was added an enthusiastic devotion to all that was true in science, that was exalting in intellectual pursuits, to all that was genuine in the inner life; a generous, social nature, warm heart and tender sympathy for all that was worthy; a high purpose to work in his day to the extent of his powers in accomplishing something for the advancement of his fellow-men, and an unsuspecting confidence in his friends; an abiding trust in Providence and an untiring zeal in the service of his God.

“He was a true friend, an earnest Christian, a ripe scholar, a strong, faithful preacher—not eloquent, but always pointed and full of unction.”

DAVIES, JAMES ADAMS—The son of Rev. William B. and Eliza (Adams) Davies, was born in York county, South Carolina, May 20, 1829. He was trained in the most exemplary manner, and made a profession of religion in early life. He was educated in Davidson College, N. C., graduating in 1850, and studied divinity in the theological seminary at Columbia, South Carolina, finishing his course in May, 1855, when he was licensed by Bethel Presbytery, at Fishing Creek Church, Chester county, S. C. He was ordained by the same Presbytery April 25, 1857, as pastor of Beersheba Church. This was his only charge, though he was for a while stated supply at Bullock’s Creek, and he labored faithfully and successfully till his death, which took place at his residence, eight miles west of Yorkville, S. C., March 18, 1867, of pleurisy.

He married Miss Mary F., a daughter of Hon. James A. Black, of York county, S. C., who, with three sons, survives him.

He was related to many Presbyterian ministers—his parental grandfather, Rev. John B. Davies, his maternal grandfather, Rev. James S. Adams, his father, and his uncle, J. LeRoy Davies,* and James McH. Adams,† besides several cousins.

SOUTH CAROLINA SYNOD placed the following upon record:

Our departed brother was by peculiar associations identified with the Presbytery of Bethel. He was born and baptized in the bounds of that Presbytery, and there he professed his faith in the Saviour, and there he exercised his ministry of the gospel. Through both his parents he was an inheritor of the privileges and the honors of the ministry of reconciliation. The blood of the most devoted and most eminent ministers of the gospel whose names have adorned the roll of our Synod, was in his veins; and it is enough to say that he worthily bore the name of ADAMS and of DAVIES.

The labors which he so faithfully discharged were fulfilled in the bounds of that Presbytery, in the congregation of Beersheba, one of our most important churches, where his sainted father had so long and successfully labored; and “there his sepulchre is unto this day.” By this peculiar identification with that Presbytery all its members bear grateful testimony to his worth; and as a Synod we feel that the voice of this bereavement is uttered with peculiar emphasis in our ears. And it is worthy of remark that in the early removal of brother Davies, the goodness of the Lord was

* A memoir of Rev. J. LEROY DAVIES is published in *The Presbyterian Historical Almanac* for 1861, p. 85.

† A memoir of Rev. J. MCH. ADAMS is published in *The Presbyterian Historical Almanac* for 1867, p. 422.

signally manifested in the manner in which his labors were brought to a termination. In the last year of his ministry his church enjoyed a remarkable season of spiritual blessings, which we trust was a gracious token of his acceptance by the Master and a kind closing of his service. To him was granted the blessed privilege of gathering into the garner the sheaves of which he had gone forth bearing the precious seed with weeping, and to carry up to his rest those dear tokens of a faithful Master's love and grace.

Rev. W. W. CAROTHERS, of Yorkville, S. C., writes:

"Brother Davies was from childhood quiet, somewhat diffident, exceedingly modest and unassuming, and only those who knew him most intimately could fully appreciate his worth. In social life his character was truly lovely. He fulfilled all the relative duties of life with a great deal of fidelity. He was very conscientious in all his duties—never cherished ill-feeling toward any one; and was always forgiving, gentle and kind. As a minister he was industrious, faithful and earnest. His sermons were characterized by calm thought and clear argument, and his efforts were owned of the Master. During the last year of his ministry about thirty were added to his church on a profession of faith in the Saviour."

EMERSON, LUTHER—The son of Rev. Joseph* and Rebekah (Haseltine) Emerson, was born in Beverly, Mass., Nov. 29, 1810. He was descended from a long line of godly ancestors. His father, Rev. Joseph Emerson, was one of the early friends of female education, and was known as the Morning Star of improved female education in New England. Mr. Emerson was educated in Amherst College, Mass., where he was graduated in 1831, and studied divinity in the theological seminary at Andover, Mass., where his uncle, Rev. Ralph Emerson, was Professor of Ecclesiastical History. He was licensed by a Congregational Association of Massachusetts, and being in feeble health he removed to Virginia, and spent some time in teaching in Amherst and Albemarle counties. He subsequently removed to Highland county, where he was ordained and installed by Lexington Presbytery, in 1843, as pastor of Pisgah and Goshen churches. Here he remained some eight years preaching the gospel, and was also the principal of a female school of high grade, in which he was ably assisted by his mother, who was a sister of Mrs. Ann Haseltine Judson, justly celebrated in the missionary world, and also by his sister, Miss Nancy Emerson, a woman of piety and

* REV. JOSEPH EMERSON was born in Hollis, N. H., Oct. 13, 1777, educated at Harvard University, Massachusetts, and graduated in 1798, and was licensed by a Congregational Association and ordained by a Congregational Council as a pastor of the Third Congregational church in Beverly, Mass., Sept. 21, 1803, where he remained thirteen years. His health being somewhat infirm, he gave up preaching in 1816, and when his health was restored he devoted his attention to teaching, and as an American educator he earned a well-deserved reputation, his prominent aim being to qualify women for becoming teachers. His first school for this purpose was established at Byfield, Mass., the second at Saugus, Mass., and the third at Weathersfield, Conn. The proposition to educate women as teachers was a new field of usefulness, and he had to break down the prejudices of the people, who were not quite ready to believe in that idea; but the importance of the enterprise and his ability and zeal overcame all difficulties, and he lived to see his efforts a great success, and to gain the

reputation of having done more for the education of women than any other person up to the time of his labors. His intellect and enthusiasm made him a first-rate instructor, and he had the independence to denounce and combat popular errors which prevailed at that time on the subject of education. He believed it to be a criminal waste of time for young persons to spend years, as was common, in studies that were to be of no material advantage to them in subsequent life, and in this class of studies he included ancient languages, except in rare cases. He was the author of many small works, mostly designed for his own pupils: one of his works, however, his Evangelical Primer, had a circulation of two hundred thousand copies. He desired to make this a complete compend of Christian knowledge, and succeeded admirably.

He died May 14, 1833.

He was married three times: first, Nancy Eaton; second, Eleanor Read; and third, to Rebekah Haseltine.

prudence, and of high literary attainments. He was called thence to take charge of Shemariah church, Virginia, and settled there in 1852. Here he remained till the time of his death, a faithful and diligent pastor, and where the academy at that place (though he did not teach himself) flourished under his general supervision.

He died at his residence at Shemariah, near Middlebrook, Augusta county, Va., Feb. 9, 1867, of pneumonia.

He married, in 1841, Miss Catharine Minor, of Charlottesville, Va., who, with two daughters and a son, survives him.

FRANCIS MCFARLAND, D.D., of Mint Spring, Va., says: "He was regarded by us all as an excellent scholar, a sound theologian and a truly humble and laborious minister of Christ."

LEXINGTON PRESBYTERY made the following record:

"Though he was long afflicted and suffered much because of his infirm health, yet his last illness was brief. He died in less than a week after preaching his last sermon, delivered in the church on Sabbath day, February 3d. He preached one Sabbath, and was buried the next. Of him it may well be said, 'The world knew him not.'

"He was not perhaps fully appreciated by his brethren. He was a man of deeper learning and higher attainments than was commonly supposed. In many things he was hindered by his 'often infirmities.'

"He was a sound and sensible preacher, strongly orthodox in his theological sentiments, honest in his connections, sincere in his professions, and sound to the core on the question of radical abolition. He ably defended with his pen the domestic institutions of the South against the attacks of Northern fanatics. His articles on this subject were published in the secular journals, and were a masterly exhibition of arguments mainly drawn from the Scriptures, quoting the original and showing a depth of acquaintance with biblical lore beyond expectation."

FRARY, JESSE, L.—The son of Charles and Olive (Dewey) Frary, was born in East Hampton, Mass., in 1811. He was educated at Amherst College, Mass., and graduated in 1832. Entered the theological seminary, Princeton, N. J., where he remained one year, and then went to Lane Theological Seminary at Walnut Hills, near Cincinnati, Ohio, and finished his course in two years, being licensed by Cincinnati Presbytery in 1837, and began his work in Missouri, having been ordained by St. Louis Presbytery in 1839, and where he preached for six years in the church at Apple Creek, Mo., and at the destitute places in the vicinity during this period he was laid aside for some time by illness. He removed to Virginia, in the bounds of Winchester Presbytery. Settling in Strasburg, he subsequently became a teacher, and stated supply in the church at Kerneysville. In 1854 he removed to Shepherdstown, Jefferson county, Va., where he passed the remainder of his days teaching and preaching, and where he died Feb. 27, 1867, of pneumonia.

He was married twice: first in October, 1839, to Miss E. T. Clark, of West Hampton, Mass.; second, Feb. 5, 1845, to Miss Mary Ann Gibbins, of Jefferson county, Va., who, with one daughter, survives him.

He was deemed wise in counsel, intelligent on all subjects, discriminating in his views of disputed points in theology, and at the same time exercising the broadest charity toward all the followers of the Saviour.

FRONTIS, STEPHEN—The son of John Baptiste Joachin and Etienne (Borel) Frontis, was born in Cognac, department Chevant, France,

July 18, 1792.* His father was a Roman Catholic, and had his son baptized in that faith, though the mother was a Protestant, being a native of Geneva, Switzerland. The following year (1793) his father left Cognac to go to St. Domingo by the way of Philadelphia, but as there was then war between England and France, the vessel in which he sailed was taken by the British and carried to Port Royal in Jamaica, where he remained a prisoner-of-war about two years, and at the end of that time was permitted to visit the United States. As during this time for several years his wife did not hear from him, and as she was living in a country of strangers, in the Reign of Terror in France, she longed to return to her native city, Geneva, a Protestant city, where her mother, two sisters and other relatives were still living, and where in the event of the death of her husband she would find more friends. She therefore undertook a very fatiguing journey of five hundred miles through a mountainous country with four children, the oldest only seven, the youngest two years old, who was then taken away from his nurse, but so feeble and sickly that he was unable to speak a word or to walk a step, his head falling on one shoulder and then on the other, from inability to hold it up.

After a detention of six weeks before she was permitted to leave the French territory, she reached Geneva the 12th of June, 1794. In his autobiography, Brother F. says: "For myself, I bless the Sovereign Disposer of all events that I was brought up in the city of Geneva, for although my mother would no doubt have brought up her children in the Protestant faith, had she remained at Cognac, yet it would have been difficult for her to prevent the sad influence which a Roman Catholic population and associates would inevitably have had upon her children." It was six years after the family, without his knowledge, came to Geneva that the father visited them, and four years before he gave them any aid.

He had never seen his father till his visit to Geneva in 1800. And on the 4th of January, 1807, his father visited the family at Geneva, the fourth and last time. Before this he had written home that Stephen must learn a trade, but left it to the son to choose which one, and he finally selected that of a cabinet-maker. Previous to this, his father had made him promise never to contract any debt nor to use tobacco—a promise which he kept all his life, for he never used any tobacco and seldom bought anything without ready money; he left no debts unpaid when he died.

His mother taught all her children to commit some prayers to memory to repeat when going to bed, together with the Lord's Prayer and the Apostles' creeds—to attend church on the Sabbath. Stephen also attended a singing school, which was a great benefit to him; by the advice of his teacher he also attended a weekly prayer-meeting. There were two night schools kept by the clergy where religious instruction was given. He next entered the college of the place in the lowest class, and studied grammar and the rudiments of Latin. He continued here reading some of the Latin books two years, and then went to a drawing school—first, to a private teacher, then to the public school. It was subsequent to this that he learned the trade of a cabinet-maker.

In the autumn of 1809, his father, who was then at Philadelphia, fearing that he would be swept into the army by the conscription, wrote to his mother to obtain a passport to leave France and come to the United States. She did not succeed in obtaining it. But afterward, when engaged in drawing at the public school, he was overheard to speak to a fellow-student on

* This memoir was prepared by Rev. E. F. ROCKWELL, professor in Davidson College, North Carolina.

his want of success in the matter of a passport, when his father had written to him the second time to come to America. One of the teachers happened at the time to be behind him and heard what he said, and told him that he would speak to the mayor on the subject and would let him know in about a week. At the expiration of that time he said to young Frontis, "You can go to the department and you will obtain a passport." He went, and by a most remarkable interposition of Divine Providence, at a time when Napoleon I. was at the zenith of his power, and when no young man was permitted to leave France, he was allowed to leave his native land without hindrance. He bade farewell to his mother and sisters on the 10th of March, 1810, and on the 10th of April embarked for America, at La Rochelle, and on the 10th of June he reached Philadelphia. Here, his father having again lost all his property in Cuba, told him that he must support himself by his trade.

He worked as a journeyman, and after two years paid his father one hundred dollars, over and above expenses. He took pains at the same time to acquire a knowledge of the English language. During this time, too, by the influence of a fellow-workman, he was led to attend the preaching of Rev. Mr. Burch, in which he became deeply interested. The family where he boarded lived next door to Mr. Burch, with whom he now formed a personal acquaintance, and whose church he joined in the autumn of 1813. As already mentioned, he had been, in infancy, baptized in the Catholic Church, and had also been a member of the church in Geneva, but was received on examination and without being rebaptized.

In the spring of 1815, Mr. Burch, to his great surprise, directed his attention to the gospel ministry. Deeply impressed with the idea, on the 19th of July in that year he left his trade and commenced reciting to Mr. Burch in Latin, of which he had gained some knowledge at Geneva. He boarded in various families gratuitously, and had his other wants supplied, till in the spring of 1816 he went to an academy in the vicinity of Philadelphia, kept by a Mr. Jones, who gave him his board and tuition for a whole year.

In the mean while, he had letters from his father in the West Indies dissuading him from his present course, but he felt it to be his duty to persevere. Early in 1817, Mr. Burch resigned his pastoral charge and accepted an invitation to take charge of an academy in Oxford, N. C., and to preach to the churches in that region.

He invited Mr. Frontis to assist him in the academy, which the latter consented to do, and left Philadelphia May 13, 1817, and removed to Raleigh, N. C.; from Raleigh he moved to Oxford, N. C., reaching there June 25, 1817. Mr. Burch continued in the school for but one session, and he for the same time. After this he returned to Raleigh and taught French both in the male and female academies, and boarded in the family of Dr. McPheeters till, in October, 1820, he went to the theological seminary at Princeton, N. J.

In the mean while, he had been received under the care of the Presbytery of Orange and had become acquainted with its members. He returned from Princeton and was licensed to preach the gospel by that Presbytery, at the Red House, Caswell county, Oct. 10, 1823, and was ordained as an evangelist November 4 of the same year and June 23, 1824, he was naturalized as a citizen of the United States.

It does not appear where he spent the first part of this year, but in November, 1824, he entered on a mission of three months, sent by Orange Presbytery into the eastern part of the State; he preached at Tarborough, Greenville, Washington, Plymouth, etc. In some places he was the first

Presbyterian that had preached there. In 1825 he was the commissioner of that Presbytery to the General Assembly that met at Philadelphia. From there, being appointed by the Philadelphia Missionary Society, he went on a tour to the State (then Territory) of Michigan.

He preached at Detroit and various other places in that State, and sometimes in Canada, in both English and French. The following October his mission ceased, and he remained and preached at Monroe, in the same State, and in that year he spoke publicly one hundred and eighty-one times.

In May the next year he returned to Philadelphia, and accepted a mission to Delaware and the Eastern Shore of Maryland from the Pennsylvania Missionary Society, but did not enter upon the duties of his mission till the 1st of November, 1826, and ended it the 11th of December; he returned to Philadelphia and accepted an appointment to Somerset, Pa., from the same society; he fulfilled this mission by the end of 1827, during which year he preached one hundred and seventy-eight times.

Before he left Somerset he received an invitation to visit the church of Bethany, Iredell county, N. C.; accordingly, he came on here the following spring and attended the meeting of Presbytery at Third Creek Church. Some of the Bethany people met him there and conducted him to that church. This was in April, 1828. He preached his first sermon in Bethany on Sabbath, April 13. He continued to act as stated supply to this church till the meeting of the Presbytery at Lincolnton, April 1, 1829, when, having been dismissed from the Presbytery of Orange, he was regularly received into the Presbytery of Concord. A call was then presented from the congregations of Bethany and Tabor for him to become their pastor at a salary of \$450. This call was put into his hands and accepted; and when Presbytery adjourned, they did so to meet at Bethany on the 15th of May, to attend to his installation.

After his installation he remained with this people with great usefulness and success for seven years, when at his own request the pastoral relation was dissolved, and in March, 1836, he left these churches and went to Salisbury, but was not installed pastor there till Sept. 12, 1839. Here he remained till June 24, 1845—nine years and two months—and he preached 1370 times.

After laboring in various places in the mean while, Brother F. commenced in October, 1846, supplying the pulpits of Thyatira and Franklin, in Rowan county. About this time also, assisted by his wife, he taught school at his own house in Salisbury.

In November of this year was his removal to Centre, to which church and Thyatira he officiated as stated supply; the latter church, however, he left in the spring of 1851, and confined his labors to Centre.

His connection with Centre continued seven years and three months, when on the 7th of December, 1856, he left that church and retired to a farm in the bounds of Prospect congregation; and though comparatively strong and vigorous, he thought that his advanced age and feeble health did not permit him to perform the more active duties of the pastoral office. He did not, however, cease his ministerial labors, but assisted the brethren in various places on sacramental occasions, attended prayer-meetings and funerals. He also supplied some churches stately for short periods, as Prospect, Bethesda, Thyatira, etc. These services he continued, often without remuneration and with much trouble to himself, up to near the time of his death. He died at his residence in Rowan county, N. C., April 12, 1867, of ossification of the valves of the heart.

He was twice married: first to Miss Martha Dews, of Lincolnton, N. C.,

February 1, 1830; three of their children live. His second wife was Miss Rachael Beatty, of Iredell, N. C., who, with one child, survives.

Though he retained through life something of a foreign accent, yet to one accustomed to hear him speak this was nothing unpleasant. He wrote and spoke the English language with great propriety.

Dr. Frontis was a man of devoted piety, and deeply interested in everything that pertained to the advancement of the Redeemer's Kingdom. He promoted every good cause, was ready for every good work. His preaching was plain, pointed and practical. A polite Christian gentleman, he was equally agreeable in the cabin of the humble and the hall of the rich. He was attentive to pastoral duties, and paid particular attention to the children of his charge, always keeping on hand some catechisms or other little books for them. He prepared his sermons with great care, but we cannot learn whether he sent any discourses to the press except a paper in 1834 on the duty of the Church to support missionaries to the heathens.

It is a noticeable fact that the grave of Rev. John Thompson, the first missionary who visited that part of our country, and a native of Ireland, buried at Baker's graveyard, in Centre congregation—that of Rev. Lewis F. Wilson, the pastor of Concord and Fourth Creek congregations, a native of England, buried at Bethany church—and that of Rev. S. Frontis, a native of France, buried at Prospect church, should all not be remote from each other, and in the same county. The present generation of Christians does not realize how much it owes to the labors of its honored ministers, who, having first seen the light the other side of the ocean, have in these United States helped to lay the foundations of many congregations. They have borne the burden and the heat of the day. Their bones repose beneath the soil where they labored, and we have entered into their labors.

Rev. W. W. PHARR, of Statesville, N. C., writes:

"He was a profound theologian, an instructive preacher, a faithful pastor. In his intercourse with mankind a fine specimen of a conscientious Christian gentleman."

GAMBLE, JAMES—The son of Captain John and Rebekah (McPheeters) Gamble, was born in Augusta county, Virginia, Dec. 10, 1788. His parents were professors of religion, and trained their family in the good old way that marked the Presbyterians of Virginia. His mother was a woman of superior intelligence, a sister of Rev. Dr. William McPheeters, whose memory is still treasured in the "Old Dominion." He was prepared for college by his uncle, and entered Washington College, Lexington, Va., where he was graduated in 1810, and on November 4 of the same year he became an assistant teacher in the school of Moses Waddell, D.D., in Willington, S. C. He was licensed by South Carolina Presbytery at Greenville church, Abbeville county, October, 1813, and was ordained and installed by the same Presbytery as pastor of Rocky River church in 1845.

Here he remained several years, teaching a large classical school and preaching the gospel. He removed to Georgia in the year 1827, and settled in McDonough, Henry county, Ga., where he labored successfully in teaching and preaching. In 1836 he removed with his family to what was then the county of Walker, now Chattooga county, Ga., and settled four miles from Summerville, at a place which he called Pleasant Green.

He was respected and loved by all who knew him. He was a laborious, useful and godly man. He was a model teacher of youth and was fond of the work, and trained hundreds for usefulness in his log colleges in South

Carolina and Georgia. Some eighteen young men were taught by him in their preparation for the gospel ministry, and some of them were distinguished for their learning and ability as ministers of Jesus Christ. As a minister he was impressive, affectionately persuasive and earnest. His sermons were fresh, instructive and full of gospel truth, and all adapted to his hearers. He was the instrument in the hands of God of turning many to righteousness, who will be stars in the crown of his rejoicing through all eternity. His last days upon earth were serene and tranquil, and his sun went down without a cloud.

He died at his residence, Pleasant Green, Chattooga county, Ga., Feb. 11, 1867, of pneumonia.

He married June 6, 1815, Miss Sarah E. Ramsay, a daughter of Dr. James Ramsay, of Augusta county, Va., who survives him.

HALL, S. B.—The son of Purnel and Nannie (Coulter) Hall was born in Kent county, Delaware, in 1818.* He was educated in Yale College, New Haven, Conn., and studied divinity in the Western Theological Seminary, Alleghany, Pa. His health was delicate and he went South, and was licensed by Nashville Presbytery, and ordained by Louisiana Presbytery, March 21, 1849, in New Orleans, La. By appointment of Presbytery he took charge of the churches at Madisonville, Covington and Pine Grove, and was also employed in teaching during the seven years of that ministerial service.

In consequence of ill health he then sought a residence in Kentucky, but ere long returned to the South, and took charge of the Pine Ridge church in Mississippi, where in connection with his wife he had charge of a school. Subsequently he was invited to serve as pastor of the Bethel church near Oakland College, Miss. It was here that his health failed him to such a degree as to compel him to seek a residence in Florida, in the hope of benefit or of ultimate recovery by the enjoyment of its milder climate. The intervention of the war for Southern independence prevented his settling there. Upon his return he took charge of the Bethany church in Amite county, Miss., where during the war he continued preaching and teaching, as was his lifelong custom. Thence, he removed to New Orleans and reopened his school—in which he taught until his strength failed.

The sharer of his toils and cares, whose maiden name was Miss Theodosia Sackett, with two sons and two daughters survives him.

Mr. Hall was truly an earnest man—preached and taught always in a manner manifesting intensity of interest. He prepared his discourses with great care and delivered them with eloquence. He chiefly delighted in the great themes of the divine sovereignty, and of redemption through the righteousness of Christ from the ruin caused by sin. His sermons were always doctrinal, accompanied by pungent application. He was a man of strong convictions, and, against any current of opposition, conscientiously unyielding. The writer has often wondered at the force and heat of his intellect, displayed even when his body was a prey to disease. God endowed him with a mind of more than ordinary strength; he attained to the high culture of a classical scholar and theologian. He was an accomplished teacher in capacity and faithfulness.

His faith in God as a sovereign, in all the methods of God's providence and grace, was like the mounting of the eagle to the empyrean vault of heaven: he lived and labored with a degree of devotion, and zeal, and cour-

* This memoir was prepared by J. E. C. DOBEMUS, D.D., of New Orleans, Louisiana.

age, amid the struggles and cares of his toilsome and often sorrowful life, that truly characterized him as an impassioned servant of God, intensely seeking to do his will. His end was the final triumph of his faith; his life, his work, his piety, a legacy each, of precious and honorable remembrance to the mourners who especially loved him, and to his brethren who deplore his departure.

HARDIN, D.D., ROBERT—The son of Col. Joseph and Mary Hardin, was born in Greene county, Tennessee, Jan. 3, 1789. He was educated in Greenville College, Tennessee, and studied theology under Dr. Baleb, a professor in the college at Greenville. He was licensed by Union Presbytery and ordained by French Broad Presbytery in 1814, and became pastor of Westminster and St. Paul's churches, in Tennessee. He also preached at Newport, Columbia, Brick church, Ridge church, Lewisburg, Bethbarri, Bethel and Savannah; all these places are in Tennessee. He was deemed by his brethren to be a man of great moral worth, of profound ability and deep piety, with theological attainments far above the average.

He died at his residence near Lewisburg, Marshall county, Tenn., Sept. 4, 1867, of cholera morbus.

He was twice married—first, to Miss Margaret McAlpin; second, to Mrs. Mary J. Hunter, who, with six children—one daughter and five sons—survives.

Rev. W. H. VERNOR, of Cornersville, Tenn., says, "That his life was a practical exemplification of the constraining love of Christ, illustrated in his fifty-three years of incessant and efficient labors as a minister of the gospel in the upbuilding of the Redeemer's kingdom."

HART, EDSON—Was born in Farmington, Conn., in 1795. He was well educated, and making a profession of religion, he devoted himself to the ministry. He was licensed by a Congregational association and ordained by a Congregational council, and soon after was appointed as a domestic missionary to the Indians in the then Territory of Michigan. In May, 1829, he was appointed to labor in the bounds of Trumbull Presbytery, Ohio, and the following year (1830) he accepted a call to Springfield and Elk Creek churches, Erie county, Pennsylvania, where he remained two years. He removed to Morganfield, Union county, Ky., in the bounds of Muhlenberg Presbytery, and where he was instrumental in founding an academy, using his time and influence in the North to secure funds. In 1846 he removed to Indiana and became a member of Salem Presbytery, afterward changed to New Albany Presbytery. Owing to infirm health he was without charge for several years. In 1854 he removed to New Orleans, La., and became an agent for the American Bible Society. He continued in this work until interrupted by the operations of the war.

In 1862 he removed to Kentucky, where he passed the remainder of his days. He died at his residence at Baird's Station, Oldham county, Ky., Sept. 19, 1867, of decay of his vital powers.

He was twice married: first to Miss Helen Priestly of New Brunswick, N. J.; she died in 1860; they had one daughter and six sons, all of whom are living. His second wife was Miss Martha A. Day, of Moorestown, N. J., who survives him.

He was a warm friend to every good work, and he had the esteem and love of all who knew him. He ever took delight in the prosperity of the Redeemer's kingdom. He was a man of strong faith and earnest piety. Peace and hope and trust made his deathbed calm as the setting of a summer's sun.

HOTCHKIN, EBENEZER—The son of Ebenezer and Ruth (Hubbard) Hotchkin, was born in Richmond, Mass., March 19, 1803. He did not go to any college, but made good use of all his opportunities. He made a profession of religion when young and made a delight in searching the Scriptures. His whole life was devoted to the cause of the American Indian, and the main points of his labors are set forth in the following letter written by Rev. CYRUS BYINGTON, himself a missionary to the Indians for nearly half a century, but who was visiting his friends in Massachusetts when Mr. Hotchkin died :

Brother Hotchkin first went to the Choctaw Nation as an assistant missionary, in the fall of 1828. In December, 1828, I was confined to my bed by a badly ulcerated hand. Mortification had commenced, but was checked. He rode some ten miles to see me, and prayed with us in a manner that much affected us.

He was stationed about one hundred and twenty miles south of my station, and for year or a two I did not see him often. He was at Goshen, where the late Alfred Wright, with his family and other assistants, was stationed. He lived during a very important period of the Choctaw Mission.

1. He saw the existence (not the commencement) of the temperance reform among the Choctaws, which was sustained for about nine years east of the Mississippi.

2. He saw the great revival of religion there, which commenced in December, 1828, and continued for two years. During this revival about three hundred persons joined the churches under our care.

3. He saw the different boarding-schools in the Nation, to which the Choctaws appropriated six thousand dollars yearly for sixteen years.

4. He also lived to see other large appropriations, and to be the superintendent of the large female boarding-school at Goodwater Station. The number of pupils boarded and taught there was about forty-four. The appropriation from the Choctaws was three thousand dollars annually.

5. He admitted hundreds of Choctaws to the Church. The exact number I cannot state now. He was ordained by our Presbytery as a minister of the gospel, and with his brethren in the mission was permitted to see many churches organized, ruling elders ordained, native Choctaws *licensed* to preach the gospel, and three of them ordained as evangelists. He trained his people to be *liberal*, to observe the Sabbath, to hold family worship, and to attend the meetings of session, Presbytery and Synod. These things were attended to by other churches and brethren.

God allowed him and his brethren to see wonderful displays of his power. He itinerated as an evangelist. He aided in building school-houses and churches. He was the physician of his people far and near. He was a man given to hospitality.

In September, 1830, the United States made a treaty with the Choctaws, in which their lands, with the missionary stations, were ceded to the government. No provision was made in this treaty to secure to the missionaries any compensation for their buildings, but Brother Hotchkin, as well as others, followed our people to their new lands. I do not say *homes*—the Indian is allowed no real home. God blessed the effort to save the Indian. A written constitution for their civil government was adopted, based on our republican principles. The *first* law enacted in their *first general council* was the anti-whisky law.

In due time moneys were appropriated to support boarding-schools, and when the late civil war broke out the different missionaries in the Choctaw

and Chickasaw Nations had ten boarding-schools for boys and girls. But the war swept over us and these schools fell, the teachers returned to their native lands, and the pupils went back to the places whence they came.

To sustain all these schools the Choctaws and Chickasaws made liberal grants of money. The Choctaws paid at the rate of five dollars for every six. They asked the American Board to contribute the sixth dollar while they paid five.

In such labors Brother Hotchkin had a large share. His ability to labor, and his skill as a mechanic, and his devotion as a Christian made him eminently useful.

Thousands of the Choctaws had heard him preach the gospel. They called him *Lapish Hanta*—i. e., *Peace Trumpet*. But he will blow that trumpet no more in their hearing.

He died at the residence of his brother, the late Rev. John Hotchkin, at Lenox, Mass., Oct. 28, 1867, of congestion of the lungs.

He married Miss Philena Thatcher, who died within a month after him: a daughter and two sons survive.

INDIAN PRESBYTERY made the following record:

On the 28th of last October our beloved brother Hotchkin was released from his earthly labors and sufferings and permitted to enter into the joy of his Lord. His death was unexpected both to himself and his brethren. For some time he had been feeble, and at the last meeting of our Presbytery he was advised to journey to his friends at the North, with the confident hope of regaining his health. But He who holds the springs of life in his hands, and who doeth all things well, had otherwise decided. He lived to reach the place of his nativity, where he received the kindest sympathy and care of his surviving relatives. He rapidly declined, and died in a few days after his arrival, and was buried by the side of his elder brother.

The death of Brother Hotchkin is a severe loss to this Presbytery and to the Choctaw people. The number of laborers in this field had been sadly diminished before the death of this dear brother, and those that are left are few indeed and very feeble.

He was a devoted laborer in his Master's vineyard, and bore a large share in the management of boarding and other schools for the education of Choctaw children.

What adds to the intensity of this affliction is the death of Mrs. Hotchkin in less than one month after that of her beloved husband. In life they exemplified the excellence and beauty of a well-regulated Christian family, and in death they were not long divided.

Of Mrs. Hotchkin, Brother STARK says:

I was with her the last three days, and feel it was one of the greatest privileges of my life. I have never before witnessed such an exhibition of the supporting power of the gospel. Her sufferings were intense, but she was patient as a lamb. She asked us to pray earnestly, that she might not be deceived as to the foundation of her hope. This she was not, and seemed to us not to have any doubt.

Mrs. Hotchkin was born in Harford, Penn., in 1803, and came to the Choctaws in 1823. She was married Nov. 2, 1830. "Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

HUGHES, JAMES E.—The son of Dr. Edward and Nancy (Woodfin) Hughes was born in Cumberland county, Va., Jan. 27, 1824. He was trained in the nurture and admonition of the Lord, and made a profession of

his faith in early life. He went to Mr. Ballantine's school, leaving there in 1842 to enter Hampden-Sidney College, Prince Edward county, Va., where he was graduated with the first honor of his class in 1844, Dr. Maxwell being president at the time. In 1845 he taught school at Dr. Farrar's, in Amelia county, Va., to assist him in paying his way through the seminary, and in 1846 he entered Union Theological Seminary, Prince Edward county, Va., and on May 6, 1848, he was licensed by West Hanover Presbytery, and began to labor in Greene county, Va., as a missionary.

Rev. J. M. P. Atkinson was at that time laboring in the large field stretching along the northern bank of the Rappahannock, from near the headwaters of that stream to the vicinity of Fredericksburg; and being desirous of dividing it into two pastoral charges, with this end in view prevailed on Mr. Hughes to assist him in cultivating it. In consequence of this, Mr. Hughes was dismissed from West Hanover Presbytery, August, 1848. Scarcely one year's experience of his gifts prepared the people for the division, and brought Mr. Hughes a call from Salem church in Upper Fauquier. He was received as a licentiate by Winchester Presbytery, August 25, 1849; and upon the call from Salem was ordained at Lewinsville, Fairfax county, April 19, 1850. William H. Foote, D.D., preached his ordination sermon; Rev. Lewis F. Wilson presided and gave the charge to Mr. Hughes. He was installed at Salem, June 1, 1850; and in 1851 or '52 he began laboring also at Front Royal, though not as pastor, where he continued until called to Baltimore city. His pastoral relation to Salem church was dissolved September 8, 1855. January 3, 1856, he was dismissed to Baltimore Presbytery. Having been received by that Presbytery, February 22, 1856, and a call for his pastoral services being presented by the Twelfth church of Baltimore, a committee was appointed to install him the first Sabbath in March; Rev. Stuart Robinson, D.D., to preside and preach the sermon, N. C. Burt to charge the people, and William J. Hooge, D.D., to charge the pastor. While here his health failed, and upon his request, the congregation yielding a reluctant acquiescence, his pastoral relation was dissolved December 27, 1858.

With health wasted by "labors too abundant" and nerves sadly shattered by dyspepsia, he returned to his wife's family at Martinsburg, where the beginning of the war found him but little improved. The excitement, then high along the Border war-path, proving too much for his constitution, he sought repose with his widowed mother in Cumberland county, and remained with her till the war was ended. This over and his wife's mother being very infirm, he returned to Martinsburg. The church there had just been vacated by the resignation of its former pastor. The session wisely invited Mr. Hughes to supply their pulpit.

October 4, 1865, he received a dismissal from Baltimore Presbytery, and united with Winchester Presbytery, April 20, 1866. The Martinsburg church at once presented a call for his pastoral services, and the Presbytery ordered his installment to take place June 2, 1866. Rev. Lewis F. Wilson preached the sermon, and Rev. J. L. Frary charged the people. This relation continued, greatly blessed of God, till severed by death.

He died at his residence in Martinsburg, Va., Sept. 23, 1867, of chronic dyspepsia and disease of the heart.

He married April 23, 1851, Miss Charlotte Stephen, of Martinsburg, Va., who, with four children, survives him.

Rev. A. C. HOPKINS, of Charlestown, West Virginia, writes of him as follows:

"Nature lavished many of her most attractive gifts upon this departed

brother. He was modest, amiable, unselfish, forgiving, energetic, earnest, impulsive and true. Had he never become a Christian, he would have been pure, generous and amiable in all the relations of life. But grace, crowning these virtuous powers with her precious jewels, made his example and influence both very sacred and very useful. His sanctified heart was ever aglow with love, first for Jesus, and then for disciples; what was remarkable, its fire seemed to melt all other hearts it reached and to shape them to its own mould.

“The direction which grace gave his natural dispositions, and the useful ends which the spirit put before his social powers, enabled him to fill the pastoral office with wonderful excellence. He *loved* his fellow-man. He loved Christians because Christ loved them. He needed not to affect love, or to act without it as his motive, for sincerity and genuine love never failed to characterize him. These gave intense sympathy with all the people of his charge, and furnished a sufficient stimulus to impartial and arduous preaching of the Word from house to house.

“While his great care of the poor won their love, it gained also the admiration of the more prosperous, as it will ever do. He was no stern reprove—his nature was too gentle for this; but he was never indifferent to Christ’s honor, or remiss in warning the disorderly or profane; whenever the persuasions of love failed he was ready to proceed by the harsher measure of law. Be it said to his praise, the first bar to which he took cases of error and sin was that of the heavenly throne. He was a firm believer in intercessory prayer, and the favor which the Lord manifested to it in his experience taught him to use it much.

“The ministry of very few men has been more profitable or successful. No great awakening attended his preaching, but it was never without the encouragement of steady accessions to his church. The sad derangement of his nervous system by ill-health carried with it much of the softness and pleasantness of his voice; yet the Lord gave him a message whenever he spoke which commanded universal attention and praise.

“The one grand theme of his preaching was Christ and him crucified. Especially did he eschew, as both profane and treacherous, all political discussions from his sacred desk. Holding forth plainly the atonement of Jesus as sufficient for both Jew and Gentile, he reached the consciences of political extremists, disarmed suspicion, won the affection of opponents and the admiration of all.

“His patriotic heart loved his native Virginia, and bled at every pore for the political woes which have befallen her; but in the absence of a revelation, he refrained from carrying her fortunes into the pulpit farther than pleading with God that the sufferings of her children might be sanctified. And the success of his ministry in drawing all opposing factions of a Border town into one congregation illustrates the divine power and variable application of the Gospel of Jesus. The universal thirst of the human soul will drive men of all politics to drink at the one ‘fountain opened in the house of David.’

“A soul less devoted to the doctrine of the Cross and less determined to know nothing but ‘Christ, and him crucified,’ would have shrunk from the embarrassment of his situation when he went to Martinsburg. The church was discordant; the community was rent with feuds of political hate; the people to whom he was to look for support had been peeled of all their wealth. Men would have said great discretion was needed—Mr. H. was discreet, but his main discretion was the integrity of his heart, and his high resolve, without respect of persons to preach Jesus the only Saviour—the

Saviour of Jew and Gentile. This he did without sycophancy to the powerful, or concealment of the convictions of his private judgment.

"As a presbyter, Mr. Hughes was ever frank, courteous, deliberate and valuable. He was ambitious only of the Master's glory. His large charity allowed neither vaunting nor envy, but kindled the flame of fraternal love in the hearts of all his brethren. Winchester Presbytery will long bemoan him, and the Martinsburg church will lament like Rachel and refuse to be comforted, because her loved pastor is not.

"After an illness of five weeks, during which time the sum of his rare conversation was the kindness of friends and the importance of making peace with God, he passed through the dark valley to the promised land, leaving a blessed memory behind with a deeply-bereaved community.

"Thus lived and died one of the purest men in God's Church—wept, honored and loved by every church, community and denomination who enjoyed his ministry or acquaintance. 'Know ye not that there is a prince and great man fallen this day in Israel?'"

JESSE S. ARMSTEAD, D.D., of Farmville, Va., says: "I always listened to him with pleasure and so did my people. He was a sincere, earnest Christian man, anxious to glorify God and to do good to his fellow-men."

JOHN C. BACKUS, D.D., of Baltimore, Md., writes: "He was very highly esteemed here, both by his brethren and his congregation. His dignified and amiable deportment, his faithful pastoral labors, and his excellent, earnest pulpit ministrations, commanded the respect and interest of all who knew him. His ministry here, though brief, was very important and valuable to the church over which he was. He found it a feeble missionary church, and he was the means of elevating it very much and giving it new life. At the same time, he was very much respected and beloved in all our churches. His brethren felt deep regret at parting with him at a time when his usefulness was very much increasing. They were all sincerely attached to him."

Rev. JAMES R. GRAHAM of Winchester, Va., writes: "He was a good man, of fine natural talents, well cultivated, an earnest, zealous, able minister of the Lord Jesus, attaching all to himself with unusual strength. He exemplified in a most striking manner the meekness and simplicity of a Christian. He was an eminently faithful and successful pastor in difficult and trying fields."

DAVID H. RIDDLE, D.D., of Martinsburg, West Va., says: "Brother Hughes was a most lovely man, a devoted Christian, a sound evangelical preacher, and one whom as a personal friend I greatly esteemed and loved."

KERR, HENRY M.—Eldest son of Andrew and Catherine Kerr, was born in York District, S. C., Dec. 30, 1782. He was trained up in the nurture and admonition of the Lord, and was the subject of deep religious conviction from early life, but did not profess his faith in Christ and obedience unto him until his twenty-second year. Then the subject of a call to the ministry deeply exercised his mind. In very early life his mother had consecrated him, as Hannah did her Samuel, to the Lord, and had often expressed her desire to him that he should be a minister of the gospel of the blessed Jesus. His parents being in moderate circumstances, and he the oldest of eleven children, he was compelled to labor for their maintenance, and hence his education was not sufficiently advanced for his years, and at that age he felt the difficulty of complying with the requisitions of the Book as to literary qualifications. But the love of Christ constrained him, and he resolved upon the work of preparation. He went to an academy in Rowan county, N. C.,

at that time in successful operation under the superintendence of Rev. Joseph D. Kilpatrick. Here he pursued his classical and scientific course between two and three years. From there he repaired to Iredell county and enjoyed the advantages of the instruction of the celebrated James Hall, D.D. Here he completed a very extensive course of scientific study.

Being now prepared as to literary qualifications, he was received as a candidate for the ministry under the care of Concord Presbytery in 1811. He pursued his theological course part of the term with the Rev. Dr. Kilpatrick, and part of it with James McKee, D.D. Having married in December, 1810, Miss Catherine, oldest daughter of the Rev. Mr. Kilpatrick, it became necessary for him to teach, as a means of support for himself and wife, while pursuing his theological studies.

In 1814 he was licensed by Concord Presbytery. At that time he was residing in Salisbury, N. C. He remained there, teaching and preaching, until the spring of 1816, when he removed to Lincoln county; and he was ordained in November of that year, by the same Presbytery, as pastor of Olney, Long Creek and New Hope churches. This was the place where, ten years previously, he had resolved to give himself to the work of the ministry. Here the Lord blessed his labors abundantly.

In 1819 he removed to Rutherfordtown to take charge of the village academy. He preached at the same time to the old church of Little Britain, and, after three years, he removed into the bounds of this church. Here he spent fourteen years, and his labors were again blessed in a remarkable degree. There was a continued revival for six or eight years. In the year 1828 there were one hundred and eighteen added upon profession of faith to the church at Little Britain.

In 1833 he removed to Jonesboro', East Tennessee; but not finding his ministerial associations pleasant, he traveled farther west, and settled in Hardeman county, West Tennessee, in 1835. Here he performed much missionary labor in all the surrounding counties, and organized many churches. The infirmities of age made it necessary for him to abandon, in part, his evangelistic labors, and he devoted the last years of his life to Bethel and Aimwell churches, in McNairy county. Here it was that he lost his wife, the devoted, wise and cheerful companion of all his pilgrimage. Her precious dust was committed to the earth in the graveyard connected with the Bethel church in the assured hope of a blessed resurrection. There too, by her side, he expected and fondly hoped his body to be laid to its last sleep. But He who "fixes the bounds of our habitation" had otherwise determined.

Circumstances led to his resignation of his pastoral relation to the Bethel church, and to his removal from the bounds of the Presbytery of Memphis. In the fall of 1860 he settled near Watervalley, in the Presbytery of North Mississippi, where he finished his long and useful life on the 28th of January, 1865, in the 84th year of his age and 51st of his ministry.

Trained under the old system, he made no effort at rhetorical display. His discourses were pre-eminently scriptural. He used "the sword of the Spirit, which is the word of God," and it was sharp in the heart of the King's enemies. His style was perspicuous and energetic, and he was often truly eloquent. The providence of God cast his lot chiefly in destitute portions of our Zion, and his labors were evangelistic. He organized more churches, it is believed, than any other member of Presbytery. He was eminently qualified for such labors, being an earnest, laborious and persevering man. He suffered no ordinary cause to prevent the fulfilling of his appointments, and his people knew that when he made an appointment to

preach that he would be there, if health and life would permit. He was not among the absentees from Presbytery. For many years he was Stated Clerk of the Presbytery of Western District, and his acquaintance with the Form of Government and Discipline was so perfect that his word was taken as the solution of all doubts and difficulties. But the best evidence of his call and qualification for the ministry was the seal of God. In every place where he labored the Church was revived and built up. He "was wise in winning souls" to Christ; "he turned many to righteousness," and, according to the promise, "he will shine as the brightness of the firmament and as the stars for ever and ever."

LANNEAU, JOHN FRANCIS—The son of Bazile and Hannah (Vineyard) Lanneau, was born in Charleston, S. C., Aug. 14, 1809. His ancestors were French; his father was born in New Acadia (Nova Scotia). After the capture of that province by the English in 1755, in order to prevent the union of the inhabitants with the French in Canada, they were forcibly dispersed among the British colonies of North America. The Lanneau family were transferred to South Carolina. The change of climate and the evils incident to their exile broke down their health, and they soon died, leaving the youngest (Bazile) as the only representative of a once large and happy family. Being left an orphan in the ninth year of his age, he found friends, and became, in after life, one of the most useful citizens of South Carolina, and was for many years a member of the Legislature. He was eminently good and influential in the Church, being a ruling elder in the French Protestant Church of Charleston till it became blended with the other churches, the families becoming familiar with the English language—the services of the church having been conducted in the French language.

Trained under the care and supervision of his godly parents, the son, at an early age, made a profession of his faith, and united with the Circular Church, Charleston, S. C., then under the care of B. M. Palmer, D.D., his parents, with the other members of the family, connecting themselves with the same congregation. He was educated at Yale College, New Haven, Conn., graduating in 1829, and studied divinity in the theological seminaries at Princeton, N. J., and Columbia, S. C.; was licensed by Charleston Union Presbytery in 1832, and was ordained by the same Presbytery in 1833, and labored in various churches in his Presbytery, mostly pleading the cause of foreign missions. In 1836 he accepted an appointment of the Am. B. C. F. Mission to Jerusalem, where he remained five years, when he returned to his native land, during which time he married Miss Julia H. Gray, of Beech Island, S. C., who cheerfully entered upon the care and labors of the missionary life. Soon after his marriage he returned to the Holy City, and they labored faithfully at Jerusalem, Beyrout and Mount Lebanon until failing health compelled their return in 1846.

His next field of labor was Marietta, Ga., whither he had gone on account of the feeble health of his wife. He was very active, preaching in destitute places, lecturing on missions, and in various ways illustrating, by example, the life of an active Christian. His wife died in 1855, leaving four children. He was subsequently called to the pastoral charge of the church in Salem, Roanoke county, Va., where he remained till January, 1861, when he returned to Marietta, Ga. During his stay in Salem he married Miss Virginia Jeter, of Salem, Va., who, with one daughter and three daughters of his first wife, survives him. His time was now mostly occupied in advancing the interest of the Boards of the Church and in preaching, as his health

permitted, until his decease. He died at his residence in Marietta, Ga., Oct. 7, 1867, of heart disease.

He was a brother-in-law to Benjamin Gildersleeve, D.D., of Tazewell, Va., and an uncle of the late Rev. Bazile E. Lanneau.*

N. A. PRATT, D.D., of Roswell, Ga., writes:

"During his residence in Marietta he was generally employed either as agent for some of the Boards of the Church, or preaching, as his health permitted, to various vacant churches, or aiding his brethren on sacramental or other occasions. Brother Lanneau was an able minister of the New Testament, sound, earnest, faithful and always eminently acceptable, distinguished in seasons of religious revival by his remarkable excellence in directing awakened sinners to the cross. Here he was affectionate and tender, but faithful, discriminating, instructive, carefully guarding the inquirer against both presumption and despair—against a false hope and distrust of the mercy and grace of the Redeemer.

"Our lamented brother was a regular attendant on the ecclesiastical meetings of the Church, and he was an excellent and able member of these bodies, understood well our system of church government and discipline, was good in debate, wielded a ready pen, and never shrank from any labor and duty his brethren laid on him. In his family he was the kind and loving husband and the wise and faithful instructor of the four interesting daughters he has left without an earthly father. He lived much at home, and had a rare opportunity of training his children in the nurture and admonition of the Lord.

"Our departed friend had hope in his death; all along through his last sickness his faith never failed. He was buoyant with hope, nay, at times his joy was full. He wanted words, as he once said to the writer, to express his views of the glory of the Redeemer and of the kindness and compassion of his God. The doctrines he had preached, he said, were now his comfort and joy. They came as the fresh breathings of the Spirit to his soul. He has left behind him, moreover, the testimony of a life of devotion to God—a life cheerful, consistent, circumspect and holy—evidence bright, full and eminently satisfactory.

"The sainted brother, the faithful minister and missionary of Jesus, the fond, devoted husband, the honored father, the useful citizen, the affectionate lifelong friend, rests from his labors and his works follow him."

BENJAMIN GILDERSLEEVE, D.D., of Tazewell, Va., writes:

"Brother Lanneau was an earnest, faithful, zealous minister, and was frequently engaged in aiding his brethren at religious meetings, entering with all his heart into revivals of religion, and being at all times a wise and faithful counselor and guide.

"Previous to his leaving the country for his mission in the Holy Land, he gave to the theological seminary at Columbia, S. C., to found The Lanneau Scholarship, fifty shares of the Bank of South Carolina, their value being \$2500.

"As a citizen he ever manifested an enlightened public spirit, taking a lively interest in everything which would promote the well-being of society.

"The latter years of his life were clouded by the results of the war, his property being mostly invested in bank-stock, which thus became worthless. But this trial was sanctified to him, drawing him nearer his Saviour.

"As a Christian man and minister, it may be said of him with peculiar

* A memoir of Rev. B. E. LANNEAU is published in *The Presbyterian Historical Almanac for 1861*, p. 95.

emphasis, that true religion—the religion of the Lord Jesus—had gained a controlling, permanent influence over his mind, heart and will. It was his joy and consolation. He gloried in the cross of Christ. It occupied his thoughts and enlisted his affections. He loved to talk about experimental religion. He loved to preach that gospel to others which brought light and joy to his own soul. His last illness, which was extremely painful and protracted, afforded a remarkable illustration of the sustaining, victorious power of faith. For months he was waiting and longing to 'depart and be with Christ.' But more than once he said that the time of his release would not come until the place was prepared for him in his Father's house, and he should be prepared for the place, and then the Lord would in person come and take him to himself."

MARKS, RICHARD T.—The son of Leon and Jane (Laird) Marks, was born in Louisville, Jefferson county, Ga., Sept. 24, 1809. His parents were members of the Presbyterian Church, and his mother was devoted to her son; but being in humble circumstances, Richard, when only nine years old, was taken into the family of a relative, Mr. Robinson, of Augusta, Ga., who was the conductor of the journals of that city; and here he became a printer. He took hold of this profession with zeal, and soon became an expert, known among the craft as the fastest compositor as well as the neatest, and he also made himself thoroughly conversant with all the branches of the profession. His mother's prayers were answered by his making a profession of religion; and when he was eighteen he removed to Columbus, Ga., and united with Mr. Lamar—afterward noted in the history of Texas—in establishing the "*Columbus Inquirer*," the first paper started in the western part of Georgia.

When young Marks removed to Columbus, about the year 1827 or 1828, the church there was in its infancy, and he aided in laying its foundations, and was elected one of its ruling elders. His zeal and his faith at this time may be inferred from the following fact: The little church was very anxious to obtain the services of the Rev. T. F. Scott, then a young minister of promise in our Church. After exhausting their efforts in obtaining subscriptions, they still lacked two hundred dollars of the amount required. The church was sad and desponding. Mr. Marks resolved that they *should have preaching*; and although poor, and with a dependent family and a limited salary, he filled the bill by adding two hundred dollars to his name. He trusted that God would provide the means, though then he could not see how. Pay-day drew nigh, but not a dollar had Mr. Marks in hand or in prospect. He began to be troubled. One day in going from dinner to his office, a house and lot was being exposed to sale at public auction. Marks put in a bid. To his horror, it was *the last* that was offered, and the property was stricken down to him. "What a fool am I," he said to himself. "I have ruined myself! I don't want the property; and I have no money to pay for it! What madness possessed me to bid for it?" His first thought was to find the last bidder, pay the difference, and by this sacrifice relieve himself of his folly. But before he had executed his purpose the last bidder had found him, and finally gave him two hundred dollars for his bargain. This was just the amount Mr. Marks needed, and with it he settled his subscription. Mr. Marks never after that wanted faith to *do or to dare* what the interest of the Church required of him.

The call for ministers in Western Georgia was at this time loud and urgent. The churches were feeble and scattered, and many of the new settlers were not organized into churches. All of them were anxious for

some one to break to them the bread of life. Mr. Marks heard the Macedonian cry, and yearned to bear to them the gospel of the grace of God. His fathers and brethren saw in him the gifts and qualifications that promised to make him useful in the ministry. He attended lectures on theology under Thomas Goulding, D.D., and was licensed by Flint River Presbytery in 1837, in La Grange, Ga., and in 1839 was ordained in the city of Columbus, Ga., by the same Presbytery.

His career as a minister was one as active service and mostly in missionary fields, or where the destitution was so great that unrequited labor had to be given. He labored in the following places, all in Georgia: Muscogee, Greenville, West Point, Hamilton, Columbus, Emmaus, Americus, Mount Tabor, Ephesus and White Sulphur Springs, and also as evangelist with John C. Stiles, D.D. and Rev. William M. Cunningham. In all these efforts he proved himself to be an active and zealous Christian, ever intent upon advancing the interests of Christ's kingdom. How few are the churches in the bounds of Flint River Presbytery that have not been blessed with times of refreshing in connection with and as a consequence of his labors! He felt a martyr to his zeal on this subject, and he closed his active ministerial life amidst the joys of the harvest-home, for the last two protracted meetings which he conducted—one at Americus and the other at Fort Gaines—were crowded with a rich ingathering of souls. But his labors were too great for his frail body, and he went home to bleed and die. His first hæmorrhage from the lungs took place in the cars on his return; and so free and copious was it that both he and his friends thought it would terminate his life, even before he could reach the nearest dépôt where medical aid could be employed. While lying thus on the verge of eternity, as he supposed, his faith was turned into vision. The exceeding greatness of the recompense about to be awarded to him overwhelmed him, and he exclaimed in his heart, "Blessed Jesus! this is too much—infinity too great a glory to be conferred upon a poor miserable sinner such as I am! Never before," said Mr Marks, "did I feel so deeply my own utter insignificance and worthlessness, and never before was I so lost in wonder, love and praise at the exceeding riches of the grace and glory of my Saviour." But he was mistaken as to the speedy issue of his attack. Five years longer was he to linger in the valley and shadow of death. But never again was he allowed to proclaim publicly the unsearchable riches of Christ. This he felt to be his greatest trial. The only regret or complaint he was ever heard to utter during his protracted and painful affliction was that he could not show forth the grace and glory of his adorable Redeemer! "Oh," said he, "if I were permitted again to preach, I would, I think, preach so differently—so much more to the point and so much better than I have ever done. I would throw away as foolishness all the gewgaws of human rhetoric and reason, and know nothing but Jesus Christ and him crucified."

His death was such as became such a Christian. It was not so much a death as a translation. So long he had dwelt on the borders of that better land—so familiar had he become, by contemplation, with the faces and forms of its blessed inhabitants, and with their enjoyments and employments, and so fully assured did he feel of his "inheritance amongst the saints in light"—that to him dying was in truth but going home. The heavenly recognition was to him a source of great comfort. He often spoke with pleasure of soon seeing loved ones that had gone before, and of meeting loved ones that would soon follow on.

When life had become exhaustive labor, he exclaimed "I am so tired—so tired! I want to go home to rest!" After trying in vain to put his sig-

nature to a paper, his right hand had forgot its cunning, and he said, "Lay me down. It makes no difference—all is right." And turning upon his side, with his hand under his face, without a struggle or a groan he died, at the residence of his son-in-law, Dr. A. D. Bruce, in Americus, Ga., Dec. 6, 1867, of bronchitis.

He married Miss Jacintha E. Dawson, of Wilkes county, Ga., who, with four children, survives him.

Rev. WM. M. CUNNINGHAM, of La Grange, Ga., writes: "Mr. Marks was an editor of great power, and under his administration the *Columbus Inquirer* became a power in the State, and in 1839-'40 did more to influence the policy and politics of the State than perhaps any other journal in the State. But whilst seated on this throne of power and popularity, with the golden stream of wealth beginning to flow in upon him, Brother Marks heard the voice of the Master calling him to preach the gospel, and 'straightway he rose up, left all and followed Jesus.'

"And he was indeed a faithful follower of his blessed Master, and I would notice his personal sacrifices for Christ and his Church. When he gave up his paper and press it had become the source of power and of wealth. But in leaving it he lost not only the revenue it was bringing him, but many thousands of dollars of its earnings, the most of which would have been collected had he stayed at his post. And for his labors as a missionary, to which he was commissioned by his Presbytery, and which extended from the mountains to the seaboard of Georgia, he was never requited, not even, it is believed, to the extent of covering his expenses. As he never complained, none knew but himself how little he did receive; but all knew that it was far less than he deserved, or than was promised to him. And after he ceased to act as the commissioned missionary, his labors were not less gratuitous or abundant. We feel safe in saying that no missionary or minister within our bounds did more work, yet none were ever half so poorly paid. This was not because his services were not appreciated, or because he could not have commanded more remunerating fields of labor. No minister within our bounds was more welcomed to the pulpits of our ablest churches. The truth was that in all his deliverances there were so much of head and of heart, of light and of heat, with such a quick and clear perception of what the occasion required, that it was impossible to hear him with indifference. Whether in the sanctuary or in the senate chamber—for that honor was once thrust upon him—whether in the primary assemblies of the people or in the General Assembly of our Church, Brother Marks was always listened to with interest, and rarely without effect. Our General Assembly is not ordinarily the place for tears, and yet under an address on home missions, which Brother Marks was called to deliver, that venerable body, then sitting in the city of New York, in 1856, wept like women. No; Brother Marks could have occupied some of the high places of our Zion. But in the spirit of self-sacrifice, he chose to preach the gospel to the poor and needy, and scuffle on within himself as best he could for his own support.

"I will also remark that our brother was not only a self-denying and laborious minister, but he was eminently a useful one, and was greatly honored and blessed in the salvation of sinners. From his business knowledge and habits, from his wielding the pen of a ready writer, by which he could put into practical shape his own thoughts and words and those of others around him, from his having been for more than twenty years the treasurer of Presbytery, and the secretary and working-man in her committee of domestic missions, and from his willingness and ability to anything and everything the Presbytery required of him, Brother Marks had become almost a

necessity of his Presbytery. Oh how much we miss him! He was almost the standing chairman of the Synod's Finance Committee; and to disentangle and relieve a perplexed problem in finance we have yet to see his equal. But it was chiefly as a preacher of the gospel that Brother Marks was a blessing to the Church and to the world. His spirit travailed in birth for the salvation of sinners, and to him it was given in no ordinary degree to be 'wise to win souls to Christ.'"

REV. DR. CONVERSE, in his *Christian Observer*, publishes the following article from the *Columbus Inquirer*:

"We are grieved to hear of the death of this excellent man. He died at Americus, triumphing in the assurance of an eternal reward after a well-spent life. Mr. Marks was formerly associated with the senior proprietor of this paper, and contributed to its editorial columns. Our citizens knew him as one of the best of men, and those most intimately acquainted with him esteemed him as a model gentleman and Christian. His life was one of usefulness and honor, and he has passed away as the good man dies, leaving behind him a record of which his friends and family may well be proud.

"We knew Dr. Marks well, and endorse everything so well said by the *Inquirer*. For years he has been a sufferer from disease of the lungs; still he was able to attend to his farming interests, his pulpit duties at times, and occasionally contribute to the Northern Conservative journals."

MOORE, GEORGE C.—The son of Deacon and Hannah Moore, was born in Barre, Vt., in 1832. He was educated in Vermont University, Burlington, Vt., and became a member of the legal profession. In 1858 he removed to Texas, hoping the genial climate would restore the health of his wife. On his arrival he commenced teaching at Goliad, Texas, and soon was called to take charge of Aranama College in that city. He was quite successful as an educator. He was impressed with the spiritual desolations of Texas; and removing to Clinton, Texas, entered upon his theological studies under the care of the Rev. Joel T. Case, and thus became prepared for his work. He was licensed and ordained by Western Texas Presbytery in 1865, and became pastor of the churches in Victoria and Lavaca, Texas. He was a member of the General Assembly which met in Memphis, Tenn., May, 1866. On his return he continued his labors until his death, which took place at his residence, Victoria, Texas, Sept. 3, 1867, of yellow fever.

He married Miss Ellen Dudley, who died in 1861.

REV. N. CHEVALIER, of Gonzales, says:

"He was remarkable for piety, zeal in doing good, purity of heart, general intelligence, and elevated and impressive manner of preaching, and disinterestedness. His sermons were rich in thought and unction. His social qualities were extraordinary, and had endeared him to all his brethren and a very wide circle of friends. His deep piety, and forgetfulness of self, his devotedness to his Master's work, were so manifest that the churches were beginning to rejoice in him as a burning and shining light. But the angel of death passed by and took him from us. When the yellow fever reached Victoria, he was chosen president of the Howard Society, and was among the first to fall.

"He prayed earnestly that God would spare his people this visitation, but when it came he knew his duty and fell in the discharge of it. He labored fearlessly in the discharge of his duties to the sick and dying in the fever-stricken city, and his death was felt to be not only a loss but a public calamity; every one esteemed him.

“There was a dignified loveliness and spiritual power emanating from his whole presence that seem to have been universally felt. He seemed to be entirely dead to the world and to his own interests, and yet fully alive to everything that would advance his Master's glory or promote the happiness of those around him. His whole-heartedness as a friend and as a minister made him a welcome guest at every house and a delightful companion in every circle. His smile was peculiarly cheering alike to children, to youth, to men engaged in their daily avocations and to the sick or infirm. When his benevolent proffers were declined, on the ground that he was doing injustice to himself, an authoritative look commanded the privilege of doing the favor that his heart dictated.”

MORRISON, LEVI R.—The son of John and Dorothy Morrison, was born in Mecklenburg county, North Carolina, July 3, 1805. He made a profession of his faith in early life, and looked forward to the ministry, but he had to struggle with poverty and its attendant trials and perplexities. He studied his Bible and such books as he was able to secure, and exercised his gifts as a speaker. He was licensed by Shiloh Presbytery in 1831, and began his labors in Spring Creek and Smyrna churches, Tennessee. He was ordained in 1836 by the same Presbytery, and became pastor of the churches at Sparta and McMinnville, Tenn. He subsequently labored at Mars Hill, Tenn., Glade Spring, Va., North Prairie, Mo. and at Springfield, Mo. His life was that of a toiling domestic or home missionary, who carries the blessings of the gospel to the frontiers and among the scattered inhabitants of our country, going where spiritual destitutions abound, without fee or reward save that which is on high. The exposure incident to such a life gradually broke down his constitution, which, with rheumatism, made his days painful and wearying; but he was full of faith and looked forward to the rest which remaineth to the people of God. He died at his residence near Coal Bank, Cooper county, Missouri, Dec. 28, 1867, of the decay of his vital powers.

He married Miss Martha F. Donnell, who, with two children, survives him. His youngest brother, George N., is a Cumberland Presbyterian minister.

Rev. P. G. Rea, of Boonville, Mo., says:

He was a most amiable character, of strong and vigorous intellect, a very acceptable preacher and greatly blessed in his labors. Living in the State of Missouri, he felt the full effects of the civil war that was raging; and when the order was issued in 1864, requiring the oath of allegiance to the government to be taken by all persons holding public stations, he declined. This course increased his difficulties, but they passed away like multitudes that had gone before. His last public appearance was at a sacramental occasion in the autumn of 1867, which is given by **JOSEPH C. STILES, D.D.**, the evangelist of the Presbyterian church, Richmond, Va.:

“During our recent meeting at Coal Bank, on the second Sabbath, in the presence of a larger congregation than the sanctuary could well accommodate, at the close of our sacramental services, Brother Morrison, seated in the congregation, after three or four vibratory efforts succeeded in lifting his feeble body from the bench upon which he was seated. Bowed near halfway to the floor, he convulsively took one short, doubtful step, and then a second and a third, and during the most painful attention of the people, ultimately reached the sacramental table. Tremulously laying away his staff and turning slowly around, he adjusted his back against the projection of the pulpit, and, raising himself as well as he could, addressed the congregation in some such strain as this:

“My friends, you see before you a poor, emaciated, crippled, afflicted

old man. The life I once lived has long since departed. My faculties are failing; my voice is husky; my utterance difficult; my limbs are shrivelled; my body bowed and my power of motion almost gone. Nor are my circumstances less troubled than my person. I am the proprietor of nothing upon earth. Food, raiment, shelter, every earthly comfort are parceled out to me and mine from day to day by the charity of man and the providence of God. And well assured I am that those-adverse powers which have multiplied my bereavements and brought me thus low will soon lay me in the grave.

“But I call not up these things to-day in the spirit of complaint. Far from it! On the contrary I feel summoned to testify. Yes, while I live, on every such occasion as this I shall feel bound to testify to the goodness and mercy of God to me. Oh, the unspeakable faithfulness, the superabounding goodness of God to me! Long years ago, he promised that he would “never leave nor forsake me;” and he has been true to his word. “My loving-kindness I will never take away, nor suffer my faithfulness to fail.” And he has been true to his word. “I will be a very present help in every time of trouble.” Nor can mortal man conceive how ineffably true and faithful God has ever been to that most precious word. So true, that my heart is ever full of bursting thanksgivings and adoration for his most gracious fidelities. So true that my destitutions and afflictions are all gone; and I have all and abound; and my soul is ever full of joy and gladness. Oh yes, I am in the land of Beulah! And to this I bear testimony to-day, that ye may go out and tell all the oppressed and overborne of the earth that the very darkest assemblage of earthly calamities are oftentimes appointed to introduce us into the land of Beulah. Oh how calm, and serene, and triumphant is my soul in the Lord! Surely the fruits and the flowers, the groves and the birds, the songs and the sweets of Beulah are all around me. The gates of the Holy City, too, are shining before me; and the way seems all full of lightness and glory. I cannot say more. I dare not say less. For while I live let men account me amongst the most afflicted of the earth. I shall be bound to testify that God has appointed my dwelling in the land of Beulah; nor need one child of Adam, for one single moment, be weighed down by the very heaviest burdens fallen flesh is heir to.”

“The effect of his address was extraordinary; and on its being published in the papers, it was followed by many tokens of kindness, so that he thanked his friends in a letter published in November, 1867, in which he says: ‘I feel grateful for the many kind tokens of Christian regard and generous supply of my temporal necessities, bestowed on me in my affliction by many dear Christian friends in Booneville, Lexington and St. Louis, Mo. and elsewhere, many of whose faces I have never seen but whom I hope to see welcomed and rewarded as having visited and comforted my master in the person of one of the least of his brethren.’

“Especially do I owe it to the Lord Jesus to acknowledge his promise-keeping faithfulness. Forty-two years ago he called me to prepare for and engage in the work of the ministry, promising food to eat and raiment to put on, and now, when I am able to provide, here it comes from so many ready hands and warm hearts as constrains me to call out to the laborers coming after me, Fear not to cast your bread upon the waters, for after many days you shall find it again.

“In these acknowledgments my much-favored wife and widowed daughter heartily join.
L. R. MORRISON.”

McDEARMON, JAMES.—The son of Richard and Letitia (Ford)

McDearmon, was born in Amelia county, Virginia, April 1, 1790. He was educated in what were known as the "Old Field Schools" of Virginia; but he made use of his opportunities; being blessed with pious parents they trained him in the good old Presbyterian way. As he grew to man's estate he identified himself with every good work. He was the magistrate of his county for many years; and as ruling elder and Sabbath-school superintendent he was always on hand to advance the interests of Zion. He was the apostle of temperance in his region. After having been a ruling elder for some years in Walker's church, Appomattox county, Va., which was in an isolated part of the country and without any stated ministry, he was licensed by West Hanover Presbytery in 1834; and in 1838 he was ordained by the same Presbytery. He extended his labors by preaching at Hal Creek and Morris churches in Campbell county, Va. He was a very useful minister; he was without charge for a few years of his life, as the infirmities of age increased and the inroads of disease were undermining his system. He died at his residence, Evergreen, Appomattox county, Va., Sep. 15, 1867 of cancer in the throat.

He married Miss Mary Daniel, of Prince Edward, Va.; she died in 1866; four children survive him.

J. D. MITCHELL, D.D., Lynchburg, Va., says he was a good and useful man, especially in the field of his immediate labors. Few men have done more for Sabbath-schools and temperance. He passed away calmly and gently in the triumph of faith.

McMULLEN, JAMES PORTER—The youngest son of Archibald and Mary (Dunlap) McMullen was born in Abbeville District, South Carolina, July 21, 1811. His parents were members of the Associate Reformed Church, and consequently he was "trained up in the way he should go." But he did not profess his faith in Christ till the twenty-third year of his age. He remained with his parents till he reached his manhood, and then he removed to the State of Alabama, where his brother, Robert B. McMullen, D.D., then resided. It was during a meeting of the Presbytery, at Mesopotamia (now Eutaw) in Greene county, Ala., in 1833 that he united with the church. It was not long before he decided to give himself to the work of the sacred ministry. He thereupon immediately commenced his literary preparations and went to the "Manual Labor School," near Marian, Ala., where he remained during the years 1834 and 1835, giving a portion of his time to the workshop, that he might defray the expense of his education. Here he showed his self-denial and zeal and earnestness in his Master's service, by teaching a Sabbath-school five miles distant, to and from which he had to walk the same day. From there he went to Franklin College, Athens, Georgia, in 1836, and graduated honorably in 1838. After graduation he returned to Greene county, Ala., and was united in matrimony to Miss Martha Leonora Fulton, a daughter of Paul Fulton, Esq., one of the elders of Mt. Zion Church.

He studied Theology privately, under the direction of his brother, Rev. Dr. McMullen. In April, 1841, he was licensed by Tuscaloosa Presbytery; and in December of the same year was ordained and installed pastor of the united churches of Mt. Zion, Concord and Carthage, all in Greene county, Ala. Here he labored for thirteen years, devoting all his energies to his work and was much blessed in the successful result of his ministry.

After this, he took charge of Pleasant Ridge and Bethesda churches, the former in Greene and the latter in Pickens county, Ala., and was their pastor at the time of his lamented death. Here his labors were more suc-





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James Phillips

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cessful than in his first charge. This was during the period of the late civil war. Moved by the spiritual wants of the soldiers in the army of the South, engaged as they believed in defending their national liberties, he left his church and home and friends for a time to labor as a missionary in the field. He was appointed by the Executive Committee of Domestic Missions of the General Assembly of the Presbyterian Church in the South, or of the then called C. S. A., to labor in the army of Tennessee under the command of General Joseph E. Johnston. He left home on Jan. 27, 1864.

He gave himself to the work with, if possible, more than his usual zeal. He labored night and day for three months to comfort the afflicted and to save souls. In the army, God gave him many souls for his hire. He said they were the happiest days of his whole life. On Sabbath, the 15th day of May, 1864, he preached to Baker's Brigade in the Army of Tennessee while in line of battle, just on the eve of the most fearful battle of Resaca, in Georgia, and preached most impressively and solemnly. Very soon after, the battle began, and raged with great fury. Urged by a patriotism long cherished in his quiet home, but now rendered intense by the magnitude of the pending crisis and sublime in the forgetfulness of self, and sustained by a courage that thought not of danger, he rushed into the battle, cheering on the men in a most perilous and even desperate charge upon a strong battery of the enemy; and after seeing his eldest son slain before his face, he fell, himself pierced by a fatal bullet. Thus ended his earthly career. The estimate of his character given by those who were his co-presbyters and knew him best is as follows. (Extract from the minutes of the Presbytery of Tuscaloosa:)

"He was a man of excellent mind and great force of character. Warmth, energy and generosity were his leading traits. He had a most ardent temperament. His heart was ever aglow with emotion. He was emphatically a man of intense earnestness. He was enthusiastic, but his enthusiasm was not mere passion—it was sanctified fervor, a zeal of God according to true Christian knowledge, and hence was the powerful spring to a holy and useful life—a life full of activity, of self-denial and benevolence. His ardent soul glowed with the love of Christ and the love of souls. He was a most devoted minister of the blessed gospel. He loved to preach it. He loved to win souls. He threw all his power into the noble work. All who heard him were impressed with the feeling that he was one who yearned for their salvation, and most abundantly did God bless his labors.

He built up the Church, not only in his own pastoral charge, but in all parts of this Presbytery, having labored more or less in almost every one of our churches, and in very many instances with signal tokens of God upon his efforts. His ministrations were prized by all our people, and their loss is as extensively lamented. Our whole Presbytery, both ministers and churches feel that they have experienced a sad calamity. His loss to us as a judicatory is certainly very great. He never failed to attend our meetings; he was intimately acquainted with all our affairs. He was an intelligent, conscientious, judicious and in every way most useful presbyter."

His widow and four children survive—six having preceded him to the spirit-world.

PHILLIPS, D. D., JAMES—JOSEPH M. WILSON: *Dear Sir*—In complying with your request that I should furnish the *Presbyterian Historical Almanac* with a biographical sketch of my father, I feel assured that I cannot further your object better than by sending you extracts from the discourse delivered at his funeral by the Rev. A. D. Hepburn, then Professor

of Metaphysics, Logic and Rhetoric in the University of North Carolina, from the memorial address delivered by the same gentleman, by request of the trustees of the university, at the annual Commencement in 1867, and from various obituary notices and estimates of him which appeared in the newspapers of the day—all of them from the hands of men well qualified, by long and intimate association, to be impartial judges of his character and his work.

I am particularly pleased that my father's memory should be thus associated with the *Historical Almanac*—a work in which he took a great interest from its beginning, and of which he frequently expressed the opinion that it was one of growing interest and of inestimable value to our Church.

I am, sir, with great respect, CORNELIA PHILLIPS SPENCER.

CHAPEL HILL, NORTH CAROLINA.

Letter from HON. D. L. SWAIN, LL.D., President of the University of North Carolina, to the *North Carolina Presbyterian* (Fayetteville, N. C.), March 27, 1867: *My Dear Sir*.—There are many among the pupils of the late Dr. Phillips, and of which he frequently expressed the opinion that like yourself, will feel a deep interest in his personal history. I know, therefore, that I will render an acceptable service to a considerable proportion of your readers by sketching, while they are fresh in my memory, some of the leading incidents of his life.

Dr. Phillips rarely referred, in conversation, to himself, and few beyond his own family are familiar with the events of his early history. He was born at Nevendon, Essex county, England, on the 22d of April, 1792, and at the time of his death, March 14, 1867, wanted little more than a month of completing the seventy-fifth year of his age. He was the third son of the Rev. Richard and Susan Meade Phillips. His father was a minister of the Established Church of England, and attached to the Evangelical party in that Church, numbering among his friends such men as Henry Veuve and John Berridge. He removed, when James was seven years old, to Staffordshire, and from thence, about the beginning of the present century, to Roche, Cornwall, where he continued rector of that parish until his death, about 1837.

James Phillips, in company with an older brother, Samuel A. Phillips, Esq., now a resident of New York city, came to America in the year 1818, and engaged in the business of teaching, at Harlaem, N. Y., where he soon had a flourishing school. In 1821 he married Julia Vermeule, daughter of a New Jersey farmer of good family. Her brother, Rev. Cornelius C. Vermeule, D.D., was for many years pastor of the Reformed Dutch Church in Harlaem. In 1826 Dr. Phillips competed successfully for the chair of Mathematics and Natural Philosophy in the University of North Carolina, and arrived in Chapel Hill, the seat of the university, in May, 1826. President Caldwell was then in the fifty-fourth year of his age, in the full possession of remarkable physical and mental energy. Prof. Phillips was in his thirty-fourth year. Dr. Mitchell, the Senior Prof. of Chemistry, and Dr. Hooper, Prof. of Rhetoric and Logic, were born in the same year with Dr. Phillips. Prof. Andrews, subsequently the eminent lexicographer, was then Prof. of Ancient, and Prof. Hentz (husband of the celebrated authoress, Mrs. Caroline Lee Hentz) was Prof. of Modern Languages. The Rev. Dr. Hooper is now the only survivor of that band of eminent men who, forty years ago, constituted the faculty of our university.

The history of Dr. Phillips' forty years' work will best be given in connection with a general history of our university and State, which will, we hope, ere long be prepared by competent hands. Those years of his life

were years of close study, of hard work and of singular devotion to the duties that lay before him. It is no disparagement to any of his colleagues in the Faculty to say that, in unvarying punctuality and fidelity in every relation, and in the discharge of every duty, great or small, none could compare with him. The lives of few teachers in this or any other country can present such a record.

Dr. Phillips was an inexorable mathematician. Had he ever a pupil who will not bear the same testimony, with the addition that he never knew a man of sterner integrity or more unflinching courage? not merely physical—for this is no uncommon trait—but moral courage? He shrank from no duty imposed on him by his office, either as professor or as minister in the Church of God. And, while he never swerved a hair's breadth from the undeviating line of rectitude which he marked out for himself, either to conciliate favor or to deprecate censure, no man has ever secured a larger share of affectionate veneration in the hearts of all who knew him. He was emphatically a gentleman of the *old school* in manners, in religious belief, and in most of his forms of thought. While he rejected no new theories simply because they were new, he embraced none without careful examination and thorough conviction of their worth. His favorite religious reading lay among the old non-conformist divines; his favorite authors were the old English classics; the book that was oftenest in his hand was the oldest of all—the Bible. Without entering further into the delineation of his character, which will receive a more elaborate survey than I have at present time or disposition to make, I may mention that, among numerous testimonials to the value and efficiency of his method of instruction in his own department of science, was a letter from Lieutenant Maury, while at the head of the national observatory. He had had successively two of Dr. Phillips' pupils* as assistants, and he applied to secure a third as instructor for his own children, stating that he desired them to have the benefit of the same training which had rendered his assistants such ready and accurate mathematicians.

How often has Dr. Phillips in early life responded to his own father in his church, in the beautiful and expressive language of the English Litany, "From battle and murder, and from sudden death, good Lord deliver us!" I have sometimes thought that the last of these events was, under some circumstances, rather to be coveted than dreaded. "The chamber where the good man meets his fate is privileged beyond the common walks of virtuous life—just on the verge of heaven." This was Dr. Caldwell's case. He died the victim of excruciating and lingering disease, with his wife and friends to witness the calmness and composure, the faith and triumph of his closing hour. His senior professor, Dr. Mitchell, perished instantaneously in one of the wildest and most inaccessible gorges of the Alleghanies, and reposes on the loftiest summit of the continent, east of the Rocky Mountains. Who that knew him personally would have desired a different termination of his active existence? Not less startling and remarkable was the departure of his venerated friend and colleague, Dr. Phillips. On the tempestuous morning of the 14th, a little before nine o'clock, with his accustomed, almost constitutional punctuality, in despite of the entreaties of his youngest child, he set out in the rain to officiate at morning prayers. He arrived at the chapel as usual, in advance of the ringing of the bell, and took his accustomed seat immediately behind the reading-desk. What were his thoughts or feelings during that walk, and as he sat there a few moments alone, can

*GENERAL PETTIGREW and CAPTAIN A. W. LAWRENCE.

be known only to his God. The first student who entered the chapel after the bell commenced ringing bowed to him and spoke. The salutation not being returned, he advanced toward him, and perceived him in the act of falling from his seat. He dropped to the floor in the precise spot where, for so many years, he had so often and so fervently prayed for the rising generation that surrounded him. Dr. Mallet was almost immediately there, but in ten minutes he had ceased to breathe. Surrounded by the whole body of students, in the arms of one of them, he went to his eternal rest without a pang or a struggle, and in sad and solemn procession was born by them and his colleagues in the Faculty to his residence and laid down in his library among his books; his manuscript sermon in preparation for next Sabbath lying open on his table, just as he had left it. There the veteran who had dropped at his post lay with the peace of God upon his noble brow, having heard the summons, "Come up higher," and received the word, "Well done." He walked with God and was not, for God took him.

Had Dr. Phillips been permitted to choose the time, place and manner of his departure, I do not doubt he would have chosen thus. His most frequent petition in family prayer of late had been, "Let me be useful as long as I live, and let me die in thy service." He had a dread of an old age lengthened out in weakness and infirmity. And his Master gave his old servant what he desired. At his post, with his harness on, with his recitation-room key and "Pierce's Plane and Solid Geometry" in his hand, prepared to begin his day's work with prayer, the last sound in his ears the familiar tones of the college bell, the last sight the students assembling for worship, he passed away. A better, braver, nobler man I have never known.

He preached his last sermon in the Presbyterian Church on Sunday, the 10th, from the text Amos v. 6, and heard the recitations of the Junior, Sophomore and Freshman classes on the two succeeding days. The evening before his death I walked home with him from the chapel after prayers, and saw him stop to pluck a flower from the campus shrubbery to carry his little granddaughter.

On Saturday morning, March 16, his remains were carried to the college chapel, which was draped in black, and after a short and singularly appropriate address, by Professor Hepburn, he was laid in the graveyard near his grandchildren who had preceded him to heaven. A suitable memoir will be prepared and published by the students, whose affectionate veneration for his memory resembles that of sons for a father, and who desire to see that nothing shall be omitted which can do honor to his memory.

Dr. Phillips leaves a widow, at present in precarious health and on a visit to relatives in New York, and three children. The eldest is the Rev. Charles Phillips, Professor of Pure Mathematics in the university; the second Honorable Samuel F. Phillips, late speaker of the House of Commons, and present reporter of the Supreme Court of North Carolina; and the youngest, Mrs. Cornelia Spencer, well known as the author of "The Last Ninety Days of the War in N. C." He was eminently happy in his children, and his old age was made sunny by their tender love and devotion to him. A long and honored and useful life, a serene evening and an enviable close. The righteous shall bring forth fruit in old age, and the seed of thy servants shall be established for ever.

D. L. S.

CHAPEL HILL, *March 18, 1867.*

Letter from the Rev. DRURY LUCY, D.D., of Raleigh, N. C., in the "Central Presbyterian" (Richmond, Va.). *Dear Sir:* It is not to create a character, but to portray one, that I enter upon the melancholy, yet pleasing duty of

paying a just tribute to the memory of a great and good man—my dear friend, Rev. James Phillips, D.D.

Some men are great by the position in which Providence has placed them; some again are distinguished by the gifts of fortune, and acquired fame and distinction by the noble use of the means which God has committed to their stewardship. Others, like my departed friend, are endowed with those remarkable intellectual and moral qualities which, in their combination, always compel the attention of men; exerting an influence, and commanding a respect which is not limited by position and is not dependent upon the gifts of fortune. This kind of greatness belongs to the man and not to his place; it is individual and not official; it is inherent and not reflected from place or circumstance. It is a greatness which is not exaggerated by distance, but is felt the more as we approach the nearer—which marks the possessor as belonging to the true aristocracy of great men—as one of those intellectual princes whose letters patent of nobility are from God himself. It is of such a man I wish to speak in a few words of tender remembrance.

Dr. Phillips was a man of unusual robustness of health, and rarely suffered from attacks of disease. His vigorous constitution, however, sustained a shock from a severe attack of pneumonia several years ago, from which he never entirely recovered; and he himself realized that he never fully regained his strength and elasticity, and lived daily as one waiting for the coming of the Lord. In the discharge of his regular duties, he had gone to the chapel—though the morning was inclement—to lead the devotions of the Sabbath. Just before he arose to pray, his spirit was summoned to the presence of his Judge. While sitting on the rostrum he suddenly fell dead from an attack of apoplexy, and was tenderly and reverently born by the hands of his sorrowing pupils to his own dwelling. Thus fell at his post of duty this great man; thus suddenly was he summoned from earth to heaven to mingle his grand soul with its kindred elements in eternity.

Let us now look at some of those characteristics by which he was marked.

In the first place, he had a wonderful facility in acquiring knowledge. Considering the amount and variety of his professional labors, we must admit that his literary, theological and professional attainments were very remarkable. Indeed, there was scarcely any object of human research with whose history and progress he was not acquainted.

He was equally distinguished for his resolution and self-reliance. His strong will gained additional force from other traits of character by which he was marked. Whatever had to be done, with him could be done and was done. The resources of his mind suggested the means, and his resolution impelled to the result. Hence it was that from his very boyhood, through the whole course of his life, he was so eminently a self-made man.

No man ever carried out more fully and practically the old saying about "diligence, industry and the proper improvement of time." The amount of his reading—apart from his professional studies—was astonishing. One had to be with him a long time, and to know him well, to find out much he did read. In the last volume of Henry's Commentary this entry occurs: "I finished reading this entire commentary December 25, 1852, at three-quarters past eight o'clock, A. M." And so in Neander's Church History, Augustine de Civ., Ambrose, Tholuck, Haldane, Alexander and numberless others one will find: "*Hoc volumen perlegi*," with the date, or simply "*perlegi*" and date. All who have heard him preach, and all who have enjoyed his conversation, know how he profited by his abundant readings.

The only fault I ever heard any one—even the most fastidious—make of his preaching was, that his sermon was too full of matter. It *was* a fault.

A great thinker himself, he took it for granted that his hearers could think too, and did not make allowance for the fact that not one in a thousand could follow his train of thought, compactly logical all through, as easily as he could originate it. "He appeared to the greatest advantage upon subjects where the faculties of most men fail them; for the natural element of his mind was greatness." As he excelled at the same time in taking a profound and comprehensive view of a subject, so the understanding and affections of his hearers were equally interested in his sermons, which usually flowed on in a mighty torrent of argument and pathos. There was a certain massiveness in the matter of his discourses, which, like that of his bodily frame, could not but be felt by those who came in contact with him. Of all things he did love to preach the gospel of the free and glorious grace of God. No one who has had the good fortune to hear him in his prime can ever forget the grand exhibitions of truth he held up from such texts as Rom. v. 1; Rom. viii. 32; Gal. ii. 20; Gal. iv. 4, 5; Gal. vi. 14; Titus iii. 4, 7; etc., etc. He used to say he loved fat texts.

While we are on the subject of his ministry it would be great injustice to the memory of my friend not to mention his striking superiority in the discharge of the devotional part of his pulpit exercises, his almost unrivalled eminence in prayer. I never heard a man pray so in my life. His prayers united every excellence of which they are susceptible: they were copious, fervent, elevated and unutterably solemn. He poured out his whole soul in an easy, unaffected flow of devotional sentiment. Adoration seemed to be his natural element; and as he appeared to lose consciousness of any other presence but that of the deity, he seldom failed to raise the worshipers to the same elevation, and to make them realize the feelings of Jacob, when he exclaimed: "How dreadful is this place!"

But it was not in the pulpit only that Dr. Phillips shone; in his private sphere of action as a Christian his virtues were not less distinguished than his duties as a minister. He was a man of ardent piety, though he was not forward to speak of his religious exercises. Deep devotion and unaffected humility entered far into this part of his character. If he was admirable in public prayer, he was not less so in family devotion. Many a time, in former years, when on a visit to my house—and elsewhere also—have I been surprised at the promptitude, ease and grace with which he would bring in the peculiar circumstances of the family, with an allusion sometimes to minute incidents, without once impairing the solemnity or detracting from the dignity which ought ever to accompany a religious exercise. His petitions in behalf of any individual were stamped with something exclusively proper to his situation or character, so that while he was joining in an act of social worship he felt, before he was aware, as if he were left alone with God.

Dr. Phillips was a decided Calvinist in sentiment, and a thorough Presbyterian in his views of doctrine and order. If this was not so manifest in his ecclesiastical connections, it was because he was deprived of the opportunity of frequent attendance on the meetings of Presbytery by the position he occupied as a professor in the university. While living in New York he left the Episcopal Church, although he had been born and educated within its bosom in Old England, because he could not endure the High-Churchism which he witnessed there, presenting as it did so strong a contrast to the simplicity and spirituality of worship exhibited in his father's congregation.

He was a genial companion (no one could be more so), and in his hours of relaxation, mingled with his chosen friends in conversation with a heartiness that was delightful. He was a firm and fast friend, as well in evil as in good report, in adversity as well as in prosperity. He loved to play with

children, and they loved him dearly in turn. Many a pleasant frolic and noisy romp with him will be remembered by them with tearful eyes and swelling hearts as long as they live.

He was a remarkably modest man, as free from arrogance and presumption, as humble in the estimate of his own importance, as one can be well conceived to be in this world of sin. And yet he was as brave a man as ever lived, abounding in courage both of body and soul. The only being in all the universe he feared was God, and him he feared all the day long.

I feel incompetent to speak of him as a professor in the university. But from the little I know myself, and from all I have ever learned through others, he was a very accomplished professor. And from information gathered from those who ought to know, I doubt, whether among the records of the many great and good men who have been engaged in the same honorable employment another can be found who united in his own person a more remarkable assemblage of those qualities which fit a man for discharging his high trust as a professor—whether another can be found who has united in a higher degree, the dignity that commands respect, the accuracy that inspires confidence, the ardor that kindles animation, the kindness that wins affection—and has been able, at the same time, to exhibit before his classes the fruits of long and profound research, and of great experience in the business of instruction.

He had his failings no doubt—for who is free?—but they were scarcely ever suffered to influence his conduct, or to throw even a transient shade over the splendor of his character. On the whole, if a massive intellect, unaffected simplicity of manners, staunch integrity of heart, unswerving fidelity in friendship, the gentleness of the lamb, and the boldness of the lion—and all these qualities consecrated by a piety the most ardent and sincere on the high altar of devotion—have any claim to respect, the memory of Dr. Phillips will long be cherished with tears of admiration and sorrow by those who knew him.

D. L.

Letter from the Rev. W. HOOPER, D.D., of Wilson, N. C., to the *North Carolinian* (Wilson, N. C.), March 23, 1867:

The departure of such a man from amongst us deserves more than a common obituary notice. He had lived nearly seventy-five years, forty of which he had spent at our university, as professor of mathematics; and thus has he had a share in the education of a large part of the present generation in our own and the adjoining States. To the ability and strict and conscientious fidelity with which he discharged his professional duties during that long official term his numerous pupils will universally testify. Dr. Phillips was also a learned divine, and a preacher, zealous, ardent and unusually affectionate and melting;

—“the tear
That fell upon his Bible was sincere.”

Often has the writer seen him in his pulpit ministration mingling his tears with his impassioned exhortations, as then he would pour out his soul in his earnest desires for the conversion of his hearers. Great is the responsibility under which those lie who had the privilege of hearing his sermons and his prayers, for these last, too, were in an uncommon degree fervent, rich and scriptural. His peculiar gift in prayer was acknowledged and enjoyed by all congenial souls. But the good man, after having served God and his generation—having fought the good fight—has finished his course on earth and gone to receive the crown of righteousness. His summons was sudden, but

he lived in habitual preparation, and it was remarked that his prayers of late had generally contained petitions for a readiness to meet sudden death. His family also remarked an increased tenderness and affection in his manner, as presaging a short stay with them.

In taking a survey of a long life thus spent in honorable toil for God and man, favored with ability to be useful to the last moment, such a man we may with justice pronounce, "blessed in life and in death." In the case before us, besides his contribution to the general stock of enlightened men throughout the State, few men have had more reason to felicitate themselves on the successful results of education in their own families. He has lived to see one of his sons attain to high character as a professor and theologian, another to take a leading rank among the legislators of the State, and a daughter to earn a distinguished reputation as a writer, by a historical sketch of the concluding scenes of our late unfortunate struggle, characterized by a richness of material, a clearness of detail and an elegance and vigor of style which promise to make it a part of the permanent literature of the State. And these are all. No Ishmael to mar the pleasure derived from Isaac! No Absalom to wring the heart that was comforted in Solomon! To none could with more propriety be applied the words of the Mantuan bard: *Fortunate senex! terque quaterque beate.* The writer of these lines finds a melancholy satisfaction in paying this last tribute to the memory of one of his oldest and most valued friends and fellow-laborers in the cathedra of the professor and in the sacred desk.

W. H.

WILSON, N. C., March 22, 1867.

Extract of a letter from the Rev. EPHRAIM HARDING, of Concord, N. C., to *The Christian Observer*, Richmond, Va., March 28, 1867:

While I write these words, I think of one dear old man, my friend and my father's friend, who has just gone to the "land that is very far off" and is now seeing "the King in his beauty."

He had just *this power* I have been speaking of. His sermons were *mines* of the purest gold—the most *precious truth*. I cannot tell you how blessed I would feel if I could *heap up* the rich ore of the gospel.

I allude to the late Professor James Phillips, D.D., of the University of North Carolina.

He was the son of the Rev. Richard Phillips of the Church of England, and was born in the parish of Newendon, twenty miles from London, April 22, 1792. He saw Napoleon the First, on board the Bellerophon, at Plymouth, just before he sailed to St. Helena. He came to America in 1818, to Chapel Hill in 1826, and was licensed by the Presbytery of Orange, at New Hope, in September, 1833.

For forty years he devoted himself with unremitting care and attention to his duties as professor of mathematics, never having failed *during all that time*, perhaps, more than half a dozen times, to be at prayers and recitation at the appointed time.

He was a regular and beloved visitor at my father's house, and I have kept up an unbroken friendship for him from childhood. Sterling good sense, a strong intellect was the basis of his character, but it was colored with a humor, a quaintness, a pathos, a tenderness, and at the same time a kindly good-natured curtness, that altogether gave a peculiar, charming piquancy to his character.

He was, I think, a great preacher; his sermons were *complete structures*. There was nothing oratorical about him; it was the pure "weight of metal." It was, as regards the thoughts, iron logic, "*Totus, teres, atque rotundus*,"

not a nail wanting, not a bolt loose, not a tap off. But yet there played all over it in beautiful hues the softest, richest, most tremulous pathos. Years ago I heard him preach on "Though he was rich, yet for our sakes he became poor." After he got fully into the subject the pathos became richer and richer, deeper and deeper, until it reached its climax in, "Then the broken-hearted Jesus bowed his head and died." I just leaned my head over on the pew and gave loose to my emotions. Pascal's broken phrases—joy, joy—tears, tears—alone describe such moments. As I left the church, a lawyer of high culture and great reading remarked to me, "*Pure gold! pure gold!*"

He was peculiarly gifted in prayer; he was often very long, but then he took you to the throne. A pious man remarked that one of his prayers was worth a ride of thirty miles. I remember the depth of emotion he used to crowd into, "In whom, though, we see him not, yet now believing, we rejoice with joy unspeakable and full of glory." It was said of him that the simple utterance, "Our Father in Heaven," was worth the whole prayer of other men.

He was a thorough mathematician, but well and thoroughly read in all departments. Many books in his library have this simple comment, "*Perlegi.*" "I could not get him," says one of his sons in a letter to me, "to read 'Ecce Homo,' or to become interested in the modern Christological controversy, but in Ambrose's 'Looking to Jesus,' I find '*hoc volumen prelegi.*' As to Young and Bushnell he used to say, 'At my time of life, I can't be taking up my foundation just to relay it again, for none other can be laid than is already laid.'"

The same letter says, "Since I have been sick, my father had been attending to my work in college, thereby nearly quadrupling his labors; this he would do, notwithstanding my remonstrances and those of his colleagues. There is something almost sublime in the manner of my father's death—in this old man of threescore and fifteen going on like one of Gideon's men 'faint, yet pursuing;' in his falling dead on the rostrum where he had led the devotions of his students for forty years; with those pupils gathering to prayer as the last sight of his eyes; and the bell calling them to prayer as the last sound in his ears; and a preparation for prayer as the last act of his heart."

He was a self-made man, although reading Latin, Greek, French, Italian; and even when he came to Chapel Hill, the associate of the first men in his profession at the North, it was all acquired by himself. I love to contemplate the memory of such men. Oh what a precious harvest is gathering in heaven!
E.

On the announcement of Dr. Phillips' death the usual resolutions of respect and condolence were passed by Orange Presbytery and the Synod of North Carolina, by the town commissioners of Chapel Hill, by the Session of the Presbyterian Church in Chapel Hill, by the students of the university, by the Dialectic Society of the university—of which he was a member—and by the Executive Committee of the Trustees of the university. The latter body, in consideration of the long and eminent services of the deceased professor, and as evidence of their appreciation of his worth,

Resolved, "That the Rev. Professor Hepburn be requested to deliver a funeral oration before the trustees, Faculty and students of the university in Girard Hall at the next annual commencement, and that the public be respectfully requested to unite with them in the bestowment of appropriate funeral honors."

On the 5th of June, 1867, in the presence of a large and unusually brilliant assemblage, the President of the United States, with Mr. Seward and other members of his cabinet and staff being present, Mr. Hepburn delivered an elaborate and elegant discourse, from which our space compels us to omit such passages as would be repetitions of the preceding notices, and to condense much of the whole. We have endeavored not to mar its beauty and symmetry.

MEMORIAL ADDRESS.

The Faculty of the University of North Carolina, conformably to a resolution of the executive committee, has set apart this evening to commemorate the life and character of James Phillips, D.D., for more than forty years Professor of Mathematics and Natural Philosophy in the institution, who died suddenly in the course of the present session while in the discharge of one of his college duties. In compliance with the request of the same committee, I appear to pay a tribute of friendship to his memory. In discharging this duty I shall indulge in no eulogy. Dr. Phillips was a true man, and the highest honor that we can pay him is to portray him as he was. He himself on one occasion declared that a man's life should be his only eulogy, and in accordance with his own feelings on such subjects I shall aim to give you a simple narrative of his uneventful life and an impartial estimate of his merits as a scholar, professor, theologian, and of his character as a man.

The few years immediately preceding Dr. Phillips' emigration to this country were spent by him at Plymouth, where his older brother Samuel, returning home after a ten-years' absence on duty in the English navy, found him engaged in private study and in teaching. It was that period of his life which is most important in the formation of character. His tastes and habits seem to have been fixed early, and to the impressions which he here received and the scenes he witnessed at this great military and naval station we can trace many of his later habits and interests. That he saw Napoleon when a prisoner on board the *Bellerophon* as she lay in Plymouth harbor is one of the few incidents of his early life that he ever referred to; but it appeared incidentally from his conversation that from his intimacy with some of the officers with whom the port of Plymouth was at that time crowded, he made considerable proficiency in military science and acquired a fondness for it which he retained through life: only a few years ago he procured and read with great care and zest Hardee's *Tactics*. Doubtless his taste for the exact sciences was developed and fixed at this period. I remember to have heard him tell of the wonder and delight which he felt when the significance of the diagrams in a work on geometry was first explained to him. On his first introduction to Euclid he read it with the eagerness and rapidity with which most young people peruse a romance.

In 1818 the brothers, Samuel and James, after making a tour in France, sailed for the United States. James at once commenced his career as a teacher at Harlaem. His brother entered successfully into business.

There were at that time in New York and the neighborhood a number of American and British mathematicians who had organized a mathematical club; of this club Mr. James Phillips became a member. Among his associates were such men as Strong, Ryan and McNulty, all eminent in their day. In the mathematical journals published at that time problems were regularly proposed for solution, and the attempt to solve them was a favorite mode with the aspirants for reputation in these studies of exhibiting their ingenuity and power. Such attempts form the beginning of the career of

some of our most distinguished scientific men. It was a kind of exercise of which Mr. Phillips was always fond, and for several years he was a regular contributor to at least two of these journals—the *Mathematical Repository* edited by Adrian and afterward by Ryan, and *Nash's Diary*.

Having married in 1821, he seemed happily settled for life. His school was flourishing, he had numerous warm and influential friends and enjoyed all the advantages derived from scientific and literary associations. That he suddenly abandoned this so desirable position and removed from New York to the wilds of North Carolina was owing in a great measure to the influence of Dr. Robert Adrain, at that time a professor in the college of New Brunswick, New Jersey. It was he who first directed Mr. Phillips' attention to the vacant chair in the University of North Carolina and urged him to apply for it, and it was his emphatic testimonial in Mr. Phillips' behalf that decided the choice of the trustees. The strongest argument pressed on Mr. Phillips was that whose force every scholar would feel—the advantage afforded by such a position for concentrating his powers upon a single study, instead of being compelled, as in a school, to dissipate them among a variety. On receiving the appointment to Chapel Hill, he sold his property at once and removed to North Carolina, in May, 1826, entering upon the duties of his professorship in the following July.

The condition of the university was then far from prosperous. In referring to those early days, Dr. Phillips frequently spoke of the discouragements and embarrassments he met with. He found in the then president, Dr. Joseph Caldwell, a sympathizing and judicious friend. He was a more inexorable mathematician if possible than himself; one in whom the scientific and practical were happily blended, and of liberal, far-seeing views; and to these qualities were joined great dignity of character, rigor as a disciplinarian and inflexible integrity. Professor Phillips won the confidence and friendship of this great and good man and repaid it by a life-long affection and veneration. In the members of the Faculty which then adorned the university, Professors Hooper, Andrews, Mitchell and Hentz, he had colleagues whose superiors in their respective departments could be found in few colleges in our country.

It is to be deplored that we can learn so little of the early portion of Dr. Phillips' life at Chapel Hill. To make an impartial estimate of his character and influence as an instructor we should see him, not merely as he was at the close of his life, but also as he was when, in the vigor of his days and full of enthusiasm, he entered upon the duties of his department. A more congenial one could not have been assigned him, and he devoted himself to it with all his energies. The amount of work he went through with is amazing. He projected a complete course of mathematical works, and published in 1828 a work on Conic Sections, which was intended to be an introduction to natural philosophy. It was adopted as a text book in Columbia College, N. Y., but being purely geometrical in its method and appearing just as algebraic geometry was introduced was of course soon superseded. He prepared also treatises on Algebra, Geometry, Trigonometry, Differential and Integral Calculus and Natural Philosophy, besides making for his own use translations of many of the French mathematicians. These works he never made any attempt to publish. We have also his records of various astronomical observations and calculations, part of them made at the observatory erected here under the direction of Dr. Caldwell—the first observatory, I believe, ever erected in the United States. He also joined the other members of the faculty in contributing his quota to the *Harbinger*, a newspaper published at Chapel Hill, in 1832, under the direction of Dr. Cald-

well. In addition to these absorbing duties he found time to carry on the education of his three children with great punctuality. In this, however, he was greatly assisted by his wife, for there were in those days no schools in Chapel Hill, and but few in North Carolina.

Up to the time of his coming to North Carolina, and for some years after, he seems to have devoted himself exclusively to scientific studies. A great and permanent change was now to take place in his life. The reports of the great religious awakening which followed the labors of Dr. Nettleton in Virginia excited the interest of Professor Phillips, and in company with Dr. Hooper, during a summer vacation, he made an excursion into Virginia to visit him. Very unexpectedly to both gentlemen, Dr. Nettleton returned this visit, and this was the commencement of a deep and general religious interest in this place and neighborhood. Although Professor Phillips had been for some years a consistent member of the Church, yet now he began to distrust his previous religious experience, and regarded the great change which now took place in his views and feelings as the true beginning of his Christian life. It was the great epoch of his life. He felt and obeyed the summons to other and higher duties, and henceforth he ceased to be the mere teacher of science. He added to his other duties the diligent study of theology and unwearied activity in all Christian duties. His zeal in establishing and maintaining prayer-meetings and religious conferences soon became conspicuous among his colleagues, and among the students he had zealous co-laborers, but he surpassed all. Dr. Caldwell declared at Presbytery that in the revival at Chapel Hill, "Professor Phillips had eclipsed all the preachers," and his old friend, Dr. Hooper, states that his uncommon fervor and zeal so far distanced all others as to impair the effects of their ministry; his animation and warmth made others ashamed of their coldness. His public exhortations and services naturally attracted the notice of Presbytery, as being not in strict conformity to "law and order," and at a meeting of Presbytery at New Hope, seven miles from Chapel Hill, in September, 1833, at which Professor Phillips happened to be present with no view of seeking admission to the ministerial office, he was urged by the leading members to submit at once to an examination for licensure. When he resisted so summarily a proceeding, Dr. McPheters remarked jocularly, "Well, sir, Presbytery will either have to license you or to discipline you." Professor Phillips yielded, and after some further delay, occasioned by the difficulty of finding a presbyter willing to undertake to examine him, he was duly licensed. In April, 1835, at a meeting of Presbytery in Hillsboro', he was solemnly ordained to the full work of the ministry. He never was ordained as pastor, but he preached as a supply for some time at Pittsboro', and afterward, for the greater part of his ministerial life, at New Hope church. To this church he was sincerely attached, and for nearly thirty years he preached there with great regularity, holding afternoon services in neighboring school-houses and private dwellings, seeking as his only recompense that he might see some good as the result of his toil. His labors here only ceased when advancing years forbade the exertion and exposure, but not before he had the gratification of seeing his eldest son in the same place, endeared to him by so many recollections, set apart to the same sacred and important work. For the last few years of his life he acted as supply of the church in Chapel Hill—a church which he was principally instrumental in erecting—and was in full discharge of his duties as such at the time of his death.

The forty-one years of Dr. Phillips' life at Chapel Hill present but few materials for the biographer, a teacher's life being proverbially barren of incident. They were years of quiet, unremitting study and of single-minded

devotion to the duties of his calling. He gradually concentrated his efforts upon his work in the class-room and in the pulpit. His contributions to mathematical journals were at length suspended—his intercourse with scientific men abroad ceased. He made but few visits to the North; the last was in 1851, when he was appointed one of the visitors to West Point. His vacations were spent in attending ecclesiastical meetings or in visits to a few old friends. He hardly felt it a vacation when precluded from smoking a pipe with such friends as Dr. Alex. Wilson, or Dr. Harding, or Mr. Grotter.

In the winter of 1863 and '64 he had a severe attack of pneumonia; it was the first serious illness of his life, and both he and his friends believed that it would prove fatal. But he recovered, and was able to resume his college duties. There was a change in him, however, from that period. He never regained his former elasticity and vivacity. He himself was well aware of it, and frequently intimated to those nearest to him his conviction that his end was near. Owing to the sickness of his son and coadjutor in the mathematical department in the early part of the present session, the onerous burden of that entire department was thrown upon him. But no persuasions could induce him to demit any part of his work.

Dr. Phillips' most characteristic traits as a student were thoroughness, accuracy and system. With him, what was worth doing at all was worth doing well; what he began he would finish. This tendency to *complete* was more marked in him than in any scholar I have ever known. In his library will be found many volumes, some of them of a size to appal even those who cannot justly be designated as "languid readers," in which he has written, "*Hoc volumen perlegi.*" This *perlegi* is very characteristic. It was very seldom that he had occasion to reperuse a book. In his class-room he was a strict disciplinarian and severe in his requisitions, though always cheerful and pleasant in his address and easy of access to his pupils. But he wanted them to study. He believed in *hard work*, and that no great results were ever obtained in any department of human labor without it. Distinguished himself for self-reliance and system, he knew the value of such habits, and as he had never spared himself, he would not spare others. He strove to inure his pupils to habits of strenuous thought, independence of aid from others and manly persistence in endeavors to overcome difficulties. As a man of science he belonged to that class of naturalists who are conducted to the study of physical science mainly by a fondness for pure mathematics, and to whom the great charm of the former is that they contain the application of the principles of the latter. His mind craved certainty and the foundation of settled principles, and his great aim in teaching seemed to be to secure certainty to his pupils. He always required them to give every step of the process; he allowed no omissions of a premiss, no saltus in the reasoning. The immature minds with whom he had to deal could not understand such rigorous exactness, and were often worried at the minuteness of his requisitions, and perplexed when at stating some plain proposition which, however, their previous statement did not warrant, they were met by the sharp "*I don't see that.*" It may be doubted whether such discipline was fitted for any but superior minds. As able mathematicians as any in the South were trained under his teaching, and numerous testimonials from competent authorities paid high tribute to the efficacy of his method. But it was a severe training, which none but the strong could endure. Few ever reached the standard which could satisfy him, and he often spoke despondently of what he deemed the inadequate results of so laborious a life. What faithful teacher ever felt otherwise on a review of his work? They of all men seem called to walk by faith rather than by sight, sowing the seed

for others to reap the harvest perchance long after they have rested from their labors.

Dr. Phillips' theological sympathies are indicated by saying that he read most frequently the works of such men as Owen, Charnock, Gurnall, Perkins, Ambrose and others of the same school. These he studied with care, and their influence was plainly seen in his modes of thinking and style of sermonizing. He could not be brought to take much interest in the discussions and controversies which now agitate the Christian world. They seemed to him too vague, too subtle, too remote from practical life. The great feature of his character was his unaffected piety. He did not belong to that class of naturalists who see in nature only the operations of a blind necessity, and own no God but mathematical laws. He believed with his great masters, Kepler, and Newton, and Barrow, and Boyle, that it is the province of natural philosophy to elevate us to God, and he carried a profoundly reverent spirit into his most abstract studies. Had one demanded of him his creed, he would in all probability have answered: "It is a brief one. I know that I am a sinner. I know that Jesus Christ died for sinners, and I believe that he died for *me*." With this humility and faith was joined a peculiarly tender and ardent personal attachment to the Lord Jesus. The tears would often spring to his eyes at the mere mention of his name and his work.

As a preacher, he was a zealous, ardent and unusually animated and melting. He often mingled his tears with his impassioned exhortations, and seemed to pour out his soul in his earnest desire to save souls. His sermons at first were mostly fervid exhortations; later, his mind becoming tinged with the old Nonconformist divinity in which he delighted, they were elaborate theological discussions, rich in matter, clear in statement, symmetrical in form, but excessive in divisions and subdivisions, abounding in quaint expressions and familiar illustrations, and always delivered with unaffected earnestness and simplicity. He probably preached in few portions of our State without making lasting impressions on some minds; there will be found many among his old hearers who preferred him to any they ever heard. Though perhaps no visible impression could be observed at the time, yet it often occurred that individuals who came forward long afterward to make profession of their faith would refer to some discourse of Dr. Phillips as that which first awakened them to thoughtfulness and the beginning of a new life. The last few years of his life his sermons resembled more his earlier ones. They were brief, fervid appeals, and seemed addressed principally to the young. His last discourse was on the text (Amos v. 6), "Seek the Lord and ye shall live."

And when carried back a corpse to his study, which he had left but half an hour before, there was lying open on his table the manuscript of a sermon evidently intended for the ensuing Sabbath, on the words, "Enter ye in at the strait gate."

I have devoted so large a portion of my time to the consideration of Dr. Phillips' merits as a professor and divine that I can attempt but an imperfect delineation of him as a man.

The most careless observer could not fail to be struck, upon even a short acquaintance, with his uncompromising conscientiousness. He was in all things a loyal "bondman of duty." Those who knew him will acknowledge that it is no exaggeration to say that he was never found to neglect a duty, however trivial or lowly. He was always found at his post, and always ready with his appointed work. Nothing placed such an impassable grief between him and another as the suspicion of a want of integrity. It

was perhaps well for some who claimed his friendship that he was of a most unsuspecting turn, and not easily persuaded to think evil of any man. He habitually brought all actions to the broad principles of right, nor would he ever permit the dangerous experiment of refining on questions of morals. His was too healthy and honest a nature to tolerate this species of casuistry. He never suffered himself to be swayed by the opinion of others or by motives of interest. This devotion to straightforward truth and single-mindedness gave his life great unity and simplicity; it delivered him from all distractions and inconsistencies, and to its influence are we to trace the unvarying cheerfulness and gayety and vigor of mind which so adorned his old age, and which he enjoyed to the hour of his death. Notwithstanding his nearly fifty years' residence in America, he remained to the last in many of his characteristics emphatically an Englishman. He was somewhat blunt in his address—a man of few words, brave and quiet, yet a most hearty and genial companion. He was a warm and steadfast friend, for he had a large heart, generously alive to the joys and sorrows and wants of others, but he shrank from all demonstration of feeling. He was pre-eminently no meddler in other men's matters, and so nice was his sense of honor and delicacy that he would not even remove the wrapper from a newspaper belonging to another. He rarely volunteered his advice or opinion, even when he knew it was earnestly desired, nor would he permit the interference of others in his own affairs. In his personal habits he was simple and unassuming to the last degree. I know of no man who deserved so much and who exacted so little. His own wants were the last he thought of or provided for. To others his hand was always open. In his contributions to charitable purposes or to the various calls of the Church, as he chose in life never to let his left hand know what his right hand gave, it is fit now to say no more than that his liberality often far exceeded his means.

In his early years there were some astringencies and asperities of manner and expression, which in old age mellowed, as we often see in ripening fruit after the frost has touched it; and he was never happier than when surrounded by children and sharing their sports. In person he was not above the middle height, but firmly built and active; and having enjoyed an unbroken constitution and a clear conscience to the last of his life, his elastic step, his clear hazel eye and hearty laugh, his snow-white hair and ruddy cheek formed an attractive and kindly picture of a blessed and green old age.

The qualities I have described are those which all who came in contact with Dr. Phillips could observe; but there were many of the finer traits of his character which could be known only to his intimate friends. Those who regard as the truest type of Christian character not a morbid self-scrutinizing mood, not mere sentimental or extravagant enthusiasm, but that cheerful, practical, manly piety exhibited in such characters as Chalmers and Arnold, would have recognized in Dr. Phillips a Christian of the highest style. Christian principle pervaded his whole life, and manifested its presence and power in cheerful patience, in unwearied, joyful obedience, in steady progress in knowledge and virtue—

“From well to better, daily self-surpassed.”

In reference to his Christian character, one of his earliest and most valued friends and colleagues, the Rev. Dr. Hooper, writes:

“He was a character that under the habitual moulding of Christian principles and of fervent Christian feelings would continually improve. Naturally ardent, bluff, impulsive, I could easily believe that this temper cost

him continual conflict and humiliation in his private and in his professional life; but as these very conflicts, defeats and victories lead to deeper knowledge of internal weakness, and to richer experience of the necessity and of the fullness of divine grace, I doubt not all who had intercourse with him were gainers by his increased self-discipline."

Of the struggles alluded to in this extract only the inmates of his own family could know, They above all others could notice the continual ripening of his character, and how his path brightened and brightened unto the perfect day. There was toward the last a strange unworldliness about him, as of one who looked away from the seen to the unseen, a freedom from care and anxiety, a tranquil superiority to ordinary annoyances, a patient and touching endurance of wrong, that was very marked. He was in truth dying daily. I, who saw him after an interval of a year's absence, was greatly impressed by the change. He became more and more tender and gentle and childlike. In his reading he less frequently recurred to the massive treatises which had been his delight in former days, and gave himself more to the perusal of devotional works. The Bible became more and more the object of continuous study; morning, noon and night he would be found with it on his knee. His gift in prayer, both public and private, had always been remarkable. In the numerous notices of him which appeared at the time of his death not one failed to remark on this excellence as unrivaled. Of late they became briefer and more than usually fervid. He dwelt much on the near approach of death, and in private seems to have designated individuals by name, as if feeling that his time for intercession was short. It was in these prayers that a more complete revelation of his mind was given us. Who that ever heard him has not felt their power. They were the breathings of a humble and fervent soul, free from all reliance on himself and full of filial confidence in God—prayers that told of inward struggles and victories, of lofty aspirations, and of a peace that passeth understanding. The increasing warmth of his religious feelings stimulated into greater activity his imagination and sensibility. He wrote many little poems which deserve an honorable place in our collection of hymns. One of his latest published poetical pieces was a translation of Xavier's well-known Latin ode, "*O Deus, ego amo te.*" As it is brief I give it, and those familiar with the original will acknowledge the accuracy and felicity of the rendering. I give it, however, only as an expression of his own peculiarly tender affection for the person of his Saviour:

O God! my heart is set on thee:
Not that thou may'st my Saviour be,
Nor yet because thou wilt compel
Thy foes in endless fire to dwell.
Thou, thou, my Jesus, had'st me in
Thine arms when on the cross for sin;
The nails, the lance, the shame, the tear,
The sweat, the agony severe,
And even death itself, thou, Lord,
Did'st bear for me, a wretch abhorred.
Why, Jesus, then, may not my heart
Be thine, since thou most lovely art?
Not that thou may'st me bring to heaven,
Or place me 'mongst the unforgiven;
Not that I hope for any fee,
But just as thou hast lovèd me,
So do I love, and will love thee:
Because thou art my King alone,
And I no other God will own.

Death found our old friend ready. He died as he would have wished to die. It had been his ordinary petition at family prayer that God would "make him useful as long as he lived and let him die in his service." We can read in the circumstances of his death the remarkable answer to this petition. He was allowed the full possession of all his vigorous mental powers, and strength for the discharge of all his duties, to the last moment of his life. He had come from his study-table, from the preparation of a discourse for the coming Sunday, and had taken his place in this chapel, once more to pray with us and for us, and then to go forth to his task, when the summons came to him, and by a tranquil, painless, almost instantaneous death at his post in the presence of his classes, he passed from the cares and toils of earthly labor to his reward. Such a death was the fitting close of this long life of unwearied labor for the good of his fellow-men, of continuous self-denying adherence to an early-chosen, noble plan of life, and of inflexible devotion to truth and duty.

POPE, FIELDING—Was born in Virginia in 1800. He was educated in Marysville College, Tenn., and studied divinity at the Southern and Western Theological Seminary, at Marysville, Tenn. He was licensed by Union Presbytery in 1826, and soon after was ordained by the same Presbytery, and began his labors as stated supply for Mars Hill, Columbiana and Shiloh churches, near Athens, Tenn. This relation existed until 1833, when he accepted a professorship in Marysville College, Tenn., and in 1836 he also preached for Eusebia church, in Blount county, Tenn. In 1844 he resigned his professorship and devoted all his time to the ministry. In 1852 he was connected as president with the Masonic Female Institute of Marysville, and in 1857 he took charge of New Providence church, in Marysville: in all these labors he was earnest and faithful. About the close of the civil war he was compelled to leave his home on account of the lawlessness of the times, and he removed to the residence of his granddaughter, near Lumpkin, Ga., where he died, March 23, 1867, of heart disease.

He was married three times: first, to Miss Craig, of Kentucky; second, to Miss Meigs, of Nashville, Tenn.; third, to Miss Hannum, of Marysville, Tenn., who, with four children, survives him.

Rev. C. C. NEWMAN, of Estaboga, Ala., writes:

He was a man of great power and popularity in the pulpit; in later years he seemed to have lost some of his power, but none of his zeal. Take him altogether, he was a man in ability above the ordinary grade—a good man and full of good works.

REID, JOHN WILSON—The son of Joseph and Margaret (Farr) Reid, was born in Cabarras county, North Carolina, in 1807. He was early called of God, and felt persuaded that he must be a minister. His means were humble and it was his lot to battle with poverty; this he did with unwavering purpose, and in his acquisition of learning he gave evidence of that indomitable energy which was characteristic of him through life. He pursued his literary and scientific studies chiefly under Dr. John Robinson of North Carolina. In 1831 he removed to Columbia county, Ga., and opened a classical school, during which time he studied theology under the direction of S. K. Talmage, D.D.,* at that time pastor of the church in Augusta, Ga. He was licensed by Hopewell Presbytery in September, 1833, at Decatur,

* A memoir of DR. TALMAGE is published in *The Presbyterian Historical Almanac* for 1866, p. 363.

Ga., and soon after ordained by the same Presbytery. In addition to his teaching he was stated supply of Bethel church. He was subsequently connected with Olivet, South Liberty, Lincolnton, Double Branches, Salem, Woodstock, Bethany and Lexington churches, and also as a general domestic missionary agent. It will thus be seen that he was an active and earnest Christian, and when it is known that he was also a teacher his usefulness must be acknowledged. He died at his residence in Woodstock, Oglethorpe county, Ga., July 11, 1867, of dysentery.

He married Miss Sophia A. Morgan, who, with a daughter and son, survives him.

Rev. R. A. HOUSTON, of Mayfield, Geo., writes: For about thirty years, he laboriously followed the occupation of teaching in connection with the exercise of his ministry. Having completed his preparations in North Carolina, he came to Georgia at a mature age to begin life in a new sphere; and having spent several years—ten or twelve—in the instruction of youth in the counties of Columbia and Lincoln, with decided acceptance and success, he removed to Woodstock, Oglethorpe co., where he resided until his death. This village, delightfully embowered in a fine grove of oaks, in a sequestered spot, free from all the common sources of temptation to the young, was built up by the subject of this sketch and two or three other gentlemen of wealth and intelligence, for the sake of social, educational and religious privileges. It has been devoted to these high purposes, and having become classic ground to hundreds, will be long remembered for its sacred associations and extensive salutary influence. For a few years, Mr. Reid taught the numerous scholars placed under his care in all the branches and to the extent ordinary in a high-school. But the capacity, skill and success of the teacher in training young men, rapidly increased his reputation; and many others from every direction and from distant points, even beyond the bounds of the State, came hither to enjoy the rare intellectual and moral advantages of the school. It was thought, therefore, that a more regular organization would secure greater efficiency, and meet the wants of that numerous circle who desired to prepare for the various occupations of active life, and yet from different causes were unable to meet the requirements of a college. The studies of quite a full literary, classical and scientific course were therefore arranged into four divisions, adapted to youth in the different grades of advancement, and adequate to ensure thorough and efficient scholarship. The school henceforth took the name of "Philomathean Collegiate Institute." He was most efficiently assisted during two or three years—first by his eldest son, and afterward by his youngest; the former, a graduate of Princeton; the latter, of Oglethorpe University. This organization accomplished all that its friends expected. The change was made at the suggestion and by the aid of the Honorable Alexander H. Stephens, a finished scholar himself, and long a patron of this school. For among the numerous patriotic and benevolent efforts of this gentleman in behalf of his countrymen, none shine brighter than his education of worthy young men without adequate means to accomplish it themselves. He frequently had several at the same time under Mr. Reid's instruction, and their diligence and attainments generally vindicate the wisdom of their selection as well as of the choice of their teacher. It is proper to mention in this connection that Mr. Reid also was in the habit of boarding and teaching young men of promise, but without means, on condition of payment if ever they became able. It is supposed that perhaps a hundred were thus enabled to obtain an education. And it is worthy of record that the universality with which these en-

gagements have been discharged reflects honor upon the discernment of the teacher and the nobleness of the pupils.

Mr. Reid stood abreast of the first rank of teachers in the State, and wrought an untold amount of good in the preparation of large numbers for advanced positions in the different colleges of the country; in fitting very many others for the active and useful employments of life; in elevating the standard of education; and in creating and cherishing a deep and practical interest in the public mind in favor of a more general and thorough cultivation of the minds and hearts of the young. Week after week, for a long series of years, he toiled in this to him delightful but laborious work, with unflagging diligence and zeal, never relaxing his labor, though often afflicted with bodily infirmities which would have arrested most men in their pursuits. During nearly the whole of each day he addressed all his energies and employed all his attainments in giving patient, toilsome instruction. He developed the mind and strengthened it, and led it out into investigation for the discovery of truth. He always gave and demanded reasons. Every proper argument and motive were used to awaken interest and stimulate application. Good in all departments, he was superior in mathematics and the Latin tongue. He loved teaching with an ardor that was not quenched even on his dying bed.

In the discipline of his school he was patient and forbearing almost to a fault; but firm, decided and invincible when necessity forbade further toleration. So wise and judicious, so just, kind and considerate, was he in his intercourse and dealings with those under his charge, as generally to win the most devoted and grateful attachment, and always their high regard and veneration. His ministry in connection with his school made his a life of most intense and exhausting labor. He possessed in a most eminent degree the scriptural characteristics of a minister of Christ, and made full proof thereof. Of a meek and lowly mind, relying with all his might upon the strength and grace of God, and absorbed in his mission, he ceased not day and night, with many tears, wherever the door was open, to preach the truth to perishing sinners, and to build up the Church in knowledge and true holiness. He possessed much of the missionary spirit, and sometimes made long journeys to feed the starving and gather in the scattered sheep. He long supplied several small churches with the bread of life, riding often on horseback from ten to forty miles to do so, and returning in time to meet his school on Monday morning. No sort of weather would prevent him from meeting his appointments, and the smallness of the congregation would never deter him from preaching. His "often infirmities," and frequently even serious illness, were no obstacle in his way. "The path of duty is the path of safety," was his motto; and the solicitations of anxious friends moved him not a hair's breadth from his purpose. With what emphasis he has been often heard to read, "My heart is fixed. O God; my heart is fixed," as if the sentiment welled up from the profoundest depths of his soul.

His sermons were not elaborated with great learning. Not with "enticing words of man's wisdom" did he endeavor to compass his ends, "but in demonstration of the Spirit and of power." His preaching was full of gospel truth, and thoroughly imbued with the spirit of piety.

His Christian character was a model, and the admiration and delight of the godly, while it constrained the highest respect of all. At an early age he consecrated himself to the service of God, and henceforth it was "his meat and his drink to his Father's will." His whole soul seemed to be thoroughly penetrated, imbued and seasoned with the spirit of religion. There were a completeness and harmony and unity, and yet wonderful va-

riety in his spiritual gifts, which never failed to attract the love and awaken the admiration of the discerning.

Mr. Reid manifested the profoundest interest in the welfare of the colored people. Believing that the institution of slavery was based upon the solid foundation of Bible teaching and authority, he thought, and with diligence and earnestness taught in pulpit, in the church judicatories and in private conversation, even from house to house, that it was the solemn duty of masters to train up their servants in "the nurture and admonition of the Lord." This was the course he pursued with his own. He always gathered his house-servants in his family devotions morning and evening. As to the laborers in the field, he had a separate service for them, rising by daylight, and conducting suitable religious exercises before they repaired to their work, and in like manner after they returned in the evening. For upward of twenty years also it was his custom, when at home, to assemble on Sabbath afternoon a large congregation of these people, and to instruct them with his usual care and toil in the great doctrines of revealed religion—using the Bible and Jones' Catechism, with preaching, for this purpose. Faithfully he warned them against their peculiar vices, set forth and taught their obligations in the relations then subsisting, and by every available means endeavored to enlighten, elevate and save them. His labors were fruitful in many respects, individuals and society at large reaping great benefits from his influence and exertions.

In the church courts he was held in the highest esteem. His ardent piety, ever-burning zeal, activity and interest in everything pertaining to the advancement of the Redeemer's kingdom gave him great weight, which was always exerted prudently and for high purposes.

But the end approaches. The faithful servant had fought the good fight, had run his race, had kept the faith, and now must finish his course. Although seriously ill, he set out on Saturday morning of a hot July day to ride twenty miles on horseback to preach to one of the churches in his charge. On Sabbath morning, on his way to his own church, he stopped at the Methodist, and, scarcely able to stand, made an address to the Sabbath-school. When he reached his own pulpit, he was too ill to preach, and retired to a friend's house, where he remained until Monday afternoon at about an hour before sunset, when he rose, requested his horse to be brought, and started for home, which he reached about two o'clock in the morning in so weak and exhausted a condition as hardly to be able to reach his bed. The powers of nature were exhausted, and though perfectly rational when aroused, he never rallied from the depression. During his remaining short stay he offered the most solemn and affecting prayers for those around him, left his parting messages to different members of his family, and one for the church in Woodstock to which he had so long preached. The latter is contained in the first twelve verses of the twelfth chapter of Hebrews, together with the charge, "Prepare to meet thy God." He seemed to be occupied during his illness, when left to himself, in preparing sermons, preaching and teaching. On Thursday morning, about daylight, he fell asleep in Jesus, so gently as to be scarcely perceived.

RUSSELL, ROBERT D.—The son of William and Margaret (Downey) Russell, was born in Guilford county, North Carolina, March 23, 1793. He was educated in the academy at Greensboro', N. C., and entered the University of North Carolina, at Chapel Hill, N. C. He studied divinity in the Union Theological Seminary, at Prince Edward, Va., and was licensed by Orange Presbytery in 1829. In 1832 he labored for Goshen and Olney

churches, in Lincoln county, N. C., in 1834 in Tuscombina and Russelville, Ala., and in 1837 he removed to Nanapolia, Alabama, and was ordained in that year by South Alabama Presbytery. He was agent for the American Bible Society, and preached at Geneva, Tompkinsville, London and Shell Creek, and at Nanapolia, Ala., near which he died, April 16, 1867, of heart disease.

He never married.

Rev. A. J. WITHERSPOON, of Linden, Ala., writes :

He was an honest and true man, thoroughly attached to his Church, somewhat singular in his mode of life, living most of his time like a hermit, with not a living soul on the place but himself. Some time before he died he went to live with a nephew, A. D. Ross, Esq., at his earnest solicitation ; here he was kindly received and well cared for.

The circumstances connected with his death were sad. The family with whom he lived were all absent but two daughters. On the day of his death they had promised to spend the day with a neighbor, and as no one would be left with him, he promised to dine with them. But he did not come, and on their return in the afternoon he was not at home. They supposed he had gone over to one of the neighbors, but on the next day, as he did not return, they feared that all was not right, and got some friends to search for him.

They found his body by the roadside some distance from the house. He had fallen in a fit, and from appearances had died instantly.

At the time of his death he was preparing a sermon for the next Sabbath, on the text, "Prepare to meet thy God."

SPARROW, D. D., PATRICK I.—Was born in Lincoln county, N. C., in 1802. His father died whilst he was quite young, and owing to the poverty of his mother he was hired out to assist in supporting the family. The family in which he worked became interested in him on account of his industrious habits and a fondness for books ; so much so that Mr. John White, with whom he lived, made an arrangement with Rev. James S. Adams, of Bethel Presbytery, by which he was placed in the Bethel Academy, South Carolina, then under the care of Rev. Samuel Williamson.

He remained in this institution about eighteen months, where he made rapid progress in his studies. This was all the academical education he ever received, never having enjoyed the advantages of a college or theological course. After leaving the academy he engaged in teaching school, and having put himself under the care of Bethel Presbytery as a candidate for the ministry, he continued teaching and studying with such assistance as he could obtain until he was licensed by his Presbytery in 1826. His first charge was Washington and Long Creek churches in his native county. About the year 1828 he removed to Lincolnton, N. C., where he was engaged in preaching and teaching as usual. In the year 1831 he received a call from Unity church in the same county, where he remained teaching and preaching until 1834. At this time he received a call from the church in Salisbury, N. C., where he continued to preach with great acceptance. It was while in this charge that a joint effort was made by Concord and Bethel Presbyteries to build up a literary institution for the education of young men having the ministry in view. The men selected by these Presbyteries as suitable agents to raise the funds requisite for this laudable undertaking were Rev. P. I. Sparrow and Rev. R. H. Morrison. They were so successful in their work that the institution was put in successful operation in March, 1837, receiving the name of Davidson College. Dr.

Sparrow was chosen the first professor of languages in this institution. A man who had received no collegiate education was considered competent, thus early in life, to occupy so prominent a position. It was while discharging the duties of his office in this institution that he received an urgent call from the Sixth Presbyterian church in Philadelphia, Pa. His friends, however, thinking it very important for the interests of the college that he should remain where he was, he promptly declined the call to this important field of labor. He continued at Davidson College, discharging the duties of his post until the year 1840.

Shortly after this he received a call from the College church, in Prince Edward county, Va., to become their pastor. This call he accepted, and removed to Virginia in the spring of 1841.

He was at this time in the prime of his manhood, both intellectually and physically. There were few of his brethren who preached with more acceptance to an intelligent congregation. Many of the members of his church and congregation ranked among the very first in the State in point of intelligence. An indifferent preacher would not have been tolerated by such a congregation. He ministered to this people as their pastor with great acceptance for several years.

Dr. Sparrow was a growing man. He was a most indefatigable student. He seemed to love to work. Frequently I have known him to spend nearly the whole night in study for weeks together. His powers of endurance were astonishing. He was willing to undertake any labor, however arduous and self-denying. As an evidence of this, while preaching to such a charge, there became a vacancy in the presidency of Hampden-Sydney College. He was invited to occupy the chair temporarily; he accepted, and immediately went to work and wrote out a full course of lectures to the senior class on moral philosophy; and so faithfully and acceptably did he perform the duties of his office that in the course of a few months he was elected president, and continued, as long as he remained there, to perform the duties of president of the college and pastor of the church.

In 1847-8 he removed within the bounds of Tuscaloosa Presbytery, in Alabama, and became principal of the Presbyterian High School in Eutaw, Ala. The following year he preached as stated supply to Burton's Hill church, and in 1850 he became a teacher in Newbern, Ala., and soon after began preaching at Marion, Ala., in South Alabama Presbytery, and also labored as a missionary in the Presbytery; he performed much valuable service. In 1853 he settled in Pensacola, Florida, where he remained until 1861-2, when he removed to Cahaba, Ala., where died, Nov. 10, 1867, of consumption.

His widow and several children survive him.

Rev. J. C. MITCHELL, of Mobile, in addition to the preceding, writes:

As a man and as a companion Dr. Sparrow was not duly appreciated except by those who knew him intimately. Those with whom he was intimately acquainted can testify that he was a pleasant and genial companion. His fund of anecdote seemed to be inexhaustible. It was a time-honored custom in West Hanover Presbytery to send out its ministers in the summer, two by two, to visit the vacant churches, and many a weary hour, while traveling on horseback, has he beguiled by relating some amusing anecdote or quoting from some of his favorite authors. And when we reached the place for preaching he was always ready for his work, showing no symptoms of weariness. At these meetings he was sometimes truly powerful, and was doubtless instrumental in doing a vast amount of good. It was his custom, generally, to read his sermons when at such meetings; and he may be re-

garded as one among the few ministers who preach most effectively in this way. If, as a preacher, Dr. Sparrow did not attain the highest summit of popularity, he was always heard with attention and interest.

For the last five or six years of his life the health of our brother had evidently been declining. We will give the substance of what we have learned on this subject as derived from a letter written to us by his afflicted widow: His health declined rapidly during last spring and summer, but as the cool weather set in he recovered sufficiently to enable him to ride to church, and, while sitting in a chair, read a sermon to his people. Some six weeks ago, after preaching on Sabbath, there was a considerable change in the weather, which affected him seriously. He was attacked with neuralgia in the teeth, which continued for the remainder of that week; it then passed into his throat, producing hoarseness and a violent cough, accompanied with severe pain in the side; in a word, all the symptoms of consumption seemed rapidly to develop themselves. He was entirely conscious of his situation, and felt that death was approaching; but to him death was not an unwelcome messenger. He was prepared to obey the summons of his Lord and Master. He had improved the time while laid aside from the active duties of his office in devotional exercises, and remarked that he felt truly thankful to God for allowing him so much time for studying his own heart and for devotional exercises. He manifested a cheerful acquiescence in the divine will, and desired to glorify God in his death. While suffering the most excruciating pain he did not murmur, but often said that he wished to feel like Newton—"to thank the Lord for all, but mostly for the severe." When told it was a great comfort to see him so patient and cheerful, he replied, "Why should I not be patient and cheerful when the everlasting arms are underneath me? I feel that in the Lord Jesus Christ I have all things. Oh, I would not exchange my situation for that of the greatest prince on earth. I owe everything to the death and merits of my precious Saviour. Were he to leave me, all my patience would be gone." He repeated his favorite hymn, "There is a land of pure delight," the evening before his death. He frequently said that if he had a voice that could reach all his brethren, he would say, "Preach Christ, nothing else." He was perfectly in his senses until about twenty minutes before he expired. He remarked that the Lord had been very pitiful to him in his weakness, and had kept the tempter from him.

STROTHER, JAMES W.—Was born in Madison county, Virginia, in 1799.* Whilst little is known of his early youth, he was doubtless trained properly, from the fact that he possessed habits of industry and mental application which enabled him to be fully qualified to fulfill all the demands made upon him during life. He studied law, and soon after, being admitted to the bar, removed to what was then the "far West," and located in the village of Murfreesboro', Tenn. John W. Hall, D. D., was pastor of the Presbyterian church there, and under his preaching Mr. Strother and his wife became professors of religion. He remained in Murfreesboro' about a year, when he removed to Brownsville, Tenn., and became a ruling elder of the church in that place. Here he spent the remainder of his days, with the exception of a few years of self-sacrificing and unrequited labors as a missionary in White county, Ark.

In the midst of his arduous professional labors as a lawyer he never forgot the interests of the Church, but was ever a pattern of regularity and

* This memoir was prepared by Rev. R. C. GARRISON, of Woodville, Tenn.

punctuality in the performance of his duty as a ruling elder. His house was the home of the minister and of all other persons wishing to attend the ordinances of the sanctuary. He was known, far and wide, not only as the honest lawyer, but also as the pious elder. After fifteen or twenty years thus spent in successful legal practice, he felt constrained to abandon the profession of law, and turned his attention to that of the gospel ministry. He placed himself under the care of Western District Presbytery, by which he was licensed in 1844, and ordained in 1846 as an evangelist. Uncommon zeal characterized his preaching. It was not in the enticing words of man's wisdom, but in demonstration and power of the Holy Ghost, to the salvation of sinners.

His early contemporaries, Rev. Messrs Bland, Williamson, Hodge and Dr. Campbell, with whom he labored most, had all ceased from their labors and gone to rest, but still he labored on in the vineyard of the Lord, with unabated zeal, until, within the last few years of his life, he was compelled to fall back upon his old profession and practice law for the support of his family, while yet the Sabbath frequently found him holding forth the word of life to some vacant church or destitute neighborhood.

His mental endowments were more solid and substantial than brilliant in their character. His mind was well balanced, being clear in its perceptions and sound and reliable in its conclusions. His judgment was discriminating and his memory retentive. He was eminently a practical man, communicating ideas not as bare theories or abstractions, but as something tangible and available to useful purposes.

His manner was courteous and dignified, and his whole deportment eminently that of a Christian gentleman. Neither at the bar nor in the judicatories of the Church did he ever manifest a dogmatical spirit in debate, but on the contrary was always kind and sympathizing, and thus gained the confidence and esteem of all.

Like many others, he was looking for the speedy and personal coming of the Saviour. Tired of earth, his daily and constant prayer was, "Come, Lord Jesus, come quickly." His spirits were greatly depressed by the calamities which had befallen the land and the Church which he loved so well. And, like the Apostle, he felt that it would be far better to depart and be with Christ. He endeavored to live in constant preparation for the coming of his Lord. Yet there was nothing in the state of his health to indicate that the "silver cord" was about to "be loosed," or the "golden bowl to be broken," until after the commencement of the brief illness which terminated his earthly career. The nature of his disease was such as to require the strongest opiates, which in some degree obscured his mind and cut off conversation, yet he was often heard to repeat some of the precious promises God has made to his children, and dwell with emphasis upon the words, "Hope, the anchor of the soul." He died at his residence in Brownsville, Tenn., July 26, 1867.

PRESBYTERIAN CHURCH IN THE UNITED STATES, FOR 1867, (SOUTH.)

MINISTERS as follows, viz.:	<i>Pastors</i>	304
" " "	<i>Stated Supplies</i>	223
" " "	<i>Professors, Presidents, For. Miss., Editors, Agents, Secretaries, &c.</i>	111
" " "	<i>Without Charge</i>	148
Ministers, total number of.....		786
Licentiates.....		46

RESIDENCE ACCORDING TO STATES, ETC., PASTORS, ETC., ETC., IN EACH STATE.

STATES.					STATES.						
	Pastors.	Stated Supplies.	Prof., Pres., Edts., Secs., Agts., etc.	Without Charge.		Total number of Ministers.	Pastors.	Stated Supplies.	Prof., Pres., Edts., Sec., Agts., etc.	Without Charge.	Total number of Ministers.
Alabama.....	23	17	8	8	56	Missouri.....	...	1	...	1	2
Arkansas.....	4	12	8	7	31	New Jersey.....	...	...	...	2	2
Connecticut.....	...	...	...	1	1	New York.....	...	...	...	3	3
Dist. of Columbia.....	...	...	1	...	1	North Carolina.....	48	23	9	13	93
Florida.....	6	7	1	2	16	Pennsylvania.....	...	...	...	1	1
Georgia.....	29	18	11	14	72	South Carolina.....	45	20	17	13	95
Indiana.....	...	...	...	1	1	Tennessee.....	21	27	5	15	68
Iowa.....	...	...	...	2	2	Texas.....	1	17	9	10	37
Kentucky.....	...	1	...	2	3	Virginia.....	80	24	19	29	152
Louisiana.....	8	12	4	8	32	West Virginia.....	16	5	...	...	21
Maryland.....	3	12	1	4	10	Foreign Lands.....	...	...	...	5	5
Mississippi.....	20	37	13	12	82						
						TOTAL,	304	223	111	148	786

CHURCHES, as follows, viz., with	<i>Pastors</i>	363
" " " "	<i>Stated Supplies</i>	521
" " " "	<i>Vacant</i>	397
Churches, total number of.....		1281

LOCATION OF CHURCHES, PER STATES, ETC., WITH PASTORS, ETC., IN EACH STATE.

STATES.				STATES.					
	Pastors.	Stated Supplies.	Total numb. of Churches.		Pastors.	Stated Supplies.	Total numb. of Churches.		
Alabama.....	27	44	34	105	North Carolina.....	69	76	34	179
Arkansas.....	5	27	30	62	South Carolina.....	58	53	28	139
Florida.....	5	14	6	23	Tennessee.....	20	54	55	129
Georgia.....	34	44	38	116	Texas.....	2	29	44	75
Louisiana.....	10	20	16	46	Virginia.....	91	52	51	194
Maryland.....	4	12	1	7	West Virginia.....	13	22	14	49
Mississippi.....	22	84	46	152					
					TOTAL,	363	521	397	1281

THE NUMERICAL CONDITION OF THE CHURCHES IS AS FOLLOWS, VIZ.:

Over 400 members.....	7	Between 100 and 200 members.....	201
Between 300 and 400 members.....	16	Between 50 and 100 members.....	249
Between 200 and 300 members.....	33	Less than 50 members.....	775
		TOTAL,	1281

TOTAL MEMBERSHIP REPORTED IN MINUTES OF 1867, 80,532. AVERAGE SIZE OF CHURCHES, 63.

OFFICERS AND INSTITUTIONS, ETC.,

OF THE

Presbyterian Church in the United States.

Moderator

T. V. MOORE, D.D.

Stated Clerk and Treasurer,

JOSEPH R. WILSON, D.D., Augusta, Ga.

FOREIGN MISSIONS.

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J. LEIGHTON WILSON, D.D., *Secretary*.
Prof. JAMES WOODROW, *Treasurer*.

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Theological Seminaries, with Professors and Locations.

COLUMBIA, SOUTH CAROLINA.

GEORGE HOWE, D.D., *Prof of Biblical Literature*.
J. B. ADGER, D.D., *Prof of Ec. Hist. & Ch. Polity*.
W. S. PLUMER, D.D., *Prof. of Didac. and Poleni. Th.*
J. WOODROW, PH., M. D., *Prof. of Natural Science, &c.*
A. W. LELAND, D.D., *Emeritus Professor*.

UNION, PRINCE EDWARD, VIRGINIA.

S. B. WILSON, D.D., *Prof. of Past. Theo. & Evidences*.
B. M. SMITH, D.D., *Prof. of Oriental Literature*.
R. L. DABNEY, D.D., *Prof. of Didactic and Polemic History, and Sacred Rhetoric*.
THOMAS E. PECK, *Prof. of Ch. Gov't. and History*.

SYNODS.

NAME.	STATED CLERK, WITH POST-OFFICE.
Alabama,	R. Nall, D.D., Tuskegee, Ala.
Arkansas,	T. R. Welch, D.D., Little Rock, Ark
Georgia,	J. S. Wilson, D.D., Atlanta, Ga.
Memphis,	R. R. Evans, D.D., Germant'n, Tenn
Mississippi,	R. M. Innis, D.D., Enterprise, Miss.

NAME.	STATED CLERK, WITH POST-OFFICE.
Nashville,	James Park, D.D., Nashville, Tenn.
North Carolina,	J. Doll, D.D., Yanceyville, N. C.
South Carolina,	J. B. Mack, D.D., Mayesville, S. C.
Texas,	L. Tenney, D.D., Marlin, Texas.
Virginia,	F. McFarland, D.D., Mint Spring, Va.

PRESBYTERIES.

NAME.	STATED CLERK, WITH POST-OFFICE.
Arkansas,	T. R. Welch, Little Rock, Ark.
Bethel,	Wm. Banks, Hazlewood, S. C.
Brazos,	.....
Central Miss.,	J. S. Montgomery, Yazoo City, Miss
Central Texas,	L. Tenney, Marlin, Texas.
Charleston,	C. S. Vedder, Charleston, S. C.
Cherokee,	John W. Baker, Marietta, Ga.
Chickasaw,	.....
Concord,	J. Rumble, Salisbury, N. C.
East Alabama,	G. R. Foster, Wetumpka, Ala.
East Hanover,	P. B. Brice, Richmond, Va.
East Mississippi,	.....
East Texas,	.....
Fayetteville,	J. McPherson, Fayetteville, N. C.
Flint River,	.....
Florida,	A. W. Clisby, Thomasville, Ga.
Georgia,	D. L. Buttolph, McIntosh, Ga.
Greenbrier,	J. C. Barr, Lewisburg, West Va.
Harmony,	J. B. Mack, Mayesville, S. C.
Holston,	J. W. Bachman, Rogersville, Tenn.
Hopewell,	Wm. Flinn, Milledgeville, Ga.
Indian,	.....
Knoxville,	J. Park, Knoxville, Tenn.

NAME.	STATED CLERK, WITH POST-OFFICE.
Lexington,	S. Brown, Kerr's Creek, Va.
Louisiana,	J. E. C. Doremus, New Orleans, La.
Memphis,	R. R. Evans, Germantown, Tenn.
Mississippi,	R. Price, Port Gibson, Miss.
Montgomery,	J. P. Smith, Big Lick, Va.
Nashville,	R. F. Bunting, Nashville, Tenn.
New Orleans,	H. M. Smith, New Orleans, La.
North Alabama,	W. H. Vernon, Lewisburg, Tenn.
North Mississippi,	H. H. Paine, Holly Springs, Miss.
Orange,	J. Doll, Yanceyville, N. C.
Ouchita,	M. J. Wallace, Marlbrook, Ark.
Potomac,	.....
Red River,	J. H. Ford, Shreveport, La.
Roaouke,	M. L. Lacy, Charlottte C. H., Va.
South Alabama,	H. R. Raymond, Marion, Ala.
South Carolina,	D. McNeill Turner, Abbeville, S. C.
Tombekbee,	J. N. Carothers, Houston, Miss.
Tuscaloosa,	C. A. Stillman, D.D., Gainesville, Ala.
Tuscumbia,	W. H. Mitchell, D.D., Florence, Ala.
Western District,	E. S. Campbell, Humboldt, Tenn.
West Hanover,	W. Dinwiddie, Greenwood Depot, Va.
Western Texas,	N. Chevalier, Gonzales, Texas.
Winchester,	J. R. Graham, Winchester, Va.

MINISTERS AND LICENTIATES.

NAME.	POST-OFFICE.	NAME.	POST-OFFICE.	NAME.	POST-OFFICE.
ADAMS, W. M. H.,	Charleston, S. C.	Bocock, D. D.,	J. H., Fincastle, Va.	Carter, W. B.,	Elizabethton, Tenn.
Adger, D. D.,	J. B., Columbia, S. C.	Boggs, D. C.,	Winnsboro', S. C.	Cartledge, G. H.,	Bold Spring, Ga.
Alexander, H. C.,	Charlotte C. H., Va.	Boggs, G. W.,	Evergreen, Ala.	Case, Joel T.,	Victoria, Texas.
Alexander, J. C.,	Greensboro', N. C.	Boggs, George W.,	Columbia, S. C.	Carter, Edwin,	Seooba, Miss.
Alexander, J. H.,	Kosciusko, Miss.	Boggs, W. E.,	Columbia, S. C.	Chamberlain, N. P.,	Thibodaux, La.
Alexander, J. H.,	Quitman, Ga.	Boone, Jos. Montgomery,	Texas.	Chandler, A. E.,	Chalybeate Sps., Ga.
Alexander, S. C. Bk. Riv. Chap'l,	NC	Bonde, Henry B.,	Gallatin, Tenn.	Chandler, S. E.,	Marysville, S. C.
Anderson, E.,	Summerfield, Ala.	Bowden, Nathan T.,	Powolton, N. C.	Chapman, J. B.,	Spring Hill, Tenn.
Anderson, John,	Jacksonport, Ark.	Bowman, D. D.,	F. Mt. Sidney, Va.	Chapman, R. H.,	Henderson's, N. C.
Anderson, J.,	Clarksville, Texas.	Bowman, J. R.,	Harrisonburg, Va.	Chase, D. D.,	Benj. Natchez, Miss.
Anderson, J. M.,	Davidson Col., N. C.	Boyd, T. M.,	Spring Hill, Ark.	Chevalier, N.,	Gonzales, Texas.
Anderson, R. B.,	Yorkville, S. C.	Brackett, G. R.,	Winnsboro', S. C.	Cleghorn, Elisha B.,	New York.
Anderson, R. C.,	Henry C. H., Va.	Bradley, Robert,	Kingstree, S. C.	Cleland, Thomas H.,	Clinton, Ky.
Anderson, R. N.,	Ca Ira, Va.	Bradshaw, J. N.,	Powersville, Ga.	Cleveland, T. P.,	Paoil, Ga.
Anderson, W. J.,	Trenton, Tenn.	Bradshaw, T. R.,	.....	Clisby, A. W.,	Thomasville, Ga.
Arbuthnot, J. S.,	Marion, Ala.	Branley, E. T.,	Lebanon, Tenn.	Clymer, J. M.,	Woodstock, Va.
Archer, Stevenson,	Greenville, Miss.	Brearley, H. M.,	Shoe Heel, N. C.	Coble, John H.,	Shoe Heel, N. C.
Armistead, D. D.,	J. S., Farmville, Va.	Brearley, W.,	Darlington C. H., S. C.	Cochran, I.,	Darlington Heights, Va.
Armistead, C. J.,	Farmville, Va.	Briscoe, John P.,	Blountville, Tenn.	Cochran, J. M.,	Huntsville, Texas.
Armstrong, D. D.,	G. D., Norfolk, Va.	Bright, D. D.,	J. E., Minden, La.	Colton, D. B.,	S. Asheboro', N. C.
Atkinson, C. M.,	Canton, Miss.	Brooks, W. C.,	Louisville, Ky.	Colton, J. H.,	Bostie's Mills, N. C.
Atkinson, Jos. M.,	Raleigh, N. C.	Brown, Henry,	Athens, Tenn.	Comfort, David,	Boston, Ga.
Atkinson, J. M. P.,	Hamp. Sid, Va.	Brown, H. A.,	Mossing Ford, Va.	Connelly, J. M.,	Gonzales, Texas.
Axson, D. D.,	I. S. K., Savannah, Ga.	Brown, H. C.,	Clarendon, Ark.	Conolly, M. C.,	Brenham, Texas.
Axson, Samuel E.,	Rome, Ga.	Brown, Joseph,	Live Oak, Fla.	Converse, D. D.,	A., Richmond, Va.
BACHMAN, J. W.,	Rogersville, Tenn.	Brown, J. C.,	Kanawha Sal., W. V.	Converse, F. B.,	Richmond, Va.
Bailey, J. S.,	McConnellsville, S. C.	Brown, J. D. A.,	Florence, S. C.	Converse, James B.,	Richmond, Va.
Bailey, W. L.,	Nelly's Ford, Va.	Brown, J. M.,	Relf's Bluff, Ark.	Cooper, R. E.,	Rock Hill, S. C.
Bain, John R.,	Gallatin, Tenn.	Brown, J. W.,	Timber Grove, Md.	Copeland, C. C.,	Wheelock, C. N., Ark
Baird, D. D.,	E. T., Richmond, Va.	Brown, Lee C.,	Hillsville, Va.	Corbett, Wm. B.,	Cheraw, S. C.
Baird, James R.,	Yorkville, S. C.	Brown, Samuel,	Kerr's Creek, Va.	Cosby, J. S.,	Savannah, Ga.
Baird, Washington,	Jonesboro', Ga.	Brown, S. S.,	Winona, Miss.	Cousar, James A.,	Little Rock, S. C.
Baker, Archibald,	Fernaodina, Fla.	Brown, Thomas,	Abingdon, Va.	Craig, J. N.,	Lancaster C. H., S. C.
Baker, C. A.,	Benton, Ala.	Brown, D. D.,	Wm. Richmond, Va.	Crane, Edward P.,	Pittsburg, Pa.
Baker, John F.,	Jerseyville, Ill.	Bryson, J. H.,	Shelbyville, Tenn.	Crane, William H.,	Quincy, Fla.
Baker John W.,	Marietta, Ga.	Buist, E. H.,	Society Hill, S. C.	Crawford, A. L.,	Arkadelphia, Ark.
Baker, R. M.,	LaFayette, Ga.	Buist, D. D.,	E. T., Greenville C. H., S. C.	Crawford, T. C.,	Dirt Town, Ga.
Baker, Wm. E.,	Staunton, Va.	Bullock, D. D.,	J. J., Baltimore, Md.	Crawford, W. A.,	Winchester, Va.
Balch, Thomas B.,	Nokesville, Va.	Bunting, D. D.,	R. F., Nashville, Tenn.	Crawford, W. H.,	New Castle, Va.
Balentine, H.,	Boggy Dep. C. N., Ark	Burgett, D. D.,	J. R., Mobile, Ala.	Cummins, D. H.,	Covington, Tenn.
Banks, A. R.,	Rocky Mount, La.	Burkhead, J. D. W.,	Athens, Ga.	Cumpston, E. H.,	Darcy's Store, Md.
Banks, H. H.,	Asheville, N. C.	Burwell, Robert,	Charlotte, N. C.	Cunningham, A. N.,	Franklin, Tenn.
Banks, William,	Hazlewood, S. C.	Buttolph, D. L.,	Marietta, Ga.	Cunningham, D. D.,	H. B., Oakl'd, Md.
Bardwell, Joseph,	Vicksburg, Miss.	Byers, R. H.,	Clear Ck Station, Texas	Cunningham, D. D.,	W., LaGrange, Ga.
Barkley, A. H.,	Crawfordsville, Miss.	Byington, C.,	Stockbridge, Mass.	Currie, Archibald,	Graham, N. C.
Barnett, E. H.,	Lynchburg, Va.	CALDWELL, A. H.,	Sardis, Miss.	Curtis, L. W.,	Canaan, 4 Corners, N. Y.
Barr, J. Calvin,	Lewisburg, W. Va.	Caldwell, C. K.,	Denmark, Tenn.	Custer, P. M.,	Harrisonburg, Va.
Barr, James S.,	Lincolnton, N. C.	Caldwell, George A.,	Bristol, Tenn.	DABNEY, D. D.,	R. L., Hp. Sidney, Va.
Bartlett J. L.,	Sumter, S. C.	Caldwell, J. M. M.,	Statesville, N. C.	Dalton, P. H.,	Washington, N. C.
Beach, Charles,	Charlottesville, Va.	Caldwell, O. B.,	Cornerville, Tenn.	Dana, Wm. C.,	Charleston, S. C.
Beall, B. L.,	Charlotte, N. C.	Caldwell, Robert,	Pulaski, Tenn.	Daniel, I. J.,	Raymond, Miss.
Bedinger, E. W.,	Shepherdst'n, W. V.	Caldwell, R. H.,	Enola, N. C.	Darnall, H. T.,	Giles C. H., Va.
Bell, John,	Greenville, Texas.	Caldwell, W. E.,	Elkton, Tenn.	Davidson, E. C.,	Water Valley, Miss.
Bell, Robt. S.,	Washington, Va.	Calhoun, N. W.,	Upper Track, Va.	Davidson, Jos. T.,	Homer, La.
Bell, T. D.,	Harrisonburg, Va.	Calhoun, P.,	Rodney, Miss.	Davies, S. W.,	Augusta, Ark.
Beman, D. D.,	C. P., Mount Zion, Ga.	Cameron, W.,	Jackson, Tenn.	Davis, J. H.,	Charlotte C. H., Va.
Benton, Thos. H.,	Skullyville, C. N.	Campbell, A. D.,	Louisville, Ala.	Davis, Robert N.,	Lincolnton, N. C.
Berry, Robert T.,	Alexandria, Va.	Campbell, C. N.,	Lovettsville, Va.	Davis, D. D.,	S. S., Augusta, Ga.
Bertron, S. R.,	Port Gibson, Miss.	Campbell, D. A.,	Brandon, Miss.	Davis, T. E.,	Davidson College, N. C.
Billings, Silas,	Duffield's Depot, Va.	Campbell, E. S.,	Humboldt, Tenn.	Davis, Wm. H.,	Calhoun's Mills, S. C.
Bingham, S. J.,	Garlandsville, Miss.	Campbell, R. B.,	Canton, Miss.	Deane, H. L.,	Griffin, Ga.
Bingham, W. B.,	Clinton, Ala.	Campbell, S. B.,	Leesburg, Tenn.	Denny, G. H.,	Old Church, Va.
Bittinger, M. H.,	Ind'n Creek, W. Va.	Campbell, W. A.,	Powhattan C. H., V	DeVeaux, T. L.,	Madison C. H., Fla.
Black, Duncan B.,	Burgaw, N. C.	Campbell, Wm. G.,	Mt. Sidney, Va.	Dickson, A. F.,	Orangeburg, S. C.
Blackburn, John N.,	Athens, Ala.	Carlike, Wm.,	Anderson C. H., S. C.	Dickson, H. R.,	Yorkville, S. C.
Blain, D.,	Collierstown, Va.	Carothers, J. N.,	Houston, Miss.	Dickson, J. A.,	Monticello, Ark.
Blain, John S.,	Deerfield, Va.	Carothers, J. N.,	Houston, Miss.	Dickson, Michael,	Milford, Texas.
Blain, S. W.,	Williamsburg, Va.	Carrington, A. B.,	Aspinwall, Va.	Dinwiddie, W.,	Greenwood Dep., Va.
Blair, B. B.,	Point Pleasant, W. Va.	Caruth, T. A.,	Wellborn, Fla.	Doak, Daniel G.,	Oxford, Miss.
Blair William C.,	Lavaca, Texas.	Carter, H. C.,	Dalton, Ga.	Dobbs, C. H.,	Kosciusko, Miss.
Blanton, Lindsay H.,	Danville, Ky.	Carter, W. A.,	Pensacola, Fla.	Dod, C. S.,	Plaquemine, La.

NAME.	POST-OFFICE.	NAME.	POST-OFFICE.	NAME.	POST-OFFICE.
Doll, J., Yanceyville, N. C.		Gray, D. D., J. H., LaGrange, Tenn.		Johnson, A. J., Summit, Miss.	
Donnely, S., Greenwood, S. C.		Gray, Robert, Dublin Depot, Va.		Johnson, Daniel, Shoe Heel, N. C.	
Dorems, D. D., J. E. C., N. O., La.		Gray, William A., Ripley, Miss.		Johnson, T. P. (not reported.)	
Douglass, James, Blackstocks, S. C.		Greedy, W. P., Walhalla, S. C.		Johnson, William, Berryville, Va.	
Douglass, John, Charlotte, N. C.		Green, E. M., Washington, Ga.		Johnson, F. H., Lexington, N. C.	
Dow, John R., Charleston, S. C.		Gregg, W. A., Bishopville, S. C.		Johnston, J., Luney's Creek, W. Va.	
Downing, J. G., Okolona, Miss.		HALL, GEORGE, Fayette, Miss.		Johnston, R. C., Providence, N. C.	
DuBose, John E., Tallahassee, Fla.		Hall, J. D., Woodlawn, N. C.		Jones, John, Griffin, Ga.	
Dudley, J. D., Ford's Depot, Va.		Hall, J. M.,		Jones, D. D., S. B., Bridgeton, N. J.	
Dundlap, M. D., Academy, Va.		Hall, W. A., Columbus, Ga.		Jordan, D. E., Madison, N. C.	
Dundlop, J. E., Marion C. H., S. C.		Hall, W. A., Covington, Tenn.		Junkin, E. D., Brownsburg, Va.	
Dundlop, Wm. C., New Orleans, La.		Hall, William T., Canton, Miss.		Junkin, William F., Danville, Ky.	
Dunwoody, J. B., Washington, Ga.		Halliday, S. F., Newmansville, Fla.		KALOPOTHAKES, MD., Athens, Greece	
Dutton, D. D., W. K., Lebanon, Conn.		Hamilton, W. B., Bainbridge, Ga.		Keith, William J., Griffin, Ga.	
EAGLETON, Geo. E., Mt. Holly, Ark.		Hammer, D. D., J. G., Baltimore, Md.		Kelly, J., Brown Marsh, N. C.	
Ells, Edward R., Florence, Ky.		Handy, I. W. K., Orange C. H., Va.		Kelly, W. W. C., Osyka, Miss.	
Emerson, W. C., Rio de Janeiro, Brazil		Hardie, Henry, Raleigh, N. C.		Kenmore, Charles, Tallahassee, Fla.	
English, T. R., Lynchburg, S. C.		Harding, E. H., Concord, N. C.		Kennedy, J. C., Statesville, N. C.	
Eulice, Asahel, Franklin, Tenn.		Harrington, C., Jonesville, Texas.		Kennedy, J. C.,	
Erwin, T. W., Blackstocks, S. C.		Harris, John K., Amherst, Va.		Kennedy, J. J., Dallas, N. C.	
Evans, R. R., Germantown, Tenn.		Harris, J. L., Somerville, Ala.		Kennedy, J. L., Equality, S. C.	
Ewing, D. B., Dublin Depot, Va.		Harris, John M., Romney, Va.		Kennedy, R. P., Goshon Bridge, Va.	
Ewing, F. L., Pulaski, Tenn.		Harrison, D., Fort Mill, S. C.		Kennedy, H. W. B., Pleas. Rge., Ala.	
Ewing, John D., Fancy Hill, Va.		Harrison, Peyton, Baltimore, Md.		Kennedy, W. H., Tuscaloosa, Ala.	
FABLEY, DAVID, Manchester, N. C.		Harrison, W. P., Knox Hill, Fla.		Kerr, D. B., A. L., Memphis, Tenn.	
Farnham, B., Liberty, Va.		Hart, Andrew, Pattonsburg, Va.		Kerr, David, Johnsonville, Ark.	
Farrow, W. T., Greenwood, S. C.		Harvey, Holmes, Braz.		Kerr, J. W., Okolona, Miss.	
Faucette, T. U., Oxford, N. C.		Hawes, H. H., Mt. Meridian, Va.		Ketchum, R. C., Atlanta, Ga.	
Ferguson, A. N., Carthage, N. C.		Hay, S. H., Camden, S. C.		Kilpatrick, W. M., St. Mary's, Ga.	
Ferrill, Geo. W., Tally Ho., N. C.		Haynes, James, Palestine, W. Va.		Kimmons, John A., Saltito, Miss.	
Finley, G. W., Harper's Ferry, Va.		Hazen, James K., Prattville, Ala.		King, Charles B., Savannah, Ga.	
Fitzgerald, J. H., Scottville, Va.		Hemice, Homer, Macon, Ga.		King, J. L., Geneva, Ga.	
Fletcher, P., Churchville, Va.		Henderson, D. C., Delhi, La.		King, J. R., Bristol, Tenn.	
Flinn, Wm., Milledgeville, Ga.		Hepburn, A. D.,		King, S. A., Waco, Texas	
Flournoy, P. P., Darnestown, Md.		Herring, N. W., Keenansville, N. C.		King, W. M., Waco, Texas	
Foote, D. D., W. H., Romney, W. Va.		Hershey, A. M., Nokesville, Va.		Kinsbury, C., Doakville, C. N., Ark.	
Ford, J., Franklin, Shreveport, La.		Hill, H. G., Fayetteville, N. C.		Kirkland, A., Seachys, N. C.	
Foreman, S. T., Tahlequah, C. N., Ark		Hillhouse, J. B., Anderson C. H. S. C.		Kirkpatrick, J. L., Lexington, Va.	
Forrest, D. D., J., Charleston, S. C.		Hines, E., Sasafra Fork, N. C.		Kirkpatrick, J. M., Danville, Va.	
Foster, G. R., Wetumpka, Ala.		Hitner, J. K., New Store, Va.		Kline, A. L., Meridian, Miss.	
Fraser, Donald, Monticello, Fla.		Hodge, S., Hopkinton, Iowa.		Knox, J., Elysium Fields, Texas.	
Freeman, J. F. W., Charlotte, N. C.		Hoge, John M., Manchester, Iowa.		LACY, BEVERLY T., St. Louis, Mo.	
Frierson, D. E., Mars Bluff, S. C.		Hoge, D. D., M. D., Richmond, Va.		Lacy, D. D., Drury, Raleigh, N. C.	
Frierson, Edward O., Belfast, Tenn.		Hoghead, A. L., Abingdon, Va.		Lacy, M. L., Charlotte C. H., Va.	
Frierson, J. S., Lynchville, Tenn.		Holmes, D. J., Covington, Tenn.		Lacy, W. S., El Dorado, Ark.	
Frierson, J. S., Mt. Pleasant, Tenn.		Holmes, Z. L., Laurens C. H., S. C.		Lafar, D. X., Charleston, S. C.	
Frierson, S. R., Starkville, Miss.		Hood, Jacob, Franklin, N. C.		Lane, C. W., Greensboro', Ga.	
Frierson, W. J., Columbia, Tenn.		Hood, Nathaniel, Ladiga, Ala.		Lapsley, D. D., R. A., N. Albany, Ind.	
Fullenwider, P. H., Huntsv. e, Texas		Hooper, T. W., Christiansburg, Va.		Law, T. H., Charleston, S. C.	
GALLARD, J. H., Coonewah, Miss.		Hopkins, A. C., Charleston, W. Va.		Leavenworth, A. J., Petersburg, Va.	
Gallard, S. S., Onthbert, Ga.		Houston, R. A., Mayfield, Ga.		Lee, Edmund,	
Garrison, R. C., Woodville, Tenn.		Houston, S. R., Union, W. Va.		Lee, W. S., Edisto Island, S. C.	
Gaston, A. W., Columbia, S. C.		Houston, R. R., Union, W. Va.		Lefevre, J. A., Baltimore, Md.	
Gaston, LeRoy B., Corinth, Miss.		Houston, W. W., Warm Springs, Va.		Leftwitch, J. T., Alexandria, Va.	
Geary, John M., Plains Store, La.		Howe, D. D., G., Columbia, S. C.		Legare, J. S. K., Orangeburg, S. C.	
George, B. Y., Columbia, Mo.		Hoyt, H. F., Bainbridge, Ga.		Legare, T. H., Orangeburg, S. C.	
Gibbs, George M., Clinton, N. C.		Hoyle, J. W., Nashville, Tenn.		Leland, D. D., A. W., Columbia, S. C.	
Gilbert, Joseph, Mt. Carmel, Miss.		Hughes, A. G., Mebaneville, N. C.		Leps, J. H., Frankford, W. Va.	
Gilbert, J. F., Abbeville C. H., S. C.		Humphreys, D., Rock Mills, S. C.		Lewis, J. N., Milton, Fla.	
Gildersleeve, B., Tazewell C. H., Va.		Humphreys, D. W., Vaiden, Miss.		Lewis, R., Holcombs's Rock, Va.	
Gill, S. S., Hickory Withe, Tenn.		Humphreys, J. M., White Gate, Va.		Leyburn, G. L., Winchester, Va.	
Giland, J. R., Mt. Holly, Ark.		Hunter, John, Jackson, Miss.		Leyburn, G. W., Appomattox C. H., Va.	
Gillespie, J. H., Brownville, Tenn.		Hutchinson, J. R., Houston, Texas		Leyburn, D. J., Baltimore, Md.	
Gillespie, W. F., Liberty, Miss.		Hutton, C. M., Pleasant Ridge, Ala		Lindsay, J. C., Due West, S. C.	
Gilmer, G. H., News Ferry, Va.		Hyde, E. F., Reidville, S. C.		Little, James, Quincey, Fla.	
Gilmer, T. W., Fredericksburg, Va.		Hyde, G. C., Baton Rouge, La.		Lockridge, A. Y., Ringgold, Ga.	
Gilmore, J. H., Fairfield, Va.		INGLEE, ELIAS B., Hanchon, China.		Logan, Robert, Ringgold, Ga.	
Girardeau, J. L., Charleston, S. C.		Irwin, David C., Portsmouth, Va.		Long, I. J., Batesville, Ark.	
Gladney, R. S., Aberdeen, Miss.		Isler, S. H., Kingston, N. C.		Loughridge, A. J., Alta Spas, Texas	
Gondling, F. R., Coswell, Ga.		JACKSON, M. W., Rough Creek, Va.		Loughridge, R. M., LaGrange, Tex	
Graham, J. H., Winchester, Va.		Jacobs, Ferdinand, Berzelia, Ga.		Love, S. J., Enterprise, Miss.	
Graham, John C., Anute City, La.		Jacobs, W. P., Clinton, S. C.		Lowry, W. J., Selma, Ala.	
Graham, R. C., Wytheville, Va.		James, A. A., Jonesville, S. C.		Lupton, J. W., Leesburg, Va.	
Graves, A. R., Rodney, Miss.		Johnson, A., Holly Springs, Miss.		Lyle, G. T., Jacksonville, Va.	
Graves, Wm., Mills River, N. C.		Johnson, A. G., Enharlee, Ga.			

PREBYTERIAN CHURCH IN THE UNITED STATES.

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NAME.	POST-OFFICE.	NAME.	POST-OFFICE.	NAME.	POST-OFFICE.
Lynch, Thomas, Mebaneville, N. C.		McConnell, J. A., Brandon, Miss.		Paxton, T. N., Marion, N. C.	
Lyon, D. J., Columbia, 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., Gainesville, Fla.		Peden, A. G., Griffin, Ga.	
Marable, B. F., Clinton, N. C.		McCoy, H. P. R., Thompson's \propto 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.	
Martin, A., Aspinwall, Va.		McDonald, W. A., Charlotte, N. C.		Penland, A. I., Huntsville, Ala.	
Martin, C. P. B., Augusta, Ga.		McDowell, James, Manning, S. C.		Perryman, J. M., Mico, Crk 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. D., 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.	
Maurv, T. B., Richmond, Miss.		McIlwaine, R., Farmville, Va.		Phillips, C. Chapel Hill, N. C.	
Meeklin, A. H., Vaiden, Miss.		McInnis, R., Forrest, Miss.		Phillips, J. W., Demopolis, Ala.	
Meeklin, 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., Taylorsville, N. C.		McKee, J. M., Montgomery, Ala.		Pitzer, A. W., Liberty, Va.	
Miller, D. A., W., Charlotte, N. C.		McKelvey, J., Bell Air, Md.		Plumer, 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., Spartanbg C. H., S. C.	
Miller, J. W., 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, 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		McMurray, R. L., Culp P. 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., Pocahtontas, Ark.		Pugh, John W., Warrenton, Va.	
Moore, D. T., V., Richmond, Va.		McNeiley, 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.		McPhail, G. W., Davidson Col., N. C.		QUARTERMAN, J. P., Walthourv'e, Ga.	
Morgan, N. R., Eutaw, Ala.		McPherson, J. P., Fayetteville, N. C.		Quigg, Henry, Covington, Ga.	
Morris, F. C., Osceola, 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.		MAFF, I. N., Dublin Depot, Va.		Read, D. D., C. H., Richmond, Va.	
Morrison, W. W., Sweet Water, Tenn.		Nall, James H., Americus, Ga.		Read, J. L., Chambers C. H., Ala.	
Morrow, C. N., Oakes, N. C.		Nall, D. D., R., Tuskegee, Ala.		Reese, R. 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., Clarksville, Ga.		Neil, William, Mobile, Ala.		Reid, S. I., Holly Springs, Miss.	
Moseley, B. W., Oakley, Va.		Neily, R. L., Deunmark, 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., Hanburg, La.		Orr, Samuel, Princeton, Ark.		Richardson, W. T., Waynesboro', Va.	
Myers, D. D., J. H., Oyster Bay, L. I.		Ostrom, V. C., Madisonville, La.		Riddle, William, Scotland.	
McAllister, H., Averasboro', N. C.		Ots, J. M. P., Columbia, Tenn.		Riley, J. R., Laurens C. H., S. C.	
McAllister, R. S., Thibodeaux, La.		PAINE, H., Holly Springs, Miss.		Robey, W. O., Leesburg, Va.	
McAulley, W. H., Selma, Ala.		Palmer, D. D., B. M., N. Orleans, La.		Robinson, D. D., J. J., Effula, Ala.	
McBryde, D. D., Mill Grove, N. C.		Palmer, E., Walterboro', S. C.		Robinson, J. M., Doub. Branches, S. 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, J. F., Verona, Miss.	
McCampbell, J., Lexington, Miss.		Park, J. S., Memphis, Tenn.		Root, Timothy, Wetumpka, Ala.	
McChau, J., Abingdon, Va.		Parks, G. D., Charlotte, N. C.		Rossmond, J.	
McChord, J. M.		Patterson, M. A., Mt. Holly, Ark.		Rose, H. B., Abingdon, Va.	
McCombs, G. B.		Pattou, 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.	.....
Roubesh, G. S.,	Natchez, Miss.	Stedman, d.d.,	J. O., Memphis, Tenn.	Watts, W. B.,	Mount Ulla, N. O.
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. II.,	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.,	Clarkesville, Va.
SALTER, I. H.,	Lower Peach Tree, Ala.	Stratton, W. II.,	Anderson C. II., S. C.	Wharey, J. M.,	Farmville, Va.
Sample, W. A.,	Memphis, Tenn.	Strong, Hugh,	Mayesville, S. C.	Wharey, Thomas,	Keysville, Va.
Sanderson, D.D.,	Entaw, 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.
Sawtell, E. N.,	Tuscnmbia, Ala.	Sturgeon, J. C.,	Asheville, N. C.	White, G. W.,	Moorefield, W. Va.
Saye, James H.,	Lewisville, S. C.	Sullivan, J. O.,	Trenton, Tenn.	White, Henry M.,	Glade Spring, Va.
Scott, John A.,	Lexington, Va.	Sutton, W. C.,	Shoe Heel, N. C.	White, James E.,	Chester, S. C.
Scott, R.,	Beverly, W. Va.	Swift, William,	Fort Deposit, Ala.	White, d.d.,	R. B., Winchester, Va.
See, C. S. M.,	Fisherville, Va.	TADLOCK, JAMES D.,	Bristol, Tenn.	White, T. W.,	McFarland's Va.
Shanks, D. M.,	Fancy Hill, Va.	Taylor, R. F.,	Summerville, Ga.	White, d.d.,	W. S., Lexington, Va.
Sharp, J. D.,	Kaufman, Texas.	Taylor, Robert J.,	Cedar Grove, Va.	Wiley, C. H.,	Greensboro', N. C.
Shaw, C.,	Black River Chapel, N. C.	Taylor, W. A.,	Jonesville, Va.	Willhelm, W. F.,	Blacksburg, Va.
Shearer, J. B.,	Black Walnut, Va.	Telford, W. B.,	Live Oak, Fla.	Willbanks, J. S.,	Clarksburg, Ark.
Sheetz, W. C.,	Morgantown, N. C.	Tenney, Levi,	Carolina, Texas.	Williams, C. Foster,	Ashwood, Tenn.
Shepperson, J. G.,	New London, Va.	Tenney, S. F.,	Columbia, S. C.	Williams, J. C.,	Due West, S. C.
Shepperson, C. M.,	Mt. Pleasant, Texas.	Thomas, B. D.,	Ashley, Mo.	Williams, W. G.,	LaGrange, Ala.
Sherrill, R. E.,	Ofahoma, Miss.	Thomas, Enoch,	Craigsville, Va.	Williamson, S.,	Washington, Ark.
Sherwood, J. M.,	Fayetteville, N. C.	Thomas, J. D.,	Bay View, Va.	Wills, d.d.,	David, Macon, Ga.
Shive, Rufus W.,	Searcy, Ark.	Thompson, F. A.,	Spring Hill, Tenn.	Wilson, Hugh,	Lexington, Texas.
Shotwell, A.,	Ben Franklin, Texas.	Thompson, P. H.,	Portland, Ky.	Wilson, James,	Wheclock, Texas.
Shotwell, N.,	Rutherfordford, N. C.	Thompson, W. H.,	Bolivar, Tenn.	Wilson, James,	Decatur, Ga.
Silliman, A. T.,	Marshall, Texas.	Thompson, W. S.,	New Canton, Va.	Wilson, d.d.,	J. L., Columbia, S. C.
Simpson, F. T.,	Washington, Ga.	Thomson, J. H.,	Marion, Miss.	Wilson, J. M.,	Seguin, Texas.
Sinclair, A.,	Charlotte, N. C.	Tidball, W. B.,	Greensboro', N. C.	Wilson, d.d.,	J. R., Augusta, Ga.
Singletary, W. H.,	Kingstree, S. C.	Todd, David A.,	Santuc, S. C.	Wilson, d.d.,	J. S., Atlanta, Ga.
Singleton, H. L.,	Wilmington, N. C.	Towles, David T.	.....	Wilson, L. F.,	Hedgeville, Va.
Sloan, J. A.,	Colliersville, Tenn.	Trawick, M. W.,	Hazlehurst, Miss.	Wilson, Luther H.,	Whitney, Ga.
Smith, A.,	Fayetteville, Tenn.	Trimble, E. C.,	Nashville, Tenn.	Wilson, S. B.,	Hamp. Sidney, Va.
Smith, A. P.,	Aberdeen, Miss.	Turner, D. McNeill,	Abbeve' C. II., SC	Wilson, S. B. O.,	Covington, Tenn.
Smith, B. M.,	Hampden Sidney, Va.	VASS, LACHLAN C.,	Newberne, N. C.	Wilson, William V.,	Marion, Va.
Smith, C. R.,	Douglas, La.	Vaughn, C. R.,	Cole's Ferry, Va.	Winfree, J. II. H.	.....
Smith, D. F.,	Jacksonville, Ala.	Vedder, C. S.,	Charleston, S. C.	Winn, T. S.,	Havana, Ala.
Smith, Henry,	Abingdon, Va.	Vernor, W. II.,	Cornerville, Tenn.	Witherow, T. S.	.....
Smith, H. A.,	Centreville, Ala.	WADDEL, d.d.,	J. N., Oxford, Miss.	Witherspoon, A. J.,	Linden, Ala.
Smith, H. C.,	Paulding, Miss.	Waddell, J. A.	.....	Witherspoon, T. D.,	Memphis, Tenn.
Smith, d.d.,	H. M., N. Orleans, La.	Wailles, B. M.,	Nelly's Ford, Va.	Wolfe, G. L.	.....
Smith, H. P.,	Gogginsville, Va.	Walker, J. A.,	Selma, Ala.	Wood, M. D.,	Decatur, Ga.
Smith, II. R.,	Huntsville, Ala.	Walker, Robert C.,	Parnassus, Va.	Wood W. A.,	Rowan Mills, N. C.
Smith, J. II.,	Greensboro', N. C.	Walkup, J. W.,	Spout Spring, Va.	Woods, Edgar,	Charlottesville, Va.
Smith, J. P.,	Big Lick, Va.	Wallace, J. A.,	Louisville, Ala.	Woods, F. M.	.....
Smith, R. C.,	Milledgeville, Ga.	Wallace, John H.,	Bristol, Tenn.	Woodburn, J. A.	.....
Smith T. E.,	Cartersville, Ga.	Wallace, M. J.,	Marlbrook, Ark.	Woodrow, James,	Columbia, S. C.
Smith, W. A.,	Eastrop, Texas.	Walton, R. II.,	Cassville, Ga.	Woodruff, John,	Gainsville, Fla.
Smyhe John A.,	Livonia, La.	Warden, W.,	Culpepper C. II., Va.	Woodworth, M. W.,	Burlington, W. V
Smyth, O. II. P.,	Louisville, Miss.	Wardlaw, T. De Lacy,	Shelbyve', Tenn.	Wright, A.,	Boggy Dep., C. N.
Smyth, d.d.,	T. Charleston, S. C.	Warriner, P. W.,	Troup, Texas.	YATES, W. B.,	Charleston, S. C.
Somerville, W. C.,	Columbia, Texas.	Watkins, S. W.,	Farmville, Va.	Young, A. W.,	Memphis, Tenn.
Somerville, J. C.,	Bridgeville, Ala.	Watson, A. M.,	Covington, Tenn.	Young, A. Z.,	Woodville, Miss.
Sprunt, J. M.,	Keenansville, N. C.	Watson, James,	Selma, Ala.	Young, H. P.,	Galveston, Texas.
Squier, J.,	Port Deposit, Md.	Watson, J. F.,	Camden, Ark.	ZITELY, J. H.,	Austin, Texas.
Stacey, James,	Newnan, Ga.				

THE SYNOD

OF THE

REFORMED PRESBYTERIAN CHURCH.

THE SYNOD met in the Reformed Presbyterian Church, Alleghany, Pa., May 22, 1867, and was constituted with prayer.

Rev. J. R. W. SLOANE, of New York Presbytery, was elected Moderator, Rev. R. Z. Wilson, Clerk, and Rev. H. H. George, Assistant Clerk.

PRESBYTERIAL REPORTS.—The committee on the reports of Presbyteries say that there is much to encourage the Synod, as God has shown his power and presence among many of the churches under our care. Much as we mourn over the prevalence of unbelief and worldliness, yet we believe the Church is growing in love, in public spirit and zeal for the cause of her Master; her boundaries are extending and new fields of missionary labor are opening up. There are but few laborers amongst us to gather the ripening harvest, yet we have a goodly number of young men preparing for the ministry. At no time was there a more auspicious opening in providence to press our views on civil government or a more determined effort on the part of the pulpit and the press to promulgate these views. On this subject our church seems to be aroused, and we hope her efforts in this direction will be successful.

HOLDING AN OFFICE AND VOTING.—An inquiry from Rochester Presbytery, asking “whether a member of our Church residing in Canada may hold a civil office in a case where no oath is required.” The principle involved in this question is not local but general in its application. The position of the Reformed Presbyterian Church in regard to accepting office is not that it is sinful in itself, and wrong in all cases, but that it may become sinful either by the imposition of an immoral oath or by involving an obligation to perform a sinful service. When either of these conditions exist, the law and practice of the Church forbid holding of office. From Lakes Presbytery, asking whether members of this Church may, consistently with their principles, vote for an amendment to their State Constitution (Ohio), granting to colored persons the right of suffrage. The simple question to be voted is, “Shall the word white be stricken from the Constitution?” The committee refer to the decision of Synod last year on the same question. From some members of the Church under the jurisdiction of Illinois Presbyter, asking Synod to appoint a commission to re-try a given case. Passed.

CHURCH EXTENSION.—Two congregations have been aided during the year: Oil City, Pa., \$500, and Kossuth, Iowa, \$600. The treasury, balance on hand, \$721.71. Receipts, \$1743.62. Total, \$2465.33. Disbursements, \$1100. Balance, \$1365.33. When the report was read, a motion was made to adopt the suggestion of the committee, either to discontinue the Board, or make effective efforts to greatly increase the contributions; it was resolved to continue the Board, and the churches were required to take up collections.

DOMESTIC MISSIONS.—Efforts have been made to obtain a missionary for the North-west. The people of Elliota, Minn., need preaching and have sent for a missionary, and in Indianapolis, Ind., Rev. J. Crozier has been laboring with zeal and some degree of success. In October, 1866, it was found that the Church did not contribute funds enough to sustain two missions among the Freedmen; and the one in Natchez, Miss., was discontinued, and the whole strength of the Church devoted to the mission in Washington, D. C., to which field Rev. J. M. Johnston was appointed superintendent, the Rev. J. M. Armor having resigned. Mr. Johnston has been exceedingly zealous and eminently useful, and the mission is in a hopeful condition. Besides the superintendent, there are five female teachers at this mission, two day-schools and one Sabbath-school. One day-school occupies the building owned by the Board, and is graded into primary, intermediate and grammar departments, taught by the Misses C. S. Clough, H. M. Johnston and S. E. Morse, and has an attendance of one hundred and forty pupils. The other day-school occupies a building on Sixth street, rented from the Freedmen's Bureau at \$5 per month, and is taught by the Misses M. J. Jamison and J. E. Smith; number of pupils, ninety. The rapid progress made by all of the schools is very gratifying to the friends of the mission, and certainly reflects much credit upon the teachers, who have been laboring with the utmost energy, though under serious disadvantages. Our schools have been frequently noticed by the Washington papers as among the very best in the city. The Sabbath-school has an attendance of two hundred and twenty-five pupils, who are taught from Brown's and the Shorter Catechisms and the Bible. The interest manifested by the scholars is shown by their progress, and the fact that all remain for the public services, which are conducted by Rev. J. M. Johnston immediately after the closing of the school. The truth is, that the progress made by these colored children far exceeds that of many of the whites, who enjoy immeasurably superior advantages. The superintendent has the general oversight of all the schools, preaches every Sabbath, and lectures to the people during the week as he can, visits them in their families, and is doing all he can, in conjunction with the teachers, to promote their physical, intellectual and religious improvement. In addition to all this, he is frequently called upon to occupy the pulpits of various denominations among the white people in the city, so that his position is no sinecure.

The treasury receipts, \$6601.15. Disbursements, \$6517.30. Balance, \$83.85.

FOREIGN MISSIONS.—The field of operation is in Syria. In the city of Latakyeh and the villages of B'hamna, Kardoha, Boor, Gendaryeh and Mesheriffy, the schools have been in successful operation. Rev. R. J. Dodds and family returned to the mission with Miss Rebecca Crawford, reaching Latakyeh, Jan. 12, 1867, in thirty days from the United States.

The treasury receipts, \$12,344.24. Disbursements, \$10,683.47. Balance, \$4366.24.

EDUCATION.—The Church educates her sons in Geneva Hall, Northwood, Ohio, where the experiment of educating students together, irrespective of color, has proven a success. Though at first there were manifest signs of opposition in the community, the colored youth selected by the Board to be educated there have, by a quiet, respectful and Christian deportment, so conducted themselves as to secure almost universal respect and esteem. There have been under the care of the agent in all twenty-one colored pupils—nineteen during the year. With one or two exceptions they are well conducted and unusually orderly. The Board has paid the entire expenses of four—a part of the expenses of other five—the entire tuition of four others, and part of the tuition of other two. Help has been extended to fifteen in all. Of some half dozen educated at the expense of the Board the best hopes are entertained. The Board feel profoundly grateful to God that their attention has been directed to young persons so worthy of their help. They all give evidence of piety, and are most punctual in their attendance upon the ordinances, both public and social; in this respect they are an example to the youth in our own Church. Some of them have very superior talents, not only furnishing evidence of success in the study of languages and mathematics, but also of eloquence of a rare quality; while others, though not excelling in their studies, are unsurpassed in the entire community in everything that constitutes a gentleman and a Christian. They are not only faithful and diligent in their studies—including the Bible—but also in the discharge of all other duties imposed upon them, evincing a growing disposition to do with their might whatever their hand findeth to do. They evince a commendable and determined purpose to surmount all difficulties, and prosecute their studies to such an extent as they may be qualified for important positions and great usefulness in society.

The Board are much pleased with the success that has thus far attended their efforts in this direction.

THEOLOGICAL SEMINARY.—The report is as follows: During the year sixteen students were on the roll, viz.: *First year.* J. K. Black, S. J. Crow, S. R. Galbraith, R. J. George. *Second.* D. C. Faris, Isaiah Faris, W. J. Gillespie, D. Gregg, Jr., D. B. Willson. *Third.* J. M. Faris, A. W. Johnson. *Fourth.* J. A. Black, J. R. McFarland, J. R. Newell, T. A. Sproull, Alex. Wright.

We submit to Synod the propriety and wisdom of an annual change in the constituency of its Board of Superintendents. The principle of a division of labor is the right one in the Church as elsewhere, and it is obviously plain that a change in its managers will tend to awaken a wider sympathy and a larger interest throughout the Church on behalf of the institution.

The following students have finished their four years' course: J. A. Black, J. R. McFarland, J. R. Newell, T. A. Sproull and Alex. Wright, all of whom were licensed by Pittsburg Presbytery.

Rev. Samuel O. Wylie was elected professor, as successor of the late Jas. M. Willson, D.D., deceased.

STATE OF THE COUNTRY.—The committee to present a memorial to Congress in favor of amending the Constitution reported that through the attention and energy of Rev. J. M. Johnson, Superintendent of Freedmen's Mission, Washington, D. C., our memorial was introduced to the Senate by Hon. Henry Wilson, of Mass., and to the House of Representatives by Hon. William Lawrence, of Ohio. It was referred in both Houses to the Committee on the Judiciary.

ORDINATION OF A MINISTER.—Pittsburg Presbytery reported, on the third day of the session of Synod, that the Rev. James S. Buck had been ordained by their body to labor as a missionary in Minnesota. The Clerk was directed to place his name on the roll of Synod. To this ANDREW STEVENSON, D.D., of New York Presbytery, *dissented*, as follows:

1. Because this action of Synod goes to subvert the great principle that the people have a right to elect their own rulers. Mr. Buck was not elected by any society or congregation to rule, nor by any court installed to rule, in any portion of the Church.

2. It tends to subvert the great principles of ecclesiastical government, viz.: unity and representation. It is certainly difficult to discover whom the man ordained, *sine titulo*, represents in a church court.

3. Because we find no warrant, either in the Bible, the subordinate Standards, the footsteps of the flock, or the practice of the Reformed Presbyterian Church till 1831, of rulers increasing their own number without the choice or consent of the people.

DISCIPLINE.—I. From Rochester Presbytery, asking, "Whether a member of our Church, residing in Canada, may hold a civil office in a case where no oath is required?" The principle involved in this question is not local, but general in its application. The position of the Reformed Presbyterian Church in regard to accepting office, the committee understand to be, not that it is sinful in itself and wrong in all cases, but that it may become sinful either by the imposition of an immoral oath or by involving an obligation to perform a sinful service. When either of these conditions exists, the law and practice of the Church forbid the holding of office.

No. II. From Lakes Presbytery, asking, "Whether members of this Church may, consistently with their principles, vote for an amendment to a State constitution granting to colored persons the right of suffrage? The simple question to be voted is this, Shall the word 'white' be stricken from the constitution?" The Synod does not advise such a course.

No. III. From some members of a church under the jurisdiction of Illinois Presbytery, asking Synod to appoint a commission to re-try a given case passed upon by the Presbytery.

The chief ground upon which they rest their petition is the alleged fact that the accused was admitted to testify in his own case, and that his testimony formed, equally with that of other witnesses, the basis upon which the verdict was rendered. The Presbytery, we understand, concede the allegation to be correct. It is the judgment of the committee that on this point the Presbytery essentially erred. It is not allowed by our Form of Process; and in a criminal case like the present we are not aware that it is admitted in either civil or ecclesiastical law. The committee recommend that a commission be appointed, to whom the case shall be referred for adjudication.

Revs. S. O. Wylie, D. Scott, J. C. Boyd, H. H. George, and Elders D. Boyd, D. Wallace, James Brown, are that commission. The commission to meet in the church at Princeton, on the last Wednesday of June, 1867, at 10 A. M.

It was *Resolved*, That Synod will pay the expenses of the commission appointed to proceed to Princeton.

The Synod adjourned to meet in the Second Miami church, Northwood, Ohio, May 27, 1868.

REV. R. Z. WILSON, *Synod Clerk*. J. R. W. SLOANE, *Moderator*.

SYNOD OF THE REFORMED PRESBYTERIAN CHURCH, FOR 1867.

MINISTERS as follows, viz.: Pastors.....	67
“ “ “ Without Charge.....	13
Ministers, total number of.....	80
Licentiates.....	8

RESIDENCE ACCORDING TO STATES, Etc., PASTORS, Etc., GIVEN IN EACH STATE.

STATES.	Pastors.	Without Charge.	Total.	STATES.	Pastors.	Without Charge.	Total.
District of Columbia.....	1	...	1	Missouri.....	1	...	1
Illinois.....	5	...	5	New York.....	16	1	17
Indiana.....	3	...	3	Ohio.....	10	...	10
Iowa.....	8	...	8	Pennsylvania.....	14	11	25
Kansas.....	1	...	1	Vermont.....	1	...	1
Maryland.....	1	...	1	Wisconsin.....	1	...	1
Massachusetts.....	1	...	1	Foreign Lands.....	3	...	3
Michigan.....	2	...	2				
				TOTAL,	68	12	80

CHURCHES, as follows, viz., with Pastors.....	68
“ “ “ “ Vacant.....	18
Churches, total number of.....	86

LOCATION OF CHURCHES, PER STATES, Etc., WITH PASTORS, Etc., IN EACH STATE.

STATES.	Pastors.	Vacant.	Total.	STATES.	Pastor.	Vacant.	Total.
Illinois.....	5	...	5	Missouri.....	1	...	1
Indiana.....	3	...	3	New York.....	14	4	18
Iowa.....	8	2	10	Ohio.....	14	1	15
Kansas.....	1	...	1	Pennsylvania.....	15	5	20
Maryland.....	2	2	4	Vermont.....	1	2	3
Massachusetts.....	1	...	1	Wisconsin.....	1	...	1
Michigan.....	2	2	4				
				TOTAL,	68	18	86

THE NUMERICAL CONDITION OF THE CHURCHES IS AS FOLLOWS, VIZ.:

Over 400 members.....	2	Between 50 and 100 members.....	30
Between 300 and 400 members.....	2	Less than 50 members.....	23
Between 200 and 300 members.....	7	Membership not given.....	2
Between 100 and 200 members.....	22		
		TOTAL,	86

TOTAL MEMBERSHIP REPORTED IN MINUTES OF 1867, 8323. AVERAGE SIZE OF CHURCHES, 97.

THE

Synod of the Reformed Presbyterian Church.

Moderator,
REV. J. R. W. SLOANE.

Synod Clerk,

REV. R. Z. WILLSON, New York, N. Y.

BOARD OF DOMESTIC MISSIONS.

THOMAS SPROULL, D.D., *Chairman.*
WILLIAM WILLS, Esq., *Secretary.*

BOARD OF FOREIGN MISSIONS.

REV. P. O. WYLIE, *Chairman.*
REV. S. P. STEVENSON, *Secretary.**Treasurer,*

WILLIAM BROWN, Esq., Philadelphia, Pa.

BOARD OF EDUCATION.

JAMES L. McCARTNEY, Esq., *Secretary.*

BOARD OF CHURCH EXTENSION.

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.
ARMOUR, J. M.,	Syracuse, N. Y.	Johnston, J. M.	Washington, D. C.	Shaw, David J.,	Bloomington, Ind.
BAYLES, John O.,	Kortright, N. Y.	Johnston, N. M.,	New Galilee, Pa.	Shaw, James W.,	Coldenham, N. Y.
Beattie, Joseph,	Latakiyeh, 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, JOSHUA,	Brushland, N.Y.	Sloane, J. R. W.,	New York, N. Y.
Boggs, J. H.,	Brooklyn, N. Y.	LOVE, JAMES,	Albia, 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. E.,	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.,	Philadelphia, Pa.
DODDS, JOSIAH	.....	McClurkin, H. P.,	N. Concord, Ohio.	Stevenson, S. M.,	Washington, Iowa.
Dodds, R. J.,	Latakiyeh, 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.
JOHNSON, 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.

THE GENERAL SYNOD met in the First Reformed Presbyterian Church, New York, May, 15, 1867, and was opened with a sermon by JOHN DOUGLASS, D.D., the retiring Moderator, from Isaiah ix. 1 : " Arise, shine, for the light is come and the glory of the Lord is risen upon thee." The Synod was constituted with prayer.

On calling the roll, Rev. Nevin Woodside was named as a delegate from the Northern Presbytery. T. W. J. Wylie, D.D., offered the following paper :

WHEREAS, Notice has been duly given to the Northern Presbytery of a complaint against the rejection of a Protest and Appeal against the ordination and installation of Mr. Nevin Woodside,

Resolved, That so much of the certificate of Northern Presbytery as appoints Mr. Woodside alternate be laid upon the table until it shall have been decided whether or not it was proper for the said Northern Presbytery to ordain Mr. Woodside.

Resolved, That until it shall have been decided as aforesaid, the Northern Presbytery shall be considered entitled to only four ministerial and as many lay delegates in this Synod, and that the names of the fifth and sixth ministerial and fifth and sixth lay delegates be not entered on the roll.

The Moderator declared this paper out of order, and directed the Clerk to proceed with the process of ascertaining the members. An appeal was taken from the Moderator's decision. The Stated Clerk put the question, Shall the Moderator be sustained? Decided in the affirmative. Ayes, 25; Nays, 20, as follows :

AYES :

MINISTERS.
 Bratton, W. S.
 Clarke, D.D., A.
 Johnston, T.
 Morton, J. F.
 McDowell, W. J.

MINISTERS.
 McLeod, D.D., John N.
 Reid, W. H.
 Scott, J. S.
 Shaw, W. P.

MINISTERS.
 Thomson, A.
 Wilson, D.D., W.
 Wylie, A. G.
 Young, S.
 MINISTERS, 13.

AYES :

RULING ELDERS.	RULING ELDERS.	RULING ELDERS.
Black, John.	Liddle, Robert.	Stevenson, John.
Buchanan, P.	Mayne, John.	Stewart, James.
Cullings, John.	McLeod, M.D., S. B. W.	Taylor, W. S.
Dallas, Samuel.	Shirra, Moses.	ELDERS, 12.
Hogue, P. F.		TOTAL, 25.

NAYS :

MINISTERS.	MINISTERS.	MINISTERS.
Cooper, D. C.	McMillan, J.	Stevenson, R.
Cooper, J. H.	Patton, D.	Wylie, D.D., T. W. J.
Herron, D.	Scott, D.	Wylie, W. T.
Hill, J. F.	Sterett, D.	MINISTERS, 12.
McAuley, D.D., A. G.		

NAYS :

RULING ELDERS.	RULING ELDERS.	RULING ELDERS.
Carriek, T.	Reynolds, J.	Young, S. M.
Craig, J.	Stuart, George H.	ELDERS, 8.
Gill, W.	Taylor, J.	TOTAL, 20.
Hogg, J.		

NOT VOTING—Douglass, John, D.D., the Moderator, and Euwer, J. N.

T. W. J. Wylie, D.D., gave notice of a protest and appeal from this decision, with such as might join him.

George H. Stuart called for the reading of the law in regard to the ratio of representation in Synod, and asked the Moderator what that ratio is. The law was read, and the Moderator decided that, according to law and practice of Synod, Presbyteries that have more than five and less than ten members have a right to more than four delegates in General Synod.

George H. Stuart appealed from the decision, and the Stated Clerk put the question, Shall the Moderator be sustained? when he was, by a vote of ayes 27, nays 18. T. W. J. Wylie, D.D., gave notice of a protest against this decision.

The roll of the General Synod was made up, and W. S. BRATTON, of Western Presbytery, was elected Moderator, JOHN N. McLEOD, D.D., Stated Clerk, and GEORGE SCOTT, D.D., Assistant.

PRESBYTERIAN UNION.—George H. Stuart offered the following paper :

WHEREAS, In the providence of God the Great Head of the Church having removed the principal causes of the separation of the Presbyterian Church in the United States holding the Westminster Confession of Faith, and the remaining differences not being of sufficient importance to justify the continuance of division among brethren so nearly allied and so cordially united in a common faith; therefore be it

Resolved, 1st. By the General Synod of the Reformed Presbyterian Church that we respectfully recommend to our respected sister churches of the Presbyterian order the adoption of measures for an early organic union:

Resolved, 2d. That this Synod respectfully recommend to the several Presbyterian judicatories now met or soon to meet to unite with us in calling a general convention of the Presbyterian churches in the United States, to

meet in the city of Philadelphia, on the second Wednesday of September next, or at such time and place as may be agreed upon, for prayer and conference in regard to the terms of union and communion among the various branches of the Presbyterian family.

Resolved, 3d. That the Rev. T. W. J. Wylie, D.D., Rev. John McMillan and Mr. Wm. Matthews be, and they are hereby, appointed a committee of arrangements and correspondence in regard to said convention and on the whole subject of union.

Resolved, 4th. That we recommend that said convention shall consist of one minister and one ruling elder from each Presbytery, and that the several Presbyteries of the Presbyterian Church in the United States be invited to appoint such delegates at an early day, so as to ensure a full representation of the entire Presbyterian Church.

Resolved, On motion of John McMaster, D.D., That this paper be referred to a special committee of one member from each Presbytery, to be appointed by the Moderator, and that the whole subject to which it refers, as it may come up before Synod, be also committed to said committee.

The Moderator appointed the following as this special committee, viz.: Revs. A. Clark, D.D., A. G. Wylie, W. Sterrett, J. McMillan, J. F. Morton, John McMaster, D.D., and J. H. Cooper and David Herron. They made the following report:

WHEREAS, The interests of the cause of Christ require us, at this time, to inaugurate measures to heal Zion's breaches, and to bring into one the divided portions of the Presbyterian family; therefore

Resolved, That this Synod recommend to the several Presbyterian judicatories, now met or soon to meet, to unite with us in calling a general convention of the Presbyterian churches of the United States, to meet in the city of Philadelphia, Pa., on the second Wednesday of September next (1867), or at such time and place as may be agreed upon, for prayer and conference in regard to the terms of union and communion among the various branches of the Presbyterian family.

Resolved, That we recommend that said convention shall consist of a minister and ruling elder from each Presbytery.

Resolved, That certified copies of this action be immediately communicated by the Clerk of Synod to the bodies included in this call.

Resolved, That each body represented in the said convention shall, without respect to number of delegates, be entitled to an equal vote on all questions submitted for decision.

Resolved, That the delegates appointed by the Presbyteries of this Church be required to report to this Synod, for its action at its next meeting, the results reached by the convention.

Resolved, That Rev. J. N. McLeod, D.D., Rev. T. W. J. Wylie, D.D., and George H. Stuart, Esq., be and they are hereby appointed a committee of arrangements and correspondence in regard to such convention.

The following, on motion, was added:

Resolved, That during the deliberations of the convention proposed in the resolutions just adopted the various congregations under the jurisdiction of this Synod are hereby recommended to hold daily meetings for prayer and conference, with special reference to the great subject of organic union among all the branches of the Presbyterian family. The favor and blessing of the exalted Head of the Church may thus be secured in endeavoring to consummate an object so exceedingly desirable, and which may prove a precursor to the millennial unity of the Church, "when all shall be one."

Resolved, That special thanks be returned to God for the harmonious results secured.

Rev. Wm. Sterrett, and Messrs. Samuel G. Scott and James Stewart, were added to the committee on Union Convention; and it was

Resolved, That the action of Synod on Union be telegraphed to the various ecclesiastical bodies now in session, and that this be done by the committee in the name of the officers of Synod.

COMPLAINT was entered by Rev. Drs. S. W. Crawford and David Steele against Philadelphia Presbytery, which had declined to send the usual representation to Synod, and by which complainants were aggrieved.

T. W. J. Wylie, D.D., moved that it be returned to complainants. Lost.

The complaint was accepted, and after discussion it was sustained by a vote of 24 ayes to 12 nays. The Moderator appointed John N. McLeod, D.D., and Rev. Andrew Gifford Wylie, a committee to bring in a report, which is as follows:

That the Presbytery of Philadelphia have acted irregularly in the matters appealed from; that they be directed to observe the law of the Church in regard to *pro re nata* or extra meetings of Presbytery in the future; and, as there is no judicial act performed requiring a reversal by the decision of the court sustaining the appeal, the whole matter be now dismissed.

PROTEST AND APPEAL of Rev. Drs. S. W. Crawford and David Steele against the licensure of George S. Chambers by Philadelphia Presbytery, which was sustained by a vote of ayes 23, nays 15. The Moderator appointed John McMaster, D.D., Rev. J. F. Morton and Rev. John McMillan a committee to report on the case, which they did as follows:

That the Presbytery of Philadelphia acted rashly and in a way calculated to increase the distractions of the Church on a question agitating its members in many places, in proceeding with the licensure of Mr. Chambers in opposition to the protest of two of its members, and whilst the candidate did not receive fully, as this Synod believe, the teachings of the symbols of the Church on the subject of psalmody.

That inasmuch as a diversity of views and of practice has prevailed for some time past on the subject of psalmody—in view of this, Synod do not require that the licensure of Mr. Chambers be revoked, but that he be retained in the service of the Church, whilst not opposing the standards of the Church, and following such things as make for the purity and peace of our portion of Zion; and that he is held pledged to that effect.

Any further proceedings in regard to the protest and appeal are hereby dismissed; the Presbytery being admonished to more cautious acting in future.

PROTEST of Rev. Drs. S. W. Crawford and David Steele against Philadelphia Presbytery for licensing Robert E. Thompson, which was sustained by a vote of 27 ayes to 20 nays. The Moderator appointed John N. McLeod, D.D., Rev. J. F. Hill and D. Herron a committee to report on the case, which is as follows:

“That it is the judgment of Synod that the action of the Philadelphia Presbytery in persevering in the licensure of Mr. R. E. Thompson notwithstanding the opposition of a large minority of its members, and while his soundness in the faith of the Reformed Presbyterian Church was seriously questioned, was hasty and unwise; and that a commission of Synod, to be composed of two ministers and a ruling elder, be appointed, who shall examine Mr. Thompson as to his soundness in the faith, and revoke his license

if they find he does not believe and will not teach the doctrine of the Standards of the Reformed Presbyterian Church on psalmody and other subjects; said committee to meet at as early a day as possible.

The Moderator appointed George Scott, D.D., Rev. Thomas Johnston and William Gill, ruling elder, said commission.

NEW PRESBYTERY.—A petition from Rev. Drs. S. W. Crawford and David Steele, requesting that they, with such others as may join them, be set off as a new Presbytery, to be styled The Second Presbytery of Philadelphia; also a similar petition from the officers and members of Rev. Dr. David Steele's church in congregational meeting assembled. It was *Resolved*, That the prayer of petitioners be granted; that a Presbytery, to be styled The Second Presbytery of Philadelphia, be organized; and that T. W. J. Wylie, D.D., be appointed to preach the sermon at the organization, at such time and place as may be mutually agreed upon.

GEORGE H. STUART.—John Douglass, D.D., of Pittsburg Presbytery, prescribed a paper in regard to Mr. George H. Stuart, whom he charged with using an unauthorized psalmody. It was *Resolved*, That the paper be laid upon the table. Later in the sessions of Synod, Dr. Douglass asked leave to withdraw his paper; when it was *Resolved*, That he have leave to withdraw it.

THEOLOGICAL SEMINARY.—The Board of Superintendents of the Theological Seminary would respectfully report to General Synod that the Seminary opened its sessions at the regular time; that the Board met in March, 1867, in connection with the closing of the Seminary. We report eight students in attendance during the session, namely: Messrs George S. Chambers and S. Young, licentiates, and R. E. Thompson, from the Philadelphia Presbytery, D. Murdock and S. M. Ramsey, from the Ohio Presbytery, J. Y. Boyce, from the Pittsburg Presbytery, J. K. Martin, from the Chicago Presbytery, C. R. Gregory, from the O. S., and R. H. Pollock, from the U. P. Church.

FREEDMEN.—This object has received the careful consideration of the Board. The treasurer, having visited the mission at Alexandria, Virginia, will be able to give a more minute detail of its operations.

During the year, Wm. G. Scott, assisted by Miss M. L. Silliman, Miss J. Silliman and Miss L. Alcorn, has had the management of the school, and is doing a good work. The school is considered the best in that place. About five hundred scholars have received instruction, the average attendance being about two hundred. The congregation that was organized there has mostly removed. The only exercises on the Sabbath are those of the Sabbath-school, which is well attended. The teachers all wish to be continued. This mission, having originated with and being conducted by members of the Reformed Presbyterian Church, has a claim for the contributions of the whole Church. The treasurer's report shows that over \$3465 have been received from the different Presbyteries during the past year. Disbursements, \$2962.

The Synod adjourned to meet in the First Reformed Presbyterian Church, Pittsburg, Pa., May 20, 1868.

JOHN N. McLEOD, D.D., *Stated Clerk.* WM. S. BRATTON, *Moderator.*

In Memoriam.

"YEA, THOUGH I WALK THROUGH THE VALLEY OF THE SHADOW OF DEATH, I WILL FEAR NO EVIL: FOR THOU ART WITH ME; THY ROD AND THY STAFF THEY COMFORT ME."—*Psalm xxiii.* 4.

McMILLAN, GAVIN—The son of Hugh and Jane H. McMillan, was born in county Antrim, Ireland, Feb. 6, 1787, and was brought by his parents to the United States, landing in Charleston, South Carolina, in August of the same year. He was baptized before leaving his native land by the Rev. James McKinney, of the Reformed Presbyterian Church, in whose congregation his father had long been a worthy and exemplary ruling elder. His parents were eminently godly people and raised their family in the good old way, and God blessed their labors by calling their children from darkness unto light. While quite young Mr. McMillan espoused "the whole of a covenanted work of reformation," as he himself familiarly expressed it, and professing his faith joined the Reformed Presbyterian church in Chester county, South Carolina, then under the pastoral care of Rev. Thomas Donnelly.

He began his education under Rev. John Kell, and pursued his classical studies with his youngest brother, the late Hugh McMillan, D.D.,* under the care at different times of John Orr, Rev. Thomas Donnelly, Rev. E. Newton and Mr. Campbell. He entered South Carolina College, S. C., in October, 1814, and graduated with honor in 1817. Soon after leaving college he went to Philadelphia, Pa., and studied divinity under the care of the venerable Samuel B. Wylie, D.D., LL.D., Professor of Theology in the Reformed Presbyterian Seminary in that city.† He was licensed by the Reformed Philadelphia Presbytery, Oct. 31, 1821, and ordained and installed pastor of Beech Woods church, at Morning Sun, Ohio, by the Reformed Pittsburg Presbytery May 7, 1823, the ordination sermon being preached by Rev. Robert Gibson.‡ This was his only charge; for a period of nearly fifty years did this man of God go in and out teaching by example as well as precept the sublime truths of our holy religion.

He was greatly beloved by his people, and by the brethren he was held in high esteem. He was moderator of Synod in the years 1839 and 1861. He was a clear, instructive preacher, and many souls were given him. He was a prayerful man, spending a good portion of his time in secret prayer; hence there was a holy unction both in his preaching and conversation.

He was afflicted during a long period with gravel and inflammation of kidneys, of which he died in his study, Jan. 25, 1867.

He married Feb. 4, 1824, Miss Rosanna Reynolds, a daughter of George Reynolds, of Scotland, who was for many years a ruling elder in the Reformed Presbyterian church, Ryegate, Vermont. They had twelve children, six of whom, with their mother, survive.

His brethren placed upon record the following:

We realize that the Church has lost a wise counselor, the ministry a dignified, consistent and indefatigable laborer, and society at large a distinguished philanthropist and devoted friend; and we remember the great worth of our departed father, whose life was exemplary, whose attainments

* A memoir of H. McMILLAN is published in *The Presbyterian Historical Almanac* for 1861, p. 218.

† A memoir of DR. WYLIE is published in the *The Presbyterian Historical Almanac* for 1860, p. 241.

‡ A memoir of MR. GIBSON is published in *The Presbyterian Historical Almanac* for 1862, p. 272.

as a scholar, theologian and Christian were eminent, who rendered the Church important service by an enlightened exposition of the great doctrines of our holy Christianity, and who was the tried advocate of the peculiar views of the Reformed Presbyterian Church.

MORRISON, JOHN W.—The son of I. and Mary (Wilson) Morrison, was born in Chester county, South Carolina, in 1811. He was educated in the Indiana University, Bloomington, Ind., and studied theology under the late Hugh McMillan, of Xenia, Ohio, and was licensed and ordained by Western Reformed Presbytery, in 1844, as pastor of the Thorn Grove Presbyterian church, in Bloom, Cook county, Ind. This was his only charge; at the close of nearly twenty-five years of pastoral duty he resigned this charge to accept the agency in behalf of the Freedmen, feeling, as he expressed it, "that the education of that people was the work to which God now calls the Church and the nation." He was pursuing the business of his agency when he was taken ill, from exposure whilst traveling in Iowa, and died at Lake Forest, Ill., Jan. 5, 1867, of angina pectoris, with general derangement of the lungs.

He married Miss Martha McEldowney, who, with eight children, survives him.

He was early consecrated to God, and the instructions of the fireside with the faithful training of his pastor, Rev. S. Wylie, Eden, Ill., prepared him by the grace of God to perform well the work which was given him to do. Having completed his academical and theological education, he entered with zeal and assiduity upon the great work of preaching Christ. In the course of his itineracy through the North-west, meeting with a few persons in a newly-settled portion of the State of Illinois, he devoted himself to their spiritual welfare, and by the blessing of God upon his abundant labors the little band under his pastoral care became a large and flourishing congregation. Of this flock he continued the honored and beloved pastor for a period of more than a score of years to within a few weeks of his death, when he resigned his charge to labor for the mental, moral and spiritual elevation of that race so long enslaved but now emancipated.

As a man of great integrity, of noble dispositions, of untiring effort in the service of Christ, our departed brother was in labors abundant, willing to spend and be spent in the work of his divine Master, and while holding fast the faith as delivered to the saints, he was imbued with such a spirit of love as led him to regard and receive as brethren all who loved the Lord Jesus in sincerity.

He was an accurate classical scholar, a critical and profound expositor of scripture, an earnest and affectionate preacher, a genial and instructive companion, uniting Irish wit and Southern emotion, warm and earnest in his attachments and dislikes, an affectionate parent and husband, an indefatigable pastor, an enterprising missionary—one whom even enemies respected, and who was greatly beloved by his friends and the friends of Christ. He was conscientiously punctual in his attendance in church courts, and ardently longed for the reunion of the divided family of Christ. His dying confession of faith was, "I am a great sinner, but I cannot doubt the promises." He sleeps among his own people, beside his church in Bloom, awaiting the Lord's return.

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, &c., 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.,	Chimoquee, N. Bruns'k.	McAuley, 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.
Cooper, J. H.,	Mt. Vernon, Iowa.	McMaster, G.,	Saharanpur, India.	Woodside, J. S.,	Karpathala, 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
GALEY, 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,	Delira, 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.

THIS Synod met as usual in September, 1867. The ministers number sixty-eight, as follows :

MINISTERS.

NAME.	POST-OFFICE.	NAME.	POST-OFFICE.	NAME.	POST-OFFICE.
AGNEW, S. A.,	Guntown, Miss.	Hemphill, J. L.	Monmouth, Va.	Peoples, J. H.,	Columbia, Tenn.
BEAMER, A. B.,	Union, Va.	Hemphill, D. D.,	W. R., Due West, S. C.	Phillips, D. G.,	Louisville, Ga.
Betts, C. B.,	Winnsboro', S. C.	Hunter, John.,	Charlotte, N. C.	Pressly, David,	Starkville, Miss.
Bonner, J. I.,	Due West, S. C.	JACKSON, W. C.,	Pat'r's'n's Mills, Pa.	Pressly, J. E.,	Coddle Creek, N. C.
Bonner, T. J.,	Fairfield, Texas.	LATHAN, R.,	Yorkville, S. C.	Pressly, D. D.,	J. P., Due West, S. C.
Boyce, E. E.,	New Centre, S. C.	Lee, Thomas,	Millersburg, Ky.	Pressly, W. B.,	Elk Shoals, N. C.
Boyce, D. D.,	J., Youngsville, S. C.	Lowry, J. A. S.,	Forts, Ala.	Pressly, W. L.,	Moffattville, S. C.
Boyd, J. K.,	Covington, Tenn.	MARION.....		RANSON, A.,	Cowan's Ford, N. C.
Boyd, J. C.,	Frog Level, S. C.	Martin, J. E.,	Due West, S. C.	Reid, D. W.....	
Brice, R. W.,	Chester, S. C.	McClintock, E. P.,	Scufflet'n, S. C.	Robinson, D. P.,	Craigsville, S. C.
Bryson, D. D.,	II., Fayetteville, Tenn.	McDaniel, J. L.,	Cotton Plant, Miss.	Robison, H. H.,	Cotton Plant, Miss.
Burtowes, James.,	Hartstown, Pa.	McDonald, L.,	Lewisville, S. C.	Ross, R. A.,	Blairsville, S. C.
CALDERHEAD, E. B.,	New Athens, O.	McElwee, W. M.,	Lexington, Va.	SIMPSON, J. H.,	2d Creek, W. Va.
Castles, J. R.,	Hickory Grove, S. C.	McElroy, John,	Cross Keys, Ga.	Sloan, A. S.,	Fayetteville, Tenn.
Chalmers, J. C.,	Charlotte, N. C.	McLaughlin, I. G.,	Querys, N. C.	Sloan, H. T.,	Fraziersville, S. C.
DAVIS, S. P.,	Rocky Plains, Ga.	Miller, John,	Camden, Ala.	Spence, W. W.,	Clairborne, Ala.
GALLOWAY, J.,	Due West, S. C.	Miller, J. G.,	Auburn, Mo.	Strong, J. H.,	Portersville, Tenn.
Gordon, G.,	Louisville, Ky.	Moffatt, W. S.,	Uniontown, O.	THOMPSON, D. D.,	II. Timb. Ri'ge, Va.
Gordon, N. M.,	Keene, Ky.	Murphy, H. L.,	Bloomingt'n, Tenn.	Turner, Thomas,	Carni, Ill.
Grier, D. D.,	R. C., Due West, S. C.	Myers, J. A.,	Lowell, Ky.	WEED, J. P.,	Troy, Tenn.
Grier, R. L.,	Troy, Tenn.	OATS, M. Lyman,	Ark.	Wilson, John,	Monticello, Ark.
Grier, W. M.,	Allentown, Ala.	PATRICK, JOHN,	Russelville, Ark.	YOUNG, J. N.,	Due West, S. C.
HADDOX, D. F.,	Scuffletown, S. C.	Patton, E. L.	Jackson, Tenn.		

In Memoriam.

"YEA, THOUGH I WALK THROUGH THE VALLEY OF THE SHADOW OF DEATH, I WILL FEAR NO EVIL: FOR THOU ART WITH ME; THY ROD AND THY STAFF, THEY COMFORT ME."—*Psaln xxiii.* 4.

MOFFATT, JOSIAH—The son of William and Margaret (Hemphill) Moffatt, was born in Chester county, South Carolina, May, 1836. His father was a prominent merchant, and his mother was a daughter of Rev. Dr. John Hemphill, one of the fathers of the Synod. His parents were godly people, and raised their children in the nurture and admonition of the Lord. He made a profession of his faith under the ministry of Rev. L. McDonald, then pastor of Union congregation, Lewisville, S. C., and set his heart upon the ministry. He lost his father in 1851, and henceforth looked to his widowed mother for counsel and advice. After having prosecuted his classical studies for a couple of years, he at an early stage in his course entered Erskine College, Due West, S. C. This was in the fall of 1852. In

this institution he graduated with honor in 1859. During his collegiate course he was compelled to leave off study for about eighteen months, owing to a severe illness. His health being restored, he resumed his studies. After graduating, he spent some time in general reading, remaining at Due West and availing himself of the advantages of the libraries in the institution. In April, 1861, he was received by the Second Presbytery as a student of theology. He was not licensed until the spring of 1864. This protracted course was the result of two causes. Owing to the condition of our country at that period, his preparation was interrupted by being engaged in military service, and moreover it was his desire to be well furnished for his work. After licensure he preached in congregations in the First and Second Presbyteries, making Due West, S. C., his home. In 1865 he returned to his early home in Lewisville, Chester county, where he resided with his mother until his death, March 18, 1867, of diphtheria.

He married, in the autumn of 1864, Miss Elizabeth Lathrop, of Mount Carmel, Abbeville, S. C., who, with two children, survives him.

He was more solid than brilliant; by close application he made himself a good scholar, and graduated with distinction. He possessed but little of the fascinating power of eloquence, but wrote well. His sermons were excellent specimens of compositions, and were full of the marrow of divinity.

Benevolence was a prominent feature in his character. His hand was open for every worthy object. Nor did he wait until calls were made upon his liberality. He sought opportunities of doing good—he devised liberal things. The benevolent enterprises of his own denomination and of the Church at large shared in his munificence. Although he had only fairly entered upon the active duties of Christian manhood, he had given thousands to the objects of Christian philanthropy. The Bible cause, the work of missions, foreign and domestic, the interests of education, literary and theological, all received from his bountiful hand. He held his property in trust for his Master's use; every call from him was heard, every order was accepted.

He excelled in the lovely features of a genuine piety—modest yet faithful, gentle yet firm, earnest yet tolerant, benevolent yet judicious.

His rule was to spend a portion of every day in reading the Scriptures; this exercise was accompanied with study and prayer. As the result of this humble, diligent and prayerful study of the word of life, he made such progress in the knowledge of God, exhibited such maturity in Christian character, as few of his age attain. His humility was remarkable: esteeming others better than himself, he was willing to occupy the lowest seat among his brethren.

He was a member of the Euphemian Society of Erskine College, and gave the money to build their new hall, which now adorns the campus.

YOUNG, JAMES LITTLE—The son of Francis and Nancy (Little) Young. was born in Abbeville county, South Carolina, Dec. 8, 1809, within the bounds of Rocky Springs congregation, then under the care of Rev. Robert Irwin. He was of Irish descent, his parents emigrating to the United States soon after the Revolutionary War, settling in Virginia. They were distinguished for good sense and consistent piety, and an earnest desire to train their children in the way to glorify God and promote the happiness of their fellow-men.

His classical education was begun under the Rev. John S. Pressly, a popular and successful teacher in Church Hill Academy, in the year 1827.

In 1829, he, in company with Rev. Thomas Turner, repaired to Viney

Grove Academy, Lincoln county, Tenn., then under the successful management of Henry Bryson, D.D. Near the close of the same year he entered Miami University, Oxford, Ohio. This was then a flourishing literary institution, under President R. H. Bishop, D.D., and extensively patronized by the Southern States. Mr. Young prosecuted his studies until his graduation in 1832.

Immediately after his return home he began and prosecuted the study of theology for one year under E. E. Pressly, D.D. In the fall of 1833 he visited Pennsylvania, and entered the theological seminary of the Associate Reformed Church at Allegheny, under the care of Rev. John T. Pressly, D.D. In this celebrated school of the prophets he faithfully prosecuted his sacred studies until the spring of 1835, when he completed the prescribed course and again returned to South Carolina, and was licensed by the Second Associate Reformed Presbytery of the Carolinas. During this year he preached with great acceptance in the vacant and settled congregations in the Associate Reformed Synod of the South.

In 1836 he was ordained, and installed pastor of the united congregations of Bethel, Laurensville, Providence and Headspring, in Laurens county, South Carolina, by the Presbytery. He continued to minister to the churches in Laurens until the fall of 1851, when he removed with several families from Providence congregation to Pontotoc county, Mississippi. Here he organized Bethany church, June 4, 1852, and in 1854 was installed pastor of the congregations of Bethany and Hopewell by the Associate Reformed Presbytery of Memphis. In 1856 he demitted the Hopewell branch of his charge, and preached his whole time at Bethany until his death, Jan. 31, 1867, of pneumonia.

He was twice married: first, to Miss Margaret J. Todd, who died in 1861; second, to Mrs. Martha Jane Pressly,* Jan. 8, 1867, only a short time before his death: three sons and a daughter survive him. Two sons fell during the war—one at the battle of Kenesaw Mountain, Ga., and one at the battle near Franklin, Tenn., and it was an object with their father to bring their remains from their distant resting-places to the family burial-ground at Bethany, which he happily accomplished before he sickened and died.

He was a brother of Rev. John N. Young, professor in Erskine College, S. C.

Rev. S. A. AGNEW, of Guntown, Miss., writes:

He was a good man, retiring in his manner, remarkable for uniformity of temperament, quiet and patient; and, though not an orator, was a most instructive preacher.

Rev. J. P. PRESSLY, D.D., Due West, S. C., writes:

He was one of the oldest ministers of Memphis Presbytery: since its organization he has attended twenty-five of the twenty-eight regular meetings which have been held. Even during the war, when trips from home were not unattended with danger, he was always in his place at every meeting of Presbytery. He was punctual in fulfilling his ministerial appointments, and on every occasion he endeavored to impress his younger brethren with the importance of punctually fulfilling their every appointment.

He cherished and displayed in the journey of life great uniformity of Christian temperament under every sorrow, and in every trial he was the same meek, uncomplaining man. He was an able minister of the New Tes-

* MRS. PRESSLY was the widow of Rev. JOHN S. PRESSLY, whose memoir is published in *The Presbyterian Historical Almanac* for 1867, p. 398.

tament, not remarkable for oratory or a display of learning, but his discourses were carefully studied and very instructive. His method of address was very earnest and very effective, especially during seasons of religious interest.

YOUNG, JAMES M.—The son of Samuel and Elizabeth (Bonner) Young, was born in Abbeville county, South Carolina, Oct. 29, 1815. He prepared for college at the academy of Rev. Geo. Haslett, in the bounds of Lebanon church, and in 1836 he entered Miami University, Oxford, Ohio, where he was graduated Aug. 16, 1839. He studied divinity at the Erskine Theological Seminary, Due West, S. C. He was licensed and ordained by the Second Presbytery of the Carolinas.

In reference to his ordination the following statement appears in the *Christian Magazine of the South*, for January, 1843: At an adjourned meeting of the Second Presbytery of the Associate Reformed Synod of the South, at Due West, S. C., Oct. 12, 1843, were ordained, *sine titulo*, Messrs. James M. Young, David Pressly and Gilbert Gordon. The sermon was preached by J. C. Chalmers, from 1 Tim. iii. 1: "If a man desire the office of bishop, he desireth a good work." The charge was delivered by W. R. Hemphill; the constitutional questions were proposed and the ordaining prayer offered by James L. Young. On Friday, Dec. 3, 1842, by a previous order of Synod, the Alabama Presbytery was organized at Prosperity church, Dallas county, Ala., and opened with a sermon by J. McCreery, from the gospel of John i. 14: "The Word was made flesh and dwelt among us." The principal business of this first meeting of the Alabama Presbytery was the installation of Rev. J. M. Young, pastor of Prosperity church. Rev. David Pressly preached the sermon, and Rev. J. McCreery delivered the charges to the pastor and people. This was his first charge, and he served them long and they loved him well.

By order of Synod, the 1st of November, 1846, he left home in company with Rev. W. W. Patton, and labored for three months as a missionary in Texas. In February following he returned to his charge, where he remained until his death, with the exception of the year 1866, which he spent in the service of Lebanon church, Wilcox county.

At the surrender of General Lee, in April, 1865, the foundations of society were broken up, churches were involved in poverty and helplessness, and many a poor pastor drifted from his moorings upon the sea of a cold and heartless world. Brother Young found a field of labor and a pleasant home among his relatives in Wilcox county, Ala. The attachment of his former charge, however, did not permit him to remain long in his new field. He was recalled; had just returned to the bosom of his beloved people when he was removed to the upper sanctuary, May 29, 1867. He had long been a sufferer from liver complaint, of which he died.

He married Miss Jane Craig, who, with five children, survives him.

Rev. JOHN MILLER, of Camden, Ala., writes:

It was by frequent interchange of pulpits and constant contact in the great work of the gospel there grew up a unity of sentiment on the great question of the Church, and the friendship that made his death a sore bereavement. It was during this pastorate of twenty-four years that he built up a ministerial character that will make him remembered by the children and the children's children in the region where he lived and labored and died.

He was an ornament to his profession. If anything was wanting in intellectual power (and in this regard he was no ordinary preacher), it was more

than supplied by his social influence over his fellow-men. We have admired and almost envied his easy access to the hearts of others. It was this at his death that rolled a wide and weighty tide of grief over the Church and community where he lived. His heart free, and impulsive, went out to others, and gathered around himself a thousand tender cords of friendship and Christian affection.

Our departed brother was one of the unfortunate victims of the Lucy Walker. Brothers Pressly, Young, McCreery and Wilson took passage the 23d of October, 1844, on board that ill-fated vessel on their return from Synod in Kentucky. In less than an hour after they went on board the boiler burst with terrific effect, dealing destruction and death around. Brother Young and others of the wounded were taken up by Capt. Dunham to New Albany, where they were kindly cared for by the citizens. The death of the noble McCreery and all the sad circumstances of that mysterious Providence are fresh in the memory of the Church.

ASSOCIATE SYNOD OF NORTH AMERICA.

THE Synod met in Portland Mills, Ind., May 22, 1867. Rev. James Shearer was elected Moderator.

Ministers are as follows :

MINISTERS.	POST-OFFICE.	MINISTERS.	POST-OFFICE.
Ballantine, Wm.	Sago, Ohio.	Oburn, Wm.,	Hanover, Ind.
Bassfield, Titus,	London, Canada West.	Ramsay, Sample,	Rochester, Pa.
Bruce, Robert,	Xenia, Ohio.	Sawyer, B. F.,	Darlington, Pa.
Cunningham, J. D.,	Zwingle, Iowa,	Shearer, James,	Albia, Iowa.
Donaldson, John,	Scroggsfield, Ohio.	Snodgrass, J. M.,	Burnettsville, Ind.
McNary, John D.,	Palestine, Ill.	Stuart, A. C.,	Rochester, Pa.
McNeal, S. G.,	Pittsburg, Ind.		

In Memoriam.

“YEA, THOUGH I WALK THROUGH THE VALLEY OF THE SHADOW OF DEATH, I WILL FEAR NO EVIL: FOR THOU ART WITH ME; THY ROD AND THY STAFF, THEY COMFORT ME.”—*Psalms* xxiii. 4.

HINDMAN, SAMUEL—Was born Jan. 17, 1795, on the Kiskiminitas river, in Westmoreland county, Pa. His parents were members of the Presbyterian Church, and trained their family in the fear of God. As he grew up he joined the Associate Presbyterian Church, and was licensed

by that body in 1828, and the year following was ordained by the Associate Presbytery of Muskingum, and settled in Mansfield and Hayesville, Ohio. Here he remained until 1855, when he removed to Iowa as pastor of a church near Albia, Monroe county, Iowa. Here he remained until 1862, when he removed to Washington, Iowa, where, in connection with a church near Columbus City, Iowa, he labored until his death. He attended the meeting of the Associate Presbytery of Iowa which met in the church near Albia, Iowa, on the 11th of Dec., 1867, and was elected moderator, and occupied the chair until Saturday the 14th, when he was taken sick with pleuro-pneumonia. He was taken to the house of Mr. Henry Elder, with whom he boarded when he first went to Iowa in 1855, and who still lives in the same house. On the Monday and Tuesday following, the Presbytery met in his sick room and he acted as moderator, lying on his bed of death, for on the following Monday he died. Thus, while suffering and sinking from the effects of this terrible disease, he continued to work for the Church up almost to the last. His remains were taken to Washington, Iowa, and interred on December 26th, 1867, by a deeply afflicted family and congregation, who mourn on account of this sad bereavement—the more sad because it was so sudden.

Rev. WM. G. SPENCER, of Portland Mills, Ind., writes :

He will be remembered as mighty in the Scriptures, firm and unyielding in his convictions of right; though eccentric, yet eminently able to defend the truth, and interest and instruct an audience in the deep things of God. He was a pillar in the Church of his choice, possessing much of what might be termed the lawyer's tact and shrewdness; the opponent of truth could not long stand before his scathing satire and witticisms. The name and memory of Samuel Hindman will long be revered. A mighty man in Israel has fallen. A man possessed of many traits necessary to the men of the present day. In view of his death how appropriate the words, "Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men!"

Rev. F. A. SHEARER, of Washington, Iowa, writes :

His disease was brought on, no doubt, by over-exertion and exposure. He was a frail man, but labored right along, as he had done in his best days. His services on the Sabbath were always lengthy, occupying from 10½ A. M., to 3, and sometimes even as late as 5 P. M., with only a short interval. In the service of the Church he made three trips East the past summer—one to Indiana, the other to Ohio, and the other to Canonsburg, Pa. While returning on the cars from his last trip, somewhere between Crestline and Fort Wayne, he was robbed of his pocket-book, containing two hundred dollars and valuable papers. This troubled him very much—especially the loss of his papers. Among them was a memorandum of his life for five years. He told his companion he did not grieve over the loss of the money, but he had prayed, if it was the will of the Lord, that the papers might be returned.

The branch of the Church with which Brother H. was connected is not large, being only a remnant of the Associate body that remained after the union. In this he was considered one of the most prominent ministers—a leader in the body, and doing as much to sustain it as any other member. His talents were *sui generis*. In strength of memory he excelled. He was a walking concordance. If the Bible had been lost, he could have written more of it, perhaps, than any other man living. He had not only memorized favorite striking passages, but the whole book, so that one part, with the chapter and verse, was just as readily quoted as another. His preach-

ing to a great extent, consisted in illustrating his subject by Scripture quotations, and having continued this for forty years, he had almost the whole of the word of God memorized. He never suffered sin to pass unrebuked, either in public or private. In this way he often came in contact with infidels, Universalists, Romanists; indeed, everything that was opposed to truth.

THE CUMBERLAND PRESBYTERIAN CHURCH.

THE THIRTY-SEVENTH GENERAL ASSEMBLY met in the Cumberland Presbyterian Church, Memphis, Tenn., May 16, 1867.

Rev. J. B. MITCHELL was elected Moderator.

BOARD OF PUBLICATION.—It was resolved that this Board should be reorganized, to be composed of A. J. Baird, D.D., Rev. L. C. Ransom and Elder D. C. Love—that business should be resumed under the original charter granted by the Legislature of Tennessee and a constitution of their own adoption, the office of the Board being in Nashville, Tenn. And it was ordered that the Board at Pittsburg, Pa., be directed to close their operations as early as possible without serious detriment to its interests.

BOARD OF FOREIGN MISSIONS.—Reports were made from the various points, and a good degree of success has crowned the labors of the missionaries.

The statistics of the Church are not yet fully reported, though there is a growing interest in this matter, and it is expected that in a short time requisite attention will be given, so that this branch of the Church may be fully known. A fair estimate of the ministry would be 1150.

The Assembly adjourned, to meet May 21, 1868, in the Cumberland Presbyterian Church, Lincoln, Ill.

J. B. MITCHELL, *Moderator.*

THE CANADA PRESBYTERIAN CHURCH.

THE SEVENTH SYNOD met in Gould Street Presbyterian Church, Toronto, Canada, June 4, 1867, and was opened with a discourse by Rev. D. Inglis, the retiring Moderator, from 1 Cor. ii. 13.

Rev. J. J. A. PROUDFOOT, of London Presbytery, was elected Moderator.

DELEGATES FROM OTHER BRANCHES OF THE CHURCH.—Rev. Principal FAIRBAIRN, D.D., and Rev. JAMES WELLS, from the Free Church of Scotland, presented their credentials and addressed the Synod. They were re-

sponded to in fitting terms by the Moderator, in which he expressed the pleasure felt by the brethren in hearing of the prosperity of the branch of the Church they represented.

Rev. Dr. STOWE, formerly professor at Andover, Mass., addressed the Synod, and was responded to by the Moderator.

MUSIC.—An overture from Knox's Church, Montreal, C. E., asking the Synod to grant liberty to such congregations as may desire it to use instrumental music in conducting divine worship in their churches. It was *Resolved*, That it is inexpedient to comply at this time with the overture; but that the overture be sent down to the Presbyteries and sessions, with instructions to report to next Synod, so as to guide the Church in coming to a decision on this question.

TEMPERANCE.—An overture from Rev. William Inglis, of Woodstock, Canada, asking Synod to enact that the manufacturers and venders of intoxicating liquors be excluded from the sealing ordinances of the Church. It was *Resolved*, That Synod renew its recommendation to ministers and people to oppose in every legitimate way the evils connected with the manufacture and sale of intoxicating drinks, but decline to make the sale or manufacture of such drinks a term of communion.

HOME MISSIONS.—The report shows that 153 preaching-stations, connected with 86 fields of labor, have been aided, also 47 small congregations. The receipts were \$11,934.89. Disbursements, \$9652.15.

DECEASED WIFE'S SISTER.—J. Cunningham appealed from the action of London Presbytery, approving of the action of the session of New Glasgow and Kintyre church, suspending him from the membership of the church, on account of his marrying the sister of his deceased wife. After a full discussion, the Synod approved of the action of London Presbytery, by a vote of 138 to 5.

INCREASE OF SALARIES.—It was *Resolved*, That the salaries of the ministers are generally inadequate, and that an earnest effort should be made to bring up the minimum salary to \$600 per year, together with a comfortable MANSE; and that Synod appoint a committee to arrange with the Presbyteries for the visit of such deputations during the present year, and report to next Synod.

The next Synod meets in Erskine Church, Montreal, C. E., June , 1868.

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, Everton.		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., Tapleytown.	
Allen, Daniel, Stratford.		Bremner, George, Paisley.		Chiniquy, C. Kankakee, Ill.	
Anderson, Daniel, Rothsary.		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, Inverness.	
Beneit, 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, Alderborough.		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.II., Montreal.	
Dick, James, Richmond Hill.		Laing, John, Cobourg.		NISBET, JAMES.....	
Doak, William, Carlingford.		Laurence, George, Orono.		ONISTON, D.N., Wm., Hamilton.	
Donald, William, Norwichville.		Leask, Robert, St. Helens.		PARK, WILLIAM, Bentinck.	
Douglass, James, Millbrook.		Luntzinger, Henry, Berlin.		Patterson, M.A., D., St. Andrews.	
Duff, Daniel.....		Lees, John, Ancaster.		Patterson, John, Willocks.	
Duff, John, Flora.		Little, James, Nassagaweya.		Patterson, N., Williamstown.	
Dummond, 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.	
EADIE, JOHN, Lachute.		Mackay, R., Streetsville.		Rennick, Robert, Listowell.	
Ewing, John, Mt. Pleasant.		Mackenzie, Malcolm, Doon.		Reinic, 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.....		Mellville, Andrew, Spencerville.		Roger, Walter M., Perth.	
Ferrie, A.M., Wm., Prescott.		Middlemas, James, Guelph.		Ross John, Brucefield.	
Fletcher, Charles.....		Millican, William, Garatata.		SCOTT, JAMES R., Whithy.	
Fletcher, D. H., Agincourt.		Milligan, James, Laskey.		Scott, John London.	
Fletcher, William, Falkirk.		Milloy, John, Gould.		Scott, John, Napanee.	
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.	
GAULD, JOHN, Griersville.		Murdoch, Wm. T., Galt.		Smith, John, Bowmanville.	
Gibson, M.A., J. M., Montreal.		Murray, J. G., Grimsby.		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., Strathburn.	
Graham, Edward.....		McDiarmid, A., Amherstburg.		TAYLOR, D.D., 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.N., R. H., Oshawa.	
Gray, Patrick, Kingston.		McFaul, Alexander, Caledon.		Tolmie, Andrew, Saugeen.	
Greenfield, James, Stayner.		McGuire, Thomas, Hollen.		Tapp, A.M., Alex., Toronto.	
Gregg, A.M., William, Toronto.		McIntosh, J., Amherst 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.		Turbull, John, Melrose.	
Hanran, James, St. Sylvester, E.		McKenzie, Donald, Embro.		URE, ROBERT, Goderich.	
Harris, James, Eglinton.		McKenzie, Robert, Mountain.		WADEL, 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.		McKinnou, 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, Osgood.	
Irvine, John, Mille Isles.		McMechan, John, Picton.		Wightman, Thomas, Lefroy.	
Irvine, D.D., Robert, Montreal.		McMillan, Duncan, Lobo.		Willis, D.D., M., Toronto.	
JAMES, JOHN, Paris.		McMillan, John, Mount Forest.		Wilson, Andrew, Kingston.	
Jameson, George, Prince Albert.		McMullen, W. T., Woodstock.		Wilson, Thomas, Seneca.	
Jameson, Robert.....		McPherson, L., Williams.		Windell, W. C., Ballyduff.	
Jennings, D.D., 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.					

LIST OF MINISTERS

OF THE

Canada Presbyterian Church

IN CONNECTION WITH THE

CHURCH OF SCOTLAND.

NAME.	POST-OFFICE.	NAME.	POST-OFFICE.	NAME.	POST-OFFICE.
AITKIN, W. M.	Maple.	HAIG, THOMAS	Lachine.	McLennan, B.A., K.	Whitby.
Anderson, M.A., D.	Pt. Levi, West.	Hay, John	Mount Forrest.	McMorine, M.A., J. K.	Almonte.
Anderson, M.A.	Jos., Heckston.	Herald, James	Dundas.	McPherson, M.A., T.	Lancaster.
BAINE, JAMES	Woburn.	Hogg, John	Guelph.	McQuirie, B.A., Alex. N.	.....
Bain, M.A.	William, Perth.	Hunter, B.A., Alex.	Leith.	NELL, ROBERT	Burnbrae.
Barchay, 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	Dungannon.	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.	MAIR, JAMES	Martintown.	Rannie, M.A.	John, Chatham.
Buchan, Alex.	Stirling.	Mann, M.A., A.	Pakenham.	ROSS, M.A., W.	Franktown.
Burnet, Robert	Hamilton.	Masson, W.	Russeltown Flats.	Rose, Walter R.	Pickering.
Burnet, John S.	.....	Mathieson, D.D.	Alex., Montreal.	SCOTT, T.	North Plantaganet.
CAMELON, D.	Port Hope.	Mullin, John	Hemmingford.	Shanks, David	Valcartier.
Cameron, Hugh	Beachburg.	Millar, William	Kemptville.	Sieveright, James	Chelsea.
Campbell, Charles	Niagara.	Monro, Donald	Finch.	Stanton, 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.	Ornstown.	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.	Duntsoont.	Stewart, William	Waterdown.
Chrie, M.A., Arch.	Peveril.	Macdonald, John	St. Remi.	Stuart, James	Brantford.
DAVIDSON, J.	Nh. Williamsburg.	Macdonnell, George	Fergus.	Sym. F. P.	Beaubarnois.
Dawson, B.A.	Alex., Kincairdine.	Mackerras, J. H.	Bownanville.	TAWZE, JOHN	King.
Dobie, Robert	Woodlands.	Mackid, Alexander	Goderich.	Thom, James	Winterbourne.
Douglass, M.A.	James S.	McCaul, B.A.	James, Roslin.	Thomson, M.A., G.	Renfrew.
Douglass, B.A.	James.	McDowald, 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.	Iluntingdon.
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 Primitive Church, New Glasgow, Nova Scotia, June 25, 1867, and was opened with a discourse by Rev. JAMES BENNETT, A.M., from St. Luke xxiii. 14: "And behold, I having examined him before you, have found no fault in this man touching those things whereof ye accuse him."

WILLIAM McCULLOCH, D.D., was elected Moderator.

MINISTERIAL SUPPORT.—The committee having this matter in charge recommended, That \$600 with a MANSE, or, \$650 without a manse, be the minimum salary—that with a view of securing this object, and also for raising the income of ministers in small congregations, a separate fund be originated, to be called the "Supplementary Fund," and to be kept distinct from the funds of the Home Missions Committee.

SEMINARY FOR YOUNG WOMEN.—The committee having this subject under consideration reported; when it was resolved, That the report be sent down to the Presbyteries and sessions, with instructions to consider the same and to report to next Synod, when the subject shall come up for final disposal; and in order to carry out this decision, it was agreed to continue the committee to gather information respecting the expense and mode of conducting such institutions in other parts of this Province and in other lands; and to send down to the Presbyteries and sessions the results of their inquiries, not later than Jan. 1, 1868.

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,	Konchibonquac.	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,	Bouladeric.	McCurdy, E.,	Musquodoboit Hbr.
Bernard, Samuel.....		Garric, A. R.....		McCurdy, John,	Chatham, N. B.
Bennet, James, St. John.		Geddie, D. J.,	Ancitenu, N. Heb.	McDonald, Lactan,	Earltown.
Blair, D. B.,	Barney's River.	Glendinning,	Archibald.	McDonnell, 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.,	Tyron, 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,	Stentencadie.
Donald, A.,	Londonderry, N. B.	Miller Andrew P.,	French River.	McLellan, Jacob,	Maitland.
Downie, Thomas.....		Millen, William,	Locabee.	McLeod, D. D.,	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.

404 PRES. CH. OF LOWER PROVS. OF BRITISH NORTH AMERICA.

NAME.	POST-OFFICE.	NAME.	POST-OFFICE.	NAME.	POST-OFFICE.
McMillan, Hugh.....		Sedgewick, R., Musquodoboit.		Stewart, John, New Glasgow.	
McNab, E., Yarmouth.		Sedgewick, T., Tatamagonche.		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., Hamilt'n, Bernuda	
Roddick, George, West River.		Sprott, 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 Annap.	
Ross, William, West River.		Stewart, Alex., Richmond Hill.		Wilson, Matthew, Sidney Mines.	
Roy, David, New Glasgow.		Stewart, Donald, Acadia.		Wyllie, A. L., Lower Londonderry	
Salmoud, 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., Earltown.		Pollock, Allan, New Glasgow.	
Duncan, T., Charlottetown, P. E. I.		Martin, John, Halifax.		Scott, John, Halifax.	
Grant, Geo. M.....		McCoudy, 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:

NAME.	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., 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 PRESBYTERIAN CHURCHES IN GREAT BRITAIN AND IRELAND.

THE PRESBYTERIAN FAMILY IN SCOTLAND.

	MINISTERS.	CHURCHES.	PRESBYTERIES.
THE NATIONAL CHURCH.....	1250	1287	84
The Free Church.....	932	910	71
The United Presbyterian Church.....	495	626	27
The Reformed Presbyterian Church.....	43	42	6
The Reformed Synod.....	11	5	2
The Original Seccders.....	27	23	4

IN ENGLAND.

	MINISTERS.	CHURCHES.	PRESBYTERIES.
The Presbyterian Church in England.....	123	117	7
The United Presbyterian Synod.....	85	88	4
The Church of Scotland in England.....	20	19	4

IN IRELAND.

	MINISTERS.	CHURCHES.	PRESBYTERIES.
The Irish Presbyterian Church.....	560	598	36
The United Presbyterian Church of Ireland....	9	6	1
The Secession Church.....	11	10	1
The Covenanters, etc.....	48	37	4

IN AUSTRALASIA.

	MINISTERS.	CHURCHES.	PRESBYTERIES.
Church of Victoria.....	98	92	8
South Australia.....	12	9	1
New South Wales.....	42	39	7
Queensland.....	15	11	3
Tasmania.....	3	3	1
New Zealand.....	35	32	4
Otago.....	20	21	1

THE MANSE; *

OR,

COMFORTABLE HOMES FOR PRESBYTERIAN MINISTERS FREE OF RENT.

ALSO,

LIBRARIES FOR MINISTERS AND CONGREGATIONS.

HAVING entered upon this labor, it must go on until the end I have in view is reached, and every Presbyterian minister is living in a MANSE; and this "consummation, so devoutly to be wished" for, can soon be accomplished if the people will only ask this question and govern themselves accordingly: "WHAT DOES THE GOLDEN RULE REQUIRE OF US?" No labored argument is demanded to frame the reply, for the "still small voice" of an awakened conscience will give the scriptural response: "WHATSOEVER YE WOULD THAT MEN SHOULD DO TO YOU, DO YE EVEN SO TO THEM."

This is the rule to govern our intercourse with all men, but how strong becomes the emphasis when applied to the relations between a minister and his people! This practical way of viewing the subject has not been done to any large extent, and the consequence is, that whilst the ministers of the Presbyterian churches in the United States number thousands, the MANSES only number hundreds.

This disproportion does not appear in Scotland, Ireland, or in the Dominion of Canada, and it will disappear from the United States just as soon as the importance and necessity for a change is felt and acted upon.

To my mind—having long had the MANSE question under

* I would state that in my *Almanac* for 1862 will be found the result of special inquiries on this subject and some remarks upon the results of said inquiries, in 1863. The state of the Church is given, being also the result of specific inquiries and examinations: in subsequent volumes I show the losses sustained by the tax thus unequally laid upon the ministry, and the distress caused by the failure on the part of the people to make provision for their ministers and families. The reader will therefore bear in mind that whilst the following article is somewhat general in its character, the statements and conclusions are founded upon reliable data.

consideration—no greater subject can be brought to the attention and pressed upon the consciences of the members of the Presbyterian churches of our country.

The congregation with its pastor, and the pastor in the MANSE, seems to reach the culminating point of Presbyterianism; whilst a congregation without a pastor is in a crippled condition, and a pastor without a MANSE is equally so, the influence of the congregation being restricted and the usefulness of the minister shorn of its strength. The people build houses of worship; why not carry out the Presbyterian plan and add MANSES? The progress of the Church would then carry happiness into many a minister's household, besides illustrating the public advancement of the Church at large. The people will remember the admonition of the Scriptures given to those "who care not for their own," as it has doubtless a reference to the relations existing between a minister and the congregation, as well as the relations between parents and children; and the languishing condition of many churches may be accounted for by neglect in this particular.

It is an admitted fact that of all men the ministry are paid less than any others; in no department of business life is the pecuniary compensation so small, so disproportioned to the talent, the capacity, the mental power and the moral worth of the recipient. The same intelligence, the same probity, the same industry, the same conscientiousness would not in any other direction fail to realize a multifold greater compensation, as far as mere money is concerned. I will not at this time undertake to account for the idea that seems to have entered into the Christian system that the minister, called and appointed to deal in spiritual things for the good of mankind, should be kept in the subjective and harassing condition of poverty. That the man upon whom the mantle of an ambassador of God is resting should be compelled to eke out his scanty salary by aid from outside sources seems incredible; but it is "true, and pity 'tis 'tis true."

The MANSE question affects all other questions before the Church. Take as an instance the support given to the home missionaries; of the thousands of dollars raised for that purpose, more than one-half goes for rent, and in some cases more, for many a toiling missionary hands over the *whole* amount received from the Board or Permanent Committee of Home Missions to the landlord. And if it is desired to learn what is thus paid by ministers who are not home missionaries, the amount becomes absolutely enormous. The ministers of one of the Presbyteries in New York City pay over \$24,000 per annum in this way, and

for houses many of which are devoid of any special arrangements required in a MANSE.

The Foreign Missionary cause finds itself among "thorns" in a congregation caring little or nothing for the home comfort of their minister, etc.

The cause of educating young men for the ministry meets with a sad stumbling-block in the peculiar condition of those engaged in active service, when four years in a college and three in a theological seminary all degenerate into a bare struggle for life.

The fund for aged ministers, their widows and orphans, would find fewer claimants if the ministers had lived in MANSES, and not had a large portion of their income whilst in the prime of life absorbed, nay lost, in paying rent for ten, twenty, thirty, forty, and in some cases fifty years. There is no portion of the ministry so worthy of our most tender consideration than these venerable men of God, upon whom age has not only heaped the usual contribution of sorrow, but whose hearts are saddened by the thought that the present generation is hurrying on, as the past, utterly regardless of the claims of the ministry in this important matter; and if such can be said of the minister, what can be said of the widows and orphans of the Church, when even to *visit* them in their affliction is deemed to be "pure religion?" The reader is asked to consider the relative positions of the parties, viz.: The people *vs.* the minister. The people call the minister, and promise him a salary "sufficient to relieve him from all worldly care," etc. This salary is often so meagre, to begin with, that the minister hesitates; but the pressure of "woe is unto me if I preach not the gospel!" prompts him to enter upon the pastorate. The duties of this relation are manifold; but many being merely personal, as existing between the minister and each member of his congregation, this statement is all that is required at this point; but the Church at large looks upon him as a sort of representative of the various boards and committees whereby the operations of the Church are carried forward; and this trying position bears heavily upon him, for by reason of his small salary he is deprived of his strongest point—that of "teaching by example." He willingly admits that collections should be taken up for all the causes recommended by the General Assemblies; but is it any wonder that what may be said to his people in behalf of these causes lacks condensation or definiteness of purpose, when he thinks of the lamentable fact that a large portion of his meagre income goes into the pockets of a landlord, himself stricken with poverty, and

if not houseless he is homeless, in the true acceptance of that word home; and this, too, when years of personal sacrifices have hardened him into a good soldier of the cross? But place this same man in a MANSE, that emblem of vital piety, where the comforts of life combine with the graces of Christian culture and experience, and everything indicates a high degree of intelligence on the part of the people in thus securing for their minister personal and general comfort: his heart becomes fully absorbed in their welfare, and the causes of benevolence are fully and wisely considered, the result being good and only good.

This lack of support tells seriously upon the influence of the ministry, for it is beyond cavil that a family cannot be fairly sustained by the salaries generally given; hence debt, that worst form of poverty, sets in with all its attendant evils. There is no form of sorrow so sensitive as poverty: though it covers a man as with a pall, and follows him with the persistency of his shadow, yet will he try to hide it; but it is a melancholy effort and full of bitterness, for

"Time but the impression deeper makes,
As streams their channels deeper wear."

In addition to this baleful influence comes the pressure of worldly matters, diverting his mind from his great and appropriate work, the chilling study of his increasing expenditures, the devising of annoying, perplexing and humiliating expedients to "make both ends meet;" the sickness of heart arising from hopes deferred, the illusions of friendship dispelled by the gaunt fingers of a remorseless necessity; compelled to turn a deaf ear, a cold eye and a painful denial upon the mendicant, the fallen or the unfortunate at the door, whilst at the same time he may be preparing in his study an appeal to his people for the habitual exercise of charity. And the congregation loses by this neglect in common with the minister, for if, when calling a minister, they had placed him in a MANSE, with a salary sufficient to allow a margin for deeds of benevolence, their hearts would have grown warmer and better in their mutual effort to do good to the desolate, and it would have infused new life into every page written, into every sermon spoken, into every prayer uttered, kindling in other hearts a love for benevolent actions, and thus wakening a whole community to godlike practices.

The MANSE is an institution for the people, whilst it is a positive blessing conferred upon the minister. It becomes the central point of the congregation, well arranged, commodious and com-

plete in all its details; and if in small towns or villages, a few acres of ground should very naturally surround it, and when in the country from ten to twenty acres; the land thus attached to the MANSE, by reason of the intelligence and taste shown in its improvement and embellishment, would become an attractive place to the young people of the congregation, and they would have associations with their minister of the sweetest character—associations of green trees and flowers; of bowers and graveled walks; of the dewdrops and the singing-birds; of the early morning, with the sunshine and the cloud of showery spring; the perfumes of leafy summer, as well as the sweet sadness of autumn; and through it all would run the more hallowed associations of the pastor of one's youth; his unvarying smiles of welcome; his sympathizing tear at the funeral: that merry twinkle of the eye which comes from heart-gladness at the wedding; and the tremulous utterances from the sacred desk, which well up from a heart in deep concern for the soul's best interest of those who are listeners to the preached Word. Each of these things deeply impresses the mind of childhood, while altogether they would make it so vivid that its memories would fade from the heart or the affections to the latest hour of the longest life, while they all would have a tranquillizing, a soothing, a restraining and a sanctifying influence even, of no small importance. Contrast this with the clergyman living in some unrepaired, dilapidated dwelling, or on some bald situation where not a tree or bush is to be seen, with that stereotype sadness which soon enshrouds the face which answers to a mind habitually disturbed by painful economies, by pressing pecuniary obligations or scanty payments, long past due; and can a child fail to attach "*désagrémens*" to the religion which that minister professes, and thus be unfavorably affected toward it? There is much, very much, in this thought which may be profitably matured in any Christian mind.

No minister asks for special favor on account of his calling—of course there are courtesies which all refined and well-bred persons will extend to each other—but all he asks is a fair remuneration for his services. Therefore, as it is for the people's interests that the minister labors among them, it is certainly wise for them to co-operate with him in such a manner that all his time may be expended in their behalf; and there is nothing so effective and thorough in developing the energies of a man, or awakening his most prompt and earnest effort, as manifesting direct attention to his personal and domestic comfort: it spins around the heart those nameless ties of Christian friendship; it

intensifies those feelings of mutual regard which make a whole congregation one happy family.

In addition to the many benefits arising from the MANSE is the land, the cultivation of which will give that degree of exercise, without which vigorous health is an impossibility. On a single acre a man can expend two hours a day for every day in the year in which the ground is not frozen or there is no rain; 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 or ride is better than nothing; but the same amount of time spent in doing something which is profitable, interesting and agreeable is not only of treble value as regards its healthful influence, but it is that much time saved to the man, to his people and to the world; for that hour has not only secured a variety of healthful influences, but it is an hour saved, and there is the result in work to show for it.

The want of facilities for exercise is the great trouble with clergymen. The MANSE scheme not only gives them exercise, except in cities and large towns, but gives them remunerative exercise; and gives more time for study, by relieving them from pecuniary pressure; and also by increased health enables them to study to greater advantage in the same space of time; thus in its reflex influences again blessing the giver, the church to which he belongs, the community in which he lives, and society at large. In view of the whole subject, what lover of the Lord Redeemer is there who might not do the Church a large service by determining to take the initiative in founding a MANSE for his church, which shall be an enduring source of pecuniary and spiritual good to the congregation long after the Master has called him to go up higher, and thus have his work to "follow" him till time shall be no more?

Let this question come up for consideration in all the churches. It is so replete with vitality that if once talked about it will grow: the proposition is so plain, the object proposed so natural, that when once fairly started all will be well. Let some one learn how much money has been lost by paying rent for a house for their minister and family since the organization of the church; let others inquire if there are any persons willing to enter upon the work of obtaining the requisite amount to build a MANSE; let others see about securing a good plan; let others see about the land; let others collect information from neighboring churches having MANSES, and learn the plan they adopted to secure them;

let others make arrangements for a library; the labor being thus divided, each person would find something to do, and "many hands make light work."

What is saved in rent by living in a MANSE can be used to advantage by the minister, and one of the wisest plans by which to use it is a life insurance policy. This is a very important benefit to be derived from the adoption of MANSES, and I never fail to recommend it to all persons, especially those who, like ministers, have stated salaries.

The ministers form a good class to insure, and they can also confer a favor on their people by using their influence to induce those of their congregation to insure whose families might be left in needy circumstances at their death. In this volume will be found the advertisements of The Home Mutual, The Economical, and the Piedmont and Arlington Life Insurance Companies; and I refer particularly to the following letter, which I received from the writer, who is deeply interested in my labors in this behalf.*

This letter opens up the subject in an important manner, and one worthy of consideration. In all congregations there are many families so utterly dependent upon the life of the father that his death would leave them in absolute poverty.

To keep the main idea in view, let me state that to carry out the MANSE scheme three things are necessary in addition to the house for public worship, viz.: *First*, The MANSE; *Second*, The LIBRARY in the MANSE; *Third*, The PERIODICAL Association.

The MANSE should be built to correspond with the good sense and good taste of the congregation, with all modern conveniences and well-selected adornments. No one can overstate the good effect upon the mind to have suspended from the walls beautiful paintings and engravings; not only are the young interested, but

* ÆTNA LIFE INSURANCE COMPANY,
PHILADELPHIA BRANCH, 121 and 123 South Fourth street. }

JOSEPH M. WILSON:

DEAR SIR: I hope your efforts in behalf of Homes for the Ministry will be eminently successful. I will do all I can to facilitate your efforts and co-operate in every way possible to reach such a desirable object.

In regard to life insurance, I am prepared to insure the lives of ministers of the gospel at a reduced rate. I will be glad to send to any minister documents explaining life insurance in all its forms.

If any of the ministers have time or opportunity to act as agents for the Ætna Life Insurance Company, I will be glad to hear from them on the subject.

Yours truly,

C. H. BRUSH, Manager,
121 and 123 South Fourth street,
Philadelphia, Pa.

every member of the household; and for many of the choicest specimens of art we are mainly indebted to the justly-celebrated and popular art-publishers, L. PRANG & Co., of Boston, Mass., who by reason of their CHROMOS have done so much toward cultivating and refining a taste for the beautiful in art and nature.

The following letter will awaken additional interest in behalf of artistic adornments for the MANSE. What is said in their communication is fully sustained by the quality of their works, until "PRANGS' CHROMOS" are synonymous with all that is beautiful in design, color and execution. One of their publications, viz.: THE BEATITUDES OF OUR SAVIOUR, glows with beauty in the ever-changing style of lettering and color, and forms one of the richest illuminated publications ever issued; it consists of twelve plates put up in an elegant portfolio, and would make a superb gift for the parlor of the MANSE.*

Whilst Messrs. Prang & Co. can thus supply all kinds of colored works of art, J. A. O'NEILL & Co., No 14 Bond street, New York, are publishers of fine engravings; and I have before me "Sunshine and Shadow," an exquisitely beautiful picture of Charity shining in the abode of bereavement and poverty; it is eminently suggestive, and points a moral whilst adorning a MANSE. The catalogue of publications issued by O'Neill & Co. include many of the finest specimens of engravings in the country. In addition to a MANSE well furnished and beautifully adorned, I bear most

* 159 WASHINGTON STREET, BOSTON, MASS.

JOSEPH M. WILSON:

DEAR SIR: Our efforts for many years to popularize art and art ideas among the people of America have been successful in an eminent degree; and in addition to the claims that art has upon cultivated minds, we are so firmly convinced that a candid consideration of our theories in regard to the popularizing of art as an *educational* agency, by the dissemination of our best CHROMOS, will commend itself to the intelligence of the educators of the country, that we are willing to send specimens of some of our finest productions, *at a very greatly reduced rate*, to all the heads of colleges, superintendents of education, principals of high schools and clergymen in the country, who, after examining them (if they are satisfied with our work), will do us the kindness to bring them to the attention of the pupils and people under their charge, by explaining what is intended to be accomplished by our art.

We ask for no eulogium which is not prompted by hearty recognition of the beauty of our productions in themselves, and of the importance of refining the taste of the American people in art.

We shall be glad to hear from the educators and ministers of our country; and we pledge ourselves that they shall have no cause to complain of our lack of liberality.

In addition to such elaborate works of art as the Magdalena of Correggio, the Landscape of Bricher, etc., our collection of illuminated cards for Sunday-schools comprehends some of the most attractive designs yet issued; also illuminated texts of Scripture and Christmas cards in great profusion.

Yours truly,
L. PRANG & Co.,
159 Washington street, Boston, Mass.

willing testimony in behalf of LIBRARIES for the MANSE. The people in all these arrangements are the gainers; a church with a pastor and his family, enjoying the comforts and elegances of a home and a library filled with literary treasures old and new, meets all reasonable desires. Congregations who have tried the experiment are rejoicing in its success, and nothing could induce them to go back to the time when they were without either.

Each MANSE should contain a library of as many volumes as the minister might desire, with arrangements to add current issues which are desirable.

Books enable the publisher to become one of the moral powers of the world. The pulpit and the press are potential; hence it is that in all enterprises having for their object the elevation and culture of the human race, these two powers are found side by side in their influence for good. It has been deemed desirable that in some given place there should be gathered a record of works of importance and general interest, so that selections could be made and the libraries of ministers be supplied from time to time; the notices of the daily and weekly press are so evanescent that when needed they cannot be found.

To supply this acknowledged want, I have made a record of works coming under my notice, for the purpose of aiding in the selection of libraries for MANSES and ministers.

The circulation of the *Almanac* is widening, so that it has access to all the theological seminaries of our land and to all colleges identified with the Presbyterian Church. In this country and in Scotland it has passed the ordeal of criticism, and now ranks among the institutions of the Presbyterian Church.

It is, therefore, but an additional illustration of the practical character of the work that it contains an annual exhibit of the publications worthy of a place in the libraries of ministers, and consequently the people.

Experience and observation prove that libraries in congregations will create a taste for reading; this will elevate the standard of intelligence among the people, developing a desire to obtain books for themselves and families; and where the PERIODICAL Association* is added the congregation is fully equipped to be-

* These associations should be formed wherever men and women are found belonging to any congregation who desire a large amount of diversified reading without too much expense, and at the same time place in the hands of their pastor just such current literature as he needs. Thirty dollars will get at least *six* different weekly newspapers, *four* magazines and *three* reviews. Fifty dollars will get *eight* newspapers, *six* magazines and *six* reviews. Let them all be directed to the pastor of the church, and he will distribute them in any acceptable way to those who

come a power for good in every community blessed with its presence; and we can all hope that the time may soon come when the Presbyterian churches throughout our land will be blessed with grace sufficient for these things.

During the year I have received various books from the following publishers, viz. :

HARPER & BROTHERS, *Franklin Square, New York.*
 ROBERT CARTER & BROTHERS, *530 Broadway, New York.*
 M. W. DODD, *506 Broadway, New York.*
 HURD & HOUGHTON, *469 Broome street, New York.*
 A. D. F. RANDOLPH & Co., *770 Broadway, New York.*
 S. R. WELLS, *389 Broadway, New York.*
 GEORGE ROUTLEDGE & SONS, *416 Broome street, New York.*
 AMERICAN TRACT SOCIETY, *150 Nassau street, New York.*
 FIELDS, OSGOOD, & Co., *124 Tremont street, Boston, Mass.*
 GOULD & LINCOLN, *59 Washington street, Boston, Mass.*
 G. & C. MERRIAM, *Springfield, Mass.*
 J. B. LIPPINCOTT & Co., *715 Market street, Philadelphia, Pa.*
 PRESBYTERIAN PUBLICATION COMMITTEE, *1334 Chestnut street, Philadelphia, Pa.*

These parties will send catalogues of their publications to any person sending them their address, and they will also make liberal arrangements with persons getting up Libraries for MANSES.

Harper & Brothers have issued the second volume of their *Cyclopedia*.* This work is a *Thesaurus of Sacred Literature*, treating fairly and impartially the following subjects: 1. Biblical Literature; 2. Theology; 3. Church History; 4. Religious Biography; 5. Ecclesiastical terms, usages, rites, ceremonies, rituals and modes of worship. There are 315 illustrations, maps, etc., and 2055 articles in this volume, comprehending the letters C and D. These articles are thorough, concise and satisfactory, and the whole volume gives evidence of painstaking research, animated by an honest purpose to do exact and even-handed jus-

subscribe. Twenty persons for a dollar and a half each, or two and a half each, can start the experiment, and once adopted, it will soon become a necessity. Members of Bible-classes and Sunday-school teachers will find that in this manner they can hold up the hands of their pastor, and at the same time have access to that kind of literature necessary to cultivate the mind and enlarge the range of thought.

* *CYCLOPEDIA OF BIBLICAL, THEOLOGICAL AND ECCLESIASTICAL LITERATURE*. Prepared by JOHN MCCLINTOCK, D.D., and JAMES STRONG, S.T.D. Vol. II. C and D. HARPER & BROTHERS, Franklin Place, New York. Svo., pp. 927. \$5. Illustrated.

tice to all subjects considered. The work will prove interesting to the general reader, as well as important and valuable to students and ministers. All references and dates are brought down to the date of publication. The editors have also been aided by twenty-nine eminent divines and scholars, representing every phase of evangelical belief, who have prepared special articles expressly for this work.

A Commentary on the Psalms* and a volume on The Evidences of Christianity in the Nineteenth Century, from the pen of Albert Barnes, of Philadelphia, Pa., are exceedingly choice additions to the literature of the Church. The Commentary has all the features of the author, and is eminently fitted for general use. It opens with an introduction, in which much valuable information is given in reference to the book, and then enters upon the expository, which takes up each Psalm with great minuteness, simplicity and manifest effort to make practical and useful impressions, there being the same blending of the critical and the practical with constant expression of devout feelings and sentiments which makes his works peculiarly acceptable to the Christian heart. These volumes will occupy a useful place among the numerous commentaries upon the Psalms—a book so attractive by its spiritual contents, so full of instruction and comfort, so replete with images of sublimity and beauty, so far transcending all the lyric productions of every land of poetry and song, that he who writes upon it may well despair of fully satisfying the heart which loves it. The expository works of Mr. Barnes cover a large portion of the Bible, embracing the whole New Testament, Isaiah, Job and Daniel, and now the Psalms. These labors have been extended through forty years, and have been rewarded by a most extensive appreciation, both in this country and abroad, more than half a million volumes of his commentaries having been printed in this country, and doubtless a greater number in England, Scotland and Ireland, while to a limited extent they have been circulated in the French, Welsh, Hindostanee and Chinese languages. The Lectures on the evidences were delivered in the Mercer Street Presbyterian church, New York, on the “Ely Foundation” of the Union Theological Seminary,

* BARNES' NOTES ON THE PSALMS. Notes, Critical, Explanatory and Practical, on the Book of Psalms. By ALBERT BARNES. Three volumes. 12mo., cloth. \$1.50 per volume. HARPER & BROTHERS, New York.

BARNES' EVIDENCES OF CHRISTIANITY. Lectures on the Evidences of Christianity in the Nineteenth Century. By ALBERT BARNES. 12mo., morocco cloth, beveled edges. \$1.75. HARPER & BROTHERS, New York.

New York City. These lectures are eminently honest and candid in their spirit. The author aims to look every difficulty in the face—to be not only just, but even generous to the inquirer and skeptic. He takes no unfair advantages, but comes squarely up to the lines of his antagonist, and endeavors fairly to silence his batteries by open fighting. Moreover, as the title of his lectures intimates, he endeavors to discuss the question of the origin of Christianity, as it presents itself in the nineteenth century to both friends and foes.

Our foreign missionaries have been giving the results of their labors among the heathen,* and two important additions have been made to the literature of the Church. Mr. Nevius, by reason of his long residence in China, became thoroughly acquainted with that peculiar people, and the reader gets a thorough insight into their habits and manners in this work.

Mrs. Nevius, in her volume, † gives many incidents in the domestic life of the Chinese. The style of book is genial and fresh, evidently a photograph of her experiences during her labors as a missionary among them. Several chapters are devoted to life in Japan, adding to the importance and interest of her narrative.

A work replete with practical religion, common sense, captivating imagination, high-toned morality and holy fervor is the sermons of Mr. Beecher; ‡ and they are a fair exhibition of his theology, style, mode of thinking and general manner in the pulpit. The author says that his mode of preparing for the pulpit is to draw out a skeleton of considerable length and minuteness, containing the arrangement of the various particulars on which he wishes to dwell. When his subject is thus fully thought out, he trusts to the moment for the words and many of his illustrations. Hence he does not speak at random. He follows a determined plan, and in the excitement of delivery he finds more

* NEVIUS' CHINA. China and the Chinese: a general description of the Country and its Inhabitants; its Civilization and Form of Government; its Religious and Social Institutions; its Intercourse with other Nations; and its Present Condition and Prospects. By the Rev. JOHN L. NEVIUS, Ten Years a Missionary in China. With a Map and Illustrations. HARPER & BROTHERS, New York. 12mo., cloth, pp. 450. \$1.75.

† OUR LIFE IN CHINA. By HELEN S. C. NEVIUS. ROBERT CARTER & BROTHERS, 530 Broadway, New York, 1869. 12mo., cloth. \$1.50.

‡ BEECHER'S SERMONS. Sermons by HENRY WARD BEECHER, Plymouth Church, Brooklyn. Selected from Published and Unpublished Discourses, and revised by their Author. Complete in Two volumes, 8vo., pp. 484-486, with Steel Portrait, by HALPIN. HARPER & BROTHERS, New York. Cloth, \$5.

apt and pungent expressions than he could use in the calmness of his study. These sermons are worthy of the fame of their author.

It may seem singular to issue a new volume bearing upon the life of our Saviour, but Mr. Abbott* has produced one in which are woven into a connected narrative those authentic materials which the gospel records afford, and has elucidated them by such incidental reflections or illustrations as biblical criticism and learning will allow. He has evidently wrought up his materials with care and diligence, gathering them from many sources—nearly all of any importance indeed that are accessible to English scholars—and his narrative is given in a very pleasant style. It also manifests a tone of reverence and love for the person and character of the Redeemer that is most grateful after reading some of the modern books of this kind. Its appendix contains the names of the works that have been consulted, and is itself valuable as giving a complete list of the latest and best works upon the Holy Land and Bible times and illustrations. Its table of contents is full, and the whole work bears the marks of great research and care in its preparation, and of matured thought and good judgment in its publication.

To go a long journey and then tell what has been seen clearly, pleasantly and thoroughly is a gift which Dr. Bellows largely possesses,† and he has given spirited and instructive sketches of every important city of Europe. Thence to Egypt, as far up the Nile as Assouan; thence to the Holy Land; to Beirout, and returning via the Levant and across Europe, and then home again. Even those who have been two or three times across the Atlantic may read these volumes with pleasure and profit.

Of a different type from the foregoing is Smiles' History of the Huguenots.‡ The author is an excellent writer, and in this

* ABBOTT'S LIFE OF CHRIST. Jesus of Nazareth: his Life and Teachings; Founded on the Four Gospels, and Illustrated by Reference to the Manners, Customs, Religious Beliefs and Political Institutions of his Times. By LYMAN ABBOTT. With designs by DORÉ, DELAROCHE, FENN and others. Crown 8vo., pp. 522, cloth, beveled edges. HARPER & BROTHERS. \$3.50.

† BELLOWS' TRAVELS. Complete. The Old World in its New Face: Impressions of Europe in 1867-1868. By HENRY W. BELLOWS. 2 vols. 12mo., pp. 520. Cloth, \$3.50. HARPER & BROTHERS, New York.

‡ THE HUGUENOTS: Their Settlements, Churches and Industries in England and Ireland. By SAMUEL SMILES. With an Appendix relating to the Huguenots in America. New York: HARPER & BROTHERS, Franklin Square. 12mo. pp. 420. \$1.75.

volume has given a graphic story of this remarkable people; and it is a cause for thankfulness that they have found a historian so well calculated to give in brief space the true view of them, and in a popular style which everybody will love to read. Starting with their rise in the very dawn of the Reformation in France, he follows them in the lifelong struggles for the truth in that country, their persecutions and their flights, their settlements in England and Ireland, the manufacturing and other arts and industries which they carried with them, their churches and their men in the walks and professions of life. The chapter on the Huguenot settlements in America is written in a clear, condensed style by the Hon. G. P. Disosway of New York, and it details the incidents connected with the families who were located in Massachusetts, New York, Pennsylvania, Maryland, Virginia and South Carolina. There is also a list of many of the Huguenots who fled as refugees, and their families or descendants, showing in many instances the noblest positions which in various things they have taken. It is truly a good work.

It would be well to read the thrilling narrative of Mr. White* in connection with the preceding one of Mr. Smiles. The history embraces a period of seventy-four years; and in order to render the work perfect, and to enable the reader to comprehend the actual condition of parties in France, and to understand the policy of the ultra-papal party in the great and bloody massacre, Mr. White commences in the reign of Francis I., at the year 1500. Three chapters are devoted to the times of Francis I., Henry II., Francis II., and with the fourth chapter Henry IX. appears on the scene in the year 1560. The picture which is given of the social state of France in those days is admirably drawn. The physical condition of the people, their political bondage and their inner life, the power of the dominant Church, the causes which affected that power, and the dread of the leaders lest their mastery should decline, the policy and apprehensions of the Reformed, the tactics of the leaders in court circles,—these and all the changes on the political board that gradually massed the actors into the positions which they occupied when the curtain was lifted and the ruthless spectacle of the Bartholomew butchery was displayed to an astonished and indignant world, are portrayed in accurate and vivid terms. Not, however, till the twelfth chap-

* THE MASSACRE OF ST. BARTHOLOMEW. Preceded by a History of the Religious Wars of the Reign of Charles IX. By HENRY WHITE. Small 8vo. pp. 497. New York: HARPER & BROTHERS. \$1.75.

ter of the volume is the reader brought face to face with the scenes of carnage which deluged France with blood; and the remaining four chapters carry the reader to the end of the drama at the death of Charles.

It is well for Protestants to keep in mind the trials and labors of those who lived and brought about the great Reformation.* Drawing from authentic documents, the author presents lifelike pictures of social life in Geneva during that period.

Mr. Martyn has done good service in his excellent volumes. The story of the heroic age of America has often been told, but never from a truer stand-point or in a more graphic and interesting manner than in this volume.† The other volume ‡ contains a grand and instructive chapter in the history of human progress. The Dutch soil was the battle-ground where the conflict was long maintained in defence of right and truth and liberty, against kings and hierarchies, the potentates of earth, in which the weak were made strong and conquered, not for themselves alone—it was a victory for all Christendom. It was in Holland that British Protestantism found an asylum in an age of persecution; and there, too, our statesmen of '76 sought a model for an American republic.

A most admirable exposition of the Parable of the Prodigal Son, § and the author has made it a pearl indeed. His style, his apt illustrations, his striking descriptions and his ever-present evangelical sentiments, make the volume one of the most profitable for practical and useful suggestions yet issued by these eminent publishers.

The children of the MANSE|| will find this book on gardening a capital one. It is written with great clearness, and in the hands of an intelligent mother it would be an invaluable aid in

* GENEVA'S SHIELD: A Story of the Swiss Reformation. By Rev. W. M. BLACKBURN, author of "William Farel," "Ulrich Zwingli." 18mo. pp. 325. New York: M. W. DODD. 75 cents.

† THE PILGRIM FATHERS; or, New England. A History. By W. CARLOS MARTYN. \$1.75.

‡ THE DUTCH REFORMATION. A History of the Struggle in the Netherlands for Civil and Religious Liberty in the Sixteenth Century. By W. CARLOS MARTYN. New York: AMERICAN TRACT SOCIETY, 150 Nassau street. 12mo. pp. 823. Price, \$1.75.

§ THE PEARL OF PARABLES. Notes on Luke xv. 11-32. By the late JAMES HAMILTON, D.D. New York: ROBERT CARTER & BROTHERS. 530 Broadway. \$1.20.

|| THREE LITTLE SPADES. By the author of "Dollars and Cents," "Mr. Rutherford's Children," etc. 18mo. pp. 268. New York: HARPER & BROTHERS. \$1.

her efforts to cultivate habits of taste and a love of the beautiful in nature among her children.

The cause of public education finds an earnest advocate in Mr. Randall, whose volume* on the first principles of education is replete with useful information. To him, in conjunction with the late Horace Mann, John A. Spencer and others, are the people of New York indebted for the excellent system of common schools in that State. During the last fourteen years he has acted as the superintendent of the public schools in New York City. His long experience entitles his opinions on all subjects pertaining to education to great weight.

In this work the following topics are discussed: Philosophy of Education, the Family, Public Instruction, Elementary Instruction, Intellectual Culture, Systems of Instruction, Methods of Intellectual Culture, Moral and Religious Instruction, Practical Education, Female Education, the Teacher, Supervision and Inspection, Errors and Defects of Public Instruction, Science and Revelation, Object, Means and Ends of Education. The work is a masterly exposition of the theory of public instruction, such as ought to exist in a civilized community.

In the world of Poetry the most marked addition is Bickersteth's new work.† It is a religious poem, divided into twelve books, as follows: I. The Seer's (or Narrator's) Death and Descent to Hades. II. The Paradise of the Blessed Dead. III. The Prison of the Lost. IV. The Creation of Angels and Men. V. The Fall of Angels and Men. VI. The Empire of Darkness. VII. The History of Redemption. VIII. The Church Militant. IX. The Bridal of the Lamb. X. The Millennial Sabbath. XI. The Last Judgment. XII. The Many Mansions. It abounds in passages of great beauty and power, and though the imagination of the author leads where the light of truth shines but dimly, still he never loses sight of the truth, and the mind of the reader is led to dwell upon the future. His diction is rich and his imagery often sublime, whilst his tenderness and pathos draw upon the fountain of tears.

* FIRST PRINCIPLES OF POPULAR EDUCATION AND PUBLIC INSTRUCTION. By S. S. RANDALL, Superintendent of Public Schools of the City of New York. New York: HARPER & BROTHERS, Franklin Square. \$1.50.

† YESTERDAY, TO-DAY AND FOR EVER. A poem in twelve books. By EDWARD HENRY BICKERSTETH, M.A. Incumbent of Christ Church, Hampstead, and Chaplain to the Bishop of Ripon. New York: ROBERT CARTER & BROTHERS, 530 Broadway. pp. 441, 12mo. \$2.

The sorrows of the children of God become a part of the heritage of God's people, hence this volume* speaks to all most tenderly. It is an offering of the heart's best affections, and is fragrant with the graces of the Christian nursery, and full of the warmest expressions of sympathy upon the part of pious friends. No parent can take up this little volume and read it without feeling his heart stirred with the deepest sympathy for the bereaved parents, and being impressed with the loveliness of little children born within the covenant and early consecrated and sedulously trained for God. While the book is written with much of a parent's partiality, still there is much in it that cannot but afford comfort and good hope to the many who have in their houses *The Empty Crib* which death has sadly given. The book is commended to any who mourn the loss of children.

A volume replete with genius is this one received from the pen of Miss Phelps.† That it was but reasonable to expect an author whose grandfather was the celebrated Moses Stuart, and whose father (Prof. Phelps of Andover Seminary, Massachusetts) an equally gifted gentleman and scholar, would write eloquently and forcibly; and here we have a work that fascinates the reader by the glowing influence of its truth and power. The employments and enjoyments of saints in heaven are conceived in a quaint and original spirit, and when portraying the feelings of those who have lost near and dear friends the interest of the story becomes intense. A gentle and human Christian faith and hope are everywhere inspired—a faith and hope which walk firmly in the rough pathway of earthly duty and sacrifice, while the sufferer looks serenely and almost seraphically into the world of spirits, giving to this prose poem its crowning grace and surpassing excellence.

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* THE EMPTY CRIB. A Memorial of Little Georgie; with Words of Consolation for Bereaved Parents. By Rev. THEO. L. CUYLER, Brooklyn. New York: R. CARTER & BROTHERS, 530 Broadway. \$1.

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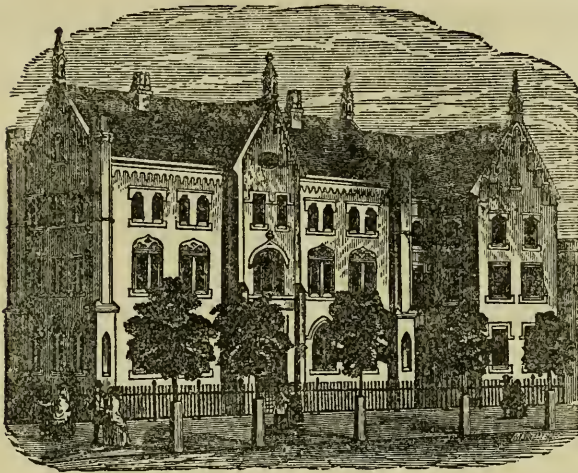
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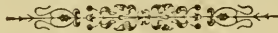
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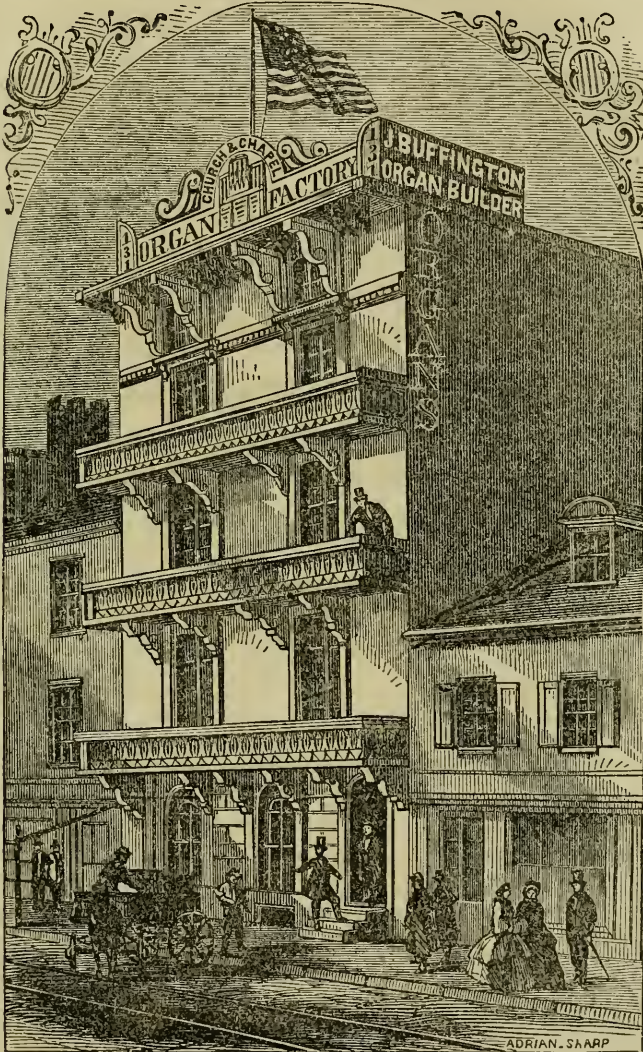


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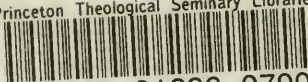
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