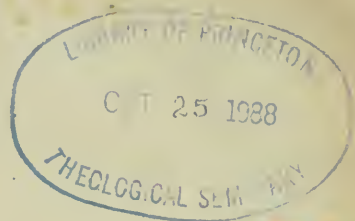




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The Presbyterian historical
almanac and annual



THE

PRESBYTERIAN
HISTORICAL ALMANAC,

AND

Annual Remembrancer

OF THE CHURCH.

FOR

1866.

BY ✓

JOSEPH M. WILSON,

VOLUME EIGHT.

PHILADELPHIA:
JOSEPH M. WILSON,
No. 111 SOUTH TENTH ST., BELOW CHESTNUT ST.,
1866.



INTRODUCTION.

THE PRESBYTERIAN HISTORICAL ALMANAC for 1866 is submitted to the consideration of its friends. Experience and observation have enabled me to add to the value of the work, the object of which is to develop the resources of the Church.

The operations of the different branches of the Church are set forth according to the plan of the *Almanac*. The Acts and Deliverances of the Assemblies and Synods are recorded in full, and the various plans of benevolence so given that the reader can fully understand the extent and success of these efforts to carry forward the cause of Christ.

THE BIOGRAPHICAL DEPARTMENT justly claims the attention of those who wish to gather wisdom from the experiences of others, and by learning how Christians die, may more readily be taught how to live.

In *this* volume are recorded the Memoirs of *one hundred and thirty-five* Presbyterian Ministers, the toiling Home Missionary, suffering all the inconveniences of poverty; the Foreign Missionary, breaking the Bread of Life to the heathen, and of those holding important positions, surrounded by the comforts of affluence with its many friends. Is it just to them, or are we true to ourselves, if we allow the grave to rob us of all we hold most dear; nay, let memory with her magic power recall this beloved assemblage to which the mind must at times revert; they do not appeal to us from strangers' graves, for with many of them how often have we all taken sweet counsel together—how has our friendship increased as we saw fresh evidences in their lives of what we most approved and what we desired to be, and we can but feel thankful that God blesses us with the privilege of entering their mute but eloquent society. The mystic wand of Love lifts the veil between us and our departed friends. How full of pleasant memories is such a scene, peopled as it is with kind looks, friendly words, generous praise and honest service. God grant

that the lessons they teach may become an inspiration, governing our impulses, chastening our desires, strengthening our faith, so that we too, when "life's fitful fever's over," may leave some "footsteps on the sands of time."

THE MANSE question is continued, and in its discussion I have shown the absolute necessity of making some arrangements for the comfort of Presbyterian Ministers and their families. In doing so I have prepared a Table having direct reference to the Mortality of the Presbyterian Ministry, from facts gathered during the preparation of over SEVEN HUNDRED Memoirs that I have already published in my *Almanac*. The strong claims I have set up in behalf of a more decided and practical application of the Golden Rule is supported by Reports of Presbyteries and by information from those who "have learnt in suffering" what they teach in their communications. The wisdom of Insuring the Lives of Presbyterian Ministers is also pressed upon the attention of the people, to which I have added such Tables as explain the subject.

The importance of MANSE LIBRARIES and of PERIODICAL ASSOCIATIONS are fully set forth, and the publications of the leading Booksellers and Publishers are noticed.

AN EXPOSITION OF THE RELIGIOUS STATISTICS OF THE UNITED STATES is given, prepared from the returns of the Census of 1860. As this is the first time such an exposition has been presented to the public, I have been careful to arrange it in an intelligible manner, so that my readers may understand how statistics can be comprehensive, suggestive, instructive and valuable.

The two important elements in the Census, viz., Religion and Population are illustrated by THIRTY-ONE TABLES with appropriate head-lines and explanatory statements.

Those friends of the *Almanac* who have taken it from the beginning are aware that it is part of my plan to introduce various Tables upon subjects of general interest, and this is one of that character.

With this announcement I send forth the eighth volume of *The Chronicles of the Presbyterian Church*, trusting that it may find favor at the hands of its friends.

J. M. W.

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THE PRESBYTERIAN CHURCH, (O. S.)

THE SEVENTY-SEVENTH GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA met, according to appointment, in the First Presbyterian Church, Pittsburg, Pennsylvania, on Thursday, May 18, 1865, at 11 o'clock, A. M.

JAMES WOOD, D. D., the retiring Moderator, opened the Sessions with a Discourse from Daniel ii. 44: "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

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

Seventy-Seventh General Assembly of the Presbyterian Church.

MINISTERS.	PRESBYTERIES.	RULING ELDERS.	MINISTERS.	PRESBYTERIES.	RULING ELDERS.
ADAMS, C. W.	Connecticut.	Jacob Webster.	Craven, D.D., E. R.	Passaic.	David Olyphant.
Alexander, W. J.	Washington.	Sam'l McClain.	Cross, A. B.	Baltimore.	H. W. Robbins.
Allen R. H.	Nashville.	Wm. S. Eakin.	Crowe, J. B.	Crawfordsville	John Milligan.
Armstrong, A. L.	N. Brunswick.	.....	DILWORTH, D.D., R.	Beaver.	John Clark.
BARNARD, D.D., W.	Albany.	Robert Miller.	Dorland, Luke	Richland.	E. B. Hillis.
Bartholomew, A.	Sidney.	T. M. Stevenson	Douglass, R.	W. Lexington.	F. Bush.
Bishop, Noah	Sangamon.	S. H. Jamison.	Dundas, D.D., J. R.	New Lisbon.	J. M. Kuhn, M.D.
Boag, Robert	Cedar.	James Smith.	ELLIOTT, D.D., D.	Allegheny C.	R. McKnight.
Botsford, A. P.	New York.	David Irwin.	Erskine, Eben.	Rock River.	Chas. Crosby.
Boyd, John F.	Allegheny.	David McCune.	Evans, C. A.	Lake.	Milton Mercer.
Bradlock, J. S.	Transylvania.	J. T. Alexander	Ewing, J. A.	West Virginia.	Rich. Wanless.
Breckinridge, W. L.	Transylvania.	D. J. Curry.	FILMORE, I. O.	Mohawk.	G. P. Soper.
Breed, D.D., W. P.	Philadelphia.	M. Patterson.	Fleming, W. A.	Huntingdon.	Joseph Smith.
Brown, W. Y.	Potomac.	J. H. Herron.	Freeman, S. A.	Monmouth.	Thomas Gulick.
Bryan, E. D.	Newton.	.....	Fries, Harry C.	Lowes.	John R. Coard.
Buel, Frederick	California.	Nathaniel Gray	GAMBLE, Sam'l L.	Albany.	Dan'l B. Judson.
CALDWELL, J. D.	Dubuque.	J. Y. McCune.	Gilchrist, James	White Water.	Sam'l A. Bonner
Campbell, D. T.	Iowa.	W. L. M'Pherson	Graham, J. B.	St. Chairsville.	Robert Merrill.
Campbell, R.	Londonderry.	Jos. Akerman.	Green, D.D., W. H.	N. Brunswick.	.....
Chapin, H. B.	N. Brunswick.	.....	HALSEY, D.D., L.	Hudson.	Marcus Sears.
Clarke, J. H.	Missouri River	.....	Harris, F. D.	Rochester C.	Robert Carsor.
Cogswell, E. C.	Londonderry.	Sam'l Campbell	Hart, Samuel	Schuyler.	O. M. Hoogland.
Colmery, R. C.	Chicago.	James Smith	Harvey, David	Washington.	Samuel N. Orr.
Colt, Samuel F.	Luzerne.	Geo. F. Wiggan	Hinsdale, H. G.	Connecticut.	Jas. Anderson.
Coons, John F.	Ebenezer.	C. A. Preston.	Hodge, J. A.	Luzerne.	George Fuller.
Cooper, Chas. W.	Long Island.	Levi D. Wright.	House, S. R.	Siam.	.....
Cornell, F. F.	Elizabeth'wn.	J. Woodruff.	Howard, D.D. W. D.	Ohio.	J. D. McCord.
Craft, David	Susquehanna.	Thos. S. Manley	Hughes, J. D.	West. Reserve.	J. B. Parrish.

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Hughes, J. M.	Oxford.	O. N. Stoddard.	REED, JAMES A.	Wooster.	John McClellan.
IRVIN, SAM'L L.	Highland.	Reed, William	Findlay.	George Fahl.
JACKSON, SHEL.	S. Minnesota.	.....	Reily, John A.	Newton.	F. H. Trineson.
Jennings, D.D., S. C.	Ohio.	James King.	Roinhart, E. H.	Elizabethtown	Ezra M. Hunt.
Jewett, A. D. L.	New York.	D. D. Demarest.	Riecheldaffer, J. G.	St. Paul.	Robt. G. Boyd.
Johnson, Silas	Des Moines.	H. Howard.	Rice, George S.	Marion.	.....
Junkin, A. C.	Erie.	J. W. Stinson.	Rice, Willard M.	Philadelphia.	.....
KELLY, DAVID	Bureau.	H. M. Priestly.	SANDERSON, JOS.	New York 2d.	A. R. Walsh.
King, O. J.	Fairfield.	.....	Schenck, A. V. C.	Missouri.	.....
Kugler, T. B.	Donegal.	Cornel Collins.	Senour, F.	Chicago.	Wm. G. Holmes.
LEASON, T. S.	Clarion.	Samuel Huston.	Shacffer, Geo. W.	Huntington.	John Kratzer.
Lord, D.D., J. C.	Buffalo City.	Geo. W. Allen.	Shepley, J. H.	Blairsville.	James Sloan.
Longheed, S. D.	Kaskaskia.	Hugh Smith.	Shagle, B. W.	Mannee.	B. F. Canon.
Lowrie, D.D., J. C.	New York.	Leb's B. Ward.	Spencer, Julius	Potosi.	.....
LYNN, E. K.	Topeka.	.....	Spinning, C. P.	Palestine.	F. Paull.
MACK, JOHN	Saline.	J. McK. Peoples.	Stark, John	Saltsburg.	Robert Martin.
Martin, D.D., J. W.	New Castle.	John Ralston.	Starrett, Wm. A.	Leavenworth.	.....
Mayhew, H. A.	Logansport.	J. S. Shankline.	Steed, A.	Palmyra.	.....
Murray, Jos. A.	Carlisle.	J. K. Davidson.	Steel, D.D., Sam'l	Chillicothe.	Wm. Pinkerton.
Milliken, S. J.	Philadela. 2d.	.....	Sterrett, Alex.	Vincennes.	Henry W. Fish.
Monfort, D.D., J. G.	Cincinnati.	H. H. Leavitt.	Sutphen, M. C.	Phila. Central.	W. A. Piper, M.D.
More, Wm. H.	Cincinnati.	A. E. Chamberl'n	Swaney, Alex.	Stenbenville.	Jas. Robertson.
Morey, A. B.	Indianapolis.	D. Kirkwood.	Swift, E. E.	Allegheny C.	W. G. Johnston.
Morrison, A. G.	New Castle.	Sam'l J. Dickey.	Symmes, J. H.	Carlisle.	James Elder.
Morrison, Robt.	Louisville.	W. S. Harbison.	TAYLOR, CHAS. II.	Troy.	P. Schoonmaker.
Mutchmore, S. A.	St. Louis.	Geo. P. Strong.	Taylor, H. W.	Miami.	Henry L. Brown.
Murphy, Thos.	Philadela. 2d.	Jno. A. Ralston.	Tredball, J. C.	Columbus.	Wm. M. Awl.
McClellan, A.	Nassau.	Laurens Reeve.	Thom, J. C.	Donegal.	D. W. Patterson.
McConaughey, N.	West Jersey.	Thomas Bowen.	Thomson, P. W.	Warren.	James McMath.
McGregor, J. W.	Michigan.	.....	VAILL, THOS. S.	Toledo.	George Berge.
McKinley, Geo.	Bloomington.	John Greenlee.	WALLER, D. J.	Northumb'ld.	S. D. Ball.
NASSAU, JOS. E.	Genesee River.	O. G. Keith.	Wells, J. G.	Chippewa.	.....
Nevius, John L.	Ningpo.	.....	West, D.D., N.	Nassau.	Geo. Johnston.
Newell, Geo. W.	Dane.	.....	Westcott, Loren.	Northumb'ld.	Jacob Schuyler.
Nicolls, S. J.	St. Louis.	E. Anson Moore.	Wight, Jos. K.	North River.	.....
Nixon, J. H.	Muncie.	William Craig.	Wilson, D.D., S. R.	Louisville.	.....
OAKLEY, C. M.	Long Island.	Zop'r Ketchum.	Wilson, W. S.	Fort Wayne.	J. G. McGuire.
Ohmstead, J. M.	Philadela. Cent.	T. McFreeland.	Wilson, D.D., S.	Redstone.	J. K. Ewing.
PATTERSON, S.	Steubenville.	Geo. McKinney.	Winn, John	Peoria.	R. F. Henry.
PERKINS, D.D., II.	Burlington.	John Robbins.	Wotring, F. R.	Winnebago.	J. M. Weber.
Phillips, A.	Ogdensburg.	.....	Wood, D.D., Jas.	Madison.	Robert Dean.
Platt, James M.	Zanesville.	William Black.	YEOMANS, ALFRED	Raritan.	Wm. R. Beans.
Potter, J. H.	Baltimore.	S. M. Rankin.	.....	Milwaukie.	Benj. Young.
Potter, S. S.	New Albany.	John Bushnell.	.....	Up. Missouri.	Hamilton Smith.
Pratt, John H.	Hocking.	M. M. Greene.	MINISTERS, 143.	ELDERS, 121.	TOTAL 264.

DELEGATES FROM CORRESPONDING BODIES.

G. W. HEACOCK, D.D., *Minister*, and HORACE STILMAN, *Ruling Elder*, from the General Assembly of the Presbyterian Church, holding its sessions in Brooklyn, New York, in 1865.

J. G. BROWN, D.D., and Rev. LUCIUS OSGOOD, from the General Assembly of the United Presbyterian Church of North America.

THOMAS C. STRONG, D.D., from the General Synod of the Reformed Protestant Dutch Church in North America.

Rev. LEROY WOODS, from the General Assembly of the Cumberland Presbyterian Church of the United States of America.

JOHN C. LOWRIE, D.D., of New York Presbytery, was elected Moderator. Rev. THOMAS S. VAILL, of Toledo Presbytery, was elected Temporary Clerk.

Bills and Overtures.

JAMES WOOD, D.D., of Madison Presbytery, Chairman of the Committee, reported the following Overtures:—

OVERTURE, No. I.—From Ohio Synod and from Richland, Redstone, Indianapolis, New Lisbon, and Muncie Presbyteries, asking the removal of the Board of Domestic Missions and the Board of Education to points farther west; also, one from Bloomington Presbytery adverse to any removal. These Overtures, for the most part, ask that the Board of Education be located at Pittsburg, Pa., and the Board of Domestic Missions at Cincinnati, Ohio. One of them asks that the Board of Domestic Missions be located at Indianapolis, Ind. In order to give further opportunity for our Presbyteries and Synods to express their views on this subject, the Committee recommend that final action be postponed until the next meeting of the General Assembly. The report was adopted.

No. II.—From members of Platte and Upper Missouri Presbyteries, stating that the Presbyteries having failed to get a quorum, ask this General Assembly to appoint a meeting of Presbytery, to be held at St. Joseph, Mo., on Thursday, August 3, 1865, at eight o'clock, P. M. It was resolved that the request be granted.

No. III.—From Fairfield Presbytery, asking the Assembly to appoint a meeting of Southern Iowa Synod, at Oskaloosa, Iowa, on Thursday, Oct. 25, 1865, because the last Synod failed to obtain a quorum. The Committee recommended that, whereas the minority of the last Synod adjourned to meet at Afton, Iowa, on the third Thursday of September, at seven o'clock, P. M., the Assembly decline to interfere with the action of the minority to meet at Afton. The report was adopted.

No. IV.—From Chicago Synod, asking the Assembly to adopt as its arrangements of Synods, both in its Roll and in the Statistical Tables appended to its Minutes, the alphabetical order instead of that now used; and that the same order be followed with regard to the Presbyteries in the several Synods. It was resolved that the change asked for be made.

No. V.—From Pacific Synod, asking the Assembly to adopt certain resolutions with reference to the Board of Domestic Missions, and especially with reference to an extension of the work of that Board on the Pacific Coast. The Committee recommended the reference of the Overture to the Board of Domestic Missions, to take such action on the subject as the necessities of other fields may warrant. The recommendation was adopted.

No. VI.—From Richland Presbytery and from members of Madison Presbytery, asking the Assembly to drop from its roll the names of certain Ministers, Presbyteries, and Synods, in the so-called Confederate States. The Committee recommended the following Resolutions, which were adopted:—

WHEREAS, During the existence of the great rebellion which has disturbed the peace and threatened the life of the nation, a large number of Presbyteries and Synods in the Southern States, whose names are on the roll of the General Assembly as constituent parts of this body, have organized an Assembly denominated "The General Assembly of the Confederate States of America," in order to render their aid in the attempt to establish, by means of the rebellion a separate national existence, and "to conserve and perpetuate the system of slavery;" therefore,

Resolved, 1. That this Assembly regards the civil rebellion for the perpetuation of negro slavery as a great crime, both against our National Government and against God, and the secession of those Presbyteries and Synods from the Presbyterian Church, under such circumstances and for such reasons, as unwarranted, schismatical, and unconstitutional.

Resolved, 2. That the General Assembly does not intend to abandon the territory in which these churches are found, or to compromise the rights of any of the church courts, or ministers, ruling elders, and private members belonging to them, who are loyal to the government of the United States, and to the Presbyterian Church. On the contrary, this Assembly will recognize such loyal persons as constituting the churches, Presbyteries and Synods, in all the bounds of the schism, and will use earnest endeavors to restore and revive all such churches and church courts.

Resolved, 3. The Assembly hereby declares that it will recognize as the church, the members of any church within the bounds of the schism, who are loyal to the government of the United States of America, and whose views are in harmony with the doctrines of the Confession of Faith, and with the several testimonies of the Presbyterian Church on the subject of domestic slavery. And where any three ministers, who entertain the views above mentioned, belong to the same Presbytery, such ministers are hereby authorized and directed to continue their organization as a Presbytery; or any two such ministers are authorized to receive any minister of the same views, regularly dismissed to them, and thus continue their organizations with the churches above described in the same bounds, in connection with this Assembly. But if a sufficient number are not found in one Presbytery, they are authorized to unite with the loyal ministers and churches of one or more adjacent Presbyteries, retaining the name of one or both such united Presbyteries as shall be deemed expedient. A similar course is also authorized with regard to Synods.

Resolved, 4. In cases where there is not a sufficient number of loyal ministers and churches within a convenient district to form a Presbytery, such ministers are directed to supply churches and other places around them, as God may open the way, with the preaching of the gospel, and such churches are exhorted to use all diligence to secure the stated means of grace; and both ministers and churches are directed to report to the next General Assembly what has been done in these respects, that further order may be taken by the Assembly in the premises as the interests of Christ's cause may require.

Resolved, 5. The General Assembly furthermore give counsel to the Presbyteries and churches which may be revived and restored under the provisions of the above action, to treat with kindness ministers and churches or parts of churches, who are disloyal, or who are not in sympathy with the former deliverances of the General Assembly on the subject of slavery, and to inform such persons of their readiness to receive them into ecclesiastical fellowship, when they properly acknowledge and renounce their errors.

Resolved, 6. The Board of Domestic Missions is hereby authorized and requested to give special attention to the Southern field, in providing missionaries and appropriating pecuniary aid in order to carry into effect the measures contemplated in this Minute. And the Board is also authorized to employ any loyal minister whose residence may be in the South, as a missionary, provided he shall furnish satisfactory evidence of his fitness for the work, though circumstances may render it impracticable for him to obtain a Presbyterial recommendation. Adopted.

No. VII.—From California Presbytery inquiring what course ought to be pursued in regard to admitting to their body ministers who are known to be disloyal to the Government of the United States, or who may be suspected of disloyalty. The Committee recommend the following, which was adopted:—

I. The right of every Presbytery to examine ministers asking admission into their body, as to their soundness in the faith, which has been long acknowledged and practiced by our Presbyteries, implies their right by parity of reasoning to examine them on all subjects which seriously affect the peace, purity, and unity of the Church.

II. The exercise of this right becomes an imperative duty, in the present circumstances of our country, when, after the crushing by military force of an atrocious rebellion against the government of the United States, for the perpetuation of slavery, many ministers who have aided and abetted this revolt, may seek admission into Presbyteries located in the loyal States. Therefore,

III. It is hereby ordered that all our Presbyteries examine every minister applying for admission from any Presbytery or other ecclesiastical body in the Southern States, on the following points:

1. Whether he has in any way, directly or indirectly, of his own free will and consent, or without external constraint, been concerned at any time in aiding or countenancing the rebellion and the war which has been waged against the United States; and if it be found by his own confession or from sufficient testimony, that he has been so concerned, that he be required to confess and forsake his sin in this regard before he shall be received.

2. Whether he holds that the system of negro slavery in the South is a Divine institution, and that it is "the peculiar mission of the Southern Church to conserve the institution of slavery as there maintained," and if it be found that he holds either of these doctrines, that he be not received without renouncing and forsaking these errors.

IV. This injunction to Presbyteries is in like manner applicable to Synods, and it is hereby ordered that upon the application of any Presbytery to be received into any Synod where such Presbytery is or has been connected with the Southern General Assembly, such Synod shall examine all the members of said Presbytery on the points above named, and the reception of such Presbytery or any of the ministers thereof by such Synod shall depend upon their compliance with the conditions before mentioned.

V. Church sessions are also ordered to examine all applicants for church membership by persons from the Southern States, or who have been living in the South since the rebellion, concerning their conduct and principles on the points above specified; and if it be found that of their own free will they have taken up arms against the United States, or that they hold slavery to be an ordinance of God, as above stated, such persons shall not be admitted to the communion of the church till they give evidence of repentance for their sin and renounce their error.

VI. The General Assembly gives counsel to the several church courts specified in these orders, that in discharging the duties enjoined therein, due regard be paid to the circumstances of the case, and that justice be tempered with mercy. Especially is this counsel given to churches in the border States, where many impulsive and ardent young men, without due consideration, have been led away by their superiors, or seduced from their loyalty by their erroneous interpretation of the doctrine of State rights. Such persons, though highly criminal, are far less so than their unprincipled and ambitious leaders. While, in the treatment even of these, the honor of religion ought to be fully vindicated, more tenderness may be properly exercised than duty requires or admits in dealing with their guides and deceivers. By kind and faithful instruction and admonition, and by the presence of the Holy Spirit, most of them, it is hoped, will be reclaimed from the error of their ways, and become loyal citizens and valuable church members.

VII. It is further ordered, that if any minister or ministers belonging to any Presbytery or Presbyteries under the care of the General Assembly, have fled or been sent by civil or military authority beyond the jurisdiction of the United States on account of their disloyalty, or who may have gone for the same reason to any of the Southern States, and have aided in this rebellion, such Presbytery or Presbyteries shall take action on the subject, and unless they obtain satisfactory evidence of the repentance of such ministers, they shall declare and enter upon their records that they are thenceforth suspended from the functions of the gospel ministry until their cases can be regularly issued. And if, after two years, they shall still remain beyond the reach of such Presbytery or Presbyteries, the names of such Ministers shall be erased from the roll, and they shall thereupon be no longer deemed Ministers of the Presbyterian Church.

PROTEST of SAMUEL R. WILSON, D.D., for himself and others, against the action of the Assembly in adopting the report on Overtures 6 and 7.

The undersigned would respectfully enter their protest against the action of the Assembly on Overtures, No. VI. and VII., with regard to the Southern Presbyteries and Synods, for the following reasons, viz. :

I. The minute adopted by the Assembly declares that "the Presbyteries and Synods in the Southern States organized an Assembly in order to render their aid in the attempt to establish, by means of the rebellion, a separate national existence, and to conserve and perpetuate the system of slavery." To us such an allegation by this Assembly appears to be most extraordinary, when viewed in the light of the facts. It is well known that the Southern Church did not take any step toward a withdrawal from our connection until after the meeting of the Assembly, in Philadelphia, in May, 1861. It was at that meeting that the Assembly passed the resolutions on the subject of allegiance to the Federal Government, commonly known as the "Spring resolutions," together with the order for a day of general prayer. Against this action a large minority of the Assembly most earnestly protested, as calculated to bring about that very separation on the part of the Southern brethren, which did actually follow. That action, in the opinion of many of the wisest men in the Church, amongst whom was the Rev. Dr. Hodge, of Princeton, was "unjust and cruel in its bearings upon our Southern brethren; a violation of the law of love to adopt an act which must expose the Southern churches that remain in connection with our Church to suspicion, to loss of property, to personal danger, and which tends to destroy their usefulness in their appointed fields of labor."

It was this action of the Assembly, thus characterized and condemned, that gave occasion to the withdrawal of the Southern Presbyteries and Synods, and which, in their view, left them no alternative but either to withdraw and form a separate and independent body, or to be utterly destroyed. It was not in the spirit of schism that they adopted this course; much less was it from a purpose "to aid in the establishment, by means of the rebellion, of a separate national existence, and to conserve and perpetuate the system of slavery." It was to avoid the strife and ruin which must, as they supposed, inevitably follow, if they continued in connection with an Assembly which by its acts had decided "the great political question which agitated the country," "a question which the Assembly had no right to decide," and which "was clearly beyond the jurisdiction of the Assembly." To be satisfied with this, it needs only to weigh with candor the grounds and reasons of this separation, as they were set forth by the Southern General Assembly itself, in an address "to the churches of Jesus Christ throughout the earth," and which was drawn up by the Rev. Dr. Thorn-

well, now deceased. And the following passages, from that "address," which embrace in substance the whole ground of the separation, leave no room for mistake; they say:

"We should be sorry to be regarded by our brethren in any part of the world as guilty of schism. We are not conscious of any purpose to rend the body of Christ. On the contrary, our aim has been to promote the unity of the Spirit in the bonds of peace. If we know our own hearts, and can form any just estimate of the motives which have governed us, we have been prompted by a sincere desire to promote the glory of God, and the efficiency, energy, harmony, and zeal of his visible kingdom in the earth. We have separated from our brethren at the North, as Abraham separated from Lot, because we are persuaded that the interests of true religion will be more effectually subserved by two independent churches, under the circumstances in which the two countries are placed, than by one united body.

"1. In the first place, the course of the last Assembly at Philadelphia conclusively shows, that if we should remain together, the political questions which divide us as citizens will be obtruded on our Church courts, and discussed by Christian ministers and elders with all the acrimony, bitterness, and rancor with which such questions are usually discussed by men of the world. Our Assembly would present a mournful spectacle of strife and debate. Commissioners from the Northern would meet with Commissioners from the Southern Confederacy, to wrangle over the questions which have split them into two Confederacies, and involved them in furious and bloody war. They would denounce each other on the one hand as tyrants and oppressors, and on the other as traitors and rebels. The Spirit of God would take his departure from these scenes of confusion, and leave the Church lifeless and powerless, an easy prey to the sectional divisions and angry passions of its members."

"An Assembly composed of representations from two such countries could have no security for peace, except in a steady, uncompromising adherence to the scriptural principle that it would know no man after the flesh, that it would abolish the distinctions of Barbarian, Scythian, bond and free, and recognize nothing but the new creature in Christ Jesus.

"The only conceivable condition, therefore, upon which the Church of the North and the South could remain together as one body with any prospect of success, is the rigorous exclusion of the questions and passions of the forum from its halls of debate. This is what always ought to be done. The provinces of Church and State are perfectly distinct, and the one has no right to usurp the jurisdiction of the other. The State is a natural institute, founded in the constitution of man as moral and social, and designed to realize the idea of justice. It is the society of rights. The Church is a supernatural institute, founded in the facts of redemption, and is designed to realize the idea of grace. It is the society of the redeemed. The State aims at social order; the Church at spiritual holiness. The State looks to the visible and outward; the Church is concerned for the invisible and inward."

"Had these principles been steadily maintained by the Assembly at Philadelphia, it is possible that the Ecclesiastical separation of the North and the South might have been deferred for years to come. Our Presbyteries, many of them clung with tenderness to the recollections of the past." * * *

"It was ardently desired that the sublime spectacle might be presented of one Church upon earth combining in cordial fellowship and holy love, the disciples of Jesus in different and even in hostile lands. But alas, for the weakness of man, these golden visions were soon dispelled! The first thing

which roused our Presbyteries to look the question of separation seriously in the face, was the course of the Assembly in venturing to determine, as a court of Jesus Christ, which it did, by necessary implication, the true interpretation of the Constitution of the United States, as to the kind of government it intended to form. A political theory was, to all intents and purposes, propounded, which made secession a crime, the seceding States rebellious, and the citizens who obeyed them traitors. We say nothing here as to the righteousness or unrighteousness of these decrees. What we maintain is, that, whether right or wrong, the Church had no right to make them. She transcended her sphere, and usurped the duties of the State."

"We frankly admit that the mere unconstitutionality of the proceedings of the last Assembly is not, in itself, considered a sufficient ground of separation. It is the consequences of these proceedings which make them so offensive. It is the door which they open for the introduction of the worst passions of human nature into the deliberations of Church courts. The spirit of these proceedings, if allowed to prevail, would forever banish peace from the Church, and there is no reason to hope that the tide, which has begun to flow, can soon be arrested."

Such, then, are the officially declared reasons for the separation of the Southern churches. In connection with these statements, they also declare their belief in accordance with the teachings of God's word, as interpreted by the orthodox teachers of his Church in all ages, that the institution of slavery as part of the social and political order is to be tolerated in the church where it exists, and the duties of masters and servants to be enjoined. But so far from making the Church an instrument for conserving this or any other social or political system they expressly declare:

"We would have it distinctly understood, that *in our ecclesiastical capacity we are neither the friends nor the foes of slavery; that is to say, we have no commission either to propagate or abolish it.* The policy of its existence or non-existence is a question which exclusively belongs to the State. We have no right as a Church to enjoin it as a duty, or to condemn it as a sin. Our business is with the duties which spring from the relation, the duties of the masters on the one hand, and of their slaves on the other. These duties we are to proclaim and to enforce by spiritual sanction. The social, civil, and political problems connected with this great subject transcend our sphere, as God has not entrusted to his Church the organization of society, the construction of governments, nor the allotment of individuals to their various stations."

In all this not one word is said about aiding any government in any political measure whatsoever, and so far as slavery is concerned, it is expressly affirmed that as a Church they have "no commission either to propagate or abolish it." And it is manifestly unjust to seize upon a single expression taken, it may be, from some resolution passed in the Southern Assembly in 1864, and to represent it as expressing the grounds upon which the body separated from us in 1861; or to hold it up as the distinguishing feature of the Southern Church. And, in our opinion, this Assembly should the rather abstain from such a representation upon so insufficient a ground, inasmuch as a large portion of the ministers and members of the Church do look upon the deliverance of the Assembly on the subject of slavery at Newark, N. J., in 1864, as contravening the former doctrine of the Church on that question; and also regard the action of the Assembly for the past four years, touching matters of state policy, as a grievous departure from our constitutional prerogatives, and practically seeming to say that it is a

special, if not the peculiar mission of the Church, to uphold and perpetuate the Federal Government and promote the war. Can it be thought strange if the Southern Church, in some of its utterances, should have departed from its former scriptural and conservative ground touching this vexed question of slavery, when we ourselves have, in the judgment of not a few, gone so far away from the ground once held by us upon this and kindred subjects?

II. We protest, in the second place, because by this action the Assembly have set up a new test and established a new term of membership in the Church and of standing in the ministry—a test unauthorized by the word of God and the Confession of Faith, and contrary to the uniform declarations and practice of this Church from its foundation up to the year 1861. And this test is made primary and indispensable, no matter what may be the Christian knowledge or piety of those who refuse to submit to it, or who cannot say they are in cordial sympathy with the Assembly in respect to it. In thus making the views or opinions or feelings, or even practice, of men in the matter of slavery, or their particular sentiments touching the subject of loyalty, a condition of recognition or admission as members of the Church, or as ruling elders and ministers in the Church, and a condition *sine qua non*, the Assembly has, in our judgment, “violated the Constitution of the Church, and usurped the prerogatives of its Divine Master.” (*Protest of Dr. Hoilge and others, in 1861.*)*

III. In the third place, we protest against this action of the Assembly, because it seems to us to tend to destruction, rather than to edification. It puts it into the power of any two ministers, in any particular district, with the aid of any other whom they may choose to select, to claim to themselves all the power, rights and immunities, ecclesiastical and civil, belonging to the Presbytery or Presbyteries of which they may be members; and in like manner it recognizes any two or three members of a particular Church as constituting the Church, and, as far as lies in the power of this Assembly, invests such members with all the rights, religious and secular, belonging to the whole Church. This measure, therefore, whatever its intent, in its practical workings, is calculated, we are constrained to think, to promote strife and discord amongst the brethren in the South themselves, and to widen and perpetuate the breach already existing to so sad an extent between the Northern and Southern portions of the Presbyterian Church. We, therefore, deprecate this action of the Assembly as most inauspicious. There was and is, in our judgment, a more excellent way. The fortunes of war have laid the whole Southern country prostrate at the feet of the National Government. The Southern Church seems to lie very much at the mercy of Northern Christians. Our victory calls for the display of the largest Christian magnanimity. It is for us to hold out the olive branch. By a prompt reconsideration and withdrawal of such action during the past years, of at least doubtful constitutionality, by which the Church has been entangled with the State in “matters which do alone pertain unto the civil magistrate,” and occasion of offence given to many, both North and South, the way would be opened for recalling our brethren of the Southern Church from the errors into which they have fallen. Approaching them in the spirit of meekness and love, we might have hoped, with the blessing of God, to win back all who have wandered away from the old paths, and restore that “unity of the Spirit in the bonds of peace,” which, amid the raging storm of civil and fratricidal war, has been broken up. Such a

* See *The Presbyterian Historical Almanac* for 1862, page 77.

course, if it had been adopted by this Assembly, could not fail to have exerted a most salutary influence in allaying the irritation which exists throughout the whole country, and in repairing the breaches which have been made both in the Church and the State. But now, instead of adopting some such plan of pacification, based upon the old foundation principles of the Presbyterian Church, and pervaded with the spirit of the gospel of good-will to men, the Assembly seem to us to have been led hastily to give their sanction to measures far different both in their spirit and tendency. Much better, in our judgment, would it have been if the Assembly had deferred all action on the subject for the present.

Against these measures, therefore, for these and other reasons, we most earnestly and solemnly protest; and this not in any captious or factious spirit, but under the profound conviction that is required of us in the faithful discharge of our duty to the Church of our Lord Jesus Christ, the Church of our fathers, and by a proper regard to the momentous interests involved in the issues.

Samuel R. Wilson, D.D., Rev. Rutherford Douglass, Rev. Robert Morrison, W. Scott Harbison, *Elder*.

The Moderator appointed E. R. Craven, D.D., Rev. D. J. Waller, and S. A. Bonner, *Elder*, a Committee to answer the protest, which they did as follows:—

In answer to the first point of this protest, viz., that the Assembly erred in declaring that "the Presbyteries and the Synods in the Southern States organized an Assembly in order to render their aid in the attempt to establish, by means of the rebellion, a separate national existence, and to conserve and perpetuate the system of slavery"—the Assembly hereby declares that this judgment was founded not on any isolated and specific deliverance to that effect by the seceding Assembly, but upon a multitude of facts, notorious and uncontradicted, patent to every observer of the course of events. Amongst these we specify the following—others will suggest themselves to every reflecting mind, viz.: That the clergy of the South—Presbyterians being prominent—were amongst the most influential leaders and abettors of rebellion; and that professedly for the establishment of a new government, under whose protection slavery might be perpetuated and conserved. The sermons and addresses of Drs. Palmer, Thornwell, and others, were printed and scattered as campaign documents throughout the South. The former of these—who, in a sermon preached in the city of New Orleans, entitled, "Slavery a Divine Trust—Duty of the South to preserve and perpetuate it"—in answer to a question proposed by himself, concerning the South—"What, at this juncture, is their providential trust?" declared "It is to conserve and perpetuate the institution of slavery as now existing;" and who further declared, "The course to be pursued in this emergency is already inaugurated—let the people in all the Southern States, in solemn counsel assembled, retain the powers they have delegated"—was upon the proposition of several Presbyteries requested to preach the opening sermon of the first Southern Assembly, and was subsequently elected Moderator. See *Minutes in Wilson's Historical Almanac* for 1863.* The Rev. Dr. Thornwell, who was recognized throughout the land as a great leader of secession, was appointed chairman of the committee to whom was entrusted the delicate and important duty of preparing the address "to all the churches of Jesus Christ throughout the earth." In that address, which is quoted largely by the protestants, it is set forth that "there is one

* *The Presbyterian Historical Almanac* for 1863, page 419.

difference which so radically and fundamentally distinguishes the North from the South, that it is becoming every day more and more apparent that the religious, *as well as secular*, interests of both will be more effectually promoted by a complete and lasting separation. The antagonism of Northern and Southern sentiment on the subject of slavery, lies at the root of all the difficulties which have resulted in the dismemberment of the Federal Union, and involved us in the horrors of an unnatural war:” and in that paper, though civil war was raging, it is continually assumed that the country was already divided into two nationalities—thus, in effect, declaring the sinlessness of the rebellion. In the Narrative on the State of Religion, adopted at the second meeting of the Assembly, in May, 1862, occurs the following: “In the first place, we notice the relation of our congregations to the great struggle in which we are engaged. All the Presbyterian narratives, without exception, mention the fact that their congregations have evinced the most cordial sympathy with the people of the Confederate States in their efforts to maintain their cherished rights and institutions against the despotic power which is attempting to crush them. Deeply convinced that this struggle is not alone for civil rights and property and home, but also for religion—for the Church, for the gospel, and for existence itself—the churches in our connection have freely contributed to its prosecution, of their substance, their prayers, and above all, of their members and the beloved youth of their congregations. They have parted, without a murmur, with those who constituted the hope of the Church, and have bidden them go forth to the support of this great and sacred cause, with their benedictions and with their supplications for their protection and success. The Assembly desire to record, with its solemn approval, this fact of the unanimity of our people in supporting a contest to which religion, as well as patriotism, now summons the citizens of this country, and to implore for them the blessing of God in the course which they are now pursuing.” (*Wilson's Historical Almanac*, 1863, page 449.)* At the meeting of the Assembly, in May last, the following declaration was made: “We hesitate not to affirm, that it is the peculiar mission of the Southern Church to conserve the institution of slavery, and make it both a blessing to the master and the slave.” In view of such facts as these, the Assembly cannot but judge that it was a leading motive in the breasts of Southern ministers and elders, in their formation of a separate and distinct Assembly, “to render their aid in the attempt to establish by means of a rebellion, a separate national existence, and to conserve and perpetuate the system of slavery.”

Nor is this conclusion invalidated by the facts adduced by the protestants.

The first of these is that “the Southern churches did not take any step toward a withdrawal from our connection until after the meeting of the General Assembly in Philadelphia, in May, 1861.” At which “the Assembly passed the resolutions on the subject of allegiance to the General Government, etc.” That, as a body, no overt steps were taken, is freely admitted. Nor would it have been expedient for them so to have done. Unless the resolutions alluded to have been adopted, it would have been more to the interests of the rebellion, for the Southern Church to have continued in connection with the General Assembly, than to have withdrawn. Until the passage of these resolutions, it was in the interests of rebellion, both at the North and the South, that the Southern churches should continue under the mantle of a great national Church, which failed to declare that treason was a sin, and thus tacitly admitted that the continuance of

* *The Presbyterian Historical Almanac* for 1863, page 449.

allegiance to the national government was a matter to be determined by the preponderance of earthly profit and loss.

Nor can the second consideration adduced by the protestants be regarded as having weight on this subject, viz., the absence of all declaration in the address set forth by the first Southern Assembly, of the design imputed to the Southern churches by this Assembly. In view of the peculiar circumstances of the Southern churches before the world, in further view of the expressed declaration of that Assembly, touching the relations of the Church *as an organization*, to the State, in connection with the fact that the individuals who composed the Assembly did not regard the secession of the Southern States as a sin, and a doctrine that it was the providential mission of the South to conserve and perpetuate the institution of slavery as a heresy; it was to have been expected that all reference to such design of individuals would be studiously avoided. It is not the intention of the Assembly to assert that the reasons set forth in that address were not influential with those who uttered them, nor is it their intention in this paper to discuss their validity; but they do declare that in their judgment, there is nothing in that document to forbid the idea that the individuals who framed it, and the members of the Southern churches generally, were principally moved by the designs imputed. And in this judgment they believe they are fully sustained by the subsequent deliverances of the Southern Assembly, by the preceding and following conduct of ministers, and the declarations of the religious press. Nay, more, it must be evident to every reflecting mind, that the address itself, by its assumptions and declarations concerning the existence of two nations, and the general tenor of its arguments, was written as much in the interests of the Southern Confederacy, as in those of the Southern Church.

The last two points of the protest logically proceed upon the assumption that treason, such as has existed in the Southern States, is not a sin, and that the doctrine that *Southern slavery is a divine institution, to be conserved and perpetuated*, is not heresy. These topics, in view of their past deliverances, and in the light of history, the Assembly deems it needless to discuss. In reference to the last point of the protestants, the Assembly fully recognize the facts that the directions given by them will involve much personal affliction—and perhaps in some instances temporary hardships—for this they are not responsible. Those who have sown the wind, must expect to reap the whirlwind. Duty to the great Head of the Church forbids that the Assembly should compromise with heresy and sin; nor can they walk in any way as “more excellent,” because apparently more peaceful, which involves such compromise. They know no scriptural way by which those who have gone out from us, proclaiming heresy, can be restored to the bosom of the Church, until after recantation, or those who have fallen into the grievous sin of treason, but upon confession and repentance.

No. VIII.—From Pacific Synod and from Saline, Bloomington, Miami, Luzerne, Mohawk, and Ogdensburg Presbyteries, asking the Assembly to take steps for the reunion of the two branches of the Presbyterian Church, the Committee recommend the following Resolutions, which were adopted:

Resolved, 1. That the General Assembly reiterate their former expressions of fraternal feeling towards their brethren of the other branch of the Presbyterian Church, and their desire for still more intimate relations when the providence of God shall make it clear that this measure is expedient.

Resolved, 2. That in the judgment of this Assembly an attempt to force a general reunion, before there is evidence by the action of the Presbyteries,

that the two branches of the Church are fully prepared for it, will be likely to retard this result, and incur the danger of the formation of three bodies instead of two.

Resolved, 3. That in order to strengthen the feeble missionary churches belonging to each, and enable them to become self-sustaining, the Presbyteries under our care be recommended to take such action as to them may be deemed wise and expedient.

Resolved, 4. That the essential condition of organic reunion is an agreement in Scripture doctrine and ecclesiastical order, according to the standards of the Presbyterian Church.

Resolved, 5. That in the meantime fraternal intercourse, both personal and official, be encouraged between us and them for the purpose of cultivating friendly feelings, and of learning by a more intimate acquaintance whether an organic reunion will probably be cordial and beneficial to the cause of Christ.

No. IX.—From Newton Presbytery requesting the Assembly to prepare and issue a Pastoral Letter to the churches on the necessity of a revival of religion and an enlarged Christian benevolence, especially in view of the injurious tendencies of the war. The Committee refer the matter to the Assembly, suggesting that a Committee be appointed to draft such Letter. Whereupon, JAMES WOOD, D.D., was appointed said Committee. He reported the following *Pastoral Letter*, which was adopted:—

“The terrible calamities which have befallen our country during the last four years, and their injurious influence on the material, intellectual, moral and religious condition of the people, render it peculiarly important for the General Assembly, composed of your representatives from most of the loyal States, to remind you of the solemn responsibilities which this state of things devolves upon our churches, as well as upon the other Christian churches of this land.

“Immense districts in the Southern States, now redeemed from the civil rebellion, have become, by the casualties of war, desolate wastes, the repairing of which demands immediate and earnest attention. Their political status is under the direction and control of the civil government. Their desolated fields must be put under cultivation, and their ruined dwellings, villages and cities rebuilt by individual industry and enterprise. But their intellectual, moral, and religious privileges, by means of literary institutions and gospel ordinances, must be restored by the exertions of Christian philanthropy. And in the Northern States, though the war has not materially diminished their wealth and prosperity, nor closed their schools, colleges, and churches, we have reason to apprehend that the demoralizing influences of the camp upon the habits of our brave and patriotic soldiers, will introduce into hundreds of neighborhoods in the North, vices heretofore unknown, unless counteracted by timely and efficient efforts. ‘The patriotism of the nation, under God, has saved the Union, and it now remains for the piety of the Church to sanctify the people.’

“The means for accomplishing this work have been instituted by God himself, viz., earnest and believing prayer for the outpouring of his Holy Spirit, the faithful preaching of his word, and the liberal contribution of our substance for keeping in vigorous operation those auxiliary agencies which are adapted to benefit and save the souls of men.

“The first great want of the Church and country is the effusion of the Holy Spirit, for which earnest prayer should be daily offered to God. The gift of the Spirit, descending in Pentecostal showers upon all our borders, will

heal the breaches which have been made among us by this cruel and bloody war—reclaim from sin and ruin the many thousands who, in consequence of the war, have yielded too much to the corrupting tendencies of their depraved appetites and passions—purify the fountains of literature, and make all our schools and colleges the sources of virtuous and holy influences—impart to our firesides and places of business, to our popular assemblies and halls of legislation, a spirit of healthful and happy piety, and surround our whole land with a halo of celestial light and love.

“But this inestimable blessing must be sought by earnest and importunate supplication. God will be inquired of by the house of Israel to do these things for them. Brethren, pray without ceasing until the Lord shall rain righteousness upon us; like the prophet Elijah on Mount Carmel, who cast himself down upon the earth in prayer, and sent his servant seven times in succession to look toward the sea, until at last a little cloud appeared like a man’s hand, and speedily a refreshing and fertilizing rain covered the whole land of Israel. In addition to daily prayer in the closet and family, the Assembly recommend that our pastors and church sessions, at their discretion, appoint meetings for prayer in their respective congregations, daily if practicable, but if not, then once or twice a week, to pray especially for the outpouring of the Holy Spirit; and that like the pious and faithful few who assembled daily for prayer for ten days prior to the day of Pentecost, these praying ones look and wait in believing expectation for the fulfilment of the Divine promise to send this blessing upon his Church.

“In connection with prayer, the Assembly recommend that as often as may be deemed expedient by our ministers and church sessions, they also appoint special public services for preaching the gospel. God has visited some of our congregations with large outpourings of his Holy Spirit in connection with these extra services. By these means the unconverted are brought daily under the influence of the preached word, and impressions produced one day are deepened by warnings reiterated on the next, and the result has often been a precious ingathering of souls.

“The Assembly further exhort the churches under their care to practice an enlarged liberality in sustaining the cause of Christian benevolence. Not to mention other benevolent objects and associations, the operations of the several Boards of our own Church, and of the committee recently appointed to benefit the freedmen, are of the first importance, and they are increasing in magnitude every year; and with regard to some of them, owing to the extraordinary condition of our country, particularly in the Southern States, there is an urgent call for the most liberal contributions. Our nation has been appropriating the public treasure by hundreds of millions for the suppression of the rebellion, and our citizens have voluntarily contributed with remarkable liberality for the relief and comfort of our suffering soldiers, refugees, and freedmen. Let our churches contribute with corresponding liberality to promote their spiritual welfare. A special thank-offering is due to our Saviour God, the King of kings and Lord of lords, in view of the signal deliverance over which we now rejoice.

“Finally, the Assembly would add to these several recommendations, that there is a special demand on all loyal and Christian men, in the hopeful termination of our national calamities, to endeavor, by every appropriate means in their power, to bring together in friendly relations the discordant and conflicting elements of civil society. Let all become good Samaritans to heal the wounds which have been made by this fratricidal war, and to administer to the wants of the distressed and unfortunate. Even those who have been our avowed and bitter enemies, once defiant but now conquered,

are entitled to our sympathy and kindness. Act with regard to them, dear brethren, according to the spirit of those inspired words of the prophet Isaiah, which were put on record for our instruction, with the assurance that the reward promised will also be yours: 'Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light arise in obscurity, and thy darkness be as the noonday; and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water whose waters fail not. And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.'—Isa. lviii. 6-12.

“And now, dear brethren, may 'the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen.'”

No. X.—From Pacific Synod, requesting action with regard to the Amendment of the Constitution of the United States of America, so as to recognize God and Jesus Christ in that instrument. The Committee recommend that the Overture be answered by referring to the action of the General Assembly for 1865. OVERTURE, No. XI., page 46.

No. XI.—From Newton Presbytery, asking the Assembly to take action with regard to the Amendment of the Constitution of the United States abolishing slavery. It was *Resolved*, That the deliverance of the Assembly of 1864 on the subject of Slavery be considered a sufficient answer. See *The Presbyterian Historical Almanac* for 1865, OVERTURE, No. XII., p. 47.

No. XII.—From Elizabethtown Presbytery, asking the Assembly to instruct The Board of Publication to establish a depository for the sale of its books and tracts in New York. The committee recommended that it be answered in the negative, which was adopted.

No. XIII.—From North River and Indianapolis Presbyteries, asking the Assembly to adopt measures for raising a sustentation fund to supplement the salaries of pastors who have an inadequate support; a third from the Kaskaskia Presbytery on the subject of an increase of ministers' salaries, and providing for them MANSES by their congregations.

The Committee recommend the adoption of the following resolutions, which were adopted:—

1. That the object contemplated in these Overtures is highly desirable, and the churches are hereby earnestly exhorted to increase the salaries of

their pastors, where they are now inadequate, either by adding to their annual subscriptions, or by providing suitable MANSES, or both.

2. That it is deemed inexpedient in the unsettled condition of our country to adopt measures at present to raise a special sustentation fund by collections in the churches for this object.

No. XIV.—From Sidney Presbytery, requesting the Assembly to answer the following questions :

1. When a church member, or an elder, is under process for absenting himself from the ordinances and means of grace in the church to which he belongs, is it proper for a session to admit statements or allegations to record which have a tendency to injure the pastor, or any other officer of the church?

2. Is it consistent with regular standing in our church, for church-members to be supporters and attendants in other churches not of our communion, while absenting themselves from and refusing to support the church to which they belong?

3. When an accused church-member is contumacious on a second citation, and the member is suspended for contumacy, is it the duty of the session, after having examined witnesses and spread the testimony on the record, to decide the case and enter judgment also on the record?

On motion of Dr. Lord, the whole subject contained in the first question of the Overture, and the answer to it, was indefinitely postponed.

The Committee recommend that the second question receive a negative answer, with an injunction on church sessions to make such cases a matter of discipline. For answer to the third question, they refer to the Book of Discipline, chap. iv., sections 10, 11, and 13. Adopted.

No. XV.—From Steubenville Presbytery and No. XVI. from Washington Presbytery, asking whether it is competent and constitutional for a Presbytery to appoint a committee to dismiss unsettled ministers, licentiates, and candidates without a call for the body to assemble. This question has already been decided by the General Assembly in the negative. (See *Minutes of the General Assembly for 1830*, p. 27.) Adopted.

No. XVII.—From the Westminster Presbyterian Church, of Beloit, Wisconsin, asking permission of the Assembly to sell their house of worship.

The Committee recommend the following, which was adopted :

WHEREAS, The Westminster Church (O. S.) and the First Presbyterian Church (N. S.) in the city of Beloit, Wisconsin, have agreed to unite and become one church, under the name of the First Presbyterian Church of Beloit, to be under the care of the General Assembly; and, WHEREAS, the house of worship of the Westminster Church is to be sold, and the proceeds to be applied to pay the debts due on the First Presbyterian Church, but such sale cannot be legally effected without the consent of the Trustees of our General Assembly; therefore,

Resolved, That the General Assembly instruct their Trustees to authorize the sale of the said house of worship of the Westminster Church, and the lot on which it stands, for the purpose aforesaid, taking care that the property so conveyed shall not be alienated from our body.

No. XVIII.—On the subject of Intemperance, from a meeting recently held in Allegheny City, and another from a meeting in New York, asking for such a deliverance by the General Assembly as may encourage virtuous and philanthropic men in their efforts to purge our country from this gigantic evil.

The Committee recommended the following, which was adopted :

The General Assembly have repeatedly expressed their earnest desire for the universal prevalence of temperance among the people of this land. But as a new exigency has arisen, growing out of the demoralizing tendency of war, this Assembly enjoins upon all the ministers, ruling elders, and church-members, to use their influence upon those around them, particularly on our young men now returning from the army, and on our youth in academies and colleges, to practice entire abstinence from all intoxicating drinks as a beverage, which it is believed is the only sure protection against drunkenness. "Intemperance is a great sin against God, as well as a bitter curse to man—obstructing the progress of the gospel of our Lord Jesus Christ in the world, and weakening its power over the heart of men." Hence it is an imperative duty, required alike by piety and patriotism, to do whatever may be practicable, "to stem the torrent that is sweeping myriads into the vortex of irretrievable ruin." Especially should there be the frequent utterance of friendly warning to the young and inconsiderate, "Touch not, taste not, handle not," accompanied by a corresponding example. This simple and effective remedy, carried into all the walks of life, will make our nation as prosperous and happy in peace as it has been heroic and victorious in war.

DAVID ELLIOTT, D.D., offered the following, which was also adopted :

The great increase of intemperance throughout the land, especially in our towns and large cities, renders it imperative on the Church to put forth her influence to arrest it in its destructive progress. But, to render her influence effective, she must purge herself from all participation in the sin, by removing from her pale all who are engaged in the manufacture and sale of intoxicating drinks for use as a common beverage.

When a person has been admitted to sealing ordinances in Christ's house, he ought not to be excluded, but upon grounds which are sanctioned by the word of God, and the discipline of the Church; and where such exclusion takes place, it is always founded upon an alleged offence against the authority and laws which Christ has established in his house. Hence, one of the ends of discipline, as laid down in our standards, is "the removal of offences" from the Church of Christ. In the very outset, then, it becomes necessary to ascertain what is an offence. In our Book of Discipline, it is defined to be "anything in the principles or practice of a church-member, which is contrary to the word of God, or which, if it be not in its own nature sinful, may tempt others to sin, or mar their spiritual edification." (Chap. i., § 3.) That the practice of manufacturing and retailing intoxicating drinks, is, in its own nature sinful, we do not affirm, and need not therefore consider it, in this sense, an offence against the laws of Christ's house. But that it tempts others to sin and mars their spiritual edification, is too obvious to require proof. The retailer is the proximate agent in tempting many to drink to drunkenness, and in forming in others the appetite for strong drink, which leads to brutal intoxication. In doing this, he offends against God's children, who are grieved at his conduct, which is productive of such injurious results, both to the bodies and souls of men. On these grounds, therefore, he is guilty of "an offence" against the word of God, which is very explicit in setting its seal of condemnation on such conduct. In the eighth chapter of his 1st Epistle to the Corinthians, the apostle has decided this point with great precision. In the church of Corinth, some thought it to be right to eat meat which had been offered to idols—others thought it wrong. The matter was submitted to the apostle, who decided, that although the act was not in its own nature sinful, yet if it became the occasion of offence or

injury to a weak brother, it ought not to be done. "But meat commendeth us not to God; for neither, if we eat, are we the better; neither if we eat not, are we the worse. But take heed, lest by any means, this liberty of yours become a stumbling-block to them that are weak. For if any man see thee, which hast knowledge, sit at meat in the idol temple, shall not the conscience of him which is weak, be emboldened to eat those things which are offered to idols, and through thy knowledge shall the weak brother perish for whom Christ died. But when ye so sin against the brethren, and wound their weak conscience, *ye sin against Christ*. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." According to this decision of the apostle, therefore, men "sin against Christ," when they "sin against the brethren," by doing that which, though not sinful in itself, becomes a stumbling-block to them, and tempts them to the commission of sin. Against such a course, the apostle guards professing Christians, and declares that he had determined to avoid it.

Now the apostle's decision in regard to the case at Corinth, applies to the use of intoxicating drinks, when manufactured and sold for a common beverage. When prepared and sold for this purpose, those who do so "sin against the brethren and wound their weak conscience," and thus "sin against Christ." Hence, they are guilty of "an offence," their conduct being "contrary to the word of God."

Thus far, the subject appears very plain. That a manufacturer and retailer of intoxicating drinks for the purpose mentioned, is guilty of an offence proved to be such from Scripture, the foregoing remarks clearly demonstrate. But is it such an offence as ought to exclude persons from the full privileges of the Church? In maintaining the affirmative of this question, it is important to remark, that whatever would prevent the admission of a person to the sealing ordinances of the Church, on his first application, ought, if found in connection with his character or conduct after his admission, to exclude him from her communion. This is so evident as to require no proof. What then would be considered a sufficient bar to the full enjoyment of the privileges of the Church? To this we reply, that anything in the principles or practice of the applicant for admission, which greatly impaired or destroyed the credibility of his profession of faith in Christ, would be a sufficient ground of refusal. For the ground of admission, as presented both in the word of God and the standards of the Church, is a credible profession of faith in the Son of God. In the case of the jailor, of the Ethiopian eunuch, and even of Simon Magus, who afterwards apostatized, a credible profession was required and exhibited, before they were admitted to the communion of the society of the faithful. The same principle is recognized in our standards. "Those who are admitted to sealing ordinances shall be examined as to their knowledge and piety." (*Dir. Wor.* chap. i., § 3.) (See also chap. iv., § 4.) From these passages, it is manifest, that such a profession as involves credible evidence of Christian character, in which knowledge and piety are essential elements, is required by our Book, of those who would be admitted to sealing ordinances. Such being the case, whatever essentially impairs or destroys this evidence, bars the way to their admission. Accordingly, it is provided, that "such as are found to be ignorant or scandalous, notwithstanding their profession of the faith, and desire to come to the Lord's Supper, ought to be kept from that sacrament, by the power which Christ has left in his Church, until they receive instruction and manifest their reformation." (*L. Cat.* ii., 173.) Ignorance and immorality of conduct are here indicated as sufficient grounds

on which to refuse an applicant admission to the table of the Lord. The reason is, that where either or both exist, there is want of credible evidence of Christian character, and where this is wanting, the person ought not to be admitted. And on the same ground, a person who has been admitted, if he be afterwards found to be ignorant or scandalous, and thus destitute of the evidence of Christian character, ought to be excluded.

In the case which we are considering, the person in question does not give credible evidence in favor of his Christian character. He does not give such satisfaction with respect to his "knowledge and piety," as is sufficient to entitle him to continue in the full privileges of the Church, as a member in good standing. For the man who, at the present time, is ignorant of the effects of the practice of the manufacture and sale of intoxicating drinks as a common beverage, in tempting others to sin, and "marring their spiritual edification," must be criminally regardless of what is going on around him. And he who, knowing this, perseveres in the practice, evinces a state of heart directly the reverse of that which is produced by "the grace of God," that "teaches us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present world." On the ground therefore that his profession of religion is destitute of the attributes which are necessary to render it credible, he ought not to be continued in the communion of the Church, nor certified as a member in good standing.

We are aware that it has been objected to this view of the case, that it is establishing a new term of communion, not before known in the Church. But, upon the principles laid down and established, it is not. We have seen that credible evidence of Christian character, involving the exhibition of "knowledge and piety," is the old term of communion laid down in God's word, and the standards of our Church. It has also been made to appear, that the practice of manufacturing and retailing intoxicating drinks as a beverage, is a sin against the brethren, and against Christ, and while persevered in, vitiates this evidence, and works a forfeiture of the privilege of Christian communion. If the practice of the Church has been, to any extent, favorable to the admission, or continuance of such persons in her communion, it only proves that the Church, in these cases, has overlooked or neglected to enforce the true principle of her standards. It cannot be fairly drawn into argument to prove, that the principle is not there; or if there, that it ought not to be applied in this, as in other cases of visible offence against Christ and his Church. We conclude, therefore, that it is not adopting any new term of communion to exclude persons from sealing ordinances, on the ground of their manufacturing and vending intoxicating drinks as a beverage. On the contrary, it is only falling back upon the teachings of the Bible and the Constitution of the Church, which requires visible Christianity, in a credible form, of those who would partake of these ordinances, and refuse the privilege to those who, by overt acts of offence, fail to present such evidence.

On motion, the two papers on this subject were referred to the Board of Publication to be printed as a tract.

No. XIX.—From Connecticut Presbytery, concerning the milk traffic in and around our large cities. The Overture and report were, on motion, placed in the hands of a special Committee, to prepare a report and send it to the next General Assembly. N. West, D.D., Rev. D. J. Waller, and W. M. Aul were appointed this Committee.

No. XX.—Asking directions how church sessions ought to proceed with

regard to members who have been absent several years without taking a dismission. They recommend the following, which was adopted:

1. That members of the Church do not cease to be such except by death, dismission, excommunication, or by connecting themselves with some other Christian Church. And hence that a member does not lose his membership by absence. (See *Minutes* of the General Assembly for 1825, p. 255.)

2. That when a member is absent two years and his place of residence and Christian life are unknown to the session, they shall mark him on the roll of the church as absent; after which time such member shall not be counted in the statistical report of the church to the Presbytery, nor in any action of the church or congregation which requires the concurrence of a majority of the church in order to give it validity. And on the return of such member the session shall call him before them and inquire concerning his deportment during his absence, and shall restore his name to the roll of actual members, or proceed to administer discipline according as the case may require.

No. XXI.—From Wheeling Synod, asking the Assembly to define more fully the northeastern boundary of West Virginia; whereupon, the Committee reported. Rev. A. B. Cross moved to amend the report as follows: "That this Assembly define the said boundary by saying, that at present it should conform to the lines of Winchester Presbytery in Baltimore Synod, and Presbytery of Carlisle, in the same Synod, not including any of the ministers or churches belonging to either of those Presbyteries." The report, as thus amended, was adopted.

No. XXII.—From the Trustees of the Cortland Van Rensselaer Memorial Institute, informing the Assembly that this body, by the charter of the school, "has power, *in their discretion*, in each and every year, to elect one-third of said Trustees, by the appointment of others, and also to fill all vacancies which may occur." The charter also provides "that upon the failure of the General Assembly to elect Trustees," their "Board of Trustees have full power to fill all vacancies which may occur, by reason of resignation, death, or expiration of time."

The Committee recommend that the Assembly transfer their right of election to the Board of Trustees, until such time as the Assembly shall deem it necessary, wise, or expedient to exercise this right. Adopted.

No. XXIII.—Requesting the Assembly to appoint its Stated Clerk and the Treasurer and Secretary of its Board of Trustees a Permanent Committee to assess the Synods, subject to their approval, for the Contingent Fund of the Assembly.

The Committee recommend that the proposed measure be adopted, and that the Committee hereby created be recommended to make the assessment on the two-fold basis of numerical strength and pecuniary ability.

No. XXIV.—From Rev. H. Hervey, asking the Assembly to recommend the use of the Bible as a class book in Colleges. The Committee report the Overture itself as a suitable paper to be adopted and spread on our Minutes, as follows:

Inasmuch as the Assembly has given its influence, encouragement, and patronage, to establish and support literary institutions, academies, and colleges. And inasmuch as it should be expected, that in such institutions of learning, Bible instruction would have an important place, especially in such as are under the supervision of the Church.

And inasmuch as there is reason to believe that more of this kind of in-

struction should be incorporated into the classical and literary course of study, for forming the principles and character of the youth of the Church, and of the country, not only that they may be intelligent and useful Christians, but good and loyal citizens.

And inasmuch as there seems to be a tendency in the times to rationalism, and other different forms of infidelity, among the educated classes; and a great want of a religiously educated conscience, in the public conscience generally; against which the Church and her institutions should be the most faithful and effectual guards, by the scriptural instruction of the youth of the country;

Therefore, the General Assembly would advise the guardians, and instructors of the Colleges and Academies under Presbyterian supervision and influence, and all others having the oversight and charge of such institutions, to give special attention to this subject, and to make the Bible, in the original languages, a class-book in such institutions. Adopted.

No. XXV.—From certain ministers and others, in South-Western Missouri, requesting the Assembly to constitute the persons named in the petition, a new Presbytery, to be called the Presbytery of South-Western Missouri. The Committee recommend that the prayer of the petition be granted, except that the Presbytery be attached for the present to Synod of Upper Missouri; that the territory embrace all the ministers and churches south of the Osage river, and formerly belonging to the Presbytery of La Fayette; that they meet in the city of Springfield, on Thursday, June 20, 1865, or as soon thereafter as may be practicable, and that the Presbytery shall be opened by a sermon by the Rev. John McFarland, or the oldest minister present.

Judicial Cases.

W. H. GREEN, D.D., Chairman of this Committee, reported the following:—

JUDICIAL CASE, No. I.—That a notice of appeal and complaint by R. B. Westbrook against the Philadelphia Synod had been placed in the hands of the Committee. On the ground both of its informality and of the non-appearance of any person to prosecute the appeal, the Committee recommend that it be dismissed. Adopted.

No. II.—A complaint by Cincinnati Presbytery against Cincinnati Synod, for sustaining in part the complaint of Elijah Slack. Owing to an oversight on the part of the Stated Clerk of Synod, the papers are not present, and, at the request of the parties, the Committee recommend that its consideration be postponed to the next Assembly, without prejudice to either party. Adopted.

No. III.—Being a complaint of L. R. Lockwood against Iowa Synod for not sustaining his appeal from Dubuque Presbytery. No reasons accompany the complaint, and there is no evidence that any notice of complaint was given to the Synod. The Committee, therefore, recommend that it be dismissed, and the complainant have leave to withdraw his papers. Adopted.

No. IV.—Being a complaint of J. W. Martin, D.D., against Newcastle Presbytery for postponing action in reference to a memorial of his, having relation to the Trustees of the Ashmun Institute. The Committee find it not in order, because the complaint is made directly to the General Assembly, without having been first brought before the Synod; and no reason is assigned justifying this departure from the regular course in such proceedings. They, therefore, recommend that it be dismissed, and that the complainant have leave to withdraw his papers. Adopted.

No. V.—Being a complaint of the Session of the Seventh Church, Cincinnati, Ohio, and the appeal and complaint of Cincinnati Presbytery against the decision of Cincinnati Synod in the case of the Misses Brown, which was referred by the last Assembly to this. (See *The Presbyterian Historical Almanac* for 1865, p. 52.)

The Committee find the case in order, and ready to be taken up and adjudicated, if this body so please, in the usual manner. As it is, however, (*Digest*, p. 287.) declared to be the province of the Judicial Committee not only to ascertain whether appeals and references to the Assembly are in order, but also to propose to the Assembly the best mode of proceeding in each case, the Committee will be pardoned, perhaps, in the suggestion that all the ends of justice may be answered, and the whole matter harmonized, if this very unusual case be dealt with in a somewhat unusual way. It is of such a nature as to be unfit for public discussion, and it is in every way exceedingly undesirable that the testimony should be read or the case debated in the open sessions of this body. According to the *Digest* (p. 144, note.) no deviation from the regular order prescribed in the book should be allowed, unless upon the consent of all the parties, expressed in open court. The parties in this case, feeling as every one does who knows anything of its character, that it ought not to come directly before the Assembly, if a satisfactory result can be arrived at in any other way, have consented to have it referred to a committee of nine, of this body, taken from Presbyteries so remote as to be without prejudice in the matter. Influenced by these considerations, which are altogether of an extraordinary character, we venture to propose that such committee be appointed, consisting of five ministers—Dr. Perkins of *Burlington* Presbytery, Dr. Bannard of *Albany* Presbytery, Dr. Samuel Wilson of *Redstone* Presbytery, Dr. Breed of *Philadelphia* Presbytery, and Rev. A. V. C. Schenck of *Missouri* Presbytery; and four ruling elders—J. K. Davidson of *Carlisle* Presbytery, T. T. Alexander of *Transylvania* Presbytery, D. W. Patterson of *Donegal* Presbytery, and Charles Crosby of *Rock River* Presbytery. That this Committee be directed to hear the parties, and report to this body during its present sessions, for their final action in the case; and that they hold their first meeting for this purpose at half-past seven o'clock this evening in the lecture-room of this church.

Dr. Perkins, Chairman, presented the following report, which was adopted: The Committee to whom was referred the Judicial Case, originating in the session of the Seventh Presbyterian Church in Cincinnati, beg leave to report:

1. They find that said session tried certain parties upon five several charges, and found them guilty upon the first, second, and fifth, and adjudged them worthy of serious admonition on the ground of the first and fifth, and suspension upon the second.
2. The Presbytery of Cincinnati deciding the case upon appeal, affirmed the decision of the session.

3. The Synod of Cincinnati also acting upon it under appeal, reversed the decision of the Presbytery and session.

4. Your Committee, after hearing all the testimony in the case, and all the parties thereto by their representatives; and after full and protracted consideration, while they find in the proceedings of the session and Presbytery no evidence of other than a kind and conscientious desire to do justice to all the parties concerned, respectfully recommend the following as the judgment of the Assembly in the case.

Resolved, 1. That the decision of the Synod reversing the action of the Presbytery and Session upon the first and fifth charges be itself reversed, and the session be instructed to administer the serious admonition of which they wisely judged the parties to be worthy.

Resolved, 2. That the decision of the Synod, reversing the action of the Presbytery and session, upon the second charge, be sustained in part, on the ground that the suspension of the parties accused was too severe in the case, and that the session be recommended to revoke the suspension, and admonish the parties.

No. VI.—Being a complaint of Rev. John Crozier and John Mack against Illinois Synod, which was referred to this Assembly by the last Assembly. The Committee find the case in order, and recommend that it be taken up and issued according to the Book of Discipline. It was subsequently referred to the next Assembly.

No. VII.—Being a complaint of the Session of the First Presbyterian Church of St. Charles, Mo., against Missouri Synod.

No. VIII.—Being a complaint of Rev. Robert P. Farris, against Missouri Synod. The Committee reported these two cases to be substantially identical, and may be regarded as one. They find that in the matter complained of there was no action of the Synod as such, but only a decision of the Moderator affecting the complainants, from which they made no appeal to the body of the Synod, and consequently they have no just ground of complaint. They, therefore, recommend that it be dismissed, and that the complainants have leave to withdraw their papers. The report was adopted.

PROTEST of SAMUEL R. WILSON, D.D., for himself and others, against the disposal made of Judicial Cases 7 and 8:

The undersigned would respectfully protest against the decision of the Assembly, whereby they dismissed the complaints of the Session of the First Church of St. Charles, Mo.; and also of the Rev. Robert P. Farris against the Synod of Missouri, on the ground that "in the matter complained of there was no action of the Synod, as such, but only a decision of the Moderator affecting the complainants, from which they made no appeal to the body of the Synod, and consequently they have no ground of complaint."

Against this decision we protest—

I. Because the decision of the Moderator of the Synod being acquiesced in by the silence of the members became thereby the decision of the body itself, for which they are strictly responsible.

II. Because the decision against which complaint is made was a decision refusing even to recognize the complainants as members of the Synod, and denying that they had any more right to appear there, or demand seats in the body, than John Smith, who might step into the house from the street and make a similar demand. As one of the complainants affirms in his statement of grounds and reasons of complaint, "it was declared by a member that Synod would not listen to the assertion of his right." And when he attempted to make a remark by way of remonstrance against the Synod

proceeding to organize, by the election of a Moderator and Stated Clerk, without first admitting him to a seat, he was called to order and required to be silent both by the Moderator and members. How was it possible then for the complainants to take an appeal under such action both of the Moderator and members of the Synod? Plainly they could not; and it was in part the design of bringing the matter before the Assembly, to obtain redress of this grievous injustice.

III. Because the Moderator had put it out of his power to entertain an appeal or conduct the business of the Synod agreeably to the government and order of the Presbyterian Church, by declaring it to be his intention "to conduct the business of Synod in accordance with" the following military order, to wit:

HEADQUARTERS DEPARTMENT OF THE MISSOURI, }
OFFICE OF PROVOST-MARSHAL GENERAL, *St. Louis, March 8th, 1864.* }

(SPECIAL ORDERS, No. 62.)

"1. While it is the determination of the General commanding this department that due protection shall be given, within its limits, to all religious convocations which may assemble to promote the cause of religion and morality, whether convening as Conventions, Synods, Ministeria, Assemblies, Conferences, Councils, or under any other name or title, the interests of the country at the present time require, that no such assemblages of persons, whose proceedings would be disloyal and tend to foment discord and encourage rebellion, should be permitted. It is right and proper, therefore, that all members of such assemblages should give satisfactory evidence to the public of their loyalty to the government of the United States, that their patriotism may be known, and that they be distinguished from those who seek its overthrow.

"2. It is therefore deemed expedient, and hereby ordered as a condition precedent to such privilege of assemblage and protection, that each and every person attending such Convention, Synod, Ministerium, Assembly, Conference, Council, or by whatever name it may be called, and participating in the proceedings thereof, shall take and subscribe to an oath of allegiance, and file the same in the office of the Assistant Provost-Marshal of the locality in which the assemblage is held.

"3. It is hereby made the duty of all such assemblages to ascertain, before proceeding to organize and transact business, those who have taken, subscribed and filed the required oath, and permit only such to participate in their proceedings; and in case any such assemblage shall neglect or refuse so to do, or shall knowingly permit any one who has failed to comply with the requirements of this order to participate in its proceedings, it will be deemed a military offence, for which its members may be held amenable, and any Provost-Marshal present shall immediately order the assemblage to disperse, and prevent the continuance of its proceedings.

"4. The form of the oath of allegiance to be taken, subscribed and filed, as aforesaid, shall be in these words:

"I, _____, of _____ county, State of _____ do hereby solemnly swear that I will bear true allegiance to the United States, and support and sustain the Constitution and laws thereof; that I will maintain the national sovereignty paramount to that of all State, county, or Confederate powers; that I will discourage, discountenance and forever oppose secession, rebellion and the disintegration of the Federal Union; that I disclaim and denounce all faith and fellowship with the so-called Confederate armies, and pledge my honor, my property, and my life to the sacred performance of this my solemn oath of allegiance to the Government of the U. S. of America.

“Subscribed and sworn to before me, this — day of — 1864, at —.

“Witnesses, — of —.

“5. District Provost-Marshals will give their immediate and special attention to the enforcement of this order in their respective districts, and enjoin upon each Assistant Provost-Marshal the duty of attending all such assemblages which may be held in this locality, advise those assemblages of this order, and enforce its direction. And they will also report immediately to these headquarters all cases of neglect or refusal, giving a full description of the character of the assemblage, the names of those present, and an account of its proceedings.

“By command of MAJOR-GENERAL ROSECRANS.

“J. P. SANDERSON, *Provost-Marshal General.*”

Acting under this as the order rule of procedure, it is obvious that the complainants could not have taken an appeal from the decision of the Moderator, nor the Moderator have entertained it, nor the Synod have voted on it, much less have sustained it, without violating, in the very act, the military order aforesaid, and so bringing themselves all and several into collision with the military powers. That this was the view of the Synod, is itself beyond all question, in the remark which was made by one of the members of the Synod, when demanding that Mr. Farris should not be allowed to speak—“*that he did not wish to be sent to Gratiot Street military prison.*” Whether the Moderator and members of the Synod *ought* to have refused a member of the Synod his seat, in obedience to this military order, is neither affirmed nor denied in this protest. This is one of the questions which the complainants desired to bring before the Assembly, that they might judge concerning it, and decide it agreeably to the Scriptures and the Constitution of the Church. But the fact that the Synod did so decide, is clear from the testimony on record, and upon this the complainants ground their appeal to this body, and ask of them relief from its injustice and oppression. And, in our judgment, the Assembly ought to have considered the questions involved, and given so clear and unequivocal a deliverance in the premises, as would have satisfied the whole Church that it is their purpose to maintain the freedom of Christ’s commonwealth, and to protect the ministers and elders of the Church in the enjoyment and exercise of their constitutional rights.

IV. Because the Assembly has, by this decision, contravened the principles upon which the Church depended, in large measure, for its defence in the case of the commissioners from the excised Synods and Presbyteries. When a member of the Assembly (Rev. Dr. Mason) presented the commissions of the delegates from those Presbyteries, and asked that they be enrolled, the Moderator (Dr. Elliott) ruled them out of order, and when Dr. Mason appealed to the House, the Moderator declared the appeal out of order at the time. When, thereupon, one of the commissioners himself demanded that his name should be enrolled, the Moderator refused to recognize the person (Rev. Mr. Squier) who made the claim, and said to him—“We do not know you, sir.” Upon this, the commissioners withdrew, just as Messrs. Watson and Farris did, when having demanded to have their names enrolled as members of the Synod, the Moderator refused to recognize them, and ordered them to be silent. And, as in the case of the Assembly, the silence of the whole body was taken as sustaining the decision of its presiding officer; so also must it be in this case of the Synod of Missouri and its presiding officer.

V. Because the Assembly, by refusing to entertain these complaints, has

inflicted upon these parties a grievous censure for not doing that which they could not do, without violating the order of General Rosecrans, which order the Synod had sworn to carry out, and in enforcing which the Moderator required the complainants to be silent.

VI. Because there were other acts of the Synod against which the parties complain to the General Assembly, to wit: *That the Records of Synod in the matter are both defective and not conformable to fact.* Even if there had been no just cause for complaint on the ground of the first allegation, yet this could not render the second ground alleged invalid. And of both the allegations of the complainants, the Assembly were alone competent to judge, as to their truth and justice, after a full and candid hearing of the testimony and the parties. It was, therefore, incompetent for the Committee to decide the case, or the Assembly to endorse that decision, and thus summarily throw the case out of court, leaving the complainants no possible means of redress.

For these reasons we are constrained to record our solemn protest against this action of the Assembly, as in a high degree unjust, injurious, and fraught with danger in its influence upon the lower courts.

(Signed) Samuel R. Wilson, D.D., Rev. A. V. C. Schenck, Rev. Robert Morrison, Rev. Rutherford Douglass, Rev. Andrew Phillips, Rev. H. C. Fries, W. Scott Harbison, *Elder.*

The Moderator appointed Wm. Henry Green, D.D., J. G. Monfort, D.D., and G. P. Strong, *Elder*, to reply to the Protest, which they did, as follows:

In answer to what is urged by the protestants, it is sufficient to recite the facts as set forth in the complaints themselves, as shown by the records of Synod, and abundantly sustained by the accompanying evidence that no action whatever was taken by the Synod in the matter complained of, viz.: the refusal to allow the complainants, in a certain instance, to act as members of that body. It is true that there was a decision by the Moderator that Rev. Mr. Farris and Mr. Watson, the elder of the Church of St. Charles, were members of Synod, and entitled to a seat upon the floor, but that under the military order, which was at the time enforced in the district, they could not be allowed to participate in the proceedings. But this decision at no time received the formal sanction of the Synod. Motions were made that they be not allowed to act as members, and remarks offered upon them *pro* and *con*, but these were either withdrawn or not acted upon. At the opening of the session, on the next day after the organization of the Synod, the Moderator reversed his former decision, and announced his readiness to accord to Messrs. Farris and Watson all the privileges of members, to which they were thenceforth acknowledged to be entitled by unanimous consent. But that the Synod did not regard itself as having made the action of the Moderator its own, nor as having taken any action in the case, appears from no entry whatever being made upon the subject in its records—a fact of which complaint is made, and which the protestants also urge, but, as appears to this Assembly, without sufficient reason.

It is claimed by the protestants that the acquiescence of the members of Synod in the original decision of the Moderator, made it the decision of the body itself; but if the fact that no appeal was taken from the Moderator's decision renders the entire body responsible, the fact that Messrs. Farris and Watson did not themselves appeal from this decision, precludes them from now entering complaint against it. The decision of the Moderator, that though Messrs. Farris and Watson were members of Synod, and entitled to their seats, they could not, under the circumstances in which they were met, be suffered to take part in its acts and its deliberations, supposing it

to be as grievous and unjust as the protestants allege, could not debar the complainants from taking an appeal from this decision, or at least making an attempt to take such an appeal, which it does not appear was done. Nor could the military order alleged by the protestants interfere with such an appeal, since it did not prevent their appearing in Synod, and preferring a claim to their seats and privileges as members. Nor is the case alleged from the Assembly of 1838 parallel, since the membership of Messrs. Farris and Watson was not denied by the Moderator. It may further be observed, that great allowance should be made for the peculiarly embarrassing circumstances under which the Synod met, and the caution and deliberation which were requisite to avoid a needless conflict with the military authorities. The Assembly is not called upon to decide anything in regard to the propriety or impropriety of the military order referred to in the protest, but it is fully satisfied that it is no just cause of complaint against church officers or church courts, that they rendered obedience to it, or refused to disobey it. If office-bearers and judicatories of the Church felt in conscience bound to submit to this order, they who desired to resist it have no good ground for complaint against those who refused to aid them in such resistance.

Synodical Records.

THE following Records of Synods were approved *without* exception:—

Albany, Allegheny, Buffalo, Chicago, Illinois, Iowa, Missouri, New Jersey, Northern Indiana, New York, Ohio, Pacific, Philadelphia, St. Paul, Wheeling.

The following *with* exceptions:—

CINCINNATI: 1. When, on page 5th the Synod adjourned without prayer. 2. Where, on pages 6 and 13, a complaint was received, referred and decided, without any statement in regard to the character of said complaint.

KENTUCKY: 1st. The action of Synod, on page 144, taking exception to the action of the last General Assembly on slavery. 2d. That the Synod has wholly failed to make any deliverance during the past year calculated to sustain and encourage our government in its efforts to suppress a most extensive, wanton, and wicked rebellion, aiming at nothing short of the life of the nation.

PITTSBURGH: Of a minute, page 152, of the Records, where an overture from the United Presbyterian Synod of Pittsburgh appears to have been answered, without any description being given of it.

SANDUSKY: As the Synod have lost their book of records, and have been unable, after diligent search, to recover it, they be recommended to use their best endeavors to restore the lost minutes, marking in the new book the place where the minutes began again to be recorded in the regular way.

WISCONSIN: 1st. The pages are not numbered. 2d. There seems to have been a want of proper care in the preservation of papers, as the Committee on the Minutes of the General Assembly made a verbal report, which was accepted; but the report is wanting. This thing the Synod itself condemns in the case of Dane Presbytery.

The records of the following Synods were not received:—

Baltimore, Indiana, Nashville, Northern India and Southern Iowa.

Princeton Theological Seminary.

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

NAME.	COLLEGE, UNIVERSITY, ETC.	NAME.	COLLEGE, UNIVERSITY, ETC.
Appleby, J. F. R.	Lafayette College, Pa.	Knepper, Charles	Jefferson College, Pa.
Baldwin, Theodore A.	New Jersey College, N. J.	Le Bontillier, G. T.	West. Reserve, Coll., Ohio.
Baldwin, William	New Jersey College, N. J.	Ledyard, Jr., Edw. D.	New Jersey College, N. J.
Blauvelt, C. R.	New York University, N. Y.	Lentzinger, Henry	Hamilton College, N. Y.
Bloomberg, A. A.	Aunsbach, Bavaria, Europe.	Linn, John W.	Jefferson College, Pa.
Butler, John	Union College, N. Y.	Long, T. S.	Lafayette College, Pa.
Camp, Edward H.	New Jersey College, N. J.	Macdonald, Augustus	New Jersey College, N. J.
Campbell, W. O.	Jefferson College, Pa.	McIlvaine, Jasper S.	New Jersey College, N. J.
Carter, Clark	Harvard University, Mass.	Miller, Franklin E.	Miami University, Ohio.
Chamberlain, Wm. B.	Hanover College, Indiana.	Millham, Wm. Henry	Union College, N. Y.
Clark, James F.	New Jersey College, N. J.	Moore, R. J. Orr	St. Andrew's College, Scot
Conway, David	New York University, N. Y.	Newman, Fred'k W.	Union College, New York.
Courtright, C. W.	Miami University, Ohio.	Nichols, Walter S.	New Jersey College, N. J.
Cunningham, Thos. B.	Jefferson College, Pa.	Nightingale, James C.	New York Univer., N. Y.
Curtis, W. W.	New Jersey College, N. J.	Norcross, George	Monmouth College, Ill.
Dennis, James A.	New Jersey College, N. J.	Pearson, Wm. Henry	Bowdoin College, Maine.
Ferguson, William A.	Jefferson College, Pa.	Radcliff, Wallace	Jefferson College, Pa.
Forbes, John F.	University College, C. W.	Reid, W. H.	Union College, N. Y.
Gage, John L.	Marietta College, Ohio.	Rose, Arthur	Hanover College, Ind.
Gamble, Joseph	Jefferson College, Pa.	Russell, Joshua L.	Wittenberg College, Ohio.
Gill, W. H.	Jefferson College, Pa.	Schenck, J. Vanwart	Westminster College, Mo.
Hilley, Eben	Hughes' High School, Mass.	Stokes, John D.	Washington College, Pa.
Hluting, William C.	Hughes' High School	Thatcher, E. Otis	Union College, N. Y.
Haughwout, L. L.	Jefferson College, Pa.	Thompson, Alex. S.	Jefferson College, Pa.
Hersman, William H.	Centre College, Ky.	Thompson, Henry C.	Hanover College, Ind.
Heyl, Jr., Francis	Pennsylvania Univer., Pa.	Todd, J. S.	Miami University, Ohio.
Hughes, William	Miami University, Ohio.	Trask, J. L. R.	Williams College, Mass.
Ingalls, Francis F.	Williams College, Mass.	Vail, Richard P. H.	Williams College, Mass.
Jackson, Daniel B.	Union College, N. Y.	Vail, Chauncey E	Union College, N. Y.
Johnson, Benjamin P.	New Jersey College, N. J.	Wherry, E. M.	Jefferson College, Pa.
Jones, J. S.	Pennsylvania Univer., Pa.	Wilson, H. R.	Jefferson College, Pa.
Kitchell, Cornelius L.	Yale College, Conn.	Wood, Charles W.	Rochester Univer., N. Y.
TOTAL, 64.			

Table of Institutions of Learning where the Students were Educated.

NAME.	LOCATION.	DENOMINATION.	PRESIDENT.	Year of Org'n.	No. of Stud.
Aunsbach College.....	Bavaria, Europe.....	.....	.....	.....	1
Bowdoin College.....	Brunswick, Maine..	Congregational....	Leonard Woods, D.D.....	1802	2
Centre College.....	Danville, Ky.....	Presbyterian.....	.....	1823	1
Hamilton College.....	Clinton, N. Y.....	Presbyterian.....	Samuel W. Fisher, D.D.....	1812	1
Hanover College.....	Hanover, Ind.....	Presbyterian.....	James Wood, D.D.....	1833	5
Harvard University.....	Cambridge, Mass... ..	Unitarian.....	Thomas Hill, D.D.....	1638	1
Hughes High School.....	.....	.....	.....	.....	12
Jefferson College.....	Canonsburg, Pa.....	Presbyterian.....	Joseph Alden, D.D.....	1802	12
Lafayette College.....	Easton, Pa.....	Presbyterian.....	William C. Cattell, D.D.	1832	2
Marietta College.....	Marietta, Ohio.....	Presbyterian.....	Israel W. Andrews, D.D.	1835	1
Miami University.....	Oxford, Ohio.....	State Institution	J. W. Hall, D.D.....	1809	4
Monmouth College.....	Monmouth, Ills.....	United Presbyt'n	D. A. Wallace, D.D.....	1856	1
New Jersey College.....	Princeton, N. J.....	Presbyterian.....	John Maclean, D.D., LL.D.	1746	11
New York University.....	New York, N. Y.....	.....	Isaac Ferris, D.D.....	1832	3
Pennsylvania University	Philadelphia, Pa.....	.....	D. R. Goodwin, D.D.....	1753	2
Rochester University.....	Rochester, N. Y.....	Baptist.....	M. B. Anderson, LL.D.....	1851	1
St. Andrew's College.....	St. Andrew's, Scot'd	Presbyterian.....	.....	.....	5
Union College.....	Schenectady, N. Y.	.....	Eliphalet Nott, D.D., LL.D.	1795	5
University College.....	Canada West.....	.....	.....	.....	1
Washington College.....	Washington, Pa.....	Presbyterian.....	John W. Scott, D.D.....	1806	1
Western Reserve College	Hudson, Ohio.....	Presbyterian.....	Henry L. Hitchcock, D.D.	1826	1
Westminster College.....	Fulton, Mo.....	Presbyterian.....	.....	1853	1
Williams College.....	Williamstown, Mass	Congregational....	Mark Hopkins, D.D., LL.D.	1793	3
Wittenberg College.....	Springfield, Ohio....	Lutheran.....	Sammel Sprecher, D.D.....	1845	1
Yale College.....	New Haven, Conn..	Congregational....	T. D. Woolsey, D.D., LL.D.	1701	1
TOTAL,					64

Table of Students Received from other Theological Seminaries.

NAME.	SEMINARY, ETC.	LOCATION.	DENOMINATION.	PRESIDENT.	Year of Organ.
Campbell, W. O.....	Western.....	Allegheny, Pa....	Presbyterian, (O. S.)...	D. Elliott, D.D.....	1827
Ferguson, Wm. A.....	Western.....	Allegheny, Pa....	Presbyterian, (O. S.)...	D. Elliott, D.D.....	1827
Forbes, John F.....	Lower Prov.....	Halifax, N. Sco....	Presbyterian, (L. P.)...	.....	.....
Nightingale, Jas. C.....	Reformed.....	Allegheny, Pa....	Reformed Presby'tn....	J. M. Willison, D.D.,	1856
Norcross, George.....	Monmouth.....	Monmouth, Ills....	United Presbyter'n....	D. A. Wallace, D.D.	1840
Radcliff, Wallace.....	Allegheny.....	Allegheny, Pa....	United Presbyter'n....	J. T. Pressly, D.D.	1825

Table of FORTY-FOUR Students having finished their course, graduated.

NAME.	WHERE EDUCATED.	Year of ent'g Seminary.	Licensed by the Presbytery of
Alexander, J. M.....	Washington College, Pa.....	.....1862.....	St. Clairsville.
Archer, J. Glasgow.....	Dickinson College, Pa.....	.....1862.....	Baltimore.
Bergen, George S.....	Illinois College, Ill.....	.....1862.....	New Brunswick.
Branch, Henry.....	Washington College, Pa.....	.....1862.....	New Brunswick.
Califf, S. A.....	Jefferson College, Pa.....	.....1862.....	Susquehanna.
Cameron, Daniel W.....	Truro College, Nova Scotia.....	.....1862.....	.....
Coale, J. Johnson.....	New Jersey College, N. J.....	.....1862.....	Baltimore
Corn, Samuel.....	Washington College, Pa.....	.....1863.....	New Brunswick.
Davidson, Robert A.....	Westminster College, Mo.....	.....1862.....	.....
Day, William J.....	Pennsylvania University, Pa.....	.....1862.....	Philadela. Cent.
Deckert, Howard P.....	New Jersey College, N. J.....	.....1862.....	New York.
Ferguson, William A.....	Jefferson College, Pa.....	.....1864.....	Beaver.....
Gates, Stephen P.....	Jefferson College, Pa.....	.....1862.....	Susquehanna.
Harkness, George A.....	Union College, New York.....	.....1862.....	Albany.
Hemstreet, Oliver.....	Union College, New York.....	.....1862.....	Albany.
Holliday, William Alexander.....	New Jersey College, N. J.....	.....1862.....	New Brunswick.
James, William H.....	Lafayette College, Pa.....	.....1862.....	Passaic.
Jeffers, E. T.....	Jefferson College, Pa.....	.....1862.....	Philadelphia, U.P.
Jennings, Philip S.....	Jefferson College, Pa.....	.....1862.....	New Brunswick.
Marr, James H.....	Lewisburg University, Pa.....	.....1862.....	Philadela. Cent.
Moore, William.....	Toronto University, C. W.....	.....1862.....	.....
Morey, Henry M.....	Union College, New York.....	.....1862.....	Albany.
Mudge, Lewis W.....	New Jersey College, N. J.....	.....1862.....	Nassau.
McElroy, S. C.....	New York University, N. Y.....	.....1862.....	Nassau.
Nichols, Gideon P.....	Union College, New York.....	.....1862.....	Rochester City.
Nightingale, James C.....	New York University, N. Y.....	.....1862.....	New York.
Nourse, James M.....	Lafayette College, Pa.....	.....1862.....	Huntingdon.
Orris, S. S.....	New Jersey College, N. J.....	.....1862.....	Huntingdon.
Parks, J. Jewett.....	Lafayette College, Pa.....	.....1862.....	Philadelphia 2d.
Patton, Francis L.....	Toronto University, C. W.....	.....1863.....	New York.
Pearce, S. Martin.....	New Jersey College, N. J.....	.....1862.....	Philadela. Cent.
Raymond, George L.....	Williams College, Mass.....	.....1863.....	N. York 4th, N.S.
Read, Edward G.....	New Jersey College, N. J.....	.....1863.....	Passaic.
Ralston, W. W.....	Jefferson College, Pa.....	.....1862.....	Baltimore.
Remington, C. W.....	New Jersey College, N. J.....	.....1862.....	Buffalo City.
Roberts, Charles D.....	New Jersey College, N. J.....	.....1862.....	Elizabethtown.
Scott, Robert.....	Lafayette College, Pa.....	.....1862.....	Philadelphia 2d.
Smith, George L.....	New York University, N. Y.....	.....1862.....	New York 2d.
Van Allen, Charles E.....	Union College, New York.....	.....1862.....	Albany.
Van Pelt, Reuben H.....	New Jersey College, N. J.....	.....1862.....	Elizabethtown.
Van Syckel, Phineas D.....	Lafayette College, Pa.....	.....1862.....	Raritan.
Wines, Frederick H.....	Washington College, Pa.....	.....1862.....	New Brunswick.
Wright, J. E.....	Jefferson College, Pa.....	.....1862.....	Logansport.
Young, Charles E.....	New Jersey College, N. J.....	.....1862.....	.....
TOTAL.....44.			

The whole number of students during the year is *one hundred and seventy-three*. At the close of the session, they were examined by a Committee of the Board. The examinations were as thorough as the time allowed, and although the recent exciting and distressing events in our country were unfavorable to special preparation for the examination, the young men though manifesting that diversity arising from different degrees of talent and application seen in all institutions, gave very satisfactory evidence of having faithfully applied themselves to their studies, and availed themselves of the very able and thorough instructions in the different departments.

The Board of Directors have also to report, that as recommended by the last General Assembly (*Minutes* of 1865, page 284,) in view of the greatly enhanced expenses of living, they have taken active measures in connection with the Trustees of the Seminary, in reference to the raising an endowment fund of \$150,000, for the purpose of supplementing scholarships, aiding students to meet the expenses of living at the Seminary, and increasing the salaries of the professors; and at their last meeting:

Resolved, "That it be recommended to the General Assembly to advance the salaries of the Professors by at least thirty-three per cent. upon the present salaries; and meanwhile, until the Seminary shall be put into possession of the adequate permanent funds, to authorize application to be made annually, if need be, to the churches for the means of meeting this proposed increase;" which resolution the Board respectfully ask the General Assembly to report favorably upon. (The Assembly adopted the report.)

THE PROFESSORS OF THE SEMINARY ARE AS FOLLOWS:

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

Western Theological Seminary.

THE *Thirty-Eighth* Annual Report is as follows: During the year *twenty-seven* students were admitted:—

NAME.	COLLEGES.	NAME.	COLLEGES, UNIVERSITY.
Beatty, Samuel L.	Jefferson College, Pa.	Montillus, William P.	Lafayette College, Pa.
Briddells, William J.	New Jersey College, N. J.	Moore, John M.	Jefferson College, Pa.
Brown, Robert M.	Jefferson College, Pa.	McCauley, Clay	New Jersey College, N. J.
Cunningham, Robt. H.	Washington College, Pa.	McConkey, William P.	Jefferson College, Pa.
Harbold, John H.	Hanover College, Ind.	McFetridge, Nathan	Lafayette College, Pa.
Hippart, Samuel M.	Hanover College, Ind.	Newton, Charles B.	Washington College, Pa.
Irvin, James P.	Washington College, Pa.	Oxtoby, John T.	Washington College, Pa.
Kerr, William C. A.	Washington College, Pa.	Patton, William A.	Hanover College, Ind.
Kerr, Samuel C.	Washington College, Pa.	Pringle, Henry Clovis	Muskingum College, Ohio.
Knight, Harvey B.	Washington College, Pa.	Reel, James	Washington College, Pa.
Littel, Levi C.	.....	Riggle, George W.	Washington College, Pa.
Magill, Hezekiah	Jefferson College, Pa.	Tappan, David S.	Miami University, Ohio.
Meady, John M.	Washington College, Pa.	Turpin, Jeremiah H.	.....
Mills, William J.	Washington College, Pa.		
	TOTAL...27.		

Table of Institutions of Learning where the Students were Educated.

NAME.	LOCATION.	DENOMINATION.	PRESIDENT.	Year of Org'n.	No. of Stud.
Hanover College	Hanover, Ind.....	Presbyterian.....	James Wood, D.D.....	..1833.	... 3
Jefferson College.....	Canonsburg, Pa....	Presbyterian.....	Joseph Alden, D.D.....	..1802.	... 5
Lafayette College.....	Easton, Pa.....	Presbyterian.....	W. C. Cattell, D.D.....	..1852.	... 2
Miami University.....	Oxford, Ohio.....	State Institute....	J. W. Hall, D.D.....	..1809.	... 1
Muskingum College.....	.....	.....	.....	.....	... 1
New Jersey College.....	Princeton, N. J....	Presbyterian.....	John Maclean, D.D.....	..1746.	... 2
Washington College.....	Washington, Pa....	Presbyterian.....	John W. Scott, D.D.....	..1806.	...11
<i>Not a Graduate</i>.....	.....	.....	.....	.....	... 2
				TOTAL,	27

Meade C. Williams and Levi C. Littel were received from Princeton Theological Seminary, New Jersey.

Table of TWENTY-FIVE Students, having finished their course, graduated.

NAME.	WHERE EDUCATED.	Year of ent'g Seminary.	Licensed by the Presbytery of
Bridge, Daniel J.....	Indiana University, Ind.....	.....1862.....	Ohio.
Brown, Edward W.....	Denison University, Ohio.....	.....1862.....	Cong. Associat'n.
Davis, William.....	Washington College, Pa.....	.....1862.....	Ohio.
Dickie, David L.....	Washington College, Pa.....	.....1862.....	Blairsville.
Gillespie, John.....	Washington College, Pa.....	.....1862.....	Ohio.
Gilmore, John W.....	Washington College, Pa.....	.....1862.....	Redstone.
Johnston, Daniel N.....	Washington College, Pa.....	.....1862.....	Steuensville.
Johnston, Thomas R.....	Washington College, Pa.....	.....1862.....	Chirion.
Knight, William S.....	Washington College, Pa.....	.....1862.....	Richland.
Kuhn, William C.....	Jefferson College, Pa.....	.....1861.....	Redstone.
Linn, Samuel P.....	Washington College, Pa.....	.....1862.....	Washington.
Lutz, John S.....	Washington College, Pa.....	.....1862.....	Redstone.
Moorhead, James D.....	Jefferson College, Pa.....	.....1862.....	Blairsville.
McClintock, John Calvin.....	Washington College, Pa.....	.....1862.....	Redstone.
McClure, Samuel T.....	Hanover College, Ind.....	.....1862.....	.....
McCurdy, Thomas A.....	Washington College, Pa.....	.....1862.....	Saltsburg.
Noyes, Henry V.....	Western Reserve College, Ohio.....	.....1862.....	West. Reserve.
Parke, William Jeffrey.....	Jefferson College, Pa.....	.....1862.....	Ohio.
Patterson, James T.....	Hanover College, Ind.....	.....1862.....	Logansport.
Potter, Henry N.....	Jefferson College, Pa.....	.....1862.....	Ohio.
Reed, Carson.....	Jefferson College, Pa.....	.....1862.....	Saltsburg.
Reed, James Stewart.....	Jefferson College, Pa.....	.....1862.....	Saltsburg.
Reid, James Marion.....	Vermillion Institute, Ohio.....	.....1862.....	Wooster.
Woodburn, Benjamin F.....	Jefferson College, Pa.....	.....1862.....	Baptist Asso'n.
Wyckoff, Cornelius W.....	Washington College, Pa.....	.....1862.....	Steuensville.
TOTAL.....25.			

The whole number of students during the year was *ninety-one*.

The Board report to the Assembly, that Archibald A. Hodge, D. D., entered on the duties of the Professorship to which he was elected by the Assembly of 1864.

At the close of the term, the students were examined before a committee of the Board, who report "their gratification with these exercises, manifesting the ability, diligence, skill and earnestness of both Professors and students—and that at no former period has the Seminary given better evidence of its efficiency in the work for which it is appointed."

In accordance with the action of the last Assembly, the following arrangement of studies in the several departments has been made, and is now submitted to the Assembly in obedience to their order, viz :

That the Professorship now held by Dr. Elliott be hereafter designated as that of "Ecclesiastic and Pastoral Theology."

That now held by Dr. Jacobus as the Professorship of "Biblical Literature and Exegetical Theology."

That held by Dr. Hodge as the Professorship of "Didactic, Historical, and Polemic Theology."

And that the Professorship held by Dr. Paxton be changed from "Sacred Rhetoric" to "Homiletic Theology."

PROFESSORS IN THE SEMINARY ARE AS FOLLOWS:

DAVID ELLIOTT, D. D., LL. D., *Ecclesiastic and Pastoral Theology.*

MELANCTHON W. JACOBUS, D. D., *Bib. Literature and Exegetical Theology.*

SAMUEL JENNINGS WILSON, D. D., *Biblical and Ecclesiastical History.*

ARCHIBALD ALEX. HODGE, D. D., *Didactic, Historical, and Polemic Theo.*

WILLIAM M. PAXTON, D. D., *Homiletical Theology.*

CHAS. C. BEATTY, D. D., LL. D., *Lecturer Extraordinary on Practical Theology.*

Danville Theological Seminary.

THE *Twelfth* Annual Report is as follows: During the year *five* students were admitted:—

NAME.	COLLEGES, ETC.
Hendy, John F.....	Centre College, Ky.
Keigwin, A. N.....	Louisville College, Ky.
Lapsley, W. J.....	Centre College, Ky.
Lippe, Frederick.....	St. Elizabeth Gymnasium, Germany.
Semple, E. H.....	Centre College, Ky.
TOTAL...5.	

Table of *SIX* Students, having finished their course, graduated.

NAME.	WHERE EDUCATED.	Year of ent'g Seminary.	Licensed by the Presbytery of
Allen, Samuel F.....	Centre College, Ky.....	.....1862.....	Transylvania.
Brown, William R.....	Centre College, Ky.....	.....1862.....	West Lexington
Evans, Joseph M.....	Centre College, Ky.....	.....1862.....	Ebenezer
Hill, Charles.....	Marietta College, Ohio.....	.....1863.....	.....
Richert, F. J.....	Centre College, Ky.....	.....1862.....	Transylvania.
Young, William C.....	Centre College, Ky.....	.....1862.....	Transylvania.
TOTAL...6.			

Total number of students during the year was *fifteen*.

It gives the Board much pleasure, especially in view of the state of things in Kentucky for the past few years, to report that the exercises of the Seminary have not been interrupted during the past session.

THE PROFESSORS IN THE SEMINARY ARE AS FOLLOWS:

ROBERT J. BRECKINRIDGE, D.D., LL.D., *Exec., Didactic, and Polemic Theo.*
 EDWARD P. HUMPHREY, D.D., *Biblical and Ecclesiastical History.*
 STEPHEN YERKES, D.D., *Biblical and Oriental Literature.*
 ROBERT L. STANTON, D.D., *Church Government and Pastoral Theology.*

North-West Theological Seminary.

THE *Sixth* Annual Report is as follows: During the year *sixteen* students were admitted:—

NAME.	COLLEGE, ACADEMY, UNIV'Y.	NAME.	COLLEGE, ACADEMY.
Carroll, Alanson	W. Reserve College, Ohio.	McCauley, Clay	New Jersey College, N. J.
Giffen, John	New Jersey College, N. J.	McClung, John S.	Illinois College, Ill.
Hay, Samuel C.	Hamilton College, N. Y.	Quince, Edward	Hanover College, Indiana.
Howard, C. M.	Gates Academy, Mass.	Rare, William A.	Richmond College, Ohio.
Knott, J. W.	Wesleyan University, Ohio.	Ryder, Charles E.	Hebrew College, London.
Kirkwood, T. Carter	Monmouth College, Ill.	Spillman, Thomas E.	Sangamon Academy, Ill.
Leyenberger, A. J.	Jefferson College, Pa.	Weston, John	Hanover College, Ind.
Mathers, A. Rush	Hanover College, Indiana.	Woods, Frank M.	Washington College, Pa.
TOTAL...16.			

Institutions of Learning where Students were Educated.

NAME.	LOCATION.	DENOMINATION.	PRESIDENT.	Year of Or 'n.	No. of Stud.
Gates Academy, Mass....	.....	.....	.....	.....	1
Hamilton College, N.Y.	Clinton, N. Y.....	Presbyterian.....	S. W. Fisher, D.D.....	1812	1
Hanover College, Ind....	Hanover, Ind.....	Presbyterian.....	James Wood, D.D.....	1833	3
Hebrew College.....	London.....	.....	.....	.....	1
Illinois College, Ill.....	Jacksonville, Ills..	.....	J. M. Sturtevant, D.D....	1830	1
Jefferson College, Pa....	Canonsburg, Pa....	Presbyterian.....	Joseph Alden, D.D., LL.D.	1802	1
Monmouth College, Ill.	Monmouth, Ill.....	U. Presbyterian..	D. A. Wallace, D.D.....	1856	1
New Jersey College, N.J	Princeton, N. J.....	Presbyterian.....	John Maclean, D.D., LL.D	1746	2
Richmond College, Ohio	..... Ohio.....	.....	.....	.....	1
Sangamon Academy, Ill	..... Ill.....	.....	.....	.....	1
Washington College, Pa	Washington, Pa....	Presbyterian.....	John W. Scott, D.D.....	1806	1
Wesleyan Univer. Ohio.	Delaware, Ohio.....	Methodist.....	Freder'k Merrick, LL.D.	1843	1
Western Reserve, Ohio.	Hudson, Ohio.....	Presbyterian.....	H. L. Hitchcock, D.D....	1826	1
				TOTAL...16	

The following were received from other *Theological Seminaries*:—Samuel C. Hay, from The Union, New York; John Giffen, Clay McCauley, and William L. Rabe, from The Western, Allegheny, Pa.

Table of SIX Students, having finished their course, graduated.

NAME.	WHERE EDUCATED.	Year of ent'g Seminary.	Licensed by the Presbytery of
Carden, P. Lynet.....	Williams College, Mass.....	.....1862.....	Chicago.
Giffen, John.....	New Jersey College, N. J.....	.....1864.....	Chicago.
Hay, Samuel C.....	Hamilton College, N. Y.....	.....1864.....	Rockaway, (N.S.)
Miller, John.....	Garrett Institute, Ill.....	.....1862.....	Chicago.
Nelson, Henry F.....	Washington College, Pa.....	.....1861.....	Palestine.
Wilson, Alexander G.....	Jefferson College, Pa.....	.....1863.....	Bloomington.
TOTAL...6.			

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

The Board call the attention of the Assembly to the very marked increase of students, the first session the new building was occupied. The Junior class already numbers *fourteen*. There is every reason to anticipate a more decided increase next session. The Faculty report that this first term "in our new building has throughout been a pleasant one to both Professors and students. With students as with Professors, there has been a feeling of encouragement arising from the occupancy of a permanent Seminary home, at once so comfortable and so well adapted to its purposes." The Committee to attend the examination, "report that the examination indicated thorough instruction on the part of the Professors, and much diligence on the part of the students."

THE PROFESSORS IN THE SEMINARY ARE AS FOLLOWS:

- "Cyrus H. McCormick," *Prof. Didactic and Polemic Theology.*
- WILLIS LORD, D.D., *Biblical and Ecclesiastical History.*
- LE ROY J. HALSEY, D.D., *Historical and Pastoral Theology.*
- CHARLES ELLIOTT, D.D., *Biblical Literature and Exegesis.*

Board of Domestic Missions.

THE *Sixty-Third* Annual Report is as follows:—

During the year the whole number of Missionaries in commission was 503. The number of Churches and Mission stations supplied was 781. Twenty-two churches are reported as organized. The number admitted to the churches on profession, 1,549; on certificate, 1,092; total, 2,441. The entire membership of churches thus reported is 21,241. The Sabbath-schools number 350, with 2,938 teachers, and 20,880 scholars. The number of baptisms, 2,288.

RECEIPTS.—The entire amount received was \$102,365 12. Clothing, valued at \$16,650 80, was also received.

PAYMENTS.—The amount paid was \$116,489 09. The balance we were happy to report to the last Assembly enabled us to pay regularly the salaries of the missionaries as they matured.

THE OFFICERS OF THE BOARD ARE AS FOLLOWS:

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

DOMESTIC MISSIONS.—The usual resolutions (which are annually adopted) commending the Board, contained the following, which, having reference to public events and calling forth a protest is inserted, because of its historical importance.

Resolved, 4. That none be appointed but those who give satisfactory evidence of their loyalty to the national government, and that they are in cordial sympathy with the General Assembly of the Presbyterian Church in the United States of America in her testimony on doctrine, loyalty, and freedom.

PROTEST of S. R. WILSON, D.D., and others against the action of the Assembly adopting the *fourth* resolution on the Report of the Board of Domestic Missions.

The undersigned feel constrained to protest against the action of the General Assembly, whereby they adopted the following order, directed to the Board of Domestic Missions, viz:

“*Resolved*, That no missionaries be appointed by the Board, except those giving satisfactory evidence of loyalty to the National Government, and of cordial sympathy with the Presbyterian Church in her testimony on doctrine, loyalty, and freedom.”

Against this order of the Assembly we protest—

1. Because it establishes an entirely new rule respecting the appointment of missionaries by the Board; and this not with reference to all parts of the field, but only to a particular section. There is no reason for thus establishing an inequality and a distinction which is manifestly invidious between the missionaries of the Board. If it is proper and necessary to require “satisfactory evidence” of the possession of the qualifications specified in respect to missionaries going into one part of the country, we cannot see why the same thing is not equally proper and necessary in regard to those who may be sent to any other part.

2. Because, whilst requiring satisfactory evidence of “loyalty,” the Assembly furnishes no measure by which the Board are to determine the na-

ture or the degree of evidence which shall be deemed satisfactory. Nor does the Assembly explain what is meant by "loyalty to the national Government," nor does it give any clear definition of what it means by "loyalty" in itself considered; but all this it was requisite the Assembly should have done, inasmuch as the standards of the Church are silent upon the whole question, and do not anywhere prescribe loyalty to any particular human government as a condition either of membership or office in the Church of Christ in general, or in the Presbyterian branch of that Church in particular. This whole matter, therefore, involving so grave interests and influences, is left to be determined by the Board itself in the exercise of those plenary powers with which this order has clothed its members. As Christian freemen we cannot consent to the investing any mere handful of men, however wise and zealous and pious they may be, with a power so unlimited and yet so undefined.

3. Because this order is not content merely with empowering the Board to judge concerning the evidence of loyalty to the National Government of the missionaries appointed by it, and of their acquiescence in the testimony of the Presbyterian Church on "loyalty and freedom," but it requires more than this. It requires and empowers the Board to make inquisition into the inmost thoughts and feelings of these missionaries. It demands that they shall examine concerning the *hidden sympathies* of their hearts. It forbids them to appoint any man to preach the gospel, no matter how sound he may be in the faith, or devoted to the order of the Church, or unimpeachable in his conduct as a Christian and a citizen, until they have obtained what they may be pleased to regard as "satisfactory evidence" of his "*cordial sympathy*" with the various and varying utterances of the General Assembly of the Presbyterian Church on the political questions of allegiance and human rights.

4. Because by this act the Board, which practically means in such connection, *the Committee at Philadelphia*, are constituted, as it seems to us, an Ecclesiastical Privy Council, with unlimited authority over the ministers of the Church, to decide upon their orthodoxy as ministers and their character as citizens. It puts this Privy Council above the Church and the State both. It empowers, nay it orders them, to go behind the certificate of recommendation of the Presbytery, and if they are not satisfied, to refuse to appoint upon that recommendation; that is to condemn a minister as not sound in doctrine, as not loyal to the National Government, or as not in cordial sympathy with the testimony of the Church or loyalty and freedom. It is not enough that a man should be in good and regular standing in his Presbytery; it is not enough that he should be an American citizen unimpeached and uncondemned; it is not enough that he should have the approbation of his peers, to whom by the Constitution of the Church he is amenable. Something more is required. He must pass the inquisition of "the Board," that is, "the Committee" of Missions at Philadelphia, who by this act, in our opinion, are exalted above all that are called Presbyteries or Synods in the Church, and all that are ordained in the State to administer the laws thereof. All which seems to us most clearly to be disloyal in its spirit as respects the civil power, and as respects the Church, in its tendency, revolutionary and destructive to her faith, constitution, government, discipline, and liberty, as she has been endowed with these precious and inalienable gifts by her King and Head; and as they have been handed down to her sealed with the blood of her holy martyrs of blessed memory. And in this view of the meaning of this act, against which for these reasons we protest, we are sustained by the fact that the

Assembly did refuse, by large majorities, to entertain three several propositions so to amend the order as to limit the power of the Board, and to make the certificate and recommendation of a Presbytery all the evidence they should have a right to require in the premises.

For these reasons we do hereby enter our respectful but earnest and solemn protest against an act which seems to us so utterly subversive of that which to us is dearer than life, the divine and beautiful order of the Presbyterian Church, and the freedom of the commonwealth of Christ, in the setting up of a new court unknown to our system and paramount to the Presbyteries, which, holding in its hand the purse, is vested with both the ecclesiastical and the secular powers.

(Signed) S. R. Wilson, D.D., Rev. Robert Morrison, Rev. Rutherford Douglass, and W. Scott Harbison, *Elder*.

The Moderator appointed Samuel Wilson, D.D., Rev. S. J. Niccolls, and C. A. Preston, *Elder*, a Committee to reply to the Protest, which they did, as follows:—

1. That this Assembly, in said resolution, does not instruct the Board concerning a rule of action in sending missionaries to the loyal States, but to those in which slavery, disloyalty and rebellion have prevailed, and where a new state of things not only warrants, but, in the judgment of this Assembly, most imperatively demands a rule of action in the appointment of missionaries, adapted to the peculiar exigencies of the times, and the condition of the churches in that field.

2. In regard to the second reason of the protestants, touching "loyalty," etc., the Assembly would answer, that no specific "definition" or "standard" of loyalty is needful in the premises, except that in our Confession of Faith; as, in the judgment of common sense and practical wisdom, the principle and spirit of loyalty to the Government and to the Church are as readily discoverable in men's words and actions as are the principles and spirit of the Christian religion in their walk and conversation. The same rule applies to both. "Out of the abundance of the heart the mouth speaketh," and "by their fruits ye shall know them," are axiomatic truths in regard to both religion and loyalty. Moreover this Assembly has, by repeated and most solemn deliverances, declared disloyalty and rebellion, especially as against a wise and equitable government, such as ours, to be a most heinous sin against God and "the powers that be, as ordained of God;" and, by similar deliverances, has pronounced in favor of loyalty and freedom. Consequently, to appoint as missionaries for the Southern States, men who are disloyal to the government, and not in harmony with the General Assembly in its deliverances, would be not only to ignore and neutralize its testimonies, but to stultify itself, and scatter anew the seeds of schism, disloyalty, and rebellion.

3. As to the leading statements by the protestants, in the third reason, they are simply untrue—mere gratuitous assumptions, which require no further answer from this Assembly.

4. This Assembly has the right to direct the Board of Domestic Missions to go behind the certificate of a Presbytery, and inquire whether a man is loyal and true to the Government and the Church, before sending him as a missionary to the Southern States, just as it has enjoined all the Presbyteries to examine a man as to his orthodoxy before he be received into the Presbytery, or have liberty to preach in any of its churches. This has been a standing rule for nearly thirty years, acquiesced in by the Churches and Presbyteries, and especially by those in the Southern States, as wise and salutary.

The Assembly is sorry to see in the protest generally a spirit and senti-

ment which does not evince a cordial sympathy with and respect for this body in solemn deliverances on certain questions involving the purity and peace of the Church.

Board of Education,

THE *Forty-Sixth* Annual Report is as follows:—

CANDIDATES.—The following table exhibits the operations of the Board of Education in the department of candidates for the ministry:

The number of <i>new</i> candidates received during the year has been	54
The number received from the beginning, (in 1819,).....	3317
The whole number on the roll during the past year has been.....	254
Of these latter there have been:	
In their Theological course.....	152
“ Collegiate course.....	70
“ Academical course.....	32
	254

The number of new candidates this year is not so large as that reported last year.

The total receipts of the year from all sources are \$51,308 69. Total receipts of the Candidates' Fund are \$48,664 95—\$5,226 95 more than those of last year, and larger than any year since 1860.

The balance in the treasury, though larger than in former years, is not too large to enable the Board to commence its next year's operations free from embarrassment.

In accordance with the direction of the last General Assembly, the Board of Education have increased the maximum of their scholarships, from eighty to one hundred dollars for Academical Students; from one hundred to one hundred and twenty dollars for College Students; from one hundred to one hundred and fifty dollars for Theological Students; in addition to which, in a number of cases, to meet special necessities, extra appropriations have been granted for the current year.

During the past year, seven candidates have withdrawn from the care of the Board. Two have died, and from one the recommendation of his Presbytery has been withheld, on the ground of the want of requisite qualifications.

During the fiscal year, appropriations have been granted to twenty-four institutions, viz., thirteen Parochial Schools, seven Academies, and four Colleges, which have an aggregate of two thousand one hundred and forty-three students. These facts, though not all they should be, preclude the necessity of extended argument to commend what has so long been the accepted policy of the Presbyterian Church. Her schools have at all times been the necessary adjuncts of her churches; in them has been her denominational boast, while her glory, the world over; has been her persistent efforts to “train up her children in the way they should go,” assured that “when they are old they will not depart therefrom.”

THE OFFICERS OF THE BOARD ARE AS FOLLOWS:

WILLIAM CHESTER, D.D., *Corresp. Secretary*, 821 Chestnut St., Phila., Pa.
 Rev. THOS. McCAULEY, *Assistant Secretary*, 821 Chestnut St., Phila., Pa.
 WILLIAM MAIN, Esq., *Treasurer*, 821 Chestnut St., Philadelphia, Pa.

Board of Foreign Missions.

THE *Twenty-Eighth* Annual Report is as follows:—

NEW MISSIONARIES.—Sixteen missionaries and assistant missionaries were sent out, of whom three are ministers of the gospel. Besides these, five returned to their fields of labor, three of whom are ministers. The list of native assistants includes two Chinese brethren who received ordination during the year, and the number of native laborers has received an increase of twenty-nine.

THE WORK OF MISSIONS appears to be marked by the blessing of God, in greater or less degree, in all the countries where it is carried on. Among several Indian tribes, the Chinese in California, and the Jews of our chief city; in New Granada and Brazil; in Liberia, and on the coast of Africa, near the equator; in Japan, China, Siam, and India; and in some of the Roman Catholic countries of Europe, by funds remitted to Protestant brethren for missionary purposes, our Church is endeavoring to fulfil the Saviour's last commandment. The missionary laborers are three hundred and eleven in number, including the wives of the missionaries from this country. Sixty-seven of these laborers are ministers of the gospel; seven are physicians; one hundred and fifty-two are natives of the countries in which the missions are established. Their work is that of preaching the gospel, teaching the young, healing the sick, translating the Scriptures and preparing other Christian books, which are largely printed and circulated. Over thirty churches are reported in different countries, having upwards of a thousand communicants, of whom a goodly number were received last year. The schools of the missions contain over 5,800 scholars, nearly 800 of them girls; of the scholars, 445 are in boarding-schools; and special attention is given to the work of training up native missionary laborers, to whose hands the work of giving the gospel to their own people must eventually be transferred.

STATE OF THE TREASURY.—The great rise in the rate of foreign exchange during the last summer, created serious fears of disaster to the missions. An appeal was made on the subject to the churches in September, which was nobly responded to by many of them, and by many private donors. The rate of exchange declined in the latter months of the year, and at the end the Committee are thankful indeed to report the mission treasury as free from debt. There remains, however, a heavy liability for extra exchange on bills sent out but not yet matured. The entire income was larger than in any preceding year, the receipts being \$271,621 72; the expenditures were \$268,442 57.

THE OFFICERS OF THE BOARD ARE AS FOLLOWS:

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

Board of Publication.

THE *Twenty-Seventh* Annual Report is as follows:—

During the year *forty-six* Books, *one* Commentary, and *three* 32mo. series, *two* 18mo. Tracts, *two* Question-Books, *two* French and *one* Welsh publications, and *seven* 12mo. Tracts were published.

DEPARTMENT OF PRODUCTION.—There were 46 *new* Books issued and 144,250 copies printed: 1 Commentary, 500 copies; 3 (32mo.) Series, 40,000 copies; 2 Question-Books, 1,500 copies; 2 (18mo.) Tracts, 2,000 copies; 2 French publications, 1,000 copies; 1 Welsh publication, 1,000, and 7 (12mo.) Tracts, 12,000 copies. Total copies of new publications, 144,250. The *reprints* of former publications have been: Of Books, 63,900; Tracts and Catechisms, 303,750; Package of Tracts, 9,000; Sheet Hymns, 8,000. Total, 456,650. Total number of publications during the year, 600,900. Total number since organization of the Board, 12,149,380.

In addition to the above, there have been printed during the year: Of *Sabbath-School Visitor*, 662,000 copies; of the *Home and Foreign Record*, 133,500 copies; of the Annual Report of the Board, 3,500 copies; of the Report on the Disabled Ministers' Fund, 2,500 copies; of the Report on Ministers' Salaries, 2,250 copies.

DEPARTMENT OF DISTRIBUTION.—The sales at the Depository have been 193,622 volumes and 381,740 pages of Tracts, being an increase of 13,751 volumes over last year, and a decrease of 1,589,679 pages of Tracts.

The Executive Committee have distributed to Missions and other needy Sabbath-schools 5,882 volumes; to ship and naval and military stations, hospitals, soldiers, and prisoners, 14,022; humane institutions, 2,768; feeble churches and literary institutions, 650; individuals for gratuitous distribution, 1,143. Total, 24,658 volumes. Also, 382,653 pages of Tracts. These Books and Tracts are paid for out of a Distribution Fund made up of contributions from benevolent individuals.

The COLPORTEURS distributed by sale 53,706 volumes, and by gift 84,989 volumes. Total, 138,695 volumes, and distributed gratuitously 2,669,713 pages of Tracts. They numbered 126 and performed 7,383 days of labor, and visited 311,241 persons. Large numbers of soldiers, sailors, freedmen and others have been reached.

It was found at an early period of the war that no class were so eager to receive religious reading as the prisoners in the hands of our government. Supplies have been sent to Point Lookout, Md., Fort Delaware, Del., Johnson Island, Ohio, Rock Island, Ills., and other military prisons. We believe that at the lowest estimate thirty thousand prisoners have received books or tracts from the Board. The total distribution has been as follows: 357,500 volumes and 3,434,106 pages of Tracts, and of Sunday-school Visitor, Home and Foreign Record, etc., 802,750.

DEPARTMENT OF SUSTENTATION.—The receipts from all sources were \$125,034 07; balance on hand at beginning of the year, \$7,182 53. Total, \$132,216 60. The expenditures have been \$110,534 13; balance on hand, \$21,482 47.

The receipts for Colportage were \$33,815 03; balance on hand at beginning of the year, \$5,484 27. Total, \$39,300 20. Expenditures, \$25,789 93; balance on hand, \$13,510 27.

The number of churches contributing to the Colportage Fund is 761, an increase of 58 over the previous year.

THE OFFICERS OF THE BOARD ARE AS FOLLOWS:

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

Board of Church Extension.

THE *Tenth* Annual Report is as follows:—

Applications for aid were received during the year from seventy-two churches, asking for \$42,272 44, being an average of \$587 12 each.

Besides these *new* applications there were forty-two previous applications, asking for \$22,109 56, making a total of one hundred and fourteen applications, asking for \$64,382 00.

During the year fifteen applications, asking for \$3,700, were taken from the file because they had not furnished the requisite information in the two years allowed for that purpose. There remained on file at the end of the year thirty-six applications, asking for \$35,389.

APPROPRIATIONS.—During the year, appropriations were made to sixty-two churches, in the bounds of seventeen Synods, forty-two Presbyteries and eighteen States and Territories. The amount granted to these churches was \$24,127 26—averaging \$381 08 to each. If the special appropriations, for which the Board took no responsibility, be left out of view, the average to each church would be \$398 44.

Appropriations, amounting to \$2,662 50, were, during the year, withdrawn from eleven churches which had not called for them in the two years to which they were limited.

From April 1, 1864, to April 1, 1865, fifty-three churches drew their appropriations, amounting to \$17,694 26.

The average cost of the churches aided by the Board during the year was \$2,596 93. This is an advance of \$342 54, or fifteen per cent. over the reported cost of the churches aided during the previous year.

In the last three years the average cost of churches has risen one hundred and thirty per cent., while, so far as we can judge, the size and style of building have not changed. The appropriations of the Board, during the same time, have advanced one hundred and thirty-one per cent.

RECEIPTS AND EXPENDITURES.—The balance appropriated and unappropriated, on hand April 1, 1864, was \$33,051 26.

The receipts from all sources, during the year, were \$38,796 98; of which sum \$21,927 20 was from seven hundred and fifty-one churches. The available means, therefore, of the year were \$71,848 24.

The expenditures of the year, according to the Treasurer's statement in the Appendix, were \$20,326 42. The balance in the Treasury, April 1, 1865, was, consequently, \$51,521 82. There were, however, unpaid at that

time, liabilities amounting to \$27,473 17, leaving as the unpledged balance, at the close of the fiscal year, \$24,048 65.

THE OFFICERS OF THE BOARD ARE AS FOLLOWS :

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

Fund for Disabled Ministers.

THE *Tenth* Annual Report is as follows :—

During the year ending April 30, 1865, the Trustees have disbursed \$17,530 00. This exceeds the amount expended in any former year, \$4,370 00. In conformity with the recommendation of the last Assembly, they have increased their appropriation to the recipients, the number of whom has been greater than that of any preceding year by seventeen. Of these, fifty-eight are widows, forty-three ministers, and four are families of orphans. Five have died. Most of the ministers have wives, and the widows, with but few exceptions, have children, so that it is computed that the whole number assisted from the fund during the year, is little short of four hundred persons.

The receipts were \$20,521 37; Payments, \$19,170 01.

THE OFFICERS OF THE FUND ARE AS FOLLOWS :

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

MISCELLANEOUS RESOLUTIONS.

ON THE STATE OF THE COUNTRY.

ON motion of the Rev. F. Senour: *Resolved*, That a committee of five be appointed, by the Moderator, to prepare a paper expressing the views of this Assembly concerning the triumph of our national arms, and the overthrow of the rebellion; also, our deep sorrow in reference to the death of Abraham Lincoln, late President of the United States.

The Moderator appointed the following Committee: *Ministers*—F. Senour, W. Bannard, D.D., and D. Elliott, D.D. *Ruling Elders*—G. F. Wiggan, and H. H. Leavitt.

This Committee reported a paper, which, with several amendments, were referred to another Committee. They reported the following paper which was unanimously adopted by a rising vote of the Assembly:

This General Assembly recognizing the special providence of Almighty God, the Ruler of nations and Redeemer of men, in all the events connected with the terrible civil war which for four years has desolated our land, would here record our devout thanksgiving and gratitude to Him by whom "kings

reign and princes decree justice," for his divine favor to us as a nation, in filling the hearts of the loyal people of these United States with an inextinguishable love for our national Union, and an unconquerable resolution to preserve it—in raising up a mighty host of valiant men, ready to give their lives in defence of our national government; in blessing the various departments of that government in their work of organizing, equipping, and maintaining, throughout the entire conflict, our vast army and navy; in providing leaders of wisdom, courage, and skill, suited for every emergency; in calling forth such unwonted benevolence in promoting the physical comfort and spiritual welfare of our soldiers and sailors, and in bringing so many of them to a saving knowledge, as we trust, of the plan of salvation through a crucified Redeemer; in bringing to confusion the counsels and overwhelming the power of our enemies, and in crowning our arms with triumphant success.

We would also render hearty thanks to Almighty God, that in this crisis of our nation's history, he gave us, in Abraham Lincoln, a Chief Magistrate who acknowledged his dependence on Him for wisdom and strength, and who eminently illustrated, in his life and character the virtues of fidelity to official duty, integrity and uprightness, firmness of purpose, patient endurance, courage and hope in disaster, moderation in victory, sympathy with the suffering, and kindness to foes;—one who exhibited that wisdom, sagacity, and mercy in administering the affairs of the nation, which secured for him the confidence and esteem of friends, silenced the calumnies of enemies, and constrained from malignant opposers and rebels, expressions of respect and admiration, and which will cause his name and memory to be honored and revered by the pure and good in all time to come.

While we deeply deplore the loss of such a Chief Magistrate, and bow in humble submission to that mysterious providence which permitted treason, as its culminating act of atrocity and wickedness, to terminate his life by the hand of an assassin, we would render devout thanksgiving to God, that he was protected from all the machinations of his relentless enemies until he was permitted to see the power of the rebellion crushed, its strongholds repossessed, its conquered armies forced to surrender; the national honor, untarnished by acts of barbarism or cruelty, vindicated; the integrity of the Union preserved;—the scheme of emancipation, which he had the wisdom to devise, and the courage to execute, made effective to the deliverance from bondage of four millions of slaves, for whose perpetual enslavement the rebellion was inaugurated; and peace, upon principles of righteousness and universal freedom, already dawning upon the land.

In closing this record, we would invoke the Divine blessing upon our present Chief Magistrate, and would ask for him the prayers of all Christian people, that he may be endowed with the fear of God, and with the spirit of wisdom and of a sound mind, and be enabled, through wise counsels, and by just and prudent measures, to secure to this nation the full enjoyment of that peace which has been obtained at the price of so much blood; and we commend all our rulers and all the people to the gracious favor of Him who, by his recent providences, has given renewed assurance that though "clouds and darkness are round about him, righteousness and judgment are the habitation of his throne."

MANSES.—James Wood, D.D., from the Committee on Bills and Ordinances, reported the following communication from Joseph M. Wilson of Philadelphia, Pa., and moved that he be heard. The motion was carried, the communication read, and Mr. Wilson heard on the General sub-

ject of MANSES or comfortable homes for Presbyterian Ministers, free of rent.

Resolved, That the churches under the care of this General Assembly be requested to reply to the following questions:

1st. Please give the name of your church, the year of its organization, and the name of the Presbytery to which it belongs?

2d. What has been about the annual amount of rent paid by your minister for a house to live in?

3d. Have you a MANSE, thereby securing a comfortable home for your minister?

4th. If you have a MANSE, how long has it been finished, and (about) what amount in rent does your minister annually save by living in The Manse?

5th. What was the plan adopted to awaken the interest of your people, and thus secure the means to build the MANSE?

6th. Have you a Glebe attached to your MANSE, what is its extent and value, and about what is saved to a minister's family by tilling a few acres?

Resolved, That the Ministers, Ruling Elders, Deacons, Trustees, and members of the churches be requested to make replies to these questions, adding any information likely to awaken an interest in the subject.

Resolved, That said replies be sent to Joseph M. Wilson, of Philadelphia, Pa., to be by him arranged and classified in time to be presented to the General Assembly of 1865.

An examination of the circular will show that replies to the *first* question will give a chronological history of the growth of the Church, interesting and valuable to intelligent Presbyterians.

Replies to the *second* question will give the amount the ministers are taxed for the privilege of preaching the gospel, for in connection with this fact it should be understood by the people, that it would be as fair and honest to charge a minister for the use of the pulpit where he preaches his sermons, as for the house where he prepares them.

Replies to the *third* question will give the happy results of earnest and zealous Christians, who have supplied their minister with a Manse, thereby securing him a valuable home.

These circulars were issued in the autumn of 1864, but up to this time the returns have not been sufficient to warrant any special classification of them; the letters accompanying the returns manifest a lively interest in the subject, and a hope that it may be pushed forward with zeal; therefore,

Resolved, That the churches under the care of this General Assembly, that have not yet responded to the circular referred to in this report, be requested to do so at their earliest convenient opportunity, sending said report to Joseph M. Wilson, Philadelphia, Pa.

Resolved, That in order more fully to awaken the attention of the churches to the importance of this subject, the Stated Clerks of each Presbytery be instructed to inquire at the semi-annual meetings of their Presbytery of each church under its care—what they have done in times past—what they are now doing—or what they propose to do towards building a MANSE, thereby securing a comfortable home for their minister.

Resolved, That the Stated Clerk of each Presbytery in their annual report to the General Assembly of 1866, be requested to make known the condition of their Presbytery in this particular, showing what churches *have* MANSES, what churches are *building* them, and what churches are *without* them.

Resolved, That the returns from the Presbyteries concerning MANSES be added to the Presbyterian Narrative of the State of Religion, which is usually handed in by the Commissioners from the Presbyteries, and the Assembly to take such action on the subject as may seem proper.

The resolutions were adopted.

COMMITTEE FOR THE EDUCATION OF FREEDMEN.—The Committee to whom was referred the papers and memorials in reference to the Freedmen, recommended the following resolutions, which were adopted:

1. *Resolved*, That the General Assembly recognizing and rejoicing in the adorable Providence that has given civil liberty to nearly four millions of the enslaved African race; recognizing also, that the hope of that race, not only for the world to come, but also for this world, is in their possession of the gospel, that only by its influences can they be elevated to the proper standing of freemen, and that without its influences they must still further deteriorate physically, mentally, and spiritually. Recognizing further that the elevation of that people among us is essential to the highest interests of our own race, and of our beloved country, and is in order to the evangelization of the land of their fathers, and the consequent fulfilment of the prophecy that Ethiopia shall stretch out her hands unto God; in the belief also, that the system of truth taught by our Church, and the policy established by her in Church-extension, are in order to the highest development of that now degraded people, hereby declares that in its judgment it is the duty of the Presbyterian Church, as patriots, as philanthropists, as Christians, at once to enter upon and vigorously to cultivate the field that God has opened before them.

2. *Resolved*, That a Committee consisting of nine Ministers and nine Ruling Elders, be appointed by this Assembly, to be styled the General Assembly's Committee on Freedmen, and whose location shall be the City of Pittsburg, Pa., to whom shall be committed during the existence of present exigencies, and until the Assembly shall otherwise order, the religious and educational interests of so many of that people as may be brought under their influence.

3. *Resolved*, That the members of this Committee be arranged in three classes, consisting each of three Ministers and three Ruling Elders—the places of the members of the first class to be vacated at the termination of one year; those of the second class at the expiration of two years, and those of the third class at the expiration of three years, so that three Ministers and three Ruling Elders may be elected each for the full term of three years, every year after the present.

4. *Resolved*, That this committee be directed to organize on June 21, in the First Presbyterian Church of Pittsburg, Pa., and the Stated Clerk of the Assembly be directed to give official notice to each member of his appointment. And thereafter, the said Committee shall hold its annual meeting on the last Wednesday of April, in Pittsburg, Pa., and a majority of its members shall always be a quorum for the transaction of business.

5. *Resolved*, That this Committee be empowered to receive, hold, and disburse all funds that may be contributed by the Church and by individuals, to the end contemplated; to employ such missionaries and teachers, and to secure such buildings as to them may seem necessary, and in general to take supervision of the whole field; yet so as not to interfere in their operations with the work already committed to the different Boards of the Church.

6. *Resolved*, That to this Committee be referred the overture of the

Presbytery of Leavenworth, and the memorial on the establishment of "The Lincoln Memorial College," with directions to consider the whole subject of the policy of the Church in reference to the education of the African race, and to report to the next Assembly.

7. *Resolved*, That the Committee be empowered to make such temporary arrangements for the higher instruction of the Freedmen during the current year as to them may seem necessary.

8. *Resolved*, That this Committee, as fast as in their judgment they deem it consistent with the interests of the cause committed to them, be and hereby are directed to transfer to the Boards of the Church such parts of their work as may belong to the specific objects of these several Boards.

9. *Resolved*, That until the organization of this Committee, the existing Committees be directed to continue the supervision and direction of the work as already inaugurated by them, and that they be instructed upon the organization thereof, to transfer to them all papers, documents, property, and moneys then in their hands or under their control pertaining to their work.

10. *Resolved*, That two pages of the *Home and Foreign Record* be set apart to the use of the Committee.

11. *Resolved*, That the Assembly recommends that a collection be taken in all our churches, which may not have fixed another time for the purpose, upon the first Sabbath in October next.

12. *Resolved*, That while this Assembly rejoices in all evangelical efforts of the various associations for the Freedmen, it affectionately urges all the churches under its care to make their contributions for the benefit of this class of people to the Assembly's own Committee.

ADMISSION OF A COMMISSIONER FROM UPPER MISSOURI PRESBYTERY.—
PROTEST OF REV. R. MORRISON FOR HIMSELF AND OTHERS AGAINST THE ADMISSION OF HAMILTON SMITH, RULING ELDER, AS COMMISSIONER FROM THE PRESBYTERY OF UPPER MISSOURI, AS FOLLOWS:—

The undersigned hereby enter an earnest protest against the action of the General Assembly in admitting to a seat in this body, Hamilton Smith, a ruling elder, as a delegate or commissioner from the Presbytery of Upper Missouri.

Our constitution declares that "the General Assembly shall consist of an equal delegation of bishops and ruling elders from each Presbytery." Chap. xii. 2. And further points out that "the Commissioners to the General Assembly shall always be appointed by the Presbytery from which they come, at its last stated meeting immediately preceding the meeting of the General Assembly," and that "a commission under the hand of the Moderator and Clerk," shall be given them, "and the Presbytery shall record the appointment." Chap. xxii. 1, 2, 3.

None of these requirements have been complied with by Mr. Smith. No Presbytery has made a record of his appointment. No commission from any Presbytery has ever been given him, since no Presbytery has chosen him its delegate or commissioner to this General Assembly. This objection is of all the more force in view of the fact that a ruling elder is not *ex officio* a member of Presbytery, and therefore cannot be said in any sense to represent a body to which he does not belong. If it requires a special formal appointment before a minister, who is a permanent member of the Presbytery, can become a representative of Presbytery, and a commissioner to the General Assembly, much more is an appointment necessary in the case of a ruling elder, who, as a commissioner to the General Assembly is in a peculiar sense

the representative of all the churches under the care of a particular Presbytery.

Hence we are constrained to regard this action of the Assembly as irregular, unconstitutional, of dangerous precedent, and unnecessary, as we are not aware of any special advantage that this Assembly could not confer on that Presbytery, quite as well without admitting Mr. Smith as a member of this body.

(Signed) R. Morrison, S. R. Wilson, D.D., J. G. Riheldaffer, James H. Clarke, N. West, D.D., H. Perkins, D.D., A. Philips, Adam McClelland, H. C. Fries, *Ministers*, and T. T. Alexander and W. Scott Harbison, *Elders*.

The Moderator appointed Rev. S. F. Colt, W. P. Breed, D.D., and O. N. Stoddard a Committee to reply to the Protest, which they reported as follows:—

In this call, as in cases which have occurred in previous years, the Assembly has exercised its legitimate and proper function in the application of constitutional rules in special and extraordinary cases, relaxing the rule in favor of frontier and missionary Presbyteries.

In view of the remote situation of the Presbytery of Upper Missouri, and the difficulties incident to the war, which have prevented its meeting for a long time, the Assembly consider that a technical irregularity caused thereby, may justly plead exemption from a vigorous application of the letter of the law, and that the informality in this case does not violate the spirit of the Constitution. Furthermore, as a ruling elder of any church session in connection with the Presbytery, though not actually present at the meeting of this Presbytery, is eligible to election as commissioner to the Assembly, this Assembly consider that this distinction of Ministers and Ruling Elders ought not to be a bar to the representation of that remote Presbytery, by a ruling elder under the extraordinary circumstances of the case.

After the usual vote of thanks, etc., the Assembly was dissolved, and another ordered to meet in The Second Presbyterian Church, St. Louis, Mo., (Rev. S. J. NICOLLS, *Pastor*.) on Thursday, May 17, 1866, at 11 o'clock, A. M.

ALEX. T. MCGILL, D.D., W. E. SCHENCK, D.D., JOHN C. LOWRIE, D.D.,
Stated Clerk. *Permanent Clerk,* *Moderator.*

THIS TABLE GIVES THE NAMES OF THOSE WHO HAVE DIED DURING THE YEAR. ITEMS OF INFORMATION CONCERNING THEM ARE SET FORTH IN HEAD-LINES OVER EACH COLUMN. THE LETTERS AT THE END OF EACH NAME HAVE THE FOLLOWING INDICATION: P. STANDS FOR PASTOR; S. S. STATED SUPPLY; T. TEACHER; CHPN. CHAPLAIN; F. M. FOREIGN MISSIONARY; E. EDITOR; W. C. WITHOUT CHARGE.

NAME.	COLLEGE WHERE EDUCATED.	STUDIED THEOLOGY AT	LICENSED BY THE PRESBYTERY OF	ORDAINED BY THE PRESBYTERY OF	MEMBER OF THE PRESBYTERY OF	YEAR OF ORD'N.	YEAR OF DEATH.	AGE.	CAUSE OF DEATH.
1 Adams, Joseph Bruce, CHPN.	Jefferson College, Pa.	Princeton Sem., N. J.	Huntingdon.	Huntingdon.	Lazerna.	1831	1865	65	Typhoid Fever.
2 Amos, James R., P. M.	Presb. High School, Pa.	Ashmun Institute, Pa.	New Castle.	Newcastle.	Western Africa.	1859	1864	42	Hectic Fever.
3 Armstrong, George B., P.	Hanover College, Ind.	Hanover Seminary, Ind.	Madison.	Elmester.	Elmester.	1842	1865	55	Heart Disease.
4 Bailey, Winthrop, W. C.	<i>Privately.</i>	Princeton Sem., N. J.	Long Island.	Long Island.	Connecticut.	1847	1865	48	Consumption.
5 Barnes, D. B., James Charles, S. S.	Jefferson College, Pa.	Princeton Sem., N. J.	New Brunswick.	Transylvania.	Transylvania.	1819	1865	76	Bilious Colic.
6 Barr, Andrew, CHPN.	N. Y. Free Academy, N. Y.	Princeton Sem., N. J.	New Brunswick.	Columbus.	Susquehanna.	1850	1864	45	Congestive Chills.
7 Bayless, Lewis C., P.	Belfast College, Ireland.	..... Ireland.	..... Ireland.	Reformed, Pa.	New York.	1862	1864	26	Consumption.
8 Boyd, Alexander, W. C.	Union College, N. Y.	As. Sem. Canonsburg, Pa.	..... Ireland.	Reformed, Pa.	Cedar.	1831	1864	68	Diabetes.
9 Bullions, David G., P.	Dartmouth College, N. H.	<i>Privately.</i>	West Lexington.	Cong'l. Council.	Albany.	1842	1864	47	Consumption.
10 Chase, James Morris, P.	Union College, N. Y.	Princeton Sem., N. J.	Albany.	Schuyler.	Schuyler.	1837	1865	65	Typhoid Pneumonia.
11 Chester, D. B., William, SEC.	New Jersey College, N. J.	Princeton Sem., N. J.	Albany.	Albany.	Burlington.	1818	1865	70	Typhoid Pneumonia.
12 Christian, Levi H., W. C.	Marshall College, Pa.	Western Seminary, Pa.	Elizabethtown.	Winchester.	Phila. Central.	1846	1864	47	Consumption.
13 Clark, Joseph, P.	Jefferson College, Pa.	<i>Privately.</i>	Carlisle.	Carlisle.	Carlisle.	1852	1865	40	Accidental.
14 Cummins, Charles P., W. C.	Columbia College, N. Y.	Ref. P. Dutch Sem., N. J.	Carlisle.	Carlisle.	Allegheny City.	1836	1865	62	Consumption.
15 Dunmont, D. B., A. H., W. C.	Jefferson College, Pa.	Western Seminary, Pa.	N. Y. Classis.	N. Y. Classis.	Connecticut.	1836	1865	67	Heart Disease.
16 Duncan, John R., P.	Dartmouth College, N. H.	Andover Seminary, Mass.	Steuenville.	Washington.	Zanesville.	1852	1864	38	Erysipelas.
17 Eastman, Joseph B., S. S.	Hamilton College, N. Y.	Princeton Sem., N. J.	Cong'l. Ass'n.	Troy.	Albany.	1844	1864	61	Heart Disease.
18 Foster, Julius, P.	Jefferson College, Pa.	Princeton Sem., N. J.	New York.	Susquehanna.	Susquehanna.	1838	1865	59	Fever.
19 Galloway, John Mason, P.	La Fayette College, Pa.	Princeton Sem., N. J.	Lakes.	Lakes.	Huntingdon.	1837	1865	52	Consumption.
20 Gaston, Daniel, P.	<i>Privately.</i>	Princeton Sem., N. J.	Newton.	Newton.	Phila. Central.	1838	1864	65	Bronchitis.
21 Greenleaf, D. B., Jonathan, P.	Washington College, Pa.	Princeton Sem., N. J.	Cong'l. Ass'n.	Cong'l. Council.	Nassau.	1818	1865	80	Pneumonia.
22 Hamilton, Alexander R., P.	Glasgow, Scotland.	Edinburgh, Scotland.	Washington.	Zanesville.	Zanesville.	1856	1865	33	Dysentery.
23 Hart, Jacob, W. C.	Maskingum College, O.	Western Seminary, Pa.	Glasgow.	Glasgow.	Rochester City.	1810	1865	88	Decay of Vital Powers.
24 Hill, R. W., S. S.	Michigam Univ., Mich.	Princeton Sem., N. J.	Zanesville.	Zanesville.	Zanesville.	1864	1865	31	Consumption.
25 Humphrey, Henry A., S. S.	New Jersey College, N. J.	<i>Privately.</i>	New Brunswick.	Lake.	St. Paul.	1861	1865	33	Consumption.
26 Janvier, D. B., George W., W. C.	New Jersey College, N. J.	Princeton Sem., N. J.	New Castle.	Philadelphia.	West Jersey.	1812	1865	81	Heart Disease.
27 Janvier, D. B., Levi, F. M.	New Jersey College, N. J.	Princeton Sem., N. J.	West Jersey.	West Jersey.	Lodianna.	1841	1864	48	Killed by a Hindoo.

	NAME.	COLLEGE WHERE EDUCATED.	STUDIED THEOLOGY AT	LICENSED BY THE PRESBYTERY OF	ORDAINED BY THE PRESBYTERY OF	MEMBER OF THE PRESBYTERY OF	YEAR OF ORDN. ⁿ	YEAR OF DEATH.	AGE.	CAUSE OF DEATH.	
26	Johnston, James R., w. c.	Jefferson College, Pa.	Phila. Ref. Seminary, Pa.	Phila. Reform'd.	Northern Ref.	Phila. Central.	1825	1865	65	Decay of Vital Powers.	28
29	Johnston, Robert, P.	Washington College, Pa.	Western Seminary, Pa.	Steukenville.	Steukenville.	Poona.	1848	1864	51	Dysentery.	29
30	King, James S., w. c.	New Jersey College, N. J.	Princeton Sem., N. J.	New York.	New York.	New York.	1828	1864	32	Consumption.	30
31	Kellock, D., Sheppard K., w. c.	<i>Privately.</i>	Princeton Sem., N. J.	South Carolina.	Orange.	Phila. Central.	1818	1865	70	Decay of Vital Powers.	31
32	Magee, D., David, P.	New Jersey College, N. J.	Princeton Sem., N. J.	Jersey.	Jersey.	Passaic.	1821	1865	70	Decay of Vital Powers.	32
33	Miller, Amistead, F. M.	Alex. High Sch. Liberia.	Ashmun Institute, Pa.	New Castle.	Newcastle.	Western Africa.	1850	1865	35	Am Abscess.	33
34	Motzer, Daniel, P.	Jefferson College, Pa.	Western Seminary, Pa.	Carlisle.	Newcastle.	Potomac.	1849	1864	45	Typhoid Pneumonia.	34
35	McCartee, D., Robert, w. c.	Columbia College, N. Y.	N. Y. Asso. R. Sem., N. Y.	N. Y. Asso. Ref.	N. Y. Asso. Ref.	New York.	1817	1865	73	Decay of Vital Powers.	35
36	McCartney, John X., P.	Jefferson College, Pa.	Western Seminary, Pa.	Saltsburg.	Ohio.	Baltimore.	1858	1864	29	Dysentery.	36
37	McKeau, James W., s. s.	Jefferson College, Pa.	Western Seminary, Pa.	Ohio.	Ohio.	Tolodo.	1862	1865	31	Camp Diarrhea.	37
38	Newell, Thomas M., P.	Washington College, Pa.	Western Seminary, Pa.	Washington.	Washington.	Bloomington.	1843	1865	50	Heart Disease.	38
39	Parker, Alvin H., w. c.	Middlebury College, Vt.	Princeton Sem., N. J.	Philadelphia.	Philadelphia.	Philadelphia.	1825	1864	69	Paralysis of the Brain.	39
40	Patterson, Joseph A., P.	La Fayette College, Pa.	Princeton Sem., N. J.	Huntington.	Huntington.	Huntington.	1860	1864	31	Typhoid Fever.	40
41	Paul, George, F. M.	Jefferson College, Pa.	Western Seminary, Pa.	Keelstone.	Keelstone.	Gortese.	1863	1865	28	African Fever.	41
42	Padon, Samuel, w. c.	<i>Privately.</i>	<i>Privately.</i>	Hudson.	Hudson.	Hudson.	1816	1864	88	Paralysis.	42
43	Phillips, D., William Wirt, P.	Union College, N. Y.	N. Y. Asso. R. Sem., N. Y.	New B. Classis.	New York.	New York.	1818	1865	69	Inflam. of the Bowels.	43
44	Portz, D., George, P.	Pennsylvania University, Darmouth College, N. H.	Princeton Sem., N. J.	Philadelphia.	Philadelphia.	New York.	1823	1864	62	Paralysis.	44
45	Proctor, David G., w. c.	Dartmouth College, N. H.	Andover Seminary, Mass.	Cong'l. Asso'n.	Cong'l. Council.	Louisville.	1822	1865	73	Pneumonia.	45
46	Savage, D., John Adams, w. c.	Union College, N. Y.	<i>Privately.</i>	Wash. Asso. R.	Wash. Asso. R.	Milwaukee.	1827	1864	64	Decay of Vital Powers.	46
47	Sickles, William, w. c.	Jefferson College, Pa.	Princeton Sem., N. J.	Wilmington.	Wilmington.	Indianapolis.	1828	1864	69	Decay of Vital Powers.	47
48	Smith, John F., P.	Jefferson College, Pa.	Princeton Sem., N. J.	Douglad.	Douglad.	Indianapolis.	1846	1864	42	Typhoid Fever.	48
49	Stevenson, Joseph, W. C.	Jefferson College, Pa.	<i>Privately.</i>	New Brunsw. R.	Washington.	Scheney.	1809	1865	86	Dyspepsis.	49
50	Swift, D., Eliza P., P.	Williams College, Mass.	Princeton Sem., N. J.	Steukenville.	Cedar.	Albany City.	1817	1865	73	Decay of Vital Powers.	50
51	Taylor, Thomas J., s. s.	Washington College, Pa.	Allegheny Seminary, Pa.	Gettesee.	Wyoming.	Geneose River.	1844	1865	55	Chronic Diarrhea.	51
52	Twichel, Phiny, s. s.	Washington College, Pa.	Auburn Seminary, N. Y.	West'r Classis.	West'r Classis.	Steukenville.	1840	1865	55	Cancer.	52
53	Watson, John, P.	Rutgers College, N. J.	Ref. P. Dutch Sem., N. J.	Carlisle.	Carlisle.	Geneose River.	1840	1865	55	Typhoid Pneumonia.	53
54	Williamson, James, s. s.	Washington College, Pa.	Princeton Sem., N. J.	Carlisle.	Luzerne.	Huntington.	1823	1865	70	Paralysis.	54

In Memoriam.

“I WILL BEHOLD THY FACE IN RIGHTEOUSNESS: I SHALL BE SATISFIED,
WHEN I AWAKE, WITH THY LIKENESS.”—*Psalm xvii.* 15.

ADAMS, JOSEPH B.—The son of John and Lydia (Bruce) Adams was born in Chester Co. Pa., in 1801. He made a profession of religion in 1819, and graduated at Jefferson College, Pa. in 1820, and Princeton Seminary, N. J. in 1826. He was licensed by Huntingdon Presbytery, and served as a missionary within their bounds. In 1828 he was employed by the American Sunday-school Union, and labored in New York and Pennsylvania establishing Sabbath-schools and preaching the gospel. He was ordained by Huntingdon Presbytery in 1830, and labored in Georgia as a missionary for about sixteen months; he then removed to Alabama, joining Tuscaloosa Presbytery and preaching for two churches in Green Co. in that state. He afterwards was pastor at Washington and at Greensburg, Indiana, and at Urbana and Gallipolis, Ohio. His own Presbytery (Tuscaloosa, Alabama) invited him to act for one year as missionary in its own bounds, after which, in 1848, he removed to Mississippi, and took charge of Montrose and Paulding churches, sixteen miles apart, and lived in that wild and forest-covered country till 1851, when he removed to Pennsylvania. He was pastor first of Shade Gap and Waterloo churches, in Huntingdon Presbytery; then, in 1853, of the combined churches of New Berlin, Mifflinburg, and Hartleton, Pa. in Northumberland Presbytery. In 1859 he became stated supply of the Newton Church, Pa., in Luzerne Presbytery. Here his Sabbath's work was such as few men at his age would be able to perform. Two or three sermons, a ride of several miles, and the hearing of a Bible-class generally, made up his Sabbath labors, besides which he preached during week nights in country school-houses. During his pastorate at New Berlin, he frequently rode five miles on winter nights, and home again, for the sake of keeping up a prayer-meeting in one of his other churches. From Newton church he was persecuted by those whom he offended by his steadfast loyalty to the government, still he continued to preach and to pray for the success of the Union cause, until at length the persecution becoming intolerable, and a better field of usefulness being opened, he engaged in the service of United States Christian Commission, in which he labored until within a few days of his death. All who knew him there, testify to his untiring labors in the cause of the sick and dying soldiers. He returned to his home in Easton, Pa., sick and exhausted by his hard work, suffering from Typhoid fever contracted in his labors in the hospitals at Washington, D. C. He rallied at one time and preached in Dr. Gray's church, in Easton, only about ten days before his death—and then gradually grew weaker, till the morning of July 5, 1865, when he quietly fell asleep in Christ.

He married Miss Lucy Brown, a daughter of Rev. Andrew Brown of Alabama. They had two children.

MIL0 J. HICKOK, D.D., of Seranton, Pa., writes as follows:

Our Brother was called, in the Providence of God, to build up the waste places of the Church. For such service he was especially fitted, both by nature and grace. Modest, retiring and inoffensive, he was yet filled with an unquenchable zeal and courage in his Master's work. He was an able preacher, scriptural, instructive and earnest.

But his glowing piety was the chief fact and charm about him. We shall not soon forget his fervent prayers and exhortations in the devotional services of the Presbytery; his eminently spiritual mind and conversation in all our ministerial intercourse, and his constant concern for the glory of God, and the good of perishing souls. We have lost a good man, full of faith and the Holy Ghost.

The more private attributes of his character, as well as his closing labors, are thus described by an intelligent friend who knew him well.

"It is fitting that we should record our grateful sense of that Divine grace which made Mr. Adams a good, faithful and successful minister of the gospel. He felt the power of the 'Kingdom of heaven' within his own heart; and it was his constant effort to bring others to feel and yield to the same constraining force.

"It was the Master's pleasure to use him in many fields of labor, and every one bore the marks of his culture, and yielded precious fruit as the seal and result of his usefulness.

Mr. Adams was a good man, simple as a child in his faith, and clear as the light in his motives. He was a modest man, never obtruding his criticisms, nor boasting of any learning: (in which, however, he was not deficient,) yet he was ready, when drawn out, to converse freely on controverted points, showing that he had read much and thought independently.

His last labors were in the employ of the United States Christian Commission, where he rendered faithful and efficient service: night and day pointing the sick and dying soldier to Christ, the great Physician. Providence led him to this field after he had been persecuted and driven from his last pastorate on account of his standing up nobly for his country in the hour of her trial.

"To point sinners to the Saviour was the governing purpose of his life. This was his 'ruling passion,' and it was 'strong in death.' During his last sickness, in the partial delirium of fever, he was still talking to the patients in the hospital, expounding the plan of salvation, and expatiating on the infinite Love of a Saviour. He died, in the midst of his work, with all his armor on, of disease contracted in the service of his country."

AMOS, JAMES R.—The son of George and Sarah Amos was born in Uehland township, Chester Co., Pa., July 31, 1822. He was educated at The Presbyterian High School, Philadelphia, Pa. This institution was under the care of Philadelphia Presbytery. (It is now extinct.)

He studied Theology at the Ashmun Institute, Oxford, Chester Co., Pa. Was licensed and ordained by New Castle Presbytery in 1859, and soon after set out for a field of labor in the land of his adoption. He arrived in Africa in 1860, and became pastor of Niffon Presbyterian church, Greenville, Sinou Co., Liberia. He subsequently preached in Harrisburg, Liberia. In both of these places he maintained a good report; he was anxious to become a useful citizen, and few men have shown greater zeal, or more determined perseverance in that direction.

Being somewhat delicate in health, he returned to his native land in 1863, and was engaged as Pastor of the First Colored Presbyterian Church in Reading, Pa., where he died of Heetic fever, Nov. 17, 1864.

He married Miss Isabella Elliott, who survives him. He had the reputation of being a faithful servant of God. Honest in his dealing, and ever ready to assist the poor and needy to the extent of his ability. The alumni of Ashmun Institute passed a series of Resolutions, among them the following:

Resolved, That we will imitate his example by our untiring efforts for the dissemination of religion, literature, and the principles of true morality among our race.

Two of his brothers are ministers. One, the Rev. Thomas H. Amos, resides in Liberia.

ARMSTRONG, GEORGE B.—The son of John and Jane (Campbell) Armstrong was born in Woodford County, Ky., in 1810. He was educated at (South) Hanover College, Hanover, Indiana, and studied Theology in the South Hanover Seminary, under the late Lewis W. Green, D. D., and Rev. Dr. John Matthews. He was licensed by Madison Presbytery, and ordained by Ebenezer Presbytery in 1842, and commenced his labors in his Master's service in Crittenden, Ky., afterwards in Richmond, and in Lebanon, Ky. In addition to these stated places of preaching, he was a self-denying, zealous missionary, performing a large amount of labor in the destitute portions of his native state. On the occasion of his death, the session of Lebanon Church (over which he had been pastor for many years) recorded with "gratitude, the energy and fidelity that marked the whole course of his ministrations among this people, thus fulfilling the injunction of the apostle: 'Be instant in season and out of season.' He was a burning and shining light."

He died at his home near Crittenden, Kenton Co., Ky., May 18, 1865, of heart disease. He married Miss Jane Read Black of Franklin Co., Ky. They had four children, only one of whom survives him, the wife of Rev. J. A. Liggett of Rahway, N. J.

REV. J. M. WORRALL of Covington, Ky., writes of him: "He was one of the most laborious and devoted men I ever met. With a moderate education, and no great advantages of culture or genius, he endeared himself to a wide-spread population through three or four Counties, and accomplished much good."

BAILEY, WINTHROP—The son of Asa and Emma (Sawyer) Bailey was born in Berlin, Mass., June 3, 1817. He received a common school education, and entered the Theological Seminary at Princeton, N. J., where he graduated in 1847. He was licensed in the spring of 1847 by Long Island Presbytery, and in the autumn of the same year he was ordained and installed by the same Presbytery, Pastor of the Presbyterian Church Oyster Bay, Long Island, New York. In 1850 he removed to Middle Island, and became Pastor of that church, and subsequently of Southeast Centre church at Brewster's Station, N. Y., at which place he labored for some years, until declining health caused him to relinquish preaching. He died, April 30, 1865, of consumption.

He was married twice; first to Miss Catharine L. Voorhees of Rock's Hill, N. J., April 5, 1848; second, Miss Isabella M. Wynkoop of Trenton, N. J., Feb. 21, 1855, who, with four children, survives him.

REV. SAURIN E. LANE of Carmel, New York, writes of him as follows: "Mr. Bailey, as a man, was calculated to wield quite an influence in his sphere. He was a man of clear head and had a kind heart. His Presby-

tery (Connecticut) respected his sound judgment. Though true to his church, he was universally beloved. My acquaintance with him was short, but the first time I saw him I was attracted towards him. He lived and died among a kind and generous people, and in whose hearts he still lives. He had a signal reward here on earth, but in dying, he felt that he was only going home. His death was a calm triumph.

BARR, ANDREW—The third son of John and Nancy (Nelson) Barr, was born near Columbus, Ohio, January 30, 1820.*

His early advantages for literary culture were limited to the narrow sphere of the district school, which at that time was far inferior to the district school of the present day. His religious opportunities were of a high order, for they were enjoyed under the pastoral care of the Rev. Dr. James Hoge, of Columbus,† and the parental instruction and example of a father who was an elder in the church, and of a mother who was an exemplary member.

His early life was characterized by an exemplary reverence for his parents and a faithful and prompt discharge of whatever fell to his lot to do in the busy life of a thriving farmer's family. He very early felt the force of religious truth; but, although constituted with a very delicate sensibility, and a somewhat impulsive nature, his religious feelings were chastened by a deep sense of the solemnity of the subject; and every natural sensibility seemed to be awed into habitual sobriety and watchfulness. He did not make a public profession of religion till he was about twenty years of age, and then not in a time of general awakening, but when the Spirit in his effectual working had drawn him to Christ, and constrained him to confess his name before men. As his former religious experience had been of the most quiet and retiring character, so he came to "the door" of the church alone, and asked admittance.

He had some time previous to this indulged a desire for an education, but his father was in precarious health, and could not spare him from the farm. Now that he had given himself to Christ, he found his desire for an education quickened by the more prevailing desire to preach the gospel. When the father saw this, he was convinced that God had called him to another sphere of labor, and that a kind Providence would watch over the interests of home without the presence and labor of the son.

At the communion subsequent to his leaving home for the school, his name was announced as one who had been received by the session since their previous communion, and Dr. Hoge, in connection with this, made some remarks in regard to the young member, which attracted attention, not only by the commendation bestowed upon him in them, but also by the fact that it was so unusual for Dr. Hoge to bestow such attention upon any one on receiving him into the church.

After the necessary preparation he entered Jefferson College, Canonsburg, Pa., and having passed through the regular course of that institution, he took the three years' course in the Princeton Theological Seminary, N. J. It was alike illustrative of his own self-distrust, and of Dr. James W. Alexander's sympathy with the inexperienced, and his tact at encouraging them, that when Mr. Barr mentioned his sense of inability in communicating his thoughts on paper, the Dr. referred to his own experience of similar difficulty. He saw that at times an attempt to put

* This Memoir of Mr. BARR was prepared by the late Rev. JULIUS FOSTER, of Towanda, Pa. A Memoir of Mr. FOSTER will be found in *The Presbyterian Historical Almanac* for 1866.

† A Memoir of Rev. Dr. HOGE is published in *The Presbyterian Historical Almanac* for 1864, p. 161.



Engraved by Emily Sartain

A. Barr

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his thoughts on paper seemed to him like trying to wring blood out of a turnip.

He graduated at the Seminary in 1850. His first charge was in the small town of Ravenswood, Jackson County, Va., where he continued about a year. He then went to Lewistown, Pa., and consummated an attachment which he had formed while in the Seminary. He was married to Miss Mary Franciscus, who proved to be eminently fitted for the station for which he had selected her as the companion of his life.

His next place of labor was in Shamokin and Elysburg, Pa., though he spent a part of his time in other places in the vicinity. The following letter from the Rev. ABRAM D. HAWN, of Shamokin, Pa., gives an account of this part of his life :—"Rev. Andrew Barr labored at Elysburg from September, 1852, till September, 1854. Twenty persons, were, during that time, received into communion. It was the most successful period the church ever before or since enjoyed. He labored at the same time in Shamokin, and about the same measure of success attended his efforts there as at Elysburg. Thus you will see that his labors were abundantly blessed in that field. I can also add, that I have frequently heard the people of that charge speak of him with the greatest respect and affection, and praise his earnestness and faithfulness in dealing with the concerns of their immortal souls."

His next engagement was with the church of Truro, near Columbus, Ohio, the first colony from the mother church of that city. He was installed pastor of the Congregation of Truro, by Columbus Presbytery, November 11, 1854. He labored in Truro about two years. One of the members of that church speaks of him as a "kind and faithful pastor, diligent in business, fervent in spirit, serving the Lord." Some additions were made to the church, and much good seed was sown to bring forth fruit in after years.

From Truro he went to Crestline, Ohio. Here he enjoyed a season of great religious interest, and as the fruit of his labors about thirty persons were afterwards added to the church. Thus God often blesses in the midst of the greatest trials; for here there was such opposition on the part of some of the session, that none could be received into the church while he remained there. The ground of that opposition it is not deemed necessary to state, only it was not any unfaithfulness on the part of the minister.

It appears that, after leaving Crestline, Mr. Barr visited Dalton; but such was the want of harmony in the church there, he deemed it of little use to remain among them.

Wysox, in Pennsylvania, in the Presbytery of Susquehanna, was his next and last charge. He came to Wysox in the latter part of the year, 1858, and joined the Presbytery in January, 1859, by letter from the Presbytery of Columbus. He remained in Wysox till March, 1864. During that time twenty-five were added to the church, mostly on examination.

When the 141st Regiment of Pennsylvania Volunteers was formed, which was mostly from this county, he was solicited to go with them as chaplain. His own personal feelings, and his sympathy with the cause, would have led him to accept of the post at once; but the health of his family seemed to forbid it, and another was appointed in his place. The first chaplain resigned at the end of the year, and he was again asked to take the chaplaincy. His family was not then in a condition to be left. But the post was reserved for him, although applications were made for it from time to time. It was not until the latter part of March, 1864, that he saw his way clear to accept of the appointment, and enter upon

the duties of the office, although his commission had been in his hands for some months.

The scene at the preaching of his farewell sermon was very affecting. The attachment of his people to him was strong, and their regret at parting was most deep and sincere. Even after his goods were packed for moving his family, one of the elders, induced by the state of feeling manifested, suggested that he should give up his appointment, and remain among them. But he had followed what to him appeared to be the path of duty under all the circumstances, and he could not then consent to remain. He did consent to leave his furniture in the Manse or parsonage under a peradventure that he might return at the close of the summer campaign. But the close of that campaign he was not to see.

He left Wysox, March 24, 1864, and took his family to Danville, Pa., where they were to remain during the summer. He left them for the camp on the 30th, but on account of the heavy rains, and the consequent delay, he did not reach the regiment till the third of April. He was cordially received at the tent of Col. Madill. He had made great exertions to reach the regiment in time for religious services that day. He had walked twelve miles over very muddy roads, carrying a heavy traveling sack, and had forded a stream from which the flow had swept away the bridge. He improved the first opportunity, as they sat at the supper table to preach Jesus and the resurrection. He spoke from the words, "He shall save his people from their sins."

Soon after supper he was attacked with vomiting; by bed-time he was so prostrated as to need assistance to prepare for bed. This was at hand in the person of Mr. Hewit, one of his Wysox parishioners, who was unwearied in his attentions to the last. Monday morning he was pronounced better, even free from disease, but was advised to keep quiet. Tuesday morning he seemed still improving. Mrs. Madill sent her cook to the hospital, where Mr. Barr had been taken, to prepare for him such delicacies as an invalid in his condition would enjoy and prize. But it was noticed that he had not slept well Monday night, and that he was quite restless on Tuesday. Towards night he was seized with a congestive chill, accompanied with violent delirium. His naturally robust constitution bore up under this severe attack, and hopes were entertained of his recovery. But the exhaustion occasioned by packing up his goods in Wysox, the trial of leaving his people and then of parting with his family without taking time for rest, and all this followed by the great effort and exposure in reaching the camp, proved too much. His attendants, apprehending the result, telegraphed to his wife at Danville, and also to Dr. Barr, of Columbus, Ohio, Surgeon-General of that State, urging them to come without delay. But heavy rains, and loss of railroad bridges prevented their arrival till after the closing scene. He continued until the following Monday. It was noticed as a peculiarity, that all his utterances during his delirium were in an unknown tongue. His attendants supposed him a foreigner by birth, and that he was speaking in his mother tongue; but in this they were under a mistake. As he had been a severe student, the probability is that he was repeating the prayers and praises of the sweet singer of Israel in *his* native language, the Hebrew. And thus he passed away from toils below to his rest above, on Monday, April 11, 1864.

He left a wife and three children to mourn his loss; to mourn only as such a wife and children can mourn, such a husband and father. We trust the same grace that gave her such support under the violence of the first shock may prove sufficient to the end.

Our departed brother is very much missed. He grew in the esteem

and confidence of his brethren, as they became more acquainted with him. His was a retiring as well as a sensitive nature, which kept him back from his proper position, instead of urging him ahead of it. But his sensitiveness did not take that selfish turn which is too often witnessed. It would, on the contrary, be difficult to find one who was more ready always to deny self for the good of others. And this sensitiveness may account in part for the frequency of his removals in the earlier part of his ministry. Like other weaknesses, the natural course of it is to become more and more intense, and to interfere more and more with one's happiness and usefulness; but through divine grace he was enabled to resist this tendency, and to bring that weakness as well as all his faculties and susceptibilities to the obedience and law of Christ. His last charge was not only the longest he had ever enjoyed; it was the longest the Wysox Church had enjoyed, at least for a third of a century."

BARNES, D. D., JAMES CHARLES—The son of George and Martha (Loton) Barnes was born in Carshalton, Surry, England, April 10, 1789. His early years were devoted to learning a trade, that of shoemaking, with a Mr. Huff in Springfield, Washington Co., Ky. His education was such as was usual in Kentucky. Having made a profession of religion, he studied Theology with Rev. Dr. Thomas H. Cleland, followed by two years in the Princeton Seminary, N. J. He was licensed by New Brunswick, at Flemington, N. J., April 29, 1818. On returning to his home in Kentucky, he was ordained by Transylvania Presbytery in March, 1819, and entered upon his Master's labor at Lancaster, Ky. He subsequently preached at Paint Lick, Ky., Rockcastle, Ky., Dayton, Ohio. He returned to Ky., settling at Richmond. He removed to Haynesville, Mo. in 1860, and was laboring there with his usual zeal, but the approaching troubles, and finally the war opened with such violence in Mo. that he returned to his native State and preached at Somerset, Ky. He died at his residence at Stanford, Ky., March 15, 1865, of Bilious Colic. He was married to Miss Maria Stockton Smith of Elizabeth, N. J. They had four children.

REV. ISAAC BARD of Greenville, Ky.; writes of him as follows: "He was a very pious man, an able, warm, and popular preacher, a large man with a strong voice, rather enthusiastic, not a profound theologian. I never heard him say much about doctrines. Declamation was his forte, and never failed to make a solemn religious impression. He made a first rate missionary, such as I suppose he was a greater part of his life. Mr. Barnes and I boarded several months together, and went to school at Rev. N. H. Hall's Academy, near what is now the town of Lebanon, Ky. He went to Princeton Seminary before I did. I knew him well, and often met him at Kentucky Synod. He stood high as a country preacher, but he never occupied any city charge that I know of. He was a good man, and I have no doubt is in heaven."

BAYLESS, LEWIS C.—The son of James and Julia H. Bayless was born in New York city, September 26, 1833. He was educated at the New York Free Academy, where he graduated with honor. He studied Theology in the Seminary at Princeton, N. J. Finishing a full course in 1862, he was licensed by New York Presbytery, and ordained by the same Presbytery, April 23, 1862, and installed Pastor of the Eighty-fourth street Presbyterian church in New York, where he labored with zeal and success.

The arduous duties of a city pastorate were too much for his weak constitution, and in 1864 he resigned and was prompted to visit San Francisco,

California, to which city he had been called to the First Presbyterian church, as a successor of William C. Anderson, D.D. On his arrival at this new scene of labor in his Master's cause, he for a time overlooked the weakness of his nature and entered upon his work with renewed zeal. His health, however, was undermined and he died of consumption, Aug. 15, 1864.

He was not married. A friend who knew him well, thus writes: "His mental powers were of a high order, clear, robust and manly, if not positively brilliant. His judgment was nice and accurate, and his taste correct, and almost fastidious. His habits of study were close, thorough and persevering. He was never satisfied until he had well finished everything he undertook. His ideas were always clearly defined, and his style of expression simple, but full and copious. He had a ready and fluent facility of utterance which would have made him, as his short career still more plainly indicated, an unusually effective and acceptable extemporaneous preacher. His temperament was cheerful, buoyant, and even mirthful; and his whole life was governed by the highest purity, an humble and fervent piety, and a supreme devotion to the Master whose he was, and whom he served."

BOYD, ALEXANDER—Was born in Tyrone County, Ireland, in 1796. He was educated in Belfast College, Belfast, Ireland, where he graduated, in 1825. He emigrated to the United States of America in 1831, and locating in the western part of Pennsylvania he was ordained by a Presbytery of the Reformed Presbyterian Church at New Castle, Pa. He afterwards joined Huntingdon Presbytery, preaching for the churches of Trent Hill and Mount Pleasant, Pa. He subsequently removed to the West and became stated supply of the Presbyterian Church at Solon, Iowa, in 1853.

His health was not robust, and he suffered for many years, and though without a regular charge he preached as often as his health would permit. He died of Diabetes, at the residence of his son-in-law, William Boyce, Esq., in Johnson County, Iowa, December 9, 1864.

He married a daughter of Rev. William Dickey previous to his leaving Ireland. They had several children, who, with his widow, survives him.

Rev. J. OSMOND, of Iowa City, Iowa, speaks of him thus:—"He is said to have been a fluent speaker and an excellent classical scholar. He greatly regretted toward the close of his life that the circumstances by which he had been surrounded seemed to shut the door against the more constant exercise of his ministry. He was, no doubt, better suited to the work required in an established congregation, than to this new and difficult missionary region. Its difficulties had greatly discouraged him. His soul, however, was peaceful and he bore testimony to the preciousness of the gospel."

BULLIONS, DAVID G.—The son of Alexander Bullions, D.D., was born in Cambridge, New York, June 24, 1817. He was educated at Union College, Schenectady, N. Y., and studied divinity in the Seminary of the Associate Presbyterian Church, Canonsburg, Pa. He was licensed by the Allegheny Associate Presbytery, and ordained by the Cambridge Associate Presbytery, in 1842, as co-pastor with his father from 1842 to 1857, thence to West Milton, N. Y., in the bounds of Albany Presbytery. Here he labored till his death, September 29, 1864, of Consumption.

He was twice married—first, in 1843, to Miss Isabella Harvey, of Peacham, Vt. She died in 1855; second, in 1857, to Miss Julia Green, of Cambridge, N. Y., who, with three children, survives him.

A friend writing of him, says:—"His talents were solid rather than brilliant, and the great influence which he exerted over his people was obtained by the excellence of his character and by his remarkably good judgment and discretion. He was a laborious and faithful minister, possessed of indomitable energy and of an earnestness and sincerity by his work which won the hearts of all with whom he came in contact, and gave him what may be regarded as an unusual degree of success in his ministry. His disposition was kind and gentle to a remarkable degree. He was eminently social and agreeable as a companion. His piety was sincere and lovely, and no one could be with him without at once perceiving his walk was close with God."

CHASE, JAMES MORRIS—The son of Moody and Lacy Chase, was born in Cornish, N. H., April 4, 1800. He was educated at Dartmouth College, Hanover, N. H., where he was graduated in 1827. He removed to Shelbyville, Ky., where he engaged in the business of teaching for a number of years, at the same time studying theology, and preparing himself for the Gospel ministry, under the directions of Rev. Archibald Cameron, who was pastor of the Presbyterian Church in that place. He was licensed by Louisville Presbytery, in 1832. In 1836 he became connected with Schuyler Presbytery and by the same Presbytery was ordained and installed pastor of Shiloh Church at Macomb, Ills., April 7, 1837. In 1846 he gave up Shiloh church and preached as stated supply for Camp Creek church, and in 1853 he preached at Mount Sterling, Ills., and in 1854 he became pastor of Ebenezer, a branch of Camp Creek church, and labored most of the time in that capacity, until a short time before his death.

In November, 1863, he went to Chattanooga, Tenn., as an agent of the U. S. Christian Commission, and on his return encountered the great snow storm which closed the year 1863 and commenced 1864, the effects of which laid the foundation of the disease, Typhoid Pneumonia, which terminated his life, at Macomb, Ill., February 10, 1865.

He was twice married—first to Miss Salina A. Venable, daughter of Judge Venable, of Shelbyville, Ky., in 1832; afterwards to Miss Andrea C. Lange, of Quincy, Ill., in 1854, who, with six children, survives him. His brother, Rev. Moody Chase, of Parkersburgh, Ind., is a Presbyterian minister.

Rev. JAMES T. BLISS, of Macomb, Ill., speaks of him as follows:—"He was a man of great energy and of unflinching integrity of character. He had a mature, vigorous, and well cultivated mind, was a ripe scholar and an excellent and successful teacher of science. As a preacher he was much respected—was an able teacher and defender of the doctrines of the Presbyterian Church—was a good and faithful Presbyter, having the confidence of his ministerial brethren, as to his knowledge and ability to elucidate the laws and principle by which the Presbyterian Church is governed. This made him one of the leading members in Presbytery. His own faith took a firm hold upon the doctrines of the cross, which he so ably dispensed to others, and upon which he daily lived, and in the full confidence of which he peacefully died."

ISAAC N. CANDEE, D.D., of Galesburg, Ill., writes thus:—"Mr. Chase was a man of great energy, and possessed a high order of business tact and talent. Hence he prospered in a worldly point of view. In the church he performed a vast amount of gratuitous labor, visiting the poor and feeble churches and supplying them without compensation. In an early day he organized many of the churches in the present Presbyteries of Schuyler and Warren; and when the old mother Presbytery Schuyler covered all this

north-western territory he extended his labors far and wide in every direction. From the very feeblest beginnings he saw this field occupied by churches from the building of which he had labored, and from here and there a small band feebly wrestling for the truth. He saw the strong Synod of Chicago taking its place among the powers of the church which he loved. His loss is deeply felt by us, as he was better acquainted with the geography and history of the Presbytery than any other member of our body."

CHESTER, D. D., WILLIAM—The son of John and Elizabeth (Huntington) Chester, was born in Weathersfield, Conn., November 20, 1795. He was educated in Union College, Schenectady, N. Y., where he was graduated in 1815, and soon after entered the Theological Seminary at Princeton, N. J., finishing his course in 1817. He was licensed by Albany Presbytery in 1818, and was ordained by the same Presbytery in December, 1819, pastor of the Presbyterian church, Galway, N. Y. His labors in this field were greatly blessed in the conversion of many. One hundred and fifty were added to the communion of the church in 1820. He left Galway in 1822. He was called to the church in Hudson, N. Y., where he was installed by Columbia Presbytery, September 7, 1824.

His preaching and pastoral labors among the churches of that entire region were greatly owned of God. This, his last pastorate, was most happily and successfully continued until the summer of 1832, when on the 10th of July, at the earnest solicitation of the Board of Education, it was reluctantly dissolved, that he might occupy the States of Virginia and North Carolina as their representative. Dr. Chester thus entered the service of the Board of Education, and for three and thirty years, in the various positions of Agent, General Agent, Associate Secretary and General Agent, and finally as Corresponding Secretary, he labored most successfully throughout the entire Church in this arduous work, until in the maturity of his days, and with the completion of most of his sagacious plans for the advancement of Education, he ceased from his labors with the harness of office upon him.

He died May 23, 1865, of Typhoid Pneumonia, in Washington, D. C., whilst on a visit to his son, Rev. John Chester, who is pastor of Capitol Hill Presbyterian Church in that city.

Dr. Chester co-operated most effectively both in counsels and in personal efforts with Dr. John Breckinridge, Dr. McFarland, Dr. Hope, Dr. Van Rensselaer, Dr. Wood, and indeed every other officer of the Board from the days of Breckinridge until the present time. Among the last educational schemes that enlisted his warm sympathies were the satisfactory establishment of the Cortlandt Van Rensselaer Memorial Institute, the Ashmun Institute, Oxford, Pa., and the College for the North-West, Chicago, Ill. He was pre-eminently successful in raising money and means for education in the Presbyterian Church.

He married Miss Frances Mary White. They had three children, one of whom, Rev. John Chester, is a Presbyterian minister. He was a brother of the late Rev. John Chester, Albany, N. Y.

WILLIAM HENRY FOOTE, D. D., of Romney, West Virginia, writes as follows:—"I cannot well, in small bounds, express my opinion of Dr. Chester. I knew him well—better than many others—and if I ever publish another edition of my 'Sketches' corrected and enlarged, I will give Chester and Van Rensselaer a place, and make them stand beside great men in a great cause. In the Education cause Chester was the man for the place, and the place was for the man. The place might have made the

man if he had been plastic enough, but the man made the place by his address and perseverance. He and Van Rensselaer will never have successors in the classic sense of the word. There will be Secretaries and Assistant Secretaries of great talent, worth, and usefulness, but there can be but one Chester and one Van Rensselaer. No men will again come upon the stage whose voice like theirs will resound from Canada to the Gulf of Mexico, and be welcomed as the voice of truth and benevolence. So completely were their honor and honesty established, so fairly was it in their bearing that their errors were lost sight of. They were peculiar servants of the Church, and form an epoch in the Education Society."

CHRISTIAN, LEVI H.—The son of Zachariah and Mary (Babbitt) Christian, was born in Albany, N. Y., August 1, 1817. He was educated in New Jersey College, Princeton, N. J., and studied Theology in the Princeton Seminary and graduated in 1842. He was licensed by Elizabethtown Presbytery in April, 1844, and ordained by Winchester Presbytery October 2, 1846, and labored as a Domestic Missionary within the bounds of the Presbytery. He preached at Lewinsville and Fairfax, Va. In 1848 he removed to Rochester, N. Y., as pastor of Court Street church in that city, where he labored for a short time. He then removed to Washington, D. C., as associate pastor of the church there. In 1852 he was called to the Presbyterian church in Camden, N. J. In 1854 he went to Ohio and became pastor of the church in Hamilton. He labored here until 1856, when he accepted a call to the North Presbyterian church, Philadelphia. Owing to increasing infirmities he resigned this charge in 1863.

He died in Philadelphia, October 23, 1864, of consumption. He was married twice—his first wife was Miss Joanna Day; his second was Miss Mary C. Ker, who, with four children, survives him. He was the author of two published works, viz.: "The Accepted Time" and "Faith and Works."

He was a constant, devoted and self-sacrificing man of God, a faithful pastor and a warm-hearted friend. His health was never robust, and it had much to do with his changes of fields of labor.

CLARK, JOSEPH—The son of Robert and Margaret (Smiley) Clark, was born near Carlisle, Pa., October 11, 1825. He was educated at Marshall College, Mercersburg, Pa., and studied Theology in the Western Theological Seminary, Allegheny, Pa., graduating in 1851, and June 11, 1851, he was licensed by Carlisle Presbytery, and June 3, 1852, he was ordained and installed by the same Presbytery as pastor of the Presbyterian church, Chambersburg, Pa. This was his only charge, and here he labored earnestly and successfully until his death, June 7, 1865. He was seriously injured by an accident by which his arms were broken, so terribly mangled and crushed, that his system never rallied from the shock.

He married Miss Annie M., daughter of Jacob Fetter, Esq., of Carlisle, Pa., who, with four children, survives him.

Rev. JAMES F. KENNEDY, of Chambersburg, Pa., writes as follows:—"Mr. Clark's mental powers were altogether beyond the ordinary measure. He was at once speculative and practical—a thinker of the first order, who was found to be, at the same time, an active and vigorous worker in the best sense of the word. There was nothing common-place or merely mechanical or traditional in his mind. There was a fullness, freshness, and originality in his mind, which always gave it something of the true power of genius. He may be fairly reckoned among the first writers of the coun-

try. In richness, purity, and elegance of style, ripe scholarship, and brilliant imagination he had but few superiors.

"His sermons bore the impress of his clear, logical mind, and were deeply imbued with the sterling principles of Calvinistic Theology. Many of them are admirable specimens of logical method, striking thought, and elegant style. He generally read his sermons, and his manner and matter were so attractive that the Sabbath assemblies were very large. He excelled as a preacher rather than as a pastor. In disposition he was peculiarly amiable, and his most intimate friends have never seen him angry. He was modest and unobtrusive, yet when necessity required he was bold and fearless both in thought and action. In the words of one who knew him intimately, (Rev. Dr. J. W. Nevin:) 'Religion was with him a greater interest than learning or science, and it was shown through all my acquaintance with him to be in his case no formal profession simply; but a deep-seated principle in the heart, and a reigning power in the life.'"

CUMMINS, M.D., CHARLES P.—Was born in Franklin County, Pa., in 1803. He received his early education in the schools of his neighborhood. He entered Jefferson Medical College, Philadelphia, Pa., where he graduated and entered upon the practice of medicine in his own neighborhood. He was quite successful. He was hopefully converted, and the subject of the Christian ministry became an absorbing question for him to decide. The result was that he commenced the study of Theology under the supervision of the late Rev. John McKnight.

In 1836 he was licensed, ordained, and installed pastor of Dickinson church, by Carlisle Presbytery. Here he fulfilled a successful pastorate until 1843. In 1844 he removed to the West and became pastor of the Presbyterian churches of Mount Pleasant and Trenton, Iowa, in the bounds of Iowa Presbytery. He returned to Pennsylvania in 1846 and renewed his connection with Carlisle Presbytery, but receiving a call from the churches of Brookville and Pisgah, Pa., he joined Clarion Presbytery in 1847. This was his longest and perhaps most successful pastorate in the bounds of the Presbytery of Clarion, in the churches of Pisgah and Brookville.

During fifteen years he went out and in among that people, and his co-Presbyters bear willing testimony that he labored with earnestness, zeal, and fidelity. God seems greatly to have blessed his efforts by the pouring out of his Spirit in a remarkable manner, resulting in the conversion of many souls. But disease had selected him as its victim, first entirely prostrating him, and then so impaired his vocal organs as to render public speaking painful and dangerous.

He resigned his charge in 1862, removed to Beaver, Pa., and then to Manchester, Pa., in Allegheny City Presbytery, and resumed the practice of medicine. It was not, however, the will of God that this should continue long. His old malady returned—for weeks and months he suffered, until March 22, 1865, when he died of Consumption.

His health had long been feeble, and on many occasions he was hardly able to preach. He was a skillful physician, a good preacher, a laborious pastor, a genial gentleman, and a sincere and earnest Christian.

DUMONT, D.D., A. H.*—The son of Dr. Peter and Elizabeth (Swartwout) Dumont, was born in New York, in 1798. He was educated at Co-

* JOSEPH E. NOURSE, D.D., of Washington, D. C., prepared this Memoir.

lumbia College, N. Y., where he was graduated in 1814, and commenced the study of medicine, but finally relinquished it for the ministry. He studied Theology in the Seminary of the Reformed Protestant Dutch Church at New Brunswick, N. J., under the care of the venerable Rev. Dr. Livingston, and was licensed by the Classis of New York of the Reformed Protestant Dutch Church in 1826.

After a pastorate near Albany, N. Y., and missionary labor near Pottsville, Pa., he was called to Newport, R. I., where he effected a union between the Congregational churches formerly under Rev. Drs. Hopkins and Styles. He thus laid the foundation for the prosperity of the orthodox Congregational Church, now under the ministrations of the able and excellent Thatcher Thayer, D.D.

In 1841 Dr. Dumont became pastor of the Presbyterian church at Morristown, N. J. On the death of his wife, in 1845, he returned to Newport. After subsequent labors in New Bedford and other places, he preached occasionally only as his health permitted; but he devoted himself to the interests of sound Education, gratuitously building up and perfecting the excellent Public School system which Newport this day enjoys, and always manifesting that tenderness and care for the true development of the young, which endeared him to them.

Dr. Dumont was twice married—his first wife, Miss Julia McKnight, of Bordentown, left to him two children, who still survive; his second, Mrs. Mary G. Clarke, survived him but a few months, being called away as suddenly as her husband, in August of the same year.

Dr. Dumont's mind and culture were of a high order. His power was always felt in argumentative discourse; his impress on the community during his Newport pastorate was very marked and was acknowledged even by the irreligious and skeptical who were numerous in that day. In his later years his power as an Educator and his varied knowledge and genial nature made him a delightful companion. His last public service to the church was rendered as commissioner to the General Assembly, (O. S.,) from the Presbytery of Connecticut in 1863.

He died of Heart Disease, in New York, July 5, 1865, whilst on a visit.

DUNCAN, JOHN R.—The son of John and Elizabeth H. Duncan, was born in Fairview, Ohio, July 31, 1826. He was educated at Jefferson College, Canonsburg, Pa., where he was graduated in 1848. He studied Theology in the Western Seminary, Allegheny, Pa., was licensed by Steubenville Presbytery, and ordained by Washington Presbytery in April, 1852, as pastor of the church at Moundsville, Ohio. He resigned and took charge of Allen Grove church, in West Virginia; thence to Cumberland, Ohio, as pastor of Buffalo church. This relation existed until his death, Nov. 23, 1864, of Erysipelas.

He was three times married—his first wife being Miss Eliza McCurdy, of Pittsburg, Pa.; his second, Mrs. Mary R. Scott, of Illinois; his third, Miss Fanny Chapman. He had three sons. His younger brother, Rev. C. C. B. Duncan, of West Rushville, Ohio, is a Presbyterian minister.

An intimate friend thus speaks of him:—"He was a devoted Christian, an excellent and successful minister, and a Presbyterian of the most thorough type. As a friend he was warm, sincere, faithful, ever the same. 'The friends he had, and their adoption tried,' he bound them to his soul with acts of love. In social life he was modest, discreet, prudent, not loquacious, but a close discerner of men. Hard to offend, easy to please, ready to forgive, polite, courteous. To the aged he was very respectful; to

his equals firm; to children truly considerate. In matters ecclesiastical a wise and active presbyter, a safe counsellor, a good debater, an ardent advocate of order and strict church discipline, a most zealous 'defender of the faith' of his fathers, and a strong opposer of all real or apparent innovations on the established order, doctrine, and polity of Old School Presbyterianism. To him the Book was *the* rule. As a preacher he was a plain, calm, faithful expounder of God's word. At times, under an especial impulse from the text or the occasion, he would arise to great elegance and power of delivery in both thought and manner. His ministrations were greatly blessed. Over two hundred persons were added to the church of Buffalo during the eight years of his pastorate there. Revivals were frequent, almost annual. As a pastor his labors were numerous, and some of them onerous beyond the lot of most shepherds. Faithfully and readily did he perform them all. Buffalo is the largest church in the Synod of Ohio. The village (Cumberland) being small the members fill the surrounding country, necessitating much physical labor on the part of a pastor disposed to do justice to all in social, pastoral, and special visitations. One who was with him as he was sinking to rest, writes: 'At his suggestion I read one of the Psalms. He listened to it with great composure and evident satisfaction. His disease had so affected his eyes that he could not see us for some days before his death; yet he knew well our voices, and frequently referred to the Psalm that had been previously read, giving its number and speaking of its appropriateness to his case; and in a voice full of emotion, adding, "How beautiful! and O how sweet it is to my soul! How it comforts me in the valley! even here I can rejoice, and be glad in the Lord!" His sufferings were at times intense. He sank rapidly. When nearly gone I said to him, "Brother Duncan, you are not afraid to die, are you?" Summoning all his energies, he replied, "No, I am not afraid to die!" Then I quoted the well-known verse—"Jesus can make a dying bed feel soft—as what, Mr. Duncan?" For a moment he hesitated. At last he said: "Feel soft as downy pillows are." These were his last words. His last service in the church was the administration of the Lord's supper; his last sermon was from the text, "There remaineth therefore a rest to the people of God." Heb. iv. 9. So lived, so labored, and so died this good man.'

EASTMAN, JOSEPH B.—The son of Moses and Susan (Bartlett) Eastman, was born in Salisbury, N. H., February 4, 1804. He was quite a bright lad, with an unusual fondness for books. He was graduated at Dartmouth College, Hanover, N. H., in 1822. He commenced the study of medicine with his uncle, and in 1825 entered upon its practice. In 1831 he commenced the profession of teacher, which he followed until 1835 when his conversion took place under the following interesting circumstances: Among his scholars were two young ladies professing Christians who feeling that his usefulness would be greatly increased if he was a Christian, agreed to pray daily for his conversion. During this period he was led to inquire, "What have I been doing all my life?" In looking back upon his life he felt that it was "wasted."

At a protracted meeting in his native town he was led to ask publicly the prayers of God's people, and to feel, as he thought, willing to give himself up wholly to Jesus Christ, and to trust to him wholly for salvation. His thoughts turned at once to the ministry. He gave up his school, and commenced the study of Theology in the Andover Theological Seminary, Mass. He was licensed by the Addison Congregational Association, Middlebury, Vt.,

in October, 1842, and soon after joining Troy Presbytery he was ordained in 1844 by that Presbytery. He never was a settled pastor, but served as stated supply for the churches of Caldwell and Sandy Hill, in Troy Presbytery, and when in 1853 he joined Albany Presbytery, he preached at Greenfield and Windsor.

For several years before his death he had devoted much of his time to the instruction of the young. For one year he taught the Academy at Princetown, N. Y., and removed to Windsor, N. Y., in 1856, from which time until the time of his death he had charge of the Academy in that village.

He died of Heart Disease. He suffered much at times during the period of his sickness, which was somewhat protracted, though he was not altogether laid aside, so as to be unable to attend to his accustomed duties. He was living in expectation of his departure, and manifested a firm reliance upon the merits of Christ as the only ground of pardon and acceptance with God, and an abiding trust in him alone for salvation. He delighted in committing himself and all his interests to the hands of the ever living, ever faithful Saviour, evidently feeling that whatever was committed to him was safe." One of his last expressions was, "The Lord doeth all things well."

He died December 31, 1864. He married Mary Huse, who, with a family, survives him.

Rev. P. J. BURNHAM, of Windsor, N. Y., speaks of him as an earnest Christian, with a reputation thoroughly unexceptionable.

FOSTER, JULIUS*—Son of Luther and Ruth (Hedges) Foster, was born in Owego, Tioga County, N. Y., November 26, 1805. In the course of the following year the family moved to Danby, N. Y., in what is now Tompkins' County, because Danby was a better location than Owego for the leather business, which was the business of his father.

The family of Luther Foster was a large family, and a well-ordered one. Among the earliest recollections of Julius was his father's practice of reading the Bible, especially on Sabbath mornings. He not only read it daily, but on Sabbath mornings he read a more extended portion than usual. For this purpose he improved the time while the family were preparing breakfast, and all, so far as the household duties would permit, were attentive listeners. The effect of this on the child's mind was deep and lasting. He says of this period of his life: "Another source of most deep and solemn impression on my mind was the peculiar sweetness and pathos of my father's voice in singing devotional hymns. So that I can scarcely call to mind the time when I had not most solemn feelings and even serious thoughts upon the subject of God and eternity."

His early advantages for education were only such as were enjoyed in the common schools of a country then newly settled, where there were few houses except those built of logs, often containing only one room, with a chamber under the rafters, which was entered by means of a ladder and a trap-door. Mr. Foster's, being superior to those of his neighbors, was entered by a flight of stairs and a regularly made door. The school-houses were also log structures. The most that was attempted was to have a school three months in the winter, kept by a man, and three in the summer kept by a woman. But notwithstanding these limited opportunities, he was able, at six years of age, to read intelligibly the poetry printed on his handkerchief, and even to read numbers expressed in figures.

* Rev. CHARLES C. CORSE, of East Smithfield, Pa., prepared this Memoir.

We find, in this early period of his boyhood the same predisposition to fevers, which accompanied him through life, and which was the means of his death. He was frequently sick "when they lived in the old log-house;" and before he was eight years old was brought so low with typhus fever that his recovery was not expected.

In the winter of 1814, at nine years of age, he went to Montague, N. J., to live with his uncle, Julius Foster, who had but one child, a daughter, then married. His situation and feelings in his new home he thus described fifty years afterwards: "The change was very great, and to all human appearance in every way against me, especially in a moral, or religious, or even intellectual point of view. From a full house of warm affection I went to one where I was the only child. From the most strictly religious neighborhood I went to one where religion was almost unacknowledged. Sabbath was a day of hunting, fishing, playing ball, or of other amusements. The Reformed Dutch Church which embraced that neighborhood had long been without a pastor. The young people were extremely ignorant and superstitious. The neighborhood was almost always in a fever about some ghost story; and stories of this sort succeeded each other with but short intervals. I was soon disgusted with the society, and found my entertainment in my uncle's library. And here I contracted a taste for seclusion, and instead of seeking society I avoided it." This was the judgment and taste of a boy not yet a dozen years old; he chose solitude rather than such society.

In the fall of 1818, being then in his thirteenth year, he became an apprentice in a tannery and shoe-shop under his brother Josiah and a cousin by the name of Armstrong, who were carrying on that business in Montague. But he continued to board with his uncle till some time in the year 1824.

To what extent he had enjoyed the advantages of the common-school in Montague does not appear; but in the winter of 1824-5 he attended such a school four months. In the spring of 1826 his health failed, and he continued ill all the summer. Perhaps he had already impaired his constitution for life by indulging his taste for reading at hours which ought to have been devoted to sleep and repose; for, while all worked till nine o'clock at night in the shop in the winter months, and commenced in the morning as soon as returning daylight would permit, he usually remained in the shop with his books two hours, and probably often more than that after the other workmen had retired to take their needed rest. Among these books the Bible found a place. This he read through as often as once a year, though he then made no pretensions to piety.

In the spring of 1826 his brother Josiah left Montague, and went into a firm in the leather business in Milford, Pike County, Pa. He went to Milford with his brother, and remained there three years. Of his health while in Milford he thus speaks: "The confinement and close application was what injured me before, and though I was not brought down by it in Milford, I was afflicted with headache nearly every day in the year."

After remaining three years with his brother in Milford, he concluded to quit the department of labor in which he had spent eleven years. In allusion to the headaches already mentioned he thus speaks: "This, with the fact that my brother was now out of debt, and I had means of my own, encouraged me to indulge my long suppressed desire for study." Accordingly, in May, 1829, he entered Hamilton Academy, in Madison County, N. Y. In October following he returned to Milford, where he took a school in "the old stone school-house" for the winter.

In May, 1830, he returned to Hamilton Academy, and remained there till July, 1831. In June, 1831, in consequence of some severe exposure, he had a violent attack of bilious fever, by which he was brought quite low. When sufficiently restored to ride, he was about to return home, and relinquish study for a time. But Preceptor Morse and the Trustees of the Academy insisted on his remaining till the close of the term, as they saw no other way of settling a difficulty which had arisen about the closing exercises. Several scholars were claiming the highest honor in the appointments, and seemed bent on breaking up the exercises if they could not be gratified. His teachers assured him that his remaining in the school would quiet all the disturbance; for they would give to him the valedictory, and all the school would acquiesce without gainsaying. He objected that he could neither study his lessons nor write a valedictory. It was finally arranged that he should have the appointment, without considering himself bound to take any part in the exercises at the close of the term, unless the state of his health should fully warrant it. He did no more at lessons, but succeeded in writing the valedictory, and committing it to memory. After the piece had been corrected and approved he inserted a paragraph in allusion to the death of the Preceptor's wife, a most estimable woman, who had died a short time before. When Mr. Foster came to that part of his oration, the afflicted man was taken by surprise, and gave vent to an audible burst of weeping.

Dr. Henry Davis, President of Hamilton College, N. Y., was present at these exercises, having come there to examine such students as desired to enter that college. Mr. Morse insisted on Mr. Foster's entering the junior class, though his sickness had prevented his reviewing any portion of his studies; and portions of the Greek on which the candidates for the junior class were examined he had never read at all. President Davis concluded to put down his name for the junior class, on the assurance of Preceptor Morse that he was not only fit for that class, but that he would hold an honorable standing in it. When he entered Hamilton Academy in May, 1829, he had never studied Latin, Greek, Geometry, or Algebra. In July, 1831, we find him entering the junior class in College, having, in the meantime, kept school one winter, and passed through a bilious fever during the summer term of the Academy in 1831.

When the college year commenced he thought it most prudent to pursue his studies at home, for he had not fully recovered from the effects of fever in June previous. In January, 1832, he went to the college, and pursued his studies with his class. He remained in college without serious illness till January 13, 1833, when he experienced so violent pain in the right side, proceeding from a deranged condition of the liver, that he was obliged to call a physician. He was confined to his room two weeks. He was then unable to attend to all the duties of the class, and he concluded to go home, and not to graduate at the coming commencement. The President, however, urged him to stay and graduate, giving him the privilege of attending only upon such of the exercises of the class as he was able to do without endangering his health. On those conditions he concluded to remain. He passed the senior examination, had his appointment assigned him for the commencement, and then took leave of absence. He seems to have taken his diploma, but it does not appear that he was present at commencement. His health probably did not admit of it; for, immediately on taking leave of absence, he went to Milford; and though not confined to the house, he was under the care of a physician for some time. He was blistered freely, and had a calomel sore mouth for six months, after which he was no better than before. The difficulty in his side continued.

In the summer of 1834, he spent some time in traveling by land and by water, but his health was not improved by it. He had gained some strength, but the pain remained.

Up to this time he had not chosen a profession. He united with the church on the 4th day of December, 1826, at twenty-one years of age; but he commenced his classical course without any definite object but the pleasure of study, and finished without any settled plan for the future, though he had some thoughts of the profession of teaching; and yet from early life he had occasional and vague impressions that he should one day become a preacher of the gospel. But he had formed habits of business, and had witnessed the inconvenience which many ministers and their families suffered from the smallness of their salaries, and he was reluctant to make such a sacrifice. Teaching seemed to him to promise a better compensation, and the study of mathematics, as he used to say, was rather a vacation to him than a labor. The manner in which he was brought to a decision as to his future course is best given in his own words: "Rev. William Townley came from Princeton, N. J., to Milford at this time, and at his request I very reluctantly consented to accompany him in his first round of visits through the congregation. Before we were half through I found myself so interested in this work that I could not well think of devoting my life to any other."

He put himself under the care of New York Presbytery and entered the Theological Seminary of Princeton, N. J., at the beginning of the Seminary year in 1834.

In the fall of 1836 he was licensed to preach the gospel by New York Presbytery, but continued in the Seminary to the end of the three years' course. His strength was not firm, and his bilious habit continued; but he appears to have passed through his theological studies without any serious illness.

In November, 1837, he came to Towanda, Pa., and immediately commenced his labors in the Presbyterian congregation in that place. The church soon concluded to give him a call to become their pastor. He was ordained and installed by Susquehanna Presbytery February 4, 1838. He continued to be the pastor of this church till his death, January 16, 1865.

He was married to Miss Brunette Fox, of Towanda, in October, 1840. She died February 20, 1842. He was married to Miss Mary Ann Sayre, of New Milford, N. Y., October 10, 1844. She died February 24, 1856, leaving two children, a son and a daughter, who still survive. These were his only children. He was married to Mrs. Susan M. (Barr) Vandeman, of Columbus, Ohio. Mrs. Vandeman was the widow of a clergyman, and the daughter of John and Nancy (Nelson) Barr, of Columbus, Ohio. Each of these connections proved to be most happy. Harmony and love prevailed in the household. They were, moreover, "given to hospitality," being "not forgetful to entertain strangers."

Mr. Foster's health was never good after entering the ministry, but he accomplished a great amount of labor, generally preaching three times on the Sabbath, twice in Towanda, and once in Monroeton, a place four miles distant; or at least this was his practice for some years, till Monroeton had a church organization separate from Towanda; and besides the prayer-meetings in his own church during the week, he preached often in different places in the vicinity beyond the bounds of his own congregation. He was somewhat frequently ill, and as years passed on he became less and less able to bear exposure. A slight one was sometimes sufficient to bring on a cold and fever. To guard as much as possible against this, he took great pains

always to have suitable clothing with him for any emergency whenever he went abroad, besides spending as much time as he could every day in the open air, and adopting habits of abstemiousness perhaps to a fault.

In 1863 he was unable to attend the Synod, which met in Wilkesbarre, Pa. He took cold on a slight exposure a short time before the meeting, and was thrown into a fever, which continued a long time, and from which his recovery was not expected by himself or his friends. He set his house in order, and arranged his worldly affairs to leave them forever. It is hardly necessary to add that he was calm, and full of faith and hope in view of death, which then seemed so near. His words often repeated were, "I know in whom I have believed." But after a time he recovered so as to go abroad and to preach occasionally. He was unable to attend the Presbytery in January, 1864, but was present when it met in August following. He attended the meeting of the Synod in Bridgeton, N. J., in October, 1864. But he was again not long after this attacked with a fever, which proved to be his last sickness. He died on the 16th day of January, 1865. For over thirty days before his death he was unable to take any food beyond the medicine administered, and drinks in very small quantity. A post-mortem examination did not reveal anything as was expected. The lungs were not materially affected; the liver was not in a bad condition, and the appearance of the stomach was not such as to indicate the cause of his death, though it was much contracted, in consequence probably of his abstemious habits. For some years he had been obliged to reject many articles of food in which others indulge with impunity. It is surprising that repeated attacks of fever did not sooner wear him out.

Mr. Foster's scholarship was considerable. This will be suggested by comparing the dates of the different states of his progress in his academic studies. He commenced the Latin Grammar in May, 1829. In July, 1831, two years and two months after this, he entered the junior class in Hamilton College, although he had kept school in the meantime one winter, and had passed through a rather severe and protracted illness. His appointment, in 1837, to the post of tutor, showed the estimation in which his scholarship was held in the college where he graduated. This, however, he did not accept. Had he given himself up to a life of study with a constitution to bear it, he would have stood in the very first rank of scholars in our country.

Of his religious experience before and at the time of his uniting with the church, no records are preserved. All that the writer knows in regard to it is obtained from a lady who lived under the same roof with him at the time. She says she has known him ever since he was seventeen years of age, and had lived under the same roof with him for nine years. He united with the Presbyterian Church in Milford, Pike County, Pa., the 4th day of December, 1826, under the ministerial labors of a preacher by the name of Grier. It was the first communion ever administered in that place. Between forty and fifty were received into the church at the time. There was no house of worship in the place, and the Court-House was too small to contain the people assembled. The women were in an old building with the siding mostly off, and the men were outside in the open air. Mr. Grier stood in the door and preached to them the word. The word of God must have been precious in those days, for the people were willing to sit on rude benches in the open air in the month of December to hear. When Mr. Foster's conversion took place was not known, for there had been nothing in his experience by which he could designate any particular time when he began to love God. His integrity, as was his moral conduct in every re-

spect, was of a high order. He was dutiful and obedient from childhood, and his word was never questioned by those who knew him. When he was foreman in his brother's business in Milford, it was a common remark: "Well, if Julius says so, we have no doubt it is so." The habit of observing and relating things precisely as they were may be traced to his earliest years. On this account, when he was a small boy, many things which with most persons would pass for a good joke were distasteful to him, because he looked upon the words used as not true. When he was but just tall enough for his forehead to reach the dinner-table, he carelessly ran with his head against the corner of the table-leaf. Seeing how severe the blow was upon his head, his sister exclaimed: "Why, Julius, how you have hurt the table!" The impression made on his mind was distinctly remembered as long as he lived. His painful doubt was whether his sister was so simple as to believe that the table suffered pain, or did she say what she knew was false. He was unwilling to admit either side of this alternative.

He was remarkable all his life for the accuracy with which he could give an account of whatever passed under his observation. The details of business in a judicatory where he was a member or spectator he could retain in memory with surprising accuracy. This was to be attributed not merely to a memory naturally good, and not merely to a hatred of falsehood and prevarication in every form, but also to a habit formed in early life, and rigidly adhered to as long as he lived, of observing accurately with a view to stating accurately whatever he saw or heard. This habit of attention everywhere and at all times, as well as his known integrity, gave him a high character for veracity wherever he was known. Others have hated lying as well as he, but not many have schooled themselves into such habits of attention and observation for the sake of veracity as he. This happy talent in this direction rendered him an exceedingly valuable member of an ecclesiastical judicatory, or of any body of men convened for the transaction of business. He never failed to know what motion was before the house, or what motions had been passed. His judgment, too, on matters to which he had given his attention, was as reliable as his memory. His care in observing facts and weighing testimony, his talent for discrimination, united with uncompromising integrity, qualified him for a wise counsellor in matters of difficulty and responsibility. When interests of importance were at stake, he always hesitated to give his decision till his mind was clear on the subject in hand in all its bearings. To differ from him would be, in due time, to find one's self in the wrong.

As to his ability and faithfulness in preaching and pastoral duties, it is hardly necessary to say anything more than to refer to his successful pastorate of twenty-seven years in the thriving town of Towanda. The church prospered, and more in the last than in the first half of the time he labored there. His discourses were rather solid than brilliant; they were not imitations, nor compilations, but were drawn from the resources of his own mind. The portion of his hearers who relished them best were the portion who were most anxious to be fed with the bread of life. His style was correct, simple and chaste, without affectation or ornament, not lacking in vigor, sometimes quite forcible. He loved his Master's work, and esteemed it his highest honor to be the instrument of winning souls to Christ.

He was a model of regularity and punctuality in attending all the meetings of the judicatories to which he belonged. He was absent from Synod but once during his whole ministerial life of twenty-seven years. This was in 1863, when he lay so ill of a fever that little hope was entertained of his recovery. From the meetings of Susquehanna Presbytery to which he be-

longed, he was not absent above two or three times, and then in consequence of sickness.

His family, his friends, the people of his charge, and his co-presbyters revere his memory. We thank the Lord that he was spared so long—longer than with his frail constitution we had reason to expect.

GALLOWAY, JOHN MASON—The son of James and Agnes (Junken) Galloway, was born in Mercer, Pa., January 8, 1813. His father died May 21, 1818. He had been a student of the celebrated Dr. Mason of New York, and for whom he named his son, and at the time of his death was pastor of the Associate Reformed Presbyterian Church in Mercer, Pa. Soon after the death of his father he went to live in the family of his uncle, George Junkin, D.D., who then resided in Milton, Pa. In this neighborhood he attended school, most of the time under the tuition of Rev. David Kirkpatrick. In the spring of 1830 he entered Jefferson College, Canonsburg, Pa., where he was graduated in the autumn of 1832. Being dependent upon his own exertions for the means of prosecuting his studies, he commenced teaching, and about the same time joined the Associate Reformed Presbyterian Church, near Georgetown, Pa., Rev. Samuel Smith, pastor. He had been dedicated to the work of the ministry by his parents when a child. His studies had been pursued with a view to this end, and this fall he placed himself under the care of the Associate Reformed Presbytery of the Lakes, and went to the Theological Seminary at Princeton, where he graduated after spending two years. He spent a third year at the Associate Reformed Seminary, Allegheny, Pa., and was licensed April 13, 1836, by the Associate Reformed Presbytery of the Lakes; was ordained and installed by that Presbytery, May 23, 1837, as pastor of the Shenango church. He resigned the charge of the Shenango church that fall, and at the same meeting of Presbytery accepted a call to Hermon's Creek, Pa., afterwards known as Paris Church, where he was installed by Steubenville Presbytery at its first meeting. He labored here for seventeen years. He received a call to the church in Clearfield, Pa., which he accepted and joined Huntingdon Presbytery, (O. S.,) and was for many years the only Presbyterian minister in that county, and it was with this people he passed the last eight years of his life, maintaining a very useful pastorate, much respected and beloved.

He died at his residence in Clearfield, Pa., April 4, 1865, of Disease of the Lungs. His health, by reason of continued toil and exposure, especially in 1863, gave way, but his congregation with true Christian grace refused for a long time to permit him to resign his charge. He insisted on it, however, and his last sermon was preached May 22, 1864. He was a man of more than ordinary ability. A sound mind and discriminating judgment was improved by ripe scholarship. He was a careful student and prepared himself thoroughly for the pulpit, preaching extemporaneously. His style combined clearness and earnestness of expression, with a self-possessed and graceful delivery. His manners were quiet and unobtrusive. He was genial, considerate and kind—his life illustrating the gospel he preached.

A member of the session of his church writes:—"It was his regular custom to preach three sermons almost every Sabbath, and to ride twelve or fourteen miles to reach his places of preaching. Much of this extra labor was bestowed gratuitously, and was the means of shortening his useful and beloved life. As a man his talents were of a high order; as a citizen none could be more earnest for the public welfare; as a neighbor he was ever

kind and obliging, but his crowning qualities were as a pastor and a teacher. Earnestly devoted to the cause he had espoused he ever bore about him the evidence of a soldier of the cross. The preached word as it fell from his lips was ever blessed by the accompanying influences of the Holy Spirit, and even now a rich harvest is being gathered from the good seed sown in his last pastorate. But it was reserved for those who were permitted to be intimate with him to know the depth of his loving heart, and those are the ones who most feel and mourn his loss."

He married Miss Eleanor J. Buchanan, daughter of Rev. George Buchanan, May 21, 1838. They had ten children, six of whom with his widow survives him.

GASTON, DANIEL—The son of Joseph Gaston, was born in Turbot Township, Northumberland County, Pa. His father emigrated, at an early day, from the northern part of New Jersey. The family was united with the church of Warrior Run, Pa., which had been, from its first organization nearly, under the care of the Rev. John Bryson. Whilst on a visit to Milton, Pa., he met Rev. Dr. George Junkin at a small praying association, about the year 1828. He was then a young man, and was working at the wheelwright or carriage making business. His exercises in the prayer-meetings were so acceptable that soon after Dr. Junkin called his attention to the subject of studying for the holy ministry. Being, as true piety always is, very modest and unassuming, he for some time put the idea off. The Dr. did not press the matter, but simply told him he left it with God and his own conscience. Accordingly, God and conscience overcame all difficulties—his age, his limited knowledge, (having no education but that of the schools of the country,) and especially his limited pecuniary means. The conflict lasted but a few weeks, at the end of which he became a member of Dr. Junkin's family, where he was domiciled for nearly six years—partly in the family proper and private; partly, when it was merged in the Manual Labor Academy of Pennsylvania, in Germantown; and partly when this school was removed, and was merged in Lafayette College, at Easton, Pa.

Mr. Gaston at once commenced his classical and scientific studies under the direction of the Rev. David Kirkpatrick, of Oakland Cross Roads, Indiana County, Pa., to whose instructions in the Milton Academy the State and country are indebted for not a few of their most valuable men in all the learned professions.

In Germantown and at Easton his labors in the prayer-meetings and Sabbath-schools were always acceptable, because always zealously devoted and efficient. For nearly three years he acted as business agent for the Manual Labor Department of the Academy and College.

He graduated at Lafayette College, Pa., and entered the Princeton Theological Seminary, N. J., in 1835; was licensed by Newton Presbytery in 1837, and entered upon his labors as a Domestic Missionary in the coal regions of Pennsylvania. In this mission-field his labors were blessed to the collection of a people into a flock, and their consolidation into a permanent church organization, at Beaver Meadows, where he was ordained and installed by Newton Presbytery in 1838.

In connection with his regular church he added Conyngham congregation and several preaching stations, where his arduous labors were signally blessed. He accepted a call to the Cohocksink Presbyterian church in the northern portion of Philadelphia, Pa., in 1844, where he labored until his death, April 29, 1865. For two years and more he had suffered from an affection of the throat, but persevered in his work under great difficulties,

and died at last of an acute attack of Bronchitis, from which he suffered greatly.

During his ministry in the Cohocksink church, several seasons of refreshing were experienced, the harmony and stability of the congregation were increased, the number of professing Christians in connection with it was much enlarged, and all its pecuniary indebtedness was removed. A comparison of the condition of that church at the time of his coming to it with that in which it was when he departed, abundantly exhibits what large and happy results the Lord accomplished through the services of our brother.

Mr. Gaston's doctrinal views were clear and orthodox, and his enunciation of them distinct and instructive. His capacity for work in the holy ministry was well attested, and he was a workman that needed not to be ashamed. Were we to portray him in one sentence, it would be this—he was eminently a man of Christian principle, conscientious, modest, and persevering. As a member of Presbytery, and of the Boards of the Church, he was judicious, faithful, and earnestly desirous of the extension of the Church, and of the kingdom of Christ.

He married, in 1840, Miss Rosa Morris, of Philadelphia, Pa., who survives him.

GREENLEAF, D. D., JONATHAN*—The son of Captain Moses and Lydia (Parsons) Greenleaf, was born in Newburyport, Mass., September 4, 1785. His mother was the daughter of Jonathan Parsons, D. D., of Newburyport, well known in the history of New England. Mr. Greenleaf had reached the period of manhood with only the simple rudiments of a common education, when he turned his attention to the work of the ministry. His defective education and his inability to avail himself of the advantages of academical and collegiate instruction were however no serious hindrance to one whose settled purpose was to preach the Gospel. Availing himself of such helps as he could command, he made sufficient advance in his studies to prepare him for taking up a course of Theology under the direction of Rev. Francis Bruer, D. D., President of Dartmouth College, at Hanover, N. H. He was licensed to preach in September, 1814, by the Cumberland Association at Saco, Me. In March, 1815, he was ordained and installed pastor over the Congregational Church of Wells, Me., by the York County Congregational Council.

In the year 1828 he became the pastor of the Mariners' Church, of Boston, and in the year 1833 was called to be the Corresponding Secretary of the American Seamen's Friend Society. Here he labored with untiring diligence and energy until the year 1841 when his connection with the Society terminated. He then took up his residence in Brooklyn, N. Y., where several members of his family were residing, and for a year or more remained unemployed except in an occasional exercise of his ministerial gifts. But a man of his earnest piety and zeal could not long remain idle. Out in the eastern part of Brooklyn, beyond the Navy Yard, was a growing section of the city without a Presbyterian Church. Here he began to labor under the auspices of the Presbytery of New York with which he had connected himself; and here a congregation was soon gathered and the Wallabout Church organized, and he at a time of life which many churches look upon as unfitting a man for successful ministerial labors, became the pastor of a young church just struggling into life. Here he remained until he was called to come up higher, laboring with unflinching earnestness and

* Prepared by J. EDSON ROCKWELL, D. D., of Brooklyn, N. Y.

zeal, and with most abundant evidences of the blessing of God upon his work. During the closing years of his ministry his church was blessed with an almost continuous revival, by which it was greatly enlarged and strengthened. Dr. Greenleaf was married to Miss Sarah Johnson, of New Gloucester, Me., by whom he had one son, (Rev. Jonathan Parsons Greenleaf,) and five daughters, one of whom died in infancy. His wife and son also went before him to their heavenly home. After a few weeks' illness in which he gave in his testimony to the power and glory of the gospel, he died of Pneumonia on the 24th of April, 1865. Dr. Greenleaf was the author of "Ecclesiastical Sketches of Maine," "History of the Churches of New York," "Thoughts on Prayer," "The Genealogy of the Greenleaf Family," "A Doctrinal Catechism," and five Tracts, entitled, "The Missing Disciple," "Experimental Religion," "Sudden Death," "Misery of Dying in Sin," and "Shall I Come to the Lord's Supper?"

During his connection as Corresponding Secretary with the Seamen's Friend Society, he also edited the *Sailors' Magazine*, besides being a contributor of many valuable articles to the religious newspapers.

Dr. Greenleaf was a man greatly beloved both by his people and his ministerial brethren. There was a quaint and quiet humor about him which made his conversation exceedingly pleasant and attractive. He was possessed of great simplicity and transparency of character which fitted him eminently for a friend to be trusted and loved. As a preacher he was practical, spiritual and instructive. As a pastor faithful and laborious, and welcomed and beloved by the young as well as the old; adapting himself with great tact to all the varieties of character he was called to meet, and to the peculiar circumstances of those to whom he ministered. He retained, even amid increasing years, to a wonderful degree the vigor and elasticity of youth. While always commanding the respect of men for his quiet dignity, he was as simple and genial in his manner as a child, and had a peculiar faculty of turning even the course of ordinary conversation into a channel that had its direction heavenward. Not long before his death, while sitting with a number of his ministerial brethren at the table of the writer of this sketch, the conversation turned on foreign travel, and several spoke of wishing to visit the Holy Land and to see Jerusalem. With a pleasant smile he remarked, "I expect soon to see the New Jerusalem, and that is better yet."

One of the most marked features in his character, both as a pastor and a member of the courts of the church, was his great common sense; and his whole history as a minister was an illustration of the value of this quality to one who is called to the care of a church. While men of brilliant talents and a profound scholarship have sometimes utterly failed as pastors, and have succeeded in dividing and destroying the congregations to which they have ministered in their sad want of tact and of a knowledge of human nature, Dr. Greenleaf, with little early education and with no pretensions to great scholarly attainments, so adapted himself to his people, and met all the varied trials of a pastor's life and work as to succeed even amid increasing years, and a city famed for its variety of pulpit talent in building up and keeping together a large and strong church, and retaining the warm love of his people to the last. As he felt the growing infirmities of age he saw the need of assistance in his work, and co-operating with and guiding his people secured for them a co-pastor who satisfied both him and them. He had just accomplished this wish of his heart when he was called away from his work to his reward. Few men in the ministry have left a brighter record, or have been blessed with larger results to their labors. His name

will long dwell in the memories of his people and his brethren as an honored and beloved friend, and as a faithful servant of God who has turned many to righteousness and who will shine as the stars forever and ever.

It is an interesting circumstance connected with the death of Dr. Greenleaf that, during his illness, and without any apprehension that his departure was so near, the congregation to which he ministered had, at his desire, made arrangements to secure the services of a colleague, and that they had with one mind and his hearty concurrence resolved to call William A. Ferguson, of Princeton Seminary. The last official act of Dr. Greenleaf was to dictate a letter to Mr. Ferguson, apprising him of the action of the congregation, and of his earnest wish that he might become his colleague and successor. The call was formally and unanimously made.

HAMILTON, ALEXANDER R.—Was born in Washington County, Pa., in 1827. He was educated at Washington College, Pa., and studied Theology in the Princeton Seminary, N. J., finishing his course in 1853. He was licensed by Washington Presbytery in 1853, and was ordained by Zanesville Presbytery in 1856, and installed pastor of Brownsville and Uniontown, Ohio, in 1860. He took charge of Muskingum and Madison churches in the same Presbytery, residing at Dresden, Ohio, about midway between his churches. Here he labored until his death, August 30, 1865, of Dysentery. He never married.

Rev. **JAMES M. PLATT**, of Zanesville, Ohio, writes of him as follows:—“He was a man of clear, well-trained mind, a close observer of men and things; a man of very few words, but who weighed well what he did say—gentle and modest in all his deportment, but firm in adhering to the truth and the right, blushing diffident in society, reticent sometimes to a fault, and often manifesting a languor amounting to an apparent indifference to what was going on around him. This, however, was owing to his want of physical vigor as well as to his low estimate of his own gifts. His sermons occupied the most of his time. They were carefully studied and well written, and in them could be clearly seen the exercises of his own ‘meek, gentle, patient, quiet spirit,’ as it betook itself to the Rock that was higher than he. Among his brethren and people he was tenderly beloved. At his own dying request he was laid in the church-yard among the people to whom he had devoted his labors, and they have shown their affectionate regard for him by erecting a beautiful obelisk over his grave, with this characteristic autograph inscription, ‘What he was, and what the result of his labors, the last great day will disclose.’”

HART, JACOB—Was born in Ireland in 1782. He was educated in Glasgow University, Scotland, and studied Theology in Edinburgh, Scotland; was licensed by Glasgow Presbytery, and ordained by the same Presbytery, in 1810, in connection with the National Church of Scotland. He came to the United States and settled in New York, first at Scottsville and then at Wheatland, Monroe County, N. Y., in Rochester City Presbytery. He removed to Fergus, Canada West, where he died November 27, 1864, of the gradual decay of nature.

Rev. **D. D. MCCOLL**, of Scottsville, N. Y., writes:—“He was a pious and humble man, well read in English Literature; a fair classical scholar, and an edifying preacher.”

HILL, R. W.—The son of James and Nancy Hill, was born near Cainsburg, Washington County, Pa., December 20, 1834. He graduated

at Muskingum College, New Concord, Ohio, in the fall of 1860, entered the Western Theological Seminary, Allegheny, Pa., the same year, was licensed to preach by Zanesville Presbytery in 1862, and finished his theological course in 1863, and was soon after ordained by Zanesville Presbytery. He preached with considerable success, about eighteen months, as a stated supply in the Presbyterian churches of Fostoria and Perrysburgh, Ohio, when, his health failing him, he retired from the active duties of the ministry. Mr. Hill was an agreeable and pleasant companion, a devoted Christian, an eminent and eloquent preacher, and during the few months of his lingering sickness, while disease was wasting his body away, his love and zeal for the cause of Christ seemed to grow warmer. He often expressed a belief that the Lord still had a work for him to do. Although unable to preach, he still manifested a desire to labor for the Master, which he did by encouraging and assisting his brethren in the ministry, by his daily walk and conversation with his friends and companions.

He died at the residence of his father-in-law, Isaac Storer, Esq., New Concord, Ohio, March 3, 1865, of Consumption. He married Miss Martha Storer, who survives him.

A friend who knew him well says:—"He was an earnest and devoted Christian and a faithful minister. He possessed abilities that would have made him eminently useful had his life been spared."

HUMPHREY, HENRY A.—The son of Augustine and Harriet A. (Woodbridge) Humphrey, was born in Bloomfield, Ontario County, N. Y., July 16, 1832, in the spring of 1840. His parents removed to the neighborhood of Valparaiso, Indiana. He was a child of the covenant, and enjoyed the advantages of early religious training, and the earnest prayers of pious parents, and as the result of these means, he became a subject of divine grace, at the early age of thirteen years, when he united with the Presbyterian Church.

When, some years afterwards, he resolved to devote his life to the work of the gospel ministry, he pursued his preparatory course of study at Crown Point, Indiana, under the tuition of the Rev. William Townly. In 1854 he became a member of the Freshman Class in the Michigan University at Ann Arbor, where he graduated in 1858. His preparatory course was thorough, and his scholarship of a high order. In 1858 he entered Princeton Seminary, N. J., where he graduated in 1861. During his course at Princeton he was licensed by New Brunswick Presbytery, and soon after he left the Seminary he was employed as teacher of the languages in the Presbyterian Academy at Valparaiso, Indiana. In addition to his duties in this institution of learning, he served the churches of Salem, Wheeler, and Hebron, in the neighborhood of Valparaiso, and for this work he was ordained by Lake Presbytery.

He was engaged in these labors for more than two years. These were years of usefulness; quite a number were added to the Lord on profession of their faith, and the churches were in every respect strengthened, and were devotedly attached to their minister. It was during these years of hard labor the churches were located ten miles apart, and in the exposure consequent upon his devotion to duty he contracted that fatal disease, the consumption, which cut short his ministry in the midst of his usefulness.

In the autumn of 1863 he removed to north-western Wisconsin, in the hope of reaping benefit from this invigorating climate. But his disease was too far advanced to be arrested by the change.

He was, however, enabled to labor for more than a year as stated supply

of the Presbyterian church of Hudson. His short ministry here was characterized by great earnestness, and fervent devotion to the cause of the Redeemer. Feeling that his time was short, he seemed determined to make the most of it. When he entered upon his duties here, the church was making an effort to liquidate a debt, which had been of several years standing, he succeeded in accomplishing this, and the church was strengthened in every respect under his ministry. Indeed, his influence was felt by the whole city. He lived as one on the very border of heaven, and all his preaching, his private counsels, and consolations to the afflicted, were influenced by the feeling that he was not far from home. This spirit greatly endeared him to his people. On his dying bed he seemed never to weary in speaking of the kindness of his people to him. His last days were peaceful, happy, triumphant. Calling his Bible-class to his bedside, he entreated them with tears to give their hearts to Jesus. And his own mind dwelt with rapture on such passages as these: "I know whom I have believed, and that he is able to keep that which I have committed unto him until that day:" "I am now ready to be offered, and the time of my departure is at hand."

To a ministerial brother who said, on entering his room, "Sinking, but rising;" he answered, "Yes, rising—higher, higher, higher." Thus he died February 6, 1865, of Consumption.

He married Miss Emeline Field of Wheeler, Indiana, in the spring of 1862, who, with one child, survives him.

H. L. HUMPHREY, of Hudson, Wis., writes thus:—"He was an earnest laborer in the cause of Christ, devoted to his charge, exceedingly earnest for their spiritual welfare, very studious, a good theologian, a man of strong faith and trust in God, uncomplaining and contented though obtaining a meagre support (compared with what many ministers would think it possible to live upon) so ardent was he in the Lord's work. During the last year of his ministry his people gave him a donation as an illustration of their love for him. He recognized and appreciated the support the church rendered him aside from his salary and a good parsonage. It might be said of him that his eye was single and therefore his body full of light. In short he was a godly man and set a godly example, and in his last hours rejoicing that he was soon to join the church triumphant. Few young men so far advanced in Christian attainments—few evidenced so deep a work of the Spirit."

JANVIER, D. D., GEORGE WASHINGTON*—The son of John and Elizabeth Janvier, was born at Cantwell's Bridge, (now Odessa,) Delaware, January 22, 1784. His ancestry were Huguenots; they fled to Holland on the revocation of the edict of Nantes, and finally emigrated to America and settled on the river Delaware, near the present town of New Castle. He made a profession of his faith, October 13, 1804, joining the Presbyterian Church in New Castle, then under the pastoral care of Rev. James Latta. He was for a few years a resident of New Castle, where he privately pursued his studies, and though he was for a short time a student in the New Jersey College, Princeton, N. J., he was never graduated. He was well acquainted with the Latin and Greek languages, retaining a fondness for them through life.

He studied Theology at the same time, partly under his pastor, Rev.

* This sketch was taken from the Funeral Discourse delivered by Rev. EDWARD P. SHIELDS, his successor in the Pittsgrove church.

James Latta, and also whilst Dr. S. Stanhope Smith was President of the New Jersey College. He was licensed by New Castle Presbytery, at Upper Octorara church, Pa., September 26, 1810, and commenced his labors as a Domestic Missionary, preaching chiefly in Pennsylvania and in New Jersey. It was the custom at that time for licentiates to spend some time as itinerants before accepting a pastoral charge. He was called to Pittsgrove church, N. J., October 16, 1811; he was ordained and installed by Philadelphia Presbytery, May 13, 1812. In that service Rev. Jonathan Freeman, pastor of Bridgeton and Greenwich churches presided; Rev. Abijah Davis, pastor of Buckshutem (a church not in existence) preached the sermon; Rev. John Doak charged the pastor, and (probably) Rev. J. J. Janeway charged the people. This pastorate was his only field of labor. Here this man of God went in and out before the people for a period of over fifty years, for though, from the infirmities of age, he withdrew from the active labors of the pastor in 1857, still his heart was with his people, and he cheered his successors in his work with the tenderness of a father's love.

In December, 1813, he married Miss Margaret Fries. They had six children—one, the Rev. Levi Janvier, was celebrated as a missionary in India, and whose Memoir is published in this volume. Mrs. Janvier died August 22, 1862. Three of their children are living.

His labors extending over a period of forty-seven years were quite successful. He excelled in pastoral visitation, going from house to house visiting the sick and comforting the bereaved. His politeness and kindness were proverbial, and he was greeted with pleasure by his people. They loved him as his children in the faith.

His relations with his ministerial brethren were always pleasant. He lived to see most of his cotemporaries removed from earth. He loved sincerely all who preached the gospel in its simplicity, and welcomed them to his affection and confidence. He was the first Moderator of West Jersey Presbytery at its organization in Bridgeton, N. J., November 5, 1839.

Since 1838 he has been a member of the Board of Foreign Missions. All the plans of the church were dear to him, but if there was any distinction it was given to the cause of Foreign Missions.

Content himself to labor in a quiet village, desiring no position which might give his name a greater prominence in the land, he willingly and gladly gave his son to the noble cause which seeks most directly the conversion of the world. How this gift for Christ's sake must have guided and quickened his prayers for the success of this great work! And, when in the providence of God, his son, Levi, fell a martyr for Christ, among the heathen whom he sought to save, though it brought a bitter pang to his parental heart, his faith rose triumphant over his grief, and he joyed for his son that he was taken home to glory. He doubted not that a blessing was in it, which God would direct to the furtherance of the gospel and the glory of his name. Born at the close of the Revolutionary War, and by his parents named after the father of his country, his life shows him a good and patriotic citizen, prizing the blessings of a free land, giving it his sympathies and prayers in its days of sorrow, and, to the very end of his days watching with very great interest all the changes which pointed to the restoration of order and peace throughout the land. It was an oft expressed wish of his heart that he might be spared to see the close of our civil war. This wish was granted, and we see his solemn religious interest in the matter in the following occurrence. On the morning of the 10th of April, when informed of General Lee's surrender the day previous, he said, devoutly: "I feel like exclaiming, in the words of Simeon, 'Lord, now let-

test thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation.”

He suffered from Heart Disease, accompanied with Dropsy, and lingered until June 9, 1865, when he died at his son's residence in Pittsgrove, N. J.

JANVIER, D.D., LEVI—The son of George W. and Margaret (Fries) Janvier, was born at Pittsgrove, N. J., April 25, 1816. He was a student in the Lawrenceville, N. J., High School, and was educated in New Jersey College, Princeton, N. J., where he was graduated with the highest honor of his class in 1835. He took a full course in the Theological Seminary at Princeton, N. J. During his connection with the Seminary he was tutor of Mathematics in Lafayette College, Easton, Pa., where he was strongly importuned to accept a Professorship. He left the Seminary in 1840 and was licensed by West Jersey Presbytery in December, 1840, his father preaching the sermon from 1 Tim. iii. 15. He was ordained by the same Presbytery in 1841, his father preaching the sermon from 1 Cor. i. 21. His main work as a missionary was at Lodiāna, India, where for many years he had charge of the Mission Press. He made a Punjabi version of the Psalms and Pentateuch, and aided largely in the preparation of a Punjabi Dictionary and other works in this Department.

He with his family returned to the United States in 1859 where he remained until October, 1861. In 1860 he was a commissioner to the General Assembly at Rochester, N. Y. This, his only period of rest from missionary toil, was well spent in visits to the churches and judicatories, pleading his Master's cause—the work of Foreign Missions. Upon their return to Lodiāna, he was stationed by the Board at Sabathū for reasons of health, though still having connection with the Mission Press at Lodiāna.

His death occurred on the 25th of March, 1864, at Anandpore, India. He was murdered by an Akali-Sikh, who, for some fancied grudge against the English, waylaid him at night, and felled him to the earth with a club. Up to the very moment of this assault, it may be said, that he was fully employed in his Master's work. He had been preaching and laboring among the heathen, at a melā or fair, assisted by other missionaries, and intending to separate on the morrow. On Thursday night, they celebrated the Lord's Supper, he presiding in the solemn service. How little did they think that one of their number, one so useful and so earnest and so devoted, would at its close be called to lay down his life for Christ's sake! But thus it pleased the Lord to send for this servant, giving him the martyr's crown! The reward for him was great in heaven!

He was a ready scholar in the languages, and there were probably few missionaries in North India at the time of his death, whose knowledge of the vernaculars most in use surpassed his.

From the opportunities for personal acquaintance, I would characterize him as “an Israelite in whom was no guile.” He was a “burning and shining light,” as to personal piety and love for the cause of Jesus. He shared in his father's geniality of manners and kindness of heart. His was the “charity that thinketh no evil,” while he was always ready to bless his enemies, to pray for them which despitefully used him. He was universally beloved in India by both natives and Europeans. A striking testimony to this fact is found in the large donation of a Hindoo priest at the head of a paper, raising a fund for the relief of his widow. The feeling was very strong among the natives against the murderer, and he was diligently pursued, caught, tried, and executed according to law for his crime.

How mysterious to us the ways of Providence, in permitting such a man

so useful, so learned, and so beloved, to be snatched in such a manner from the work so dear to his heart, while yet in his prime and vigor and adaptation to the work! Yet so it is.

He was twice married—first to Miss Hannah Allen of Pittsgrove, N. J., with whom he sailed to India in October, 1841, where they arrived in the spring of 1842. Mrs. Janvier and three children, Alfred Henry, George W., and Walter Lowrie, were buried in Lodiana Mission grounds, (where he also now lies.) Two others, Sarah Louisa and Allen Egbert were sent to this country after their mother's death, and have their home at their uncle's in Pittsgrove, Mr. John W. Janvier's. His second was the widow of the Rev. Joseph Porter, also a missionary in India, who survives him.

Rev. J. T. GRACEY, of Seetapore Oudh, India, April 4, 1864, a missionary of the Methodist Episcopal Church of the United States, in a letter published in *The Methodist*, New York, writes as follows:—"It is with unfeigned grief I furnish you one of the saddest pieces of intelligence it has fallen to the lot of missions to record in India. Foremost among the noble band of missionaries that serve in connection with the Presbyterian missions of the Punjab, the extreme Northwest Province of India, was the Rev. L. Janvier. Last month Mr. Janvier, with his wife and child, visited what is called the Holce Festival, at Nundpore, or Arundpore, in the Hoshiarpore District, on the Sutlej river. On Thursday night, the 24th ult., an Akali fanatic, a Sikh named Bhog Sing, who had been overheard by the police threatening to 'take some Feringee's (European's) life,' and who had been kept by the police accordingly under surveillance during the fair, attacked Mr. Janvier, as he came out of his tent to give directions to his servants for next morning's march, and with three or four rapid blows of a club on the head, rendered him insensible. He died the next morning, and was buried, I learn, at Lodiana. It is said great excitement prevailed among the people, who wanted to cut the murderer to pieces on the spot, and we learn that Mr. Janvier's funeral was attended with marked respect by thousands of natives at Lodiana, where he had resided for years, doing good to all men."

"There was no provocation whatever on the part of Mr. Janvier, as he had neither seen nor spoken to the murderer, who has been apprehended for trial, and alleges that he committed the deed in revenge of some imaginary insults passed on him by the English, and that he had vowed to take vengeance on any European at the first opportunity.

"The papers of India are teeming with encomiums on Mr. Janvier. One paper says: 'He was the most loving and gentle of men, and probably in the missionary labors of a life in India, never hurt the feelings of one human being. He was a missionary of a high order; learned, wise, gentle, humble, winning; whose loving, benevolent life preached most touchingly the gospel of his Master. His course was fully run; and one of the gentlest spirits ever given to man has been enlisted in the great army of martyrs.' Such unqualified encomiums are rare, and when bestowed, even more rarely deserved, but none who knew Mr. Janvier will wish to detract a shade from the eulogy. He would have been counted a man of rare merit among any class, in any line of duty amongst men. The missionary church of India will mourn that 'the mighty have fallen,' yet will gather a fresh impulse from the event, when she learns that a life in which have combined the meekness of Moses and the devotion of 'the disciples whom Jesus loved,' has been so rudely terminated. Mr. Janvier had labored for over twenty years as a missionary, and as a translator of the Scriptures into Punjabee, but when the great day of reckoning shall reveal the high and holy im-



Engraved by S. E. Norton.

Robert Johnston

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pulses which shall have emanated from the tragic close of so quiet a life, it is a question whether it will not be found, that of the enemies of the Lord, 'the dead which he slew at his death were more than they which he slew in his life,' for it is true to-day as ever it was that 'the blood of the martyrs is the seed of the church.' And call his death whatever modification of martyrdom you may, the same class of feelings are engendered in us, and the same sort of influences started, when our brethren by our side perish from exposure to 'peril among heathen.'

"Mr. Janvier was a cousin, I believe, of Bishop Scott, and will be remembered by some of the Methodists of Philadelphia for the sweet address he delivered at the Green Street M. E. Church of that city on the occasion of the farewell meeting held to commit your correspondent and his family to the care of the great 'Head of the Church.' He followed us to India in the fall of 1861. When we bade him adieu, he expressed sorrow that he was not in India, that he might give us a welcome, but in the good providence of God, he has joined 'the souls under the altar that were slain for the word of God and for the testimony which they held,' and if we be but faithful, will doubtless give us a welcome to higher and holier climes. May God sustain his bereaved widow and protect and bless the child."

JOHNSTON, JAMES R.—The son of Nathan and (Hunter) Johnston, was born in Nova Scotia, British Provinces, March 24, 1800. His parents were on their way from Scotland to the United States. He was educated in Jefferson College, Canonsburgh, Pa., and studied Theology in the Reformed Presbyterian Theological Seminary, Philadelphia, Pa. He was licensed by the Reformed Presbytery of Philadelphia, and ordained by the Northern Presbytery Reformed Presbyterian Church in 1825, and entered upon his duties at Newburgh, N. Y. He subsequently preached in Mobile, Ala. In 1835 he removed to Goshen, N. Y., as pastor of the church in that place, and connected himself with Hudson Presbytery. In 1840 he resigned this pastorate and remained without a church until 1844, when he was installed pastor of the church at Hamptonburgh, N. Y., where he preached until 1849 when he resigned. In 1854 he removed to Philadelphia, though he still retained his connection with Hudson Presbytery. In 1861 he joined Philadelphia Central Presbytery.

He resided in Burlington, N. J., where he died of general debility, June 16, 1865. He married Miss Margaret Ann, eldest daughter of Rev. Alexander McLeod, D.D., of New York.

Rev. JOHN NEIL McLEOD, D.D., of New York, writes as follows:—"Few ministers of the gospel have possessed more of the elements of true ministerial character than James R. Johnston. He was a man of superior mind and cultivation. He was serious, devout, courteous, and dignified; an able evangelical preacher he pleased both the refined, and the less instructed and carried the Christian gentleman with him into all the relations of life. He lived a life of usefulness, was patient under much personal affliction, and died in peace with God and man when his work was done."

JOHNSTON, ROBERT*—Was born in Beaver County, Pa., August 2, 1813. The families of both his grand-parents, who were of Scotch-Irish descent, and of the "true blue" Presbyterian type, settled in western Pennsylvania at an early period of its history. His father had two brothers

* This Memoir was prepared by Rev. J. M. STONE, of Henry, Illinois.

Presbyterian ministers—Robert* for whom he was named, and who labored long and successfully in western Pennsylvania, and died in New Castle, Pa., a few years ago, and Edward† who died younger.

His parents, at the time of their marriage, and for several years afterwards, were non-professors of religion; but their children were early required to commit the Shorter Catechism correctly and to attend church regularly, although the place of public worship was often six or seven miles from their home. Robert, in his early years, often walked this distance for its purpose. His father was never very successful in worldly business. He owned a farm near Chartiers, Pa., which he sold for a span of horses and a wagon, with the intention of teaming across the mountains. The farm, soon after, became valuable, but his horses died—his business plans were, for the time, all frustrated, and he, with his family, was thrown into deep poverty and trial. To add to these family troubles the father was thrown from a wagon and fractured his thigh, which rendered him a cripple for life. In view of the condition of things in the family, it may be readily supposed that the subject of this Memoir, in his early years, enjoyed but very slender opportunities for mental improvement. During the few months of his attendance at school he learned to read, to recite the Shorter Catechism, and to handle the fundamental rules of arithmetic! His penmanship he acquired standing at an old table in his mother's kitchen. Few men have ever struggled up to a noble manhood and to a mental eminence through greater obstacles than Robert Johnston.

He was early the subject of deep religious impressions. At the age of sixteen his convictions became peculiarly pungent, and continued for more than a year, during which time he lost nearly all relish for life. His sleep was broken and troubled, and it became evident to all around him that his soul was in darkness and deep affliction. An elder sister, by her tender and judicious intervention, was instrumental in leading him to peace and joy in Christ Jesus. Promptly and firmly he took his stand on the Lord's side, and by the grace of God maintained it to the end, to the edification of men and to the glory of God.

At this period of his life, and for several years after, his energies were devoted chiefly to the support of the family. This responsibility, although great and long continued, he conscientiously and heroically met. Allowing himself but little time for recreation or mental improvement, he inured himself to hard labor—to cutting cord-wood, splitting rails, to raising grain, to whatever toil might prove remunerative. These manly efforts were eventually crowned with success in the purchase of a farm and putting the family in comfortable circumstances. The way was now open for gratifying his long-cherished desire for a higher grade of education. Having gone rapidly through the preparatory steps, he, with his younger brother, Mervin,‡ entered Washington College, Pa., where they both, after struggling

* A Memoir of Rev. ROBERT JOHNSTON is published in *The Presbyterian Historical Almanac* for 1862, pp. 100, 101.

† REV. EDWARD JOHNSTON—The son of Robert and Jane E. Johnston, was born in Cumberland County, Pa., in 1772. His parents removing to Western Pennsylvania in his boyhood, he was educated in the Greensburg Academy, Pa., studied Theology with his brother Robert, and was licensed by Erie Presbytery, October 20, 1808. He was soon dismissed to join Hartford Presbytery, which had just been organized by Pittsburgh Synod. He was called to the church of Brookfield and Hubbardville, and the Presbytery met to ordain and install him, but they arrived in time

to attend his funeral. His health was delicate, and he died September 20, 1809, of Hemorrhage of the Lungs at his residence in Hubbardville, Ohio.

He married Miss Annie Nesbit, who, with two children, survived him.

‡ REV. MERVIN E. JOHNSTON—Was born in Darlington, Beaver Co., Pa., August 17, 1822. He became at the early age of fourteen a hopeful subject of divine grace, and during his entire subsequent life eminently adorned the public profession

on against all untoward circumstances, were, in due time, graduated with honor. Mervin turned his attention promptly and with great zeal to the gospel ministry. But Robert still lingered under the impression that the circumstances of his father's family demanded that he should pursue some secular calling. But the Lord had other purposes in relation to him, and led him in a way that he knew not. He was overtaken by a great spiritual trial. His peace, in large measure, departed from him, and a horror of great darkness fell upon him. In this state of mind he carefully reviewed his past life, and drew up and signed a solemn "Covenant" before God—the fourth and fifth articles of which are as follows:

"I do solemnly promise, if God will lift this load of sorrow from my heart, and once more diffuse joy and gladness through my soul, that my tongue shall speak his praise while I have any being." "And inasmuch as Satan has pierced my soul with many sorrows, and is the common enemy of all peace, I do hereby swear eternal enmity against his throne, and as God gives me ability I will invade his kingdom."

This solemn pledge "to invade Satan's kingdom" he most nobly redeemed in after life. His peace soon returning he consecrated himself unreservedly to the service of God in the ministry of reconciliation. He shortly after entered the Western Theological Seminary at Allegheny, Pa., and having completed the course of study he was licensed by Steubenville Presbytery, Ohio, and soon after, in 1848, he was ordained by the same Presbytery as pastor of Corinth church, Mechanicstown, Ohio, where he remained one year. He was then called to the church in Gettysburg, Pa., over which he presided for five years, after which he received a call from the First Presbyterian Church of Peoria, Ill., where he was installed October, 1855, and where he continued to labor until his death August 19, 1864.

In April, 1848, he was married to Miss Jane G., a daughter of Rev. John Waters,* late of Galesburg, Ill., (one of the founders of Knox College,) who, with six children, survives him.

he then made. He was educated in Washington College, Pa., and commencing his course of study preparatory to the ministry before his brother, and at an earlier age he would necessarily have been in advance of him had he not waited for him by engaging in teaching for awhile, for such was their mutual attachment that they could not be separated. He studied Theology in the Western Seminary, Allegheny, Pa. After his licensure he preached a few months to the churches of Bethel and Madison, within the bounds of New Lisbon Presbytery, but soon received and accepted a call to the Presbyterian Church, Carlisle, Pa., within the bounds of Carlisle Presbytery, where he labored with great faithfulness, acceptance, and success till his death, which occurred, July 31, 1854.

Rev. Dr. KREBS, of New York, who also preached his funeral sermon, says, in an obituary notice published in the *Presbyterian*: "He was greatly esteemed for his amiable and affectionate piety, his deportment guileless, and a simplicity, purity, and innocence of character most engaging. In the pulpit he was eloquent and earnest, pressing the claims of the gospel with fidelity and great unction." And Rev. Dr. PAXTON, of New York, late of the First Church of Pittsburg, Pa., who was well acquainted with both brothers writes subsequently concerning them: "Between these brothers there existed an attachment as beautiful and tender as any it has ever been our privilege

to witness. They grew up together, studied together, married sisters, and being settled almost side by side in the ministry, they labored and prayed together, with one heart, one interest, one aim, and with such a perfect unity of spirit, and coalescence of feeling as attracted the admiration of every one who witnessed their beautiful lives. They were men of totally different characteristics, and yet this very dissimilarity seemed to perfect the interlocking of their fellowship. Mervin Johnston combined with noble and manly characteristics a tender and gentle spirit, which, with a brilliant imagination, polished rhetoric, and fine powers of delivery, rendered him a captivating pulpit orator, whilst his warm heart and unusual social attractions made him a beloved and almost idolized pastor. Robert Johnston was a strong man—clear, vigorous, and original in his lines of thought—independent and resolute in his opinions and action—faithful and courageous in the defence of the truth and in the rebuke of error or vice—terse and striking in his style, and so earnest and forcible in his delivery that he drove conviction to the heart, whilst he fully impressed his auditors with the belief that he meant and felt every word he uttered. But underlying all that was strong and manly in his character, was a deep undercurrent of warm tender feeling which endeared him to all who knew him well, and rendered his pastoral attentions so acceptable to the sick and sorrowing."

* A Memoir of Rev. JOHN WATERS is published in *The Presbyterian Almanac* for 1863, page 212.

To any one not personally acquainted with Brother Johnston, the foregoing outline of his life would afford but a feeble and imperfect idea of what he really was as a man and a minister of Christ. He carried with him from the College and the Seminary the usual testimonials of graduation, but beyond these, no literary institution had condescended to notice him in the way of extra honors. Yet he was, in fact, one of the leading men of his time. In the judgment of the writer, who knew him well, he had few, if any, superiors, in point of influence and power in relation to all the great and commanding questions of social, civil and religious life. No man had a clearer or profounder insight into human nature, and few had a happier tact in approaching and leading men for their good. In domestic and social life he was mild and gentle as a child. But when called to meet an opponent, or to deal with a flagrant wrong-doer, he assumed the aspect of the sternest and loftiest manhood. His tones were piercing and the castigations inflicted were often terrible! No man was ever anxious to get within the reach of his broadsword a second time. He was a recognized leader in the church courts to which he belonged. Every enterprise in behalf of a sound, Christian education, of social reform and church advancement was sure of his warmest and ablest support. No man was ever left in doubt as to the position of Robert Johnston in relation to temperance, Christian statesmanship, human slavery, and loyalty to civil government. During the last ten or eleven years of his public life, he occupied a commanding position in the second city of the great commonwealth of Illinois, and when her history is faithfully written, her fair fame and genial life will be traced, in no small degree, to our brother's influence. During the recent gigantic struggle for national life he was ever the soldier's friend, the ready and able advocate of the national cause, and the stern rebuker of all open rebels and their secret adherents. Many feared him and some, perhaps, hated him for his bold, out-spoken sentiments. But with all true and loyal men, his name, like that of President Lincoln, will be ever warmly cherished. Let it be remembered that before taking a single step to advance any of his own plans for life he first, by long and arduous labor, secured a comfortable support for his aged parents and the dependent members of the family. And when he, at last, was at liberty to seek a public education for himself, he relied simply upon his own efforts for support, accepting no material aid from any source. Such an example as this is worth millions to all the youth of the land, especially to all young men who are seeking to qualify themselves for high places in Church and State.

As a preacher he was not particularly remarkable for the graces of elocution, but he possessed, in an eminent degree, many other qualities which were more than a compensation for any seeming lack in this particular, and which rendered him an efficient and powerful speaker. His heart was in his great work. He loved Christ and loved to win souls into his kingdom. Happy were they who enjoyed his stated ministrations.

His death was truly peaceful and happy. Blessed with a most amiable and intelligent wife, and with six young children looking to him for support and guidance, he, if any man, might have desired a little longer term of earthly existence. But disease and death found him ready to depart and be with Christ. He could cheerfully surrender himself, his wife and children, and his pastoral charge, into the hands of Him who had called him out of darkness into the light and life of salvation. When the last moments drew near he said, in tones just audible, "I see Mervin, and Hibben, and Marquis waiting for my coming." Many other of his last sayings were very striking and valuable, and will be long remembered by all who

were privileged to hear them. He frequently said to Christian friends present: "Go aside and pray for me that I may recover from this sickness, or be wholly resigned to the will of God." He had frequently remarked to others that all along through life he had experienced a peculiar shrinking and shudder of terror at the thought of death. But when called to enter the "valley of the shadow of death," he found it gloriously lighted by the presence of Jesus. All fear and darkness were gone—all was peace and joy. "Tell the church," said he, "that it is awfully responsible work to preach the gospel. Tell sinners they must have Christ or perish. Preaching is summed up under three great heads—the Atonement, the Offer, and the Acceptance." Many persons present sent messages by him to their friends in heaven. "I will see them," replied he, "and tell them all about you." And so he fell asleep in Jesus.

Well done good and faithful servant of Christ! He rests from his labors and his works do follow him. Being dead he yet speaketh. The city cemetery, where his dust reposes, combines all the elements, in a remarkable degree, that can give interest to such a place. But, like the grave of David Brainerd, in the old burying-ground at Northampton, the chief attraction there for many years to come, and to a great multitude of persons will be the grave of Robert Johnston.

Rev. Dr. WESTON, for many years pastor of the First Baptist Church in Peoria but now of New York city, writes:—"I never met a minister outside of my own denomination, and there were very few inside to whom I was more warmly attached than to Brother Johnston. You who knew how I have always regarded him will not be surprised at my saying this. I do not know when I have been so shocked as at the announcement of his death. It came upon me without the least warning, and I could hardly resist the impulse to go immediately to Peoria. Indeed I think if I had received the sad tidings in season for me to have been present at the funeral I should have gone. I could hardly bear the thought that he should be buried without my having the sad privilege of mingling my sorrows with those of the mourners on that occasion. He was a man whom I could thoroughly love, esteem, and trust—all pure gold. I never saw anything in him that I wished was different, never anything that made me regret the word or the spirit."

R. G. McCREARY, Esq., an Elder in the church of Gettysburg, Pa., of which Mr. Johnston was pastor, writes as follows:—"Mr. Johnston was called to this church by the unanimous vote of the congregation in October, 1849, and accepting the call he entered upon his labors the first Sabbath of 1850, and was installed by Carlisle Presbytery in June, 1851. The church had previously been united with that of Great Conewago as a joint charge under the care of James C. Watson, D. D., and the experiment was now made of sustaining a separate existence in the hope that thus it might be better able to withstand the adverse influences surrounding it, and in consequence of which its strength had been greatly reduced. His ministrations were highly acceptable, and during the five or six years of his pastorate there was no communion season at which additions were not made, the records showing the admission of forty-one upon certificate and sixty-three upon examination and profession within that period. He was not only the faithful and beloved pastor, but also the esteemed friend and counsellor of his people. Nor was his usefulness limited to his own congregation. His ability as a preacher, as well as his strong common sense, practical knowledge, and frank and genial manners gave him great popularity and influence with people of all classes. As an illustration of his practical sympa-

thy with the masses, I mention the following incident: On one occasion whilst crossing the mountain he met a wagoner with his team stuck in a slough. Without hesitation, Mr. Johnston stopped, and taking his own horse from the carriage he attached him to the team, and laying 'his shoulder to the wheel' and cheering the animal to a vigorous effort, he succeeded in extricating the wagon from the mire. The driver was so much struck with his kindness that he made inquiry at the village for his name, and upon learning he was earnest in his expressions of admiration for the man and his desire to hear him preach. But it was in the pulpit that his peculiar powers were most effectively employed. Naturally diffident, and having a low estimate of his own ability, he frequently commenced his discourse under evident embarrassment. As he proceeded, however, this soon disappeared. Fully occupied with his subject, and the responsibility of his position as the ambassador from heaven to perishing sinners, he seemed to forget everything else. His eye, voice, countenance, and whole manner betokened his intense earnestness, while his tongue, with rapid utterance, gave eloquent expression, in words of argument, reproof, exhortation, or tender expostulation to the emotions which struggled in his breast. Untrammelled by manuscript his thoughts, clothed in language prompted by the occasion and warm from his own heart, went to the hearts of his hearers with impressions not easily effaced.

"In the autumn of 1855, he having received a call to the first church in Peoria, Ill., he asked for a dissolution of his relation to the church in Gettysburg. Although the congregation were unanimous in their desire that he should remain with them they did not feel at liberty to oppose a measure which they knew was prompted solely by a sense of duty on his part, and therefore he was, by the action of the Presbytery, released. His last meeting of session was held September 30, 1855, and soon after he removed to his new field of labor, followed by the sincere regrets not only of his own congregation, but of the whole community. The strong affection with which he was regarded by the church at Gettysburg was not abated by his removal, but continued as long as he lived. His annual visits were always looked for with great interest, and when at last the sudden announcement of his death was made, tears and sadness of heart in many households attested their love for him.

"To show the strong attachment Mr. Johnston felt for his church at Gettysburg allow me to make an extract from the communication he sent in to the congregational meeting at the time when he asked their co-operation in securing his dismissal. After enumerating some reasons why he had not been able to consider his settlement among them as *permanent*, he says: 'Under the influence of these and some minor causes which I need not detail I was induced to visit another church and permit the tendering of a call. The field to which I am invited is one of promise. I do not mean that it promises great ease, great comfort, or great pecuniary inducement, but I mean that if properly cultivated it promises great usefulness. This constrained me to seriously consider the proposition of a removal. Thus was I gradually led on from one step to another without seeing 'the end from the beginning,' or being able to count the entire cost of what I was doing until the matter came before me simply as a question of duty, and to my conscience alone, as I hope enlightened by the Spirit of God, did I commit its adjudication. The question for me to settle was simply this: Whether can I be more useful in my present field of labor or that one to which I am called? where, according to the best human foresight, and the most careful balancing of probabilities, am I likely to do most for the glory of God

and the salvation of men? After a prayerful and deliberate survey of all the reasons bearing upon the case, I honestly believed it to be my duty to resign this charge and accept the one which was tendered. Then, of course, I had no election, for a servant of Christ must not 'please himself.' In this conclusion I may have erred, but if so it is the strangest error of my life, and should it thus prove I will ever think that for some sin God gave me up to a most painful delusion, for I made the decision against the whole current of my feelings and sympathies, and the strongest affections of my nature. My whole heart said, With you let me live, with you let me die, and with you let me be buried. It is seldom the judgment and conscience err when the strong pleadings of the affections oppose their decision, and especially is this true when there is no promise that any earthly interest will be promoted by the change. Duty, then, or what I believe to be stern and unbending duty, alone separates me from the dear people of my charge. Allow me to add that I take this step under a full acknowledgement of the obligations I am under to you as the flock over which the Holy Ghost has made me overseer. I do it in full view of the sacredness of the pastoral relation. I do it fully appreciating the unpaid debt of gratitude I owe you for your unspeakable and persevering kindness to myself and family. And, finally, I have done it with a sorrow of heart and an anguish of spirit which God alone has fathomed. Oh, if I have erred, how strange the permission, how mysterious the Providence.

"But I cannot close without being permitted to say that I deeply sympathize with you in what you suppose to be your loss and affliction. Indeed I always intend to be afflicted in all your afflictions, and I pray God that your loss may only be imaginary, and that whatever sorrow of heart you have may be speedily turned into joy through the power and preciousness of the gospel ministered to you by some other servant of Christ. But whilst you may feel your widowed state and closed sanctuary for a little season do not forget the *harder* lot I have carved out for myself! You will have separated from one family whom you love, and I from hundreds whom I equally love. You have taken no share of the responsibility of the separation. I must bear it all. You remain together as mutual comforters. I go among strangers where alone the widowhood of the heart can be fully experienced! May I not then ask your prayers and sympathies to follow me to my new and distant home? But there are thoughts that comfort on the eve of this painful separation. I know the Great Shepherd loves you more tenderly than I, and that he has all resources in his hand, and my hope is that he will early supply you with an 'under shepherd' of his own selection. But still more comforting is the assurance that however divergent our pathway may be in life we shall meet together in our Father's house in heaven to go no more out forever! And now that the God of peace may bless you, unite your hearts, harmonize your counsels, and comfort you with his own abundant consolations."

S. S. SCHMUCKER, D. D., Emeritus Professor of Theology in the Theological Seminary of the General Synod of the Lutheran Church, Gettysburg, Pa., writes as follows:—"I take pleasure in sending you the following tribute to the departed worth of one of the best men and most worthy ministers whom I have known. During the whole time of his residence in this place Mr. Johnson and myself were on terms of most fraternal intimacy, and such were the candor and transparency of his character that those around him could not fail to know and love him. Catholic in spirit, his relations with all the ministers of the town were most friendly and gratifying. He coöperated cordially with his brethren in the promotion of every good work in

our community, and was highly and universally esteemed by men of all denominations. He possessed an excellent mind, sound judgment, and above all a religious and moral character of special excellence. He was an instructive and edifying preacher, entirely natural in his manner, and often, when the fire burned within him, truly eloquent in the highest and best sense. He seemed to have devoted his whole soul to the work of saving sinners, and promoting the principles and progress of the Redeemer's kingdom. He was an early and fearless advocate of universal liberty, and an enemy of oppression in every form. In short Mr. Johnston was a rare example of an humble, faithful, and successful minister of Christ, and "blessed is that servant whom his Lord, when he cometh, shall find so doing." The news of his early departure was to me a sincere affliction, for "a very pleasant brother indeed had he been to me." Yet ought we not to mourn that he was so soon released from the trials of earth; for he has been advanced to a higher and more extended field of usefulness and enjoyment in the kingdom of our Divine Master."

KING, JAMES S.—The son of James and Harriet King, was born at Albany, N. Y., August 20, 1832. He was educated in New Jersey College, Princeton, N. J., and studied Theology in Princeton Seminary, N. J. He was licensed by New York Presbytery, and in 1858 ordained by the same Presbytery, and installed pastor of the Rockland Lake church, New York, where he was quite successful and greatly beloved by his people. But failing health compelled him to withdraw from the active duties of the pastorate. This trial was a severe one, for though surrounded by the allurements of wealth, he resisted the temptation to a life of ease and was earnestly anxious to spend his life in active service in his Master's cause.

During the period of his necessitated rest he was ever ready, and counted it a privilege, as strength permitted and opportunity offered, to exercise his office. In all this season his most earnest desire and daily prayer seemed to be for health to resume his work. But God, in his providence, has appointed otherwise. The Master had for his servant another field yet more honorable and glorious than any which earth could offer. In the very midst of his days he was called to rest from his labors here, and to make trial for himself of that Christian hope, and of those consolations of the gospel which it had been his joy to proclaim to others.

He removed a few years ago to Woodlawn near Sing-Sing, New York, where he died of Consumption, September 15, 1864.

He married Miss Cornelia Remsen, who, with one child, survives him.

Rev. **WILSON PHRANER**, of Sing-Sing, N. Y., writes of him as follows:—"A most worthy and estimable minister, of good talents, and greatly desirous to be useful, surrounded with affluence, he nevertheless consecrated himself to the work of the ministry in which he was found faithful until laid aside by silence. It was a great trial to him that he could not longer labor in the work he loved, but he submitted meekly to the will of God, and died in the hope of acceptance through our Lord Jesus Christ, and was beloved and lamented by all who knew him. He was a good man and true to his convictions of duty."

KOLLOCK, D. D., SHEPARD KOSCIUSCO—The son of Shepard and Susannah Kollock, was born in Elizabeth, N. J., June 25, 1795. His ancestors were Huguenots who were driven into Germany. A portion of the family emigrated to America. One settled in Massachusetts, the other in Delaware. The family of Dr. Kollock is descended from the Delaware

branch. This was a remarkable family. The father lived till he was eighty-eight and the mother to the age of ninety years. They had nine children, the eldest was the Rev. Dr. Henry Kollock, one of the most effective and powerful pulpit orators of his time. Four of the daughters married ministers of the gospel—one to the late John McDowell, D.D., one to the late William A. McDowell, D.D., one to the late John Witherspoon, and one to Rev. Dr. Joseph Holdich, Secretary of the American Bible Society, New York. The eldest daughter was the wife of the late Chief Justice Frederick Nash, of North Carolina, a gentleman of high intellectual qualities and great social worth.

His father having been an officer in the Revolutionary army, and greatly admiring the personal and military character of Kosciusko, gave the name of that lover of liberty, together with his own, to his youngest son. In childhood Shepard was carefully instructed in the truths of Christianity. He was prepared for college by the Rev. Dr. Henry Mills, afterwards Professor in Auburn Seminary, New York. He entered New Jersey College, Princeton, N. J., in September 1809. In September, 1811, he took his Bachelor's degree with high honors. Up to this time he had lived without Christ, an alien from the commonwealth of Israel, a stranger from the covenants of promise. During the year succeeding the end of his college life, it pleased God to grant a remarkable revival to the Presbyterian church in Mr. Kollock's native town. During this revival he gave his soul to the subject of religion. He continued in a state of deep anxiety for nearly two months, when he settled down in a peaceful state of mind, hoping in the Saviour."

Not long after his change, and by his long life so well proven to have been a genuine conversion, he commenced the study of divinity under the direction of Dr. John McDowell, of Elizabeth, N. J. He completed those studies under the instruction of his brother, Dr. Henry Kollock, of Savannah, Geo., and was licensed by South Carolina Presbytery in June, 1814, when he was hardly nineteen years of age. From the first, Mr. Kollock's preaching was more or less blessed. Even a short lecture which he had prepared as a Presbyterian exercise, on the words, "Say unto the cities of Judah, Behold your God!" (Isaiah xl. 9,) was blessed to the remarkable conversion of a rich, proud Unitarian merchant, who went to hear him on a wet evening, when but few attended.

Having preached considerably in Georgia, Mr. Kollock visited the State of North Carolina, where he soon received a call to become the pastor of the Presbyterian church in Oxford, N. C. He accepted this call, was ordained by Orange Presbytery May 2, 1818. Having served this church, and other parts of Granville County, N. C., with zeal and acceptance for a short time, he was chosen professor of rhetoric and logic in the University of that State. Here, besides his official duties as preacher, he also labored much in neighboring congregations. In 1825 he was called to the pastoral care of the Presbyterian church in Norfolk, Virginia, and by the Presbytery of Hanover was duly installed. Here he had for co-presbyters such men as John H. Rice, Benjamin H. Rice, William J. Armstrong, John Kirkpatrick, James Turner, William S. Reid, and other men whose praise was in all the churches. He remained pastor of this church about ten years. His labors were abundant, and accompanied with considerable success. He then returned to New Jersey, and for three years was the successful agent of the Board of Domestic Missions. After this he became pastor of the Presbyterian church in Burlington. Again, in 1848, he took charge of the church in Greenwich, West Jersey. In 1860 he removed to

Philadelphia, and by the Trustees of the General Assembly was placed upon a foundation created by the late Elias Boudinot for the support of a preacher to the benevolent institutions of this city. As long as he was able, he faithfully discharged his duties in this office; his health failing, he died April 7, 1865.

Mr. Kollock was twice married—first to Miss Sarah Littlejohn, of Oxford, N. C. This lady died in 1827; his second was Miss Sarah Harris, of Norfolk, Va., who died in 1859. Several children survive them.

MAGIE, D.D., DAVID—The son of Michael and Mary (Meeker) Magie, was born in a quiet rural home near Elizabeth, N. J., March 13, 1795.* His whole life was passed amid the scenes of his childhood and among the same people. His ancestors were of Scotch origin and strongly attached to Presbyterian principles and order. They impressed upon their children by their holy example and devout life the truths of religion. It was the unvarying custom of the father to call them around him every Sabbath and go regularly through the Shorter Catechism. This excellent form of sound words was thoroughly imprinted on his memory and soon began to do its office on his heart. In his sixteenth year his father died, and his mother was left with five children, of whom he was the oldest.

In June, 1813, he made a profession of his faith during a revival of religion. He had often felt a desire to be a minister, and at this time these feelings returned and became strong and influential, but the circumstances of the family deterred him. The whole care of the farm devolved upon him. By the advice of his friends he resolved to begin at once, and commenced recitation in the Latin Grammar to his pastor, the late John McDowell, D.D.

It would be interesting to trace the course of this youthful pupil during his whole career. Early bereft of his father and inured to the hardships of a farmer's life with small opportunities of early education, the probabilities of eminence were faint indeed. His habits of industry and the grace of God on which to lean enabled him to live a useful life.

He entered New College, Princeton, N. J., in the autumn of 1815, where he was graduated with honor, and in the autumn of 1817 he commenced the study of Theology in the Princeton Seminary. At the end of the first year he was solicited by the Faculty of New Jersey College to accept the office of tutor, where he remained two years, and then resumed his study of Theology in the Seminary, and having completed a full course he was licensed by Jersey Presbytery. About this period the subject of the Second Presbyterian church of Elizabeth was under consideration, the First church then under the care of John McDowell, D.D., was full to overflowing. It was this fact led to the organization of the Second church. On leaving the Seminary he was invited to become their stated supply. This was accepted, and on the first Sabbath of October, 1820, he began his labors among this people. He was ordained and installed by Jersey Presbytery, April 24, 1821. This was his only pastoral charge.

"For nearly *forty-five years* has this venerable man of God been going out and in before this people, breaking unto them the bread of eternal life. The growth of the church under his ministrations has not been rapid, but remarkably regular and constant. The increase has been gradual. Beginning with forty-one members it has now between five and six hundred.

* This sketch is taken from a Memorial Discourse delivered by Rev. DAVID H. PIERSON, of Elizabethtown, N. J.

There have been but four communion seasons during this long period without some additions on profession. There are on record six hundred and fifty-one on profession, and five hundred and ninety-six on certificate, giving an average of eight on each communion Sabbath, from the beginning until now.

"It is evident from the sketch I have given of him that he might be called a *self-made man*, in the common use of that term. In early life, deprived of the counsels and guidance of his father, he was thrown upon his own efforts and resources. He contended with many difficulties and trials; but by persevering industry and untiring efforts, often beyond his physical strength, he rose from one position of usefulness to another. The obscure, unlettered youth, toiling on a farm, in five years becomes tutor in college; in two years more pastor of a church in his native town, and then onward and upward until he has come at last to his grave, "in full age, like as a shock of corn cometh in his season."

"He was a man of great *humility*. He had no sympathy with that species of pride that lifts one above another. Integrity and worth in an humble cottage or in an humble employment was as highly esteemed by him as in gilded halls.

"He was a man of great *prudence*. He never acted rashly, but always with deliberation and forethought. He was a wise counsellor, and many, beyond the bounds of his own people, sought his advice on a great variety of subjects. His judgment, not only in ecclesiastical, but also in civil affairs, and in the concerns of every day life, was always remarkably correct.

"He possessed, in an uncommon degree, a *knowledge of the common affairs of life*. His earliest employment in agriculture, amidst trees, and fields, and flowers, and domestic animals, created in him tastes that were conspicuous to the last. No one could converse with him five minutes on any subject without gaining valuable information.

"He was a man of great *simplicity and earnestness*. He always spoke so as to be clearly understood, and from a full heart. Here, perhaps, was one secret of his great power. He made no effort to excite applause, but uttered truth as if he felt its power in his own soul.

"He was a man of great *industry*. His preparations for the Sabbath were not deferred till the closing hours of the week. The early morning found him at his work. It was his habit to prepare one written sermon every week, and among the last is one from the text: '*Thy will be done.*'

"*Devotion to his pastoral office and duties* may be mentioned among the prominent traits of his character. Vast multitudes, both of the living and the dead, can bear witness that Christ was the Alpha and Omega of all his preaching. To the cross he constantly directed his people, not only to obtain remission of past sins, but also to be girded with fresh strength to run the Christian race. He preached and prayed with a power and unction that at once affected the hearts of his hearers.

"*Strong love for his flock and deep interest in their welfare* may be mentioned not as traits peculiar to him, but as prominent in him. Never was a pastor more beloved by a people, and never a people more beloved by a pastor. Where can there be found any in all his parish, even among the most obscure and unnoticed by the world, whom he has not taken affectionately by the hand, as brother would his brother, or parent his child, to speak in their ears words whereby they might be saved? He had himself been called, from time to time, to pass through severe trials—to drink the cup of domestic afflictions. One after another of his own little flock had been taken by the Good Shepherd, until six were gathered into the upper fold. He had

been led through deep waters, and he knew well how to administer comfort to those that mourned.

"I might continue to remind you how he has instructed the young, directed the inquiring, encouraged the timid, cheered the disconsolate, and reclaimed the wandering; how he has labored to promote intelligence, industry, order, neatness, economy, temperance, purity, charity, and kindness. I might show you how he has been an example to the flock—an example of self-control, circumspection of deportment, patience, under trials, forgiveness of injuries, gentleness of temper, and equanimity in vicissitudes. I might speak of his genial, cordial manner; his bright, cheerful spirit, which carried sunshine into every dwelling where he entered; his eminent hospitality—how his door was ever open to the servants of his Master. I might speak of the light which beamed from his countenance, especially when he stood here discussing the lofty themes of the gospel. You have all seen how his face would *light up*, as if by a ray from heaven, when proclaiming the full ability and boundless compassion of a redeeming Saviour. I might speak of his *uncompromising patriotism*—how, through all the dark and bloody struggle of the past four years, his voice, in full and clear tones, has uttered nothing but unswerving loyalty to the Government and scathing rebukes to traitors, and yet the half would not be told. His interest in the success of the Government and the welfare of those who went forth in its defence never abated. He prepared a small tract called the '*Citizen Soldier*,' and 250,000 copies of it were distributed in our armies.

"During the last fifteen months of his life he was afflicted with great bodily suffering. Disease fixed its powerful hand on his noble form, and notwithstanding all that medical skill and sympathizing kindness could do, it steadily progressed in its ravages until he closed his eyes in death. All was done that mortal man could do; but his work was finished. The Master called him to a higher and nobler sphere, and though our hearts bleed, still we bow to the high mandate of heaven."

He died May 10, 1865, at his residence in Elizabeth, N. J.

Of his long pastorate, of his lovely character, and of his great usefulness, his associates in the Publishing Committee of the American Tract Society, thus speak:—

"This church had additions in revival seasons, of thirty, forty, and once seventy members, and received an average of eight members at every communion season throughout his ministry. He denied many calls to other stations of responsibility and eminence, believing the pastoral relation too sacred to be dissolved but at the unquestionable bidding of the great Master. He was indeed 'a model pastor.' Calm, genial, affectionate, sympathizing, abundant in labors, his services were welcomed by the whole people, and his influence among them gradually strengthening from first to last. Combining temperance, charity, humility, prudence, sound judgment, simplicity, and earnestness, he was a faithful, persevering, successful laborer in the vineyard committed to his charge. He preached and prayed with a power and unction which sank deep into the hearts of his hearers. None went from any sermon without having had the way of salvation by Christ affectionately and clearly presented to them.

"In the last of several written addresses sent to his people during his illness, he said to them, 'The doctrines I have preached to you now support me. Pray that I may have submission to God's holy will. Perhaps I can never leave the world so well as now.' His last words were, 'Come, Lord Jesus, come quickly—precious Saviour.'

“He was the oldest clerical Trustee of the College of New Jersey; a pillar in the Theological Seminary; a member of the American Board of Foreign Missions, and acceptably filled other important stations.

“As a member for seventeen years of the Publishing Committee to which he was nominated by Rev. Dr. Archibald Alexander, and as chairman of that committee for eight years, he was prompt and faithful, sound in his judgments, genial, pleasant, and beloved by all his associates in the Society’s work. Besides several able published discourses, he was the author of *The Spring-time of Life*, an excellent volume of 350 pages, published by the Society, in which his own character, and especially his care and counsels for the young, are happily perpetuated.

MILLER, ARMISTEAD—Was born in North Carolina about 1830. Very little is known of his parents, as he was born a slave, and was not a full-blooded African. He went to Liberia when a boy, and was educated in the Alexander High School, Liberia, Africa. He returned to his native land, and received a theological training in the Ashmun Institute, Oxford, Pa. He was licensed by New Castle Presbytery, and ordained by the same Presbytery in 1859, and soon after returned to the land of his adoption and became pastor of Mount Coffee church, Liberia, Western Africa. This was his only charge. He suffered from an Abscess, and died at Mount Coffee, Africa, January 15, 1865.

He was married to Miss Eliza Jane Dickinson, who, with two children, survives him.

MOORE, J. R.—The son of William and Susanna (Maxwell) Moore, was born in Columbiana County, Ohio, January 20, 1823. He was educated in Washington College, Washington, Pa., and studied Theology in the Princeton Seminary, N. J. He was licensed by Washington Presbytery in 1861. Owing to feeble health he did not accept a pastoral charge, and was not ordained, though his mental and spiritual qualifications were of a high order.

He died of Consumption at his residence in Morgantown, West Virginia, December 12, 1864. He married Miss Elizabeth J. Moore, of Wheeling, West Virginia, who, with a son and daughter, survives him.

Rev. J. H. FLANAGAN, of Fairmount, West Virginia, speaks of him as follows:—“Of Mr. Moore’s ministerial character little can be said, for the reason that he preached but a few times. He became a teacher of youth, and in this vocation was eminently successful. He was at first elected Principal of Monongahela Academy, Morgantown, West Virginia and during his administration the institution rapidly grew in popularity and success. He afterwards, while still Principal of the Academy, established in Morgantown an institution for the education of young ladies, called ‘Woodburn Female Seminary.’ Both those schools continued under his administration till his death. Mr. Moore was a man of untiring energy and indefatigable earnestness, and withal of sweet, amiable disposition. He was universally beloved. During his last illness, which was protracted, he showed great patience and resignation.”

MOTZER, DANIEL—The son of Daniel and Susan (Hench) Motzer, was born in Perry County, Pa., August 16, 1817. He was graduated at Jefferson College, Canonsburg, Pa., and studied Theology in the Western Seminary, Allegheny, Pa. He was licensed by Carlisle Presbytery, April 12, 1848. He was ordained by the same Presbytery, May 22, 1849, and entered upon his Master’s service at Cold Spring, N. J., preaching also for

the church of Cape Island, N. J. He was subsequently pastor of the churches of Madison and Adams' Mill, Muskingum County, Ohio, and near Warrenton, Fauquier County, Va., and his last was the Nealsville and Darnestown churches, in Montgomery County, Maryland. Whilst pastor of these churches he died, November 1, 1864, of Typhoid Pneumonia.

He married, September 18, 1848, Miss E. B. Williamson, of Georgetown, D. C. She died August, 1853. On the 14th of October, 1856, he married Miss Fannie L. Washington, a daughter of Bushrod Washington, of Fairfax County, Va., who survives him.

P. D. GURLEY, D. D., of Washington, D. C., writes of him as follows:—
 "His death is a loss that will long be deeply felt, and tearfully lamented by the people of his pastoral charge. He was a scriptural and edifying preacher, an untiring and affectionate pastor, and a kind and reliable friend. He walked with God. He possessed, in an eminent degree, 'the ornament of a meek and quiet spirit, which is, in the sight of God, of great price.' This greatly endeared him to his brethren in the ministry, and to all his acquaintances and friends. But though meek and quiet, he was an earnest, persevering, and efficient laborer, in the vineyard of his Master. He 'had a mind to work.' He was 'instant in season, out of season.' The spiritual and eternal welfare of his people was ever near his heart; the language of his lips and of his life was, 'I will very gladly spend and be spent for you;' and he diligently watched for their souls as one that must give account, that he might do it with joy, and not with grief.

"During the early part of his ministry, he labored for a brief season in Ohio and Virginia. In September, 1854, he took charge of the Nealsville church, Md., and, after two years' successful work, given to the reviving and strengthening of that feeble branch, he sought an additional field, and commenced the Darnestown enterprise, which in connection with Nealsville, and, for the last two years, Poolsville, he continued to cultivate to the time of his decease. Upon this entire field he has left a blessed impress, the fruit of steady and persistent effort, and of a Christ-like style of ministerial and missionary zeal, diligence, and fidelity.

"At Darnestown the church grew and prospered under his ministry; a commodious and comfortable church building was erected almost entirely through his efforts, and a parochial school was established, which became an inestimable blessing to the youth and children of the congregation, and continued in successful operation till the commencement of the civil war. He felt a deep interest in the mental and religious training of the young, and the interests of the parochial school were very dear to his heart. A kind and obedient under-shepherd, he heeded the injunction of the Chief Shepherd, 'Feed my lambs;' and it is the testimony of one who knew and loved him well, that in all his trials and sorrows he never knew him more deeply grieved than when, in consequence of the war, it became necessary to close the parochial school. He was also much interested in all the Boards of the Church, and though the contributions of his people to benevolent objects, owing to their limited means, were small, still he remembered every claim, and would have *something* transmitted to every Board at the proper time. So true was he to the cause of Christian benevolence in all its interests and departments."

MCCARTEE, D. D., ROBERT*—Was born September 30, 1791, in the city of New York, in the same street, and we believe in the same house in

* Rev. JOHN FORSYTH, D. D., of Newburgh, N. Y., prepared this Memoir.

which his father, Peter McCartee, and his grandfather were born before him. His parents were members of the old Scots Presbyterian Church, of which Dr. John Mason and his more distinguished son, Dr. John M. Mason, were the first two pastors. Of the latter, the father of Dr. McCartee, was a life-long friend, and for many years one of the Ruling Elders of his church.

After the usual course preparation Dr. McCartee entered Columbia College, New York, and graduated in the class of 1808. Among his classmates were the late Dr. Berrian for many years pastor of Trinity church, New York, Mr. Hugh Maxwell, Governor Vroom, of New Jersey, and Professor Vethake, one of the most eminent mathematicians of his day, while among his fellow-students were the late Dr. John W. Francis, John C. Hamilton, Murray Hoffman, Judge Fine, and the late Bishop Kemper, and B. T. Onderdonk, most of them were through life his warm friends. On leaving college he began the study of Law, and was in due time admitted to the bar of his native city, and for a year or two was actively engaged in the duties of his profession, with the fairest prospect of his quickly gaining a large and lucrative practice. His intellectual and social qualities were such as could not fail to have made him an exceedingly popular lawyer. But it was the purpose of Providence that his life-work should be in another sphere. Having about this time made a profession of religion, he resolved to devote himself to the service of Christ in the ministry of the gospel. He accordingly entered the Theological Seminary of the Associate Reformed Church in the city of New York, and at the head of which was the pastor of his childhood and youth, Dr. J. M. Mason, then in the full ripeness of his splendid intellect, and at the zenith of his fame as a pulpit orator.

At the close of his third annual session (the entire curriculum of the Seminary, reaching through four sessions,) viz., in April, 1816, he was licensed to preach as a probationer by the Associate Reformed Presbytery of New York, and at once became one of the most popular preachers of the denomination to which he belonged. He received calls from numerous and vacant congregations in his own and in other branches of the Presbyterian Church, among others from Harrisburg, Pa., Newburgh, N. Y., and the old Scots church, Spruce Street, Philadelphia, Pa. The invitation of the last named church was accepted by him, and he began his labors here, in the autumn of 1816, though he was not formally ordained and installed as pastor until May, 1817. Soon after his settlement in Philadelphia he was married to Miss Jessie Bethune, the eldest daughter of Mr. Divie Bethune, long known as one of the most eminent merchants and Christian philanthropists of New York.

The Spruce Street church, at the time when Dr. McCartee assumed the charge of it, was by no means strong in numbers. Indeed for several preceding years it had been in a declining state, but under the labors of its popular young pastor a new condition of things was speedily presented. Its vacant pews were filled to overflowing, and still more decisive indications of spiritual prosperity were manifested, which continued up to the period of his removal from Philadelphia. However, as he found that he could not carry out certain measures, which he deemed essential to the permanent welfare of the society, without giving umbrage to some of the oldest and most influential of its members and office-bearers, as his own kindly nature would not allow him to disturb the deep-seated prejudices and habits of these "old disciples," few though they were in number, he finally resolved, to the deep regret of his people to resign his charge, which he did on the

21st of April, 1821. He took this step with the expectation of engaging in a new enterprise which had been proposed to him in Baltimore, Md., but He who "shapes our ends" guided him to another field of labor in his native city of New York. He was called by the Irish Presbyterian church, then worshipping in Orange Street, and in 1822 he was installed as its pastor. The congregation was one of recent origin, its membership was very small, numbering only about thirty, chiefly made up of emigrants from Ireland, and its house of worship was every way unattractive.

Mainly by his own personal influence and efforts a valuable site in Canal Street was obtained on very favorable terms, and a new edifice of ample dimensions was erected upon it. Within it Dr. McCartee soon gathered one of the largest congregations in the city, one whose communing membership in point of numbers was exceeded by very few in the United States, as it had upon its roll nearly one thousand names. From the feeblest society in New York, under the vigorous administration of Dr. McCartee, who managed its whole parochial economy, aided as he was in the Sunday-school by his mother-in-law, Mrs. Bethune—the illustrious daughter of an illustrious mother, Mrs. Isabella Graham—Canal Street church became one of the strongest and most influential in the denomination to which it belonged. To this immense congregation, gathered as it was by himself, he held a relation in some respects quite peculiar. He was the adviser of his parishioners in their temporal as well as their spiritual concerns. Aware of his aptness for business and of his legal training, they went at once to him, if they found themselves in any straits, or needed legal advice or help of any sort. He knew them all personally, and his genial and sympathetic nature rendered it easy for the humblest and the most timid to unbosom their difficulties to him. Under such circumstances it would have been impossible for any man to indulge in the pursuits of scholarship, except to a limited degree, or to become a contributor to the literature or the science of the day. The library of Dr. McCartee would have sufficed to show that he had the scholar's taste, but his days and nights were so largely and constantly taken up with converse with men, or with ministering to their wants, that a quiet hour among his books was, of necessity, a rare luxury. That these hours, "few and far between," were used to good purposes, was evident to any one who conversed with him, and also from the position he held in his own profession. He began his pastoral career near the close of what may be styled the most brilliant period in the annals of the pulpit of New York—the period to which belong the names of Livingston, Miller, Mason, Abeel, Hobart, McLeod, and Romeyn. As youth or man Dr. McCartee had known them all, while of most of them he became the intimate friend and associate. In the reunions of such men, and in the discussions in which they delighted, he could and did use his tongue with effect, but he was too busy out of doors to employ his pen. His singular *copia fundi* exempted him from the necessity felt by others of making written preparation for the pulpit, but, although he maintained to the end of life the habit of writing more or less of his discourses, it is not surprising that he never found time to do anything in the way of authorship.

Blessed as he was with a vigorous constitution, his incessant toils and cares made for a while no impression upon it, but at the end of sixteen years they began to leave their marks, so as to excite the anxiety of his friends. In deference to their judgment and urgent wishes, he decided to seek a less laborious and exciting sphere of work. In the spring of 1836 he became the pastor of a small Presbyterian church at Port Carbon, Schuylkill County, Pa., in the midst of one of the coal regions of that State. Nominally his

parish was confined to the village, but really it embraced the whole county for miles around it; still it supplied him with the leisure, in one sense, and the exercise he needed. His high position in the body to which he belonged, and his own personal character, enabled him to accomplish in such a community what other men might have attempted in vain. Among other things he organized a Lyceum of Natural History with a special reference to the wants and the products of that locality, his aim being to bring together practical miners, to incite them to the study of the sciences bearing on their own branches of business, and then to induce them to impart their knowledge to others.

In the spring of 1840 Dr. McCartee accepted a call from the Presbyterian church of Goshen, one of the oldest and largest in the county of Orange, N. Y. His health had become renovated, and in this new and important charge he approved himself the same active and faithful preacher and pastor that he had been in New York, and to this day his memory is fondly cherished there. During his residence in Goshen he had occasion to show that he was a man of unflinching courage, as well as principle, in the opposition he made, almost single-handed, against what he deemed a violation of the law of the Sabbath. For a time he found himself arrayed against old and valued friends, who were disposed to regard him as "their enemy because he told them the truth," but he did not hesitate for a moment to obey the call of duty, even at the risk of serious consequences to himself, and in this he succeeded in gaining the object he proposed.

In 1849 he removed to Newburgh, to become the pastor of Union (Presbyterian) church. Here he experienced the greatest domestic sorrow of his life in the loss of the wife of his youth, who died in the month of February, 1855.

In 1856 Dr. McCartee returned to his native city, to take the pastoral charge of the Associate Reformed church in Twenty-Fifth Street, with the understanding, however, that it was to be united with Westminster Presbyterian church in Twenty-Second Street. This union was happily effected, and all the more easily as in both societies were many of his old Canal Street parishioners, or their children. Though now feeling the infirmities of age he worked with his accustomed energy and success. The large debt which oppressed the congregation was mainly through his personal influence and efforts removed. Having accomplished this and much more, though intellectually "his eye was not dim nor his natural force abated," as physical weakness prevented his discharge of duties to his own satisfaction, he resolved to retire from the pastorate, to the great sorrow of his parishioners. This he did in 1862, and soon after removed to Yonkers, N. Y., where he spent the brief remainder of his days. He died on Sunday, March 12, 1865.

Dr. McCartee was a man endowed with qualities not often combined in the same person. He had an unusually vigorous and well-trained intellect, a great fondness for speculative investigation and logical processes, a fine imagination, and an emotional nature quickly and deeply moved. When it is added that his voice was one of great power, flexibility and compass, and that he could, without seeming effort, clothe his thoughts in the most appropriate words, it is evident that he had in himself all the elements of the eloquent preacher. Such he was in an uncommon degree.

In private life he was the charm of every circle into which he entered, exceedingly genial and accessible to young and old, with a large fund of anecdote and stories which he could tell remarkably well. His appearance was the signal for pleasantries, but ever "within the limits of becoming

mirth," for he did not forget himself, nor allow others to forget that he was a minister of Jesus Christ.

We will only add that the degree of Doctor of Divinity was conferred upon him by his Alma Mater, Columbia College, in 1831. One of his sons is D. B. McCartee, M. D., a well-known missionary in China of the Presbyterian Board of Foreign Missions.

Rev. S. IRENEUS PRIME, D. D., Editor of *The New York Observer*, writes as follows:—"All who have known Dr. McCartee will remember him as one possessed of a genial nature, whose warm-hearted friendship was ever finding the most fitting expression in words and acts; as a simple-minded, fervent Christian, whose love for the Saviour and his blessed gospel were never concealed; and as an able minister of the New Testament, whose fervid eloquence, when proclaiming the glad tidings of salvation and in urging them upon the acceptance of perishing men, was seldom equalled. We have often listened with rapt attention to his solemn appeals while the tears which were flowing down his cheeks, and his tender words were answered by the tears of his hearers."

McCARTNEY, JOHN Y.—The son of Jacob McCartney, was born near Apollo, Armstrong County, Pa., June 22, 1835. In 1851 he entered Eldersridge Academy, and during his academic course his winning ways and social qualities gained for him many friends among his associates, while his devotion to his studies secured to him the esteem and confidence of his teachers. In 1852 he made a profession of religion and united with the Eldersridge Presbyterian church, then, as now, under the pastoral care of Alexander Donaldson, D. D. From the Academy he entered Jefferson College, Canonsburg, Pa., where he was graduated in 1856. In the autumn of the same year he commenced the study of divinity in the Western Theological Seminary, Allegheny, Pa., finishing his course in 1855. During his entire course, both in the College and Seminary, he bore the character of a model man. His talents were of the first order.

In April, 1857, he was licensed by Saltsburg Presbytery at a meeting held in his old church at Eldersridge. He was soon called to the churches of Mount Washington and Temperanceville, in the vicinity of Pittsburg, Pa. On October 5, 1858, he was ordained and installed pastor at Mount Washington Presbytery, Ohio. These churches were then in their infancy, but under his zealous ministrations and self-denying labors they made rapid advancement in numbers and condition.

After a pastorate of almost six years he felt it to be his duty to resign his charge, to which request the Presbytery acceded, April 26, 1864. During the following summer he supplied the Central church of Pittsburg, in the absence of the pastor, M. W. Jacobus, D. D.

In the autumn he accepted a call from the Twelfth Presbyterian church, Baltimore, Md., and entered upon his new field of labor with high hopes of success, and soon entwined the affections of his people around him. The chord which he had touched in their hearts by his very first sermon, bound the discordant elements in the congregation together, and made the call one of remarkable unanimity, almost amounting to enthusiasm, and continued to vibrate with growing intensity until the very last.

On the 2d of May, 1865, he was installed pastor of that church by Baltimore Presbytery. His brethren welcomed him, and were congratulating the congregation on the happy choice they had made, but these hopes were soon destroyed. He was soon after taken ill and died May 14, 1865.

In 1860 he married Jennie M., daughter of Hon. G. E. Warner, of

Sewickleyville, Pa. She died, together with one of their children, in 1864, leaving an infant son.

Rev. JAMES ALLISON, D.D., Editor of *The Presbyterian Banner*, wrote of him as follows:—"He was a man of superior abilities; he was a close student and an excellent scholar. His sermons, which abounded in thought and were carefully prepared, were close, pungent, and practical, and were delivered with much animation and power. He was a laborious and faithful pastor, to whom his people were strongly attached, and whose death many sincerely mourn. Of him we have many memories—all of which are pleasant, and not one of which we ever wish to fade from our minds. His labors have ended, while he was in the full vigor of youthful ardor and strength; and he has gone to receive his reward, while many who knew him well and loved him dearly, are continuing to bear the burden and heat of the day."

McKEAN, JAMES W.—The son of Rev. James and Nancy McKean, was born in that part of Mercer County, now named Lawrence County, Pa., April 30, 1833.* Both of his parents were pious, and he was dedicated to the Lord in infancy. When a child, his father's family moved to Carroll County, Ohio, where his father, the Rev. James McKean, preached for twenty years; the first part of the time to the Presbyterian churches of Waynesburg, Bethlehem, and Stillfork, and the latter part at Waynesburg and New Harrisburg.

When sixteen years of age, he united on profession of faith in Christ, with the church of New Harrisburg. In the fall of 1852 he commenced his classical education at New Hagerstown Academy, Ohio, and afterward entered Richmond College. In 1854 he removed with a younger brother to Scotch Grove, Jones' County, Iowa, and commenced an improvement on the wild prairie for his father's family, whither they afterward followed, and where they still reside. In May, 1856, he entered Jefferson College, Canonsburg, Pa., and continued in the regular course, until his graduation in 1859. While in college he was distinguished for his faithfulness and accurate scholarship, winning for himself an excellent name among his classmates and teachers. He graduated with honor. On the same year of his graduation at college, he entered the Western Theological Seminary, and was taken under care of Ohio Presbytery. By this Presbytery he was licensed April, 1861, and after having completed his full course at the Seminary, he was ordained as an evangelist in April, 1862, with a view to labor as a Domestic Missionary in the Lake Superior region. He labored there during the summer of 1862, and in the fall of the same year became connected with the Synodical School at Hopkinton, Iowa, preaching on alternate Sabbaths for the Wayne Presbyterian church, Jones' County. On the resignation of Rev. J. Allen, at the close of the spring term of 1863, he was elected Principal of the school, where he continued to discharge his duties until the President's call for the "hundred days" men, in May 1864, broke up the school and drew him into the service of the country. At the earnest solicitation of the company he was elected Captain, and he went forth, not so much for the purpose of bearing the sword of war, as the sword of the Spirit; yet it was with the distinct understanding that he could resign as soon as an expected commission for chaplain reached him from the Ninth Iowa Infantry then in the field.

As soon as his company was in camp at Davenport, Iowa, he immediately

* This Memoir was prepared by Rev. JEROME ALLEN, Hopkinton, Iowa.

instituted company prayers and Bible-class instruction. Every action showed that the spiritual good of his men was nearest his heart. Concerning the estimate in which he was held by his company and students, let one who was both under him as a student and soldier, speak :

“Our worthy captain, Rev. J. W. McKean, of Scotch Grove, departed this life on the 9th instant. We mourn his loss as that of a father endeared to us by the strongest ties of Christian love and fellowship. He was beloved by us as a teacher, admired as a standard-bearer of the cross of Christ, and a friend who had long watched our growth in grace, as well as our advancement in the study of science. He was a model of Christian piety, and I have often heard it remarked by students and others, as well as noticed it myself, that he was the most meek, mild, humble, gentle, kind, and affectionate man in all things, and at all times they had ever seen.” Every one of his ministerial brethren will bear witness to the truth of this eulogium.

After his regiment reached Memphis, Tenn., he remained only a short time in camp, and after a brief illness quietly gave up his spirit to God who gave it. During the time he was confined to his bed, he never murmured, although he said he preferred to recover if it was the will of his Master. At one time, while he was quite feeble he said to his attendant : “I have nothing to lose.” His watcher said “To die is gain.” Very soon he answered in a firm, decided voice : “For to me to live is Christ, and to die is gain.” Thus fell asleep another follower of Jesus on the 9th of July 1864.

TRIBUTE TO HIS MEMORY BY HIS COMRADES IN ARMS.

CAMP LA GRANGE, TENN., July 16, 1864.

Immediately after dress parade the commissioned officers of the Forty-Fourth Regiment Iowa Infantry convened for the purpose of giving expression to the feelings of the regiment, on account of the death of Captain James W. McKean, of Company C of that regiment.

Captain Borland was called to the chair and Captain Familton appointed Secretary. The object of the meeting being stated, the following persons were appointed a committee to draft resolutions expressive of the high respect in which the deceased was held by the officers of the regiment, viz. : Lieutenant Beach, Captain Brooks, and Captain Burton. They reported the following resolutions, which were adopted :

WHEREAS, It has pleased the Supreme Ruler to take from our number by death our companion and associate in arms, Captain J. W. McKean ; therefore be it

Resolved, That though most of us were unacquainted with Captain McKean previous to our entering the service of our country, yet in the short time he was with us we learned to know, esteem, and honor him as one possessing those qualities and governed by those principles which characterize the gentleman, patriot, and Christian.

Resolved, That his death, though not upon the battle-field, is not the less glorious, nor the less for his country, exhibiting endurance, heroism, and faith, the brightest and most exalted qualities of the soldier and Christian.

Resolved, That in his high and patriotic motives, pure life, and Christian death, we have an earnest of his happy future and an example worthy of imitation.

During his residence in Hopkinton we can bear witness to the truthfulness of the estimate of his character already made. He was like his Master, almost without guile ; gentle, filled with noble impulses, and diligent in the

pursuit of his one great object. Each day found its task accomplished, and each morning was he ready for the new duties of life. His course was brief, but not aimless. He lived to some purpose, and the brightness of his example will continue to illuminate the hearts of many of his associates. We have a right, it is our duty, to imitate good men as far as they imitate Christ. The heritage of a good example is a rich legacy to the Church on earth.

NEWELL, THOMAS MARQUIS—Was born at Cross Creek, Washington County, Pa., October 16, 1815. During a revival of religion in the church at Washington, Pa., under the pastoral care of Rev. D. Derhelle, he made a public profession of his faith. He entered Washington College, Pa., where he was graduated in 1834. He studied divinity in the Western Theological Seminary, Allegheny, Pa., finishing his course in 1836. He was licensed by Washington Presbytery, and ordained in 1843, and installed pastor of the Presbyterian church, Wellsburg, Va. In 1851 he removed to Jacksonville, Illinois, where he was engaged as teacher in the Deaf and Dumb Asylum, meanwhile preaching in the destitute regions around as opportunity offered. In 1857 he took charge of the church of Waynesville, then under the care of Peoria Presbytery, and in that church he labored faithfully and successfully until he died, May 10, 1865.

On the day of his death he was unusually well and cheerful. In the evening at the supper table, and near the close of the meal, he suddenly laid his hand on his breast and said, "What does this mean?" and again immediately repeating the same words, "What *does* this mean?" He then asked his brother David who sat near him to assist him out of his chair, and took a few steps to the parlor door, when he sank to the floor. He was lifted on his bed and as the friends were loosening his collar and applying restoratives to his face, he said, "The difficulty is not there, but here," at the same time putting his hand on his breast. Thus suddenly passed this beloved brother from the church militant to the church triumphant, from his labors to his reward.

Rev. H. R. PRICE, of Bloomington, Illinois, speaks of him thus:—"Mr. Newell was one of the original members in the organization of Bloomington Presbytery in 1859, and was the first commissioner from that Presbytery to the General Assembly. He was again elected to the Assembly during the recent meeting of Presbytery at El Passo. Thus did his co-presbyters manifest their confidence in him. The great majority of the brethren seemed to feel that the interests of the church could not be placed in their hands. But God called him to the General Assembly on high.

"As a man Brother Newell was naturally modest and unassuming, yet firm in his adherence to principle and convictions of right. As a Christian he was a good man, full of faith and the Holy Ghost. As a preacher he was clear, concise, pointed, experimental and pathetic. He always seemed to *feel* the force of the truths which he preached. As a pastor he was kind, diligent, and faithful, and enjoyed the confidence of the church and congregation. As a citizen he took great interest in our national affairs. He was thoroughly loyal to the government, and labored in every possible way to comfort and encourage the army of the Union. Having in early life witnessed the working of the institution of slavery in South Carolina, he gave all his influence, personal and official, against that crime of the age and curse of the nation."

In 1849 he married Miss Martha, daughter of Robert Officer, Esq., of Washington, Pa., who, with two children, survives him.

PARKER, ALVIN H.—The son of Ebenezer and Mary Parker, was born in Castleton, Vt., in 1795. He was graduated at Middlebury College, Vt., and studied divinity in the Theological Seminary, Princeton, N. J. He was licensed and ordained by Philadelphia Presbytery in 1825. His first sermon was preached in the Old Pine Street church, Philadelphia, at the time Rev. Dr. Ezra Stiles Ely was pastor. His first pastoral charge was the church at Cold Spring, Cape May County, N. J. He afterwards preached at Salem, N. J., and then at Middletown and Ridley churches, in Delaware County, Pa. He was without charge for some time previous to his death, owing to failing health. He died of Partial Paralysis of the Brain at his residence in Nether Providence, Delaware County, Pa., July 6, 1864.

He married Miss Jane D., daughter of Robert Mercier, Esq., of Philadelphia, Pa. Nine children survive him.

PATTERSON, JOSEPH A.—The son of James and Jane Patterson, was born near Academia, Juniata County, Pa., in 1833. He was educated at Tuscarora Academy, and whilst a student and during a revival at Academia he made a profession of religion. In 1853 he entered Lafayette College, Pa. He had not yet made any decision regarding what he should do, though the ministry was often in his thoughts. After graduating he spent a year teaching in Tuscarora Academy, and while there, and during another of those revivals with which that church has been so frequently blessed, under the zealous labors of the late George W. Thompson, D.D., he seems to have received a fresh baptism from on high, and henceforth to have been inspired with a livelier zeal for his Master. This, along with other influences, determined him to study for the ministry; and, in the following autumn he entered the Theological Seminary at Princeton, N. J., graduating in 1860. After leaving the Seminary he was in the employ of the Board of Domestic Missions for several months, laboring in the vicinity of Luzerne, Warren County, N. Y. He had, when in the Seminary, fully made up his mind to go to the foreign field. It was for this reason that he did not at first desire a charge. But, Providence seeming to close up the way, he at once sought a settled pastorate, and having received a unanimous call from Lick Run church, Jacksonville, Pa., he accepted it, and was ordained and installed July, 1862, by Huntingdon Presbytery, and there, in his first charge, and after a short pastorate of two years and a half, he died December 31, 1864, of Typhoid Fever.

As a man Mr. Patterson was possessed of many amiable traits of character. His disposition was naturally mild and gentle. Frankness was written on his countenance. His social qualities were such as to make him an exceedingly pleasant and desirable companion. Humility, sincerity, and earnestness were marked features in his Christian character. His heart was full of warm affection for his Master, and in living sympathy with his cause; and hence, as a pastor, he was laborious and persevering in his efforts to promote the spiritual good of his people. In the pulpit he was systematic, practical, earnest, faithfully setting forth Christ and him crucified. The people of his charge all bear witness to his zeal for his Master. He was specially interested in the cause of missions. It was near his heart; and, with the blessing of God, he succeeded in awakening a livelier sympathy for it among his people, and largely increasing their contributions. But God saw fit, in the midst of promise and growing usefulness, to close his labors here on earth. He was diligently engaged in the Master's work when the summons came.

He married Miss Annie G. Patton, of Lewistown, Pa., who, with one child, survives him.



George Paul, Phila

George Paul

Published by Joseph M. Wilson, Phila

PAULL, GEORGE—The son of Joseph and Eliza (Lee) Paull was born near Connellsville, Fayette County, Pa., February 3, 1837. He studied the classical and mathematical course preparatory to entering college, first under Rev. Ross Stevenson, of Ligonier, Pa., then in the Duulap's Creek Presbyterian Academy, and afterwards under Prof. John Frazer, and graduated at Jefferson College, Canonsburgh, Pa., in 1858.

During a revival of religion in the college in the spring of 1858 he made a profession of religion, and united with the church at Connellsville, of which his father was a Ruling Elder. After leaving college he went South and engaged in teaching for a time in Mississippi, but realizing it to be his vocation to preach the gospel, he returned and entered the Western Theological Seminary, Allegheny, Pa., where he spent three terms in diligent preparation for the great work of preaching Christ to the heathen. He was licensed by Redstone Presbytery, in April, 1861, and finished his course in the Seminary in 1862.

He gave his name to the General Assembly's Board of Foreign Missions as a candidate for missionary work, but owing to the embarrassed state of the Board, arising from the civil war unhappily raging in our country, he could not be sent on his mission immediately. For a time he supplied the vacant churches of Tyrone and Sewickly, in his native Presbytery. He then went to Morrison, Whiteside County, Illinois, in Rock River Presbytery, where he found a vacant and scattered church, to which he ministered with great popularity and success, and from the affectionate entreaties of which to settle with them as pastor, he found it difficult to tear himself away, that he might obey the dictates of conscience and the call of the Board to proceed to Africa. In the autumn of 1863 he entered on his chosen work. With a view to this he was ordained by Redstone Presbytery, at Connellsville, in October of that year.

Mr. Paull was regarded by all who knew him as a Christian and minister of rare piety and promise. As a son he was affectionately devoted to his parents, who early consecrated him to God in baptism, and prayerfully nurtured him in the admonition of the Lord. As a friend he was to a remarkable degree ingenuous and constant. As a student he was diligent and successful, greatly beloved by his companions and teachers. His scholarship was highly respectable. He was endowed with a comprehensive understanding, sound judgment, fertile imagination, good memory, and refined taste. His reading and observation were not so extensive as judicious and profitable, of the kind best fitted for the cherished work of his life—preaching Christ and him crucified.

His piety was peculiarly simple, deep, earnest, and practical. It was of that lovely type which distinguished the "beloved disciple." His heart was an utter stranger to the spirit of censoriousness, and his lips to the language of harshness; but both abounded in expressions of love and goodness. Emptied of self-confidence he clung to Christ and his righteousness with unflinching faith. He felt bound in covenant faithfulness by earnest prayer and self-examination to find daily experiences in his inner life, which might attest the gracious indwelling of Christ's Spirit; hence he would call himself to account before God and confess his spiritual barrenness and shortcomings. This is seen in his Diary of missionary labors and spiritual life in Africa. Active and laborious beyond his physical strength, full of heaven-born charity, he elaborated schemes of usefulness, and the burden of the Lord on his heart continually was that himself and others might be fully awake to their high responsibility in working, praying, and giving for Christ and the salvation of the perishing in all lands. Few men of

his age have evinced such a gracious weakness from the world and devotion to Christ's kingdom—such a wakeful, tireless sympathy with efforts to sow the seeds of salvation beside all waters, not only in our own land but in the remote deserts of the heathen world.

As a preacher Mr. Paull was, in the best sense, eminently popular. His preaching was scriptural, pungent, tender, earnest, practical, and faithful. His aim was not the entertainment and pleasure of his hearers, but their conversion and sanctification through the truth, which he pressed on them, like the sainted McCheyne, in such winning and cogent terms that they would gather in crowds to hear him.

Of a portly and commanding presence, with a deep, full, and wonderfully persuasive voice, fervent and eloquent in sentiment, logical and forcible in argument, natural and striking in his illustrations, and withal so filled with devotion to Christ and the salvation of souls, he never failed to enstamp his burning thoughts on the hearts of his audience and win souls to the fold of the blessed Redeemer. Who that heard his sermons on Christian missions can ever forget their ardent spirit of devotion to Christ and self-abnegation for the perishing heathen. He verified that tender of personal agency, "Here am I, send me." Although his popular and attractive talents and manners seemed to mark out for him a ministerial career in some of our large city churches, yet his self-denying spirit and ardent zeal for the salvation of the poor and destitute, determined him to one of the humblest of all the fields of missionary work—a missionary to Africa. Now that the Master has called him to his unfading crown, the church might well inscribe on the beautiful marble monument which marks his grave in the cemetery at Corisco as her estimate of his character: "By the grace of God, a bright example of devotion to the missionary work." This noble standard-bearer having fallen at his post, the church looks eagerly to see his likeness reproduced in some of her gifted sons who shall aspire to the honor of seizing and bearing it onward to the final victory in reclaiming Africa for Christ.

Of Mr. Paull as a minister and missionary I would quote from the Rev. J. L. MACKAY, one of his companions in labor, now of New London, Pa. :— "In November, 1863, Mr. Paull left his father's house and sailed for his chosen field of labor. In consequence of the war then raging in our country, but few vessels from the United States were going out to Africa. He was, therefore, under the necessity of going by the way of England. He was detained there for some time waiting for a vessel, during which he was most kindly entertained in the family of Mr. George Thompson, in Glasgow, a friend to all evangelical missionaries, especially such as have their faces set towards Africa. During his short stay in Glasgow, Mr. Paull preached in several of the churches there with great acceptance, and made many friends by whom his memory is affectionately cherished.

"Mr. Paull reached Corisco in May, 1864, and entered on his missionary work. He was appointed by the mission to take charge of the station at Evangasinba, during my absence, as I was compelled to seek a change of climate on account of my broken down health. The work at that station is laborious and attended with much responsibility, and few men could be found, perhaps, who could have entered on the work there and conducted it with as much discretion and good judgment as he did. Immediately after my return in December, 1864, Mr. Paull expressed a desire to go to the mainland to enter on the work of building up a new station. He had made several trips to the mainland out stations, and knew well the kind of work that would devolve on him there. He was not unapprized of the

danger to which he would be exposed in undertaking such a work alone; but his faith was strong and his zeal ardent, and he urged upon the mission to give him an appointment to Bonita, a point on the continent about fifty miles north of Corisco. Dr. Nassau, who had several years' experience in mission life in Corisco, expressed a strong desire to accompany Mr. Paull on this new enterprise, but the mission thought his services could not be dispensed with at Corisco, and therefore Mr. Paull was appointed to go alone. He went to Bonita in January, 1865, and entered upon his work with the assistance of several of the native Christians from Corisco.

"From the very commencement his work was attended with the deepest interest. Though he had not gained command of the language so as to preach without an interpreter, multitudes were deeply interested, numbers asked to be taught how to pray to the true God, and how to seek the way of eternal life, and in a very short time some professed to have found that Saviour whom he preached to them.

"His labors of preaching, teaching, and instructing inquirers, together with the superintendence of building his house, multiplied on his hands and proved too great even for his strong physical powers. He was taken down with illness and God saw fit to remove him in the very commencement of his labors, when, in our judgment, only the dawn of his usefulness in Africa was opening before him. God sees not as man sees."

Mr. Paull was a man who sought to consecrate all his powers to the service of his Divine Master. This desire to work for Christ and to consecrate himself to his service, seems to have commenced in very early life, and long before he made a profession of religion. When quite young he denied himself some of the luxuries of the table that he might have something of his own to give to the cause of Foreign Missions. When about to offer himself to go as missionary to the heathen, he said, in conversation with his father, "Pa, with my convictions of duty to preach to the heathen, I never could look up to the throne of grace again, if I did not carry out my convictions." An intimate friend and classmate in the Theological Seminary writes of him: "I have read of the heavenly-mindedness of Edwards and Payson, Martyn and Brainard, and of the singleness of their devotion to God, but I never witnessed a living illustration of such exalted attainments in the Divine life, until it was my privilege to be the hourly companion and friend of George Paull." One of his last intelligent utterances on his death-bed was, "Oh for more consecration to the cause of Christ! I wish only to cast myself at his feet and feel that he is my all."

As a speaker he was clear, instructive, and convincing—at times eloquent and powerful. Of strong physical powers, a strong and well cultivated mind and good common sense, he would have been an acceptable and instructive preacher in the most cultivated community; but with all his powers of mind and body and large heart, he chose to devote himself to the degraded heathen in Africa. God accepted the sacrifice, blessed his labors in his brief work, and called him to his reward."

The Presbytery of Redstone entered on their record, relative to the death of Mr. Paull, the following minute, viz.:

"WHEREAS, It has pleased Almighty God, in his inscrutable providence, to remove by death from the Foreign Mission field, the Rev. George Paull, a young brother so greatly beloved and who had shown himself so eminently fitted by nature and grace for the great work to which God and the church had called him; and, WHEREAS, He was born and reared among us, and by this Presbytery set apart to the work of the ministry in a foreign missionary field; and, WHEREAS, His self-consuming, untiring devotion to the

Master's cause not only reflected great honor upon the gospel of God, but also upon this body by whom he was given to the foreign service of the church; therefore,

“Resolved. 1. That while as a Presbytery we record with gratitude to God the gift of one to the church so specially qualified for the great work to which he had consecrated his life, we would at the same time bow with profound submission to the very mysterious behest which summoned him so soon and so suddenly from the service and labors of the church militant to the higher and holier service of the church triumphant.

“2. That in the life and labors of our departed brother we recognise a spirit akin to that of a Brainard, an Eliot, a Swartz—akin to the spirit of Him who said, ‘The zeal of thine house hath eaten me up’—a zeal for the salvation of bleeding Africa, which prematurely and almost literally consumed the vessel in which it burned—a love for the souls of men and the glory of God, which many waters could not quench, which quailed at no sacrifice however great, and which could say with the great apostolic missionary to the Gentiles, ‘Neither count I my life dear unto myself so that I might finish my course with joy and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.’

“3. That while Presbytery would bewail the loss to benighted Africa of so burning and shining a light, whose inchoate and earliest labors on the mainland were signalized with remarkable and immediate success in the conversion of souls, we would also record our unfeigned condolence and sympathy with the bereaved parents and other friends, in the early demise of such a son and relative, divinely assured that however great *their* loss to *him* it was unutterable gain.”

The Presbytery of Corisco, at their first meeting after the death of Mr. Paull, October 10, 1865, adopted the following, viz. :

“WHEREAS, The Great Disposer of all events, a merciful and loving Heavenly Father, has seen good in his infinite wisdom to afflict us most sorely in the removal by death of our dearly beloved brother and efficient co-laborer, Rev. George Paull, we do in token of our sorrow for this event, adopt the following resolutions:—

“1. That while we deeply mourn the loss to his kindred and to ourselves, and, humanly speaking, the great harvest field for which God's grace had so eminently fitted him, yet will we strive to bow in meek submission to Him who afflicts not but for our good.

“2. That we shall never cease to cherish a tender recollection of the sincere sympathy and hearty love evinced by our departed brother in all our trials and discouragements; the memory of his cheerfulness, hopefulness, zeal, and entire consecration, shall serve to fire us anew with ardor and delight in the blessed work to which our brother gave his all.”

The Rev. Ebenezer Erskine, Editor of the *North-western Presbyterian*, Chicago, Illinois, writes as follows:—

“Those who belong to the Rock River Presbytery within whose bounds this beloved brother labored for months previously to his sailing as a missionary to Corisco, and who knew him well, will enter into the feelings of sadness and mourning, heartily concur in the expressions of sympathy, and cordially unite in the tribute of respect which the action of the Presbytery of Corisco was designed to convey. For simple, earnest piety, for strength of faith, for devotion to the work of the ministry, for earnestness and fidelity as a preacher, he exhibited greater resemblance to McCheyne than any one whom it has been our privilege to meet. All hearts were won by

his refined manners, his ardent piety, and his self-sacrificing devotion to the work of his Master."

But let us see how this lovely and devoted Christian missionary spent his time on his way to the field of his preferred work, and how it pleased the Lord to try his faith. In the private Diary which he kept from the day on which he bid farewell to sweet home and kindred, till he was taken with his death-sickness, he writes on board the ship *Elgira* in which he sailed from Greenock to Africa:

"Sabbath, March 13, 1864.—Preached on, 'And he said, to-morrow.' Sailors did not come in because of offence from the mate. Am sorry to have lost the opportunity of speaking to them, as I wish to do them all the good possible while with them.

"March 15—Have been reading Henry Martyn, *Missionary Journeys of Moffat and John Williams*, the one in Africa and the other in the South-Sea Islands; also, *Memoir of David Brainard amongst the Indians in Pennsylvania and New Jersey*.

"April 4—Spend the time reading religious books, and especially the Bible—preach every Sabbath plainly and pointedly to the men; but nothing save Christ and him crucified. Have done but little talking since I came on board. Others jest and laugh around me, but my thoughts have been engaged within. For many weeks I have been 'eating the bread of sorrow,' because I have been in darkness and had no light. All my sweets have been turned into bitterness, and I have walked on the borders of despair. I have been truly in the deep, and neither sun nor moon nor stars have appeared for many days. God grant that this may be the fire that shall consume the dross of sin wholly from me.

"I asked the Lord that I might grow
In faith, and love, and every grace," &c.

On the subject of missions he next writes: "Some would turn aside from carrying on this glorious work by saying that God will not punish those who live in ignorance, without the light of the gospel. But what then must become of God's character? He who is all good established a law upright and good. 'The soul that sinneth it shall die.' Mercy may seek to let the transgressor free, but justice, immutable justice cannot, must not, else it is no longer justice. Under the government of a just and holy God, death must follow transgression so surely as God is a God of truth, whether there has been *light* or whether there has been *no light*; but then according to Scripture, circumstances may mitigate the *severity* of that punishment for which death is a general term.

"It is cheering to know that in some places, at least, the heathen are earnestly pleading for the bread of life—looking out from their darkness to catch the faintest dawn of the morning. It would do your hearts good to hear one tell who belonged to a station on the west coast of Africa, how the moment a vessel came to anchor, they all ran down to the beach with the anxious inquiry, 'Have you brought us a missionary?' If none had come they turned away with sorrowful hearts. But if some one stepped forth and said that he had come to tell them 'the story of the cross,' how they bore him away in triumph with a joy which knew no bounds.

"We ought to make the world conform to our religion, instead of our religion to the world, for Christ and his religion are paramount to everything, and ought to be esteemed by us above and before every thing. The world and all its concerns, pursued for their own sakes are the *vilest dross* in comparison with them. Our religion should be the life, the very heart-blood

of every action and pursuit. If we ploughed and reaped, bought and sold for Christ's sake—if the busy crowd that pass the streets were eager most of all to win riches and honor for Christ, what a heaven there would be on earth."

June 25th he thus writes: "Press on to the kingdom—no looking back here, press right on with courage firm and strong. Cut off the things that are behind, they are no longer yours, you have solemnly disowned them; reach forth to the things that are before, they shall be your inheritance. You are a 'Pilgrim and a stranger'—now, this land is not yours, you have no interest in it, nor in the things about you, you are hurrying through, only tarrying now for the night, to-morrow you journey on again. Be convinced of your 'pilgrim character,' let it sink into your heart, 'say it' in all your life, for 'they that say such things declare plainly that they seek a country'—that they are pressing on hard after it, careless of all that is behind, 'unmindful of the country whence they came out.'"

Here we see the workings of Mr. Paull's inner life, how ardently he desired entire consecration to Christ and his service. No wonder that he encountered perils by sea and by land to report the love of Christ and the scenes of Calvary to the perishing in Africa.

July 27th he writes: "There are seasons in the lives of some Christians, and they seem to be periodical, when the 'enemy comes in like a flood,' (expressive figure) the flood-gates are up and the rushing tide of corruption sweeps everything before it. Of what avail is a helpless sinner's strength in a time such as this, all good resolutions bend like rushes and the flood sweeps over them. A Saviour's free and boundless grace for the chief of sinners is the only hiding-place."

August 23d he writes: "Conducted the prayer-meeting at Evangasimba. Spoke to the people on the healing of blind Bartimeus. Gave out the hymn, 'Awake and sing the song of Moses and the Lamb.' While waiting for Mrs. Mackey to raise the tune my ears were surprised to hear some sweet strains coming from another quarter of the house. It was from the little girls of the school, about twenty in number, and most of them from ten to fourteen years of age. They had commenced to the tune of 'There will be no sorrow there;' and with their soft young voices they made music so sweet that my heart was melted almost to tears. In the darkness of a heathen land, to hear the praise of Jesus sung so sweetly makes one dream of heaven.

"September 16—Recovered to day from my fourth attack of fever. All have been light, lasting only a few days at most, and only producing a feeling of inexpressible worthlessness.

"October 21—Time not spent directly for God is time lost. If we would then save time, God must be in all our thoughts; then he will be in all our actions, and our lives will be *sanctified and redeemed*.

"December 20—To-day recovering from the eighth attack of fever. Am preparing to go again on my trip to Bonita. Am reading 'Wordsworth's Excursion.'

"December 22—Started again with Dr. Nassau for Bonita; arrived at Age. Had a full house to preach to. Bought a little house.

"December 23—Reached Bonita in the evening. Preached to a great house full.

"December 24—Spent the day examining the grounds in search of a site for the mission house. Came on fresh elephant and deer tracks.

"December 25—Christmas; preached twice at Bonita and visited towns up the coast talking with the people.

"January 8, 1865—Busy making preparations to go and live on the mainland, at the mouth of the Bonita river, where the mission a few days ago appointed me to go and build a station that I might the better overlook the mainland stations.

"January 18—God has given me to see this one of the gladdest days of my life. This morning I sailed from Corisco to build my home among the heathen at the mouth of the Bonita on the mainland. Mr. and Mrs. Mackey came with me as far as Hange, where we arrived at dark. We brought two boats which carried my building tools, clothing, food and goods for purchases. Mrs. Mackey and Mrs. McQueen have shown great kindness in fitting me out with every thing necessary for house-keeping. I take Upingalo along for cook and house-keeper.

"January 19—Reached Bonita about ten o'clock, and met with a most joyous welcome. Every one seemed overflowing with gladness. They gave me gladly the best house in town to live in, and ran with great haste to carry up my boxes and stow them away.

"January 20—This morning I arose refreshed by a tolerably good sleep. After breakfast I took some men to cut a path, and went to look at a place for building. I selected one of the most charming spots I think I have ever seen—a bluff about fifteen or twenty feet high and about one hundred yards back from the beach. On the top of the bluff the land is almost level and runs back about a mile in a beautiful plateau of almost entirely clear land. The view from it extends into the river and away over the sea. A strong and constant sea-breeze sweeps over it almost day and night. On to-morrow the king and headmen are to meet me and sell me the land, and I commence to build. The old king and several headmen were to see me this afternoon. They say they are very glad to have some one to live among them and teach them about God and how to be good, for some of the people are very bad.

"We had a full house at prayers and I read and spoke to attentive listeners about the creation of man. The three native Christians that came with me gathered into my room after prayers and we sang Benga hymns together until eight o'clock. They had no desire to leave off although they had not yet had their suppers. It is a delightful thing to have these Christians with me, they seem like brethren indeed in a land of heathen. I hope they will do great good among the people.

"The missionaries in Corisco feel a great interest in this mainland undertaking, and they treated me with great kindness and did everything for my comfort that they could when I left. Surely it is not vain and dishonest talk when I say that I cannot see why God should treat me so kindly and give me every comfort and enjoyment that I need, so that in this land of darkness I am as truly happy, I think, as I have ever been in my brightest days at home, among my friends that I love, and surrounded with whatever could make life enjoyable.

"January 21—This morning the old king and the headmen came together to sell me some ground for the mission buildings. I sat down and I told them my object in coming among them, and what I would expect on their part, viz., a good attendance on missionary instructions, and when their people stole anything from me that they were to have it returned; also, that I was to have a voice in their palavers and councils, etc., etc., to all of which they agreed. Poor people, I feel greatly attached to them; they are very kind and yielded almost everything to me that I asked. They are wonderfully anxious to have a missionary among them, and say that

they want very much to be taught about God. Mine will be a fearfully responsible work; I will need grace every hour.

"The land thus bought for the mission I think is the most beautiful spot on which my eye ever fell. Among the hills of Pennsylvania or the prairies of the West, or amid the rich scenery of Scotland I do not think I ever saw anything that made my heart so glad. Beautiful! beautiful! beautiful! is all I can say that would be anything like an adequate description. I went out this afternoon and stretched myself on its green sward, under the shade of a tree, and as I looked up I am sure my heart swelled with gladness that I was in a land so lovely, and engaged in a work so blessed. I scarcely get time to sit down for a moment, but the people gather about me, and if I commence to learn the language from them their faces grow bright and they take great delight in helping me.

"January 22—This has been a delightful Sabbath. I spent the morning thinking over the first chapters of Genesis. At ten o'clock and at night in my sermons I dwelt on the creation and fall, and the evil of the heart as described by Paul in the first chapter of Romans, trying at the same time to give some impression of the greatness and sovereignty of God. I think these most important subjects just at the beginning of my work. Both morning and night I had fixed attention; at night especially it seemed very solemn. At morning service there was an audience of between seventy and eighty people crowded together in the little native house about the door. One at least, and perhaps more, came a distance of eight or ten miles to hear the gospel. I asked him if his heart believed the things he had heard? He said, 'Yes, or else I would not come so far to hear.' At night I suppose there were about fifty present. I started a Sabbath-school in the afternoon to which about thirty men, women, and children came. The native Christians taught them awhile and then I spent the rest of the time trying to explain the way of salvation. My friend Tom seems seriously attentive, and the young man tells me this evening that he has been asking them to teach him how to pray. Perhaps God will bless our work here, and then the prayers that I have tried to offer for a long time will be answered. I will pray, and work, and wait. I trust God will yet use me for his glory. The people in town have behaved very orderly and with great apparent respect for the day of God.

"January 24—Our evening prayer was delightful to-night; over thirty were present, to whom I spoke about half an hour, plainly and personally. I never saw more fixed attention and unmistakable interest in what was said. I cannot but hope God will bless his truth to the people. One man spoke in reply for the rest, and his words showed that the truths they had heard were setting them to thinking.

"February 1—On yesterday I was sick with a light attack of the fever, but heavy doses of quinine have made me feel quite well to-day. The work of building goes on quite prosperously. Ume says, 'Ah! Mr. Paull, the people of America make me very sorry. They catch our grandfather and carry him away—they carry away our people.'

"February 3—This is my birth-day, the 29th, (I am twenty-eight years old,) and I have spent it as much as possible in quietness and alone, telling the men to get along as best they could without me. It was almost impossible to have ten minutes of quiet in town, so I went out into the bush.

"February 5—It rained this morning, and I expected scarcely any out to church, but God sent me one hundred and ten. But I think I never preached so stumbingly since I came to Africa. But God can bless the poorest effort. The Christians tell me to-night that two of the natives

have been asking them how to 'pray with all their hearts.' They say their hearts never troubled them as they do now. May God now commence his work among us!

"February 12—Sabbath. This has been a good day. The attendance at church was one hundred and twenty, many more than I hoped for, as the day was rain like, and it rained early in the morning. Preached on Isaiah fifty-fifth chapter. In the afternoon meeting for prayer and at night there was an attendance of from thirty to fifty, and most solemn attention as I preached on the personal responsibility of those who hear the word of God.

"February 18—This evening Isanga came, one of the men whose 'heart has been troubling him.' I talked long to him about his state. He says, 'I heard from Mbata about heaven and hell and sin and death, but I did not understand about Christ. When you come and told us about Christ suffering and dying to save us sinners, and about him being the Son of God and coming to die in our places, and I ask my heart if it was its sin that made Christ die, and ever since my heart troubled me.' Mbata came in and I spoke with him; he says he believes the truths that he hears, but they do not trouble him. However he seems to be trying to pray. Upingalo says he heard him praying the other night at midnight. He says also the young men are beginning to pray. Tom prays at midnight and prays a great deal. O Spirit! breathe on the bones in this valley! Jesus seems to help one wonderfully when he walks in the path of duty. I have never in my life seemed to be enabled to make the way of salvation so plain as since I came among the people of Africa. Every day almost my heart is whispering, 'Hasten! hasten! hasten! do not lose a day!' You know that life in Africa is short, and there is much to be done. Do not let your time be taken up with any trifles, but hasten on the main work, preach the gospel.

"February 19—This seemed a barren day to my soul. No desires after God, heart hard and immovable, with no strength to do anything good, but always failing in my good resolves to do for God. So I felt until dark when God was pleased to visit me and soften my feelings, and although I felt so worthless as having done not a thing that could stand before God in all my life, yet I thought in the last day it might appear that he had used my efforts some little for his glory—that possibly he might have enabled me to be of a little comfort to some of his people. But I felt so weary of sin and temptation and failure to glorify God as I ought that I earnestly prayed to Jesus, if it be his will, to take me to himself out of the world. I thought of myself as having sinned against God from my birth, and yet God pitied me, and bore with me, and would not cut me off, but sent his Son to die for me. When I thought on the wonderful forbearance of God my heart was melted to tears. To-night I preached on 'God so loved the world,' etc. Preached with some degree of feeling and warmth, and the people were most attentive. After service I asked those who wished to talk about Christ to stay, or those who wished to inquire how they might be saved. Some twenty stayed. I asked if they all remained to talk about Christ, and they said they did. Some six of them said their hearts had been troubling them on account of their sins. One man said he would not speak about himself now, but he would pray on, and pray on, and pray on, until Christ changed his heart, and then he would come and tell me of it. Several women remained who seemed seriously disposed; one expressed a desire to be a Christian. Preached this morning on the fifty-first Psalm—about seventy-five people present. Talked in afternoon prayer-meeting about heaven and its desirableness.

“Monday, 20—Oh! I am struck dumb with strange feelings. I believe God is working by his Spirit among this people. To-night after prayers, at which there was a large attendance, the houseful seemed to stand still and sit down again as though not ready to leave. I however came on into my own little home, and three or four of those who expressed concern last night followed me and sat down seeming desirous to speak; so I spoke with them, and found them apparently much concerned. Others came in to the number of nine, every one declaring himself to be concerned and troubled on account of his sins. Ebuma, Miodi, Madoha, Beduka, Ikuba, Ijubi, Upinda, Jumna, Egambalondo. I spent perhaps an hour and a half talking with each one and trying to show them the way to Christ. O God, my heart is full. I would hide myself away in the dust. Do thou work for thyself among this people! Some of them say their trouble arises from a feeling that they have a sinful heart. Ebuma says he has always wondered where he was to go to when he died, and now he hears of heaven and hell, and is troubled, and wishes to find the way to heaven.

“Tuesday, 21—O Lord my God, I do not know what to say. I ought to hide my face in the dust, and I feel like hiding away from thy presence, lest by some word, or act, or neglect of duty, I should grieve thy Spirit, if indeed thou hast commenced to work among this people. But, O Lord, if it is thy work, thou hast commenced it and thou wilt not suffer my follies to stop it. Thou wilt not suffer anything to stop it, but wilt carry it on to thy name’s everlasting glory. Glory, glory be unto thee, O God! Thou livest and reignest in mercy and kindness; this is my hope.

“This evening there was a much larger than usual attendance on prayers, and the people were solemnly attentive. They had no disposition to rise and go away after it was over. I spoke to them of their danger and lost condition, and tried to show them that Christ was their only helper, and urged them to seek him. Five followed me into my room to inquire the way to Christ—Beduka and his wife, Bela (1) and Bela (2) and Tom. They seem to be really concerned for their soul’s salvation. Some of them have a most clear view of their lost, and helpless, and sinful condition. I am astonished at their scriptural knowledge of their state. O God, revive thy work! Saviour, pour down thy Spirit as showers upon the mown grass.

“February 22—To-night was our prayer-meeting. The attendance was as large as it usually is on Sabbath evenings at church. I spoke on Acts, chap. ii.: ‘Outpouring of Spirit, and call to repentance.’ Some remained to make inquiries how they might be saved. The words of Isanga and Ebuma were especially interesting and encouraging.

“February 23—Oh God I am filled with wonder at thy ways of dealing! Who by searching can find out God? Art thou in very deed visiting this people with the reviving influences of thy Spirit? A full house at prayers to which I spoke at considerable length on the ‘Barren fig-tree, and the strait gate.’ Surely I never saw more fixed and solemn attention, but no display of feeling. I was enabled to speak very solemnly and pointedly. I invited those who wished to ask any questions or talk about Christ to come into my room. Five followed me. Two of them, Bomain and Busaha, had never spoken with me before; the other three had. All the young men in town seem to be praying. They are heard at midnight lifting up their voices to God in prayer. Almost every one who has come to me has made this remark: ‘We heard from the Scripture reader before about God and heaven and hell, and our hearts did not trouble us, but since you told us about Christ we feel trouble in our hearts.’ One noble young fellow, whom I have noticed, apparently much interested heretofore, came

last night and said with much earnestness, 'Tell me how to pray.' To-night he came again with every indication of deepest earnestness and said, 'I come to ask you how to love Christ? My heart keeps saying, 'Love Christ, love Christ!—tell me how to love him.' The deep sincerity of this young man is most interesting. 'I came to tell you before that my heart was in trouble, but now it troubles me more and more. It did not trouble me until I heard the things you told us about Christ. One young man came who has been much concerned for two or three weeks and was one of the first two. There are some things that seem hopeful in his case; perhaps he has been led to believe. The most surprising thing about these young men is their *scriptural knowledge*, although until in November last they had never heard the gospel, with the exception of a few who had heard something of it from a Scripture reader at Meduma. God's Spirit, I am convinced, must himself have taught them the things they know.

"February 26—Sabbath. To-day I have tried to preach the gospel to perishing sinners. There was in the morning a congregation of more than a hundred. I preached on, 'The Son of man is come to seek and to save,' etc. Many listened with most fixed and earnest attention. In the afternoon prayer-meeting I spoke on, 'The kindness and love of Christ,' as shown in healing those who came to him. There was much earnest attention by all and some apparent tenderness. Oh that the word of Christ might enter into their hearts and that the power of the Holy Ghost might change them. At night I spoke on the fifteenth chapter of Luke, explaining it. Afterwards I asked those who were present who had talked with me to remain. They were not all present; eight however remained. God has evidently been at work in their hearts. One (Tom) I almost hope is a Christian. He says, 'My heart does not feel like it did. It was all dark before, but now it is different. To-day when you preached about Christ coming to seek and to save the lost; it made me cry.' I thought, 'I am a lost sinner, and Christ has come to save me.' Bela seems much concerned. I never have seen deeper and more earnest and anxious attention than I have seen on the faces of many to-day. As I walked out after this morning's service to find a place of quiet and retirement, I met one native Christian, and a native who had been out to the bush to pray. The native was much concerned and had asked to be taught. He was one who had been to hear me once or twice before. I sat down on the grass and tried to show him the way to Christ.

"I visited Mango's town a day or two ago and spoke to them about Christ. The king was just about buying another wife; his wives were all dead but one. I told him one was enough and tried to persuade him to turn from heathenism unto God. He said he believed he would not get another wife now. Perhaps he would buy a slave-women.

"February 27—This has been a day of joy and grief—joy because God's work is prospering. But I was made to grieve because I find that the devil was hard at work too. I paid a visit to M'Lachlan (trader) on the other side. He spoke of putting a factory right among my people—a *rum-shop*—to ruin the mission work. I plead for God and his cause with all the strength I could. May God break the teeth of his enemies! At night also in the town there was a drunken frolic while we were at meeting, and one of the men who had been most concerned was in it. Rum was brought from the traders. So the devil works. At night, however, we had a good meeting and for this in my heart I can thank God; thirteen or fourteen strayed in to ask and learn the way to Christ. Some of them I had talked with before. Five women stayed this time. Some of them seemed to be a

good deal concerned. Oh! I trust God will yet convert multitudes of these people to himself.

"March 2—The interest of those who have been inquiring the way to God seems unabated. Some fifteen stayed in to-night to inquire and hear about God. I appointed Saturday afternoon for them all to come. The people of Hange and Age are coming out encouragingly to church. My house is well-nigh finished, with the exception of the floors.

"Saturday, March 4—This afternoon I had appointed to meet the inquirers. There were some fourteen or fifteen present, beside the Christians. I talked to them long and tried to explain the way to Christ. I talked to a full house to-night on, 'Behold the Lamb of God.' I feel quite weary to-night, and am glad from trying to serve Christ. I have walked about six miles and discoursed four times to-day.

"Sabbath, March 5—This morning I preached to about one hundred people, on 'Jesus stood and cried,' etc. I had much freedom in thought, and word, and illustration. In afternoon prayer-meeting I spoke a little on 'Christ a propitiation for our sins.' To-night I dis-coursed on the terrible catalogue of heathen sins in the first chapter of Romans. The people said, 'That is all true, we commit them all.' I talked with Isanga, Ebuma, Ihuba, Bela, jr., Beduka, jr., and Bomain. These all, except Beduka, had some most encouraging things about them. If in another land and among a more enlightened people, their answers would make me think them Christians. I cannot tell. God knoweth. Tom also some days since gave some encouraging evidence of a change of heart.

"Monday, March 6—This day I am run down with the work of yesterday and Saturday, and felt unable to do anything. But about noon the natives brought me word that Williams, a trader on the other side of the river, had died. I took boat and boatmen and went over. I found Capt. Finley there of the Gudon's schooner. Mr. Williams had died on board the schooner, and Capt. Finley had already buried him. The natives had dug the grave with their hands, and a picket fence was put around it. He died without a thought of death and I suppose had not a hope to light the grave. I tried to urge the Captain to be ready also when he should be called to go; but his hardened heart turned off the subject like steel. It must be hard to die alone on the coast of Africa, unless the hope of better things beyond cheer the darkness, and then nothing might be considered easier. I am feverish to-night and a good deal unwell.

"March 17—Was at Meduma to-day and preached to the people from three towns. The towns have a dilapidated appearance.

"Saturday 18 and Sabbath 19.—Those that I think really serious or converted are, Isanga, Tom, Ebuma, Basaka, Upinda, Manango, Beduka and his wife, Bota's wife, Egambalando, Mbata, Ikuba, Bomani, Ijabel, (doubtful,) Little Mbela, Bota, Miodi. This has been a good day. Preached in the morning for the first time in the new house—an audience of about sixty present. Preached with a good deal of freedom on the fifty-third chapter of Isaiah. In the afternoon had a prayer-meeting at which about twenty-five were present, thirteen or fourteen remained after it, professing to be striving after Christ. Preached at night on Rom. v. 1-19, explaining it. The audience was small. There has been much coldness and deadness in my own soul of late, but still God is merciful and those who are seeking Christ have not turned aside.

"March 22—We had a pleasant prayer-meeting, a good turn-out, and most attentive listeners. There are many here that I trust will yet cast in their lot with the children of God.

“Saturday, March 25—Started for Corisco to-day, and reached Hange to spend the Sabbath.

“April 11—Presbytery met and resolved to divide the circuit and place another organization at the mouth of the Bonita on the north side.

“April 13—Started for Bonita again this morning with two boats loaded with furniture, goods, and provisions. We had no rain, except a slight sprinkle in the morning. The moon came up like a ball of fire about seven o'clock, and we sailed along in the beautiful moonlight, reaching Bonita about twelve o'clock at night. Many of the people came with their hearty welcome and helped us unload the boats. I slept in my new house for the first time on a mattress thrown on the floor.

“April 14—Breakfasted on some provisions Mrs. Mackey sent along—my table a chest and the floor my chair. Very busy putting down matting, setting up bedstead, wardrobe and book-case, and unpacking stores. My study now looks home-like. The people in the house all day in crowds—some helping and others looking on, but all seeming glad,

“Sabbath, April 16—This has been a good and a glad day. Discoursed three times in my new house to good, and serious, and attentive audiences. In the morning on blind Bartimeus, in the afternoon on, ‘Ye will not come unto me,’ etc. In the evening on, ‘What think ye of Christ?’ but chiefly endeavoring to hold up Christ in his mediatorial work of urging all to accept of him. I seem to feel that God’s Spirit is present with us yet, as I trust he was before I went away.

“April 20—Kima’s daughter seems to have become really serious. I see her always present at prayers morning and night whether it rains or not—often the only woman present. It is a strange feature here that the women are the very last to be interested in spiritual things.”

This closes Mr. Paul’s Diary, the last entry being made just as his death-sickness began. Some of his letters to friends are very interesting, and show his earnest mind for Christ. One to his younger brother, James, not then a member of the church, is here inserted:—

“CORISCO, July 15, 1864.

“MY VERY DEAR JIM:—Two long letters of yours have found their way to me since I came to this African land, and you may not doubt but that they received a cordial welcome. Your last was the only news I have had from home for nearly a month and a half. It came about the 6th of June, and by the last mail (6th of July) I had no letter at all. I would like to have a letter from you by every mail, Jim, if you can spare the time. Write it closely on thin paper such as this and give me all the items that come into your mind, both great and small. Especially let me know about your own plans, and prospects, and thoughts, and studies. Each step that you take will be of interest to me, and I will watch your way and see if I cannot detect your progress as each year you rise a step higher in all that is *nobler*, and *trier*, and *better*. You will make it your *aim*, as I believe you have already been doing and are doing now. And I thought in the last three or four months that I was at home and saw you that you had run many steps.

“I could warn you of many slippery places that you will likely meet in your pathway. for it is not long since I was of your age and associated with companions of the same age. But keep this in mind at least to be always PURE and NOBLE in all that you *think*, or *say*, or *do*; and resolve in your mind that it is not *unmanly*, but *most manly and safe* always and carefully to follow the advice and what you know to be the wish of pa and ma. You

will look back afterward and feel that their advice was always *safe* and *good*, and you will have sorrow and regret for every time you have failed to follow it. To shape your life aright you need some model that you may keep always before you and measure your conduct by. I never heard of but one person that it would be entirely safe to pattern after. Christ is the young man's model, and there is no other true one. But you think it would be a very wearisome, irksome task to attempt to follow in Christ's footsteps; forgetting yourself entirely and living only for others; trying to have no thoughts and to speak no words but those that you think would be for the glory of God! So it would, Jim, so it would, if you could not do it out of a love for Christ and a desire to please him. It would be a very difficult thing for the wolf to be mild, and gentle, and inoffensive, and meek like the lamb; the nature of the wolf would have to be changed first. So the wolfish nature must be entirely changed in us before we can either love the Lamb of God or desire to be like him.

"Now this is just likely where you are, Jim, standing still and waiting for this wolfish nature to be taken from you, and thinking that some day unexpectedly it will all be gone and you will suddenly find yourself filled with love for God, and all that is good, and so will be a Christian without the least trouble in the world. This is very natural, multitudes do it, and thousands wait on, like the man who stood on the bank of the river waiting for it to run dry that he might go over, never stopping to ponder this thought—that the wolfish nature will not change itself, and more, that they will never be able to change themselves, yet if they are not changed they are lost.

"There is something in this plain truth to make one thoughtful; it is a point at which it is necessary to come to some decision, for one cannot always be thus, and what is he to do? Wait on? No; surely not that, for the wolfish nature is continually growing stronger. He too is growing less able and less desirous to change it and the mouth of the pit is growing stealthily and steadily nearer. If I saw no outlet for you and for me, Jim, from this fearful conclusion, I would sink down into despair. I would feel that true enough we had lost the last hope and were standing on the brink amid the smoke of the pit. But if there is any outlet what is it? To stand still and wait as ever? No! To go to work with all your might to change your nature and make yourself better? That will not save you. What then? Simply *hasten* to look up into the heavens above you, and like a little helpless child in the same helpless dependent spirit say: O Saviour, be my friend, take me a sinner and make me thine; 'Create in me a clean heart and renew a right spirit within me.' Then give yourself wholly to Christ to be his forever, believe on him with all your heart, rest on him wholly. Do not think of yourself, but think of Christ and of all that he has done for you, and try to love him. Dear Jim, I do not know how else you are to be good. If you wait on all your life, no other way will be found, but you will find grief and woe, and will break your heart for sorrow that you are not saved, and that the summer is now ended. I want to warn you against waiting until you are any better. Who will make you any better? Can your own heart grow better of itself? Can you make yourself any better? Then there is no need of any Christ. He need not have come into the world and suffered so; you can go to heaven without him. All men may save themselves. Ah! but this cannot be; it is Christ that saves and Christ only. He takes you now just as you are, sin and all, and makes not the least objection, and would not if your sins were ten thousand times greater. He does the whole work and you do nothing but lie willingly in

of some eminent Christians, as Headly Vicars, and McCheyne, and Brainard. They will make you feel yourself to be a great sinner and no Christian at all; but this need not discourage you, it will only make you humble and lead you to pray more. Read Alexander on Religious Experience, and whatever books on religious experience you can get. But, *above all*, study the Bible with *constant* prayer. If your heart does not seem to love it as it ought, fight on and determine to love it better than any other book in the world. Headly Vicars made it a rule when he found himself loving any other book better than the Bible to throw it aside. It is a good rule, for whatever draws us away from the Bible hurts us. It is not enough to read the Bible morning and evening, read it far more than anything else, and whenever you can, and let its truths linger in your mind all the day; for, Jim, we are living for eternity and not for time, and the Bible is the only book that can throw any light on our pathway there. If your own heart, or if any body should suggest that this is bestowing too much time on the Bible do not heed the suggestion. Satan could make just as good a one.

“Strange as it may seem your heart will sometimes dislike to pray, but pray in spite of the temptation. The more you pray the more the dislike will vanish, but the less you pray the more it will grow. You need not think this aversion of the heart to that which is good a strange thing, for it is full of evil; but this evil and aversion are the very things which God designs us to fight against and to conquer, by the grace which he will give us. Some people pray a little in the morning and a little at night, but this will never make an eminent Christian, for it is by no means making our religion a *business* as we must do. Praying is never losing time; if you were to pray six hours a day, it would be time gained and not lost. Beside regular and frequent set times try to get into the habit of prayer as you are walking about. Go no where without prayer, do nothing however small without prayer. Thus you will find that you will be richly rewarded. Settle it in your heart that you will never refuse to pray in public or to take a part in God’s worship when called on, unless you are sick. Try to be foremost in the ranks of those who have zeal for God, and I am sure you never will have occasion to regret any honest effort that you make to glorify him.

“I have only been able to answer your good long letter in part this time, but I hope I will be able to write to you before long again. I am sorry that your health is not good, perhaps it will soon improve. Do not give up the thoughts of your education. Write to me often, dear Jim, your letters will always give me the greatest pleasure. Pray for me often, as I also do for you and Jode. Tell Jode he must hurry on with his schooling and study hard so as to be ready for college. Your affectionate brother,

“GEORGE PAULL.”

To a friend Mr. Paull writes from

“FERNANDO PO, W. A., April 26, 1864.

“MY DEAR FRIEND:—Away across the wide waste from all the dear ones that I love, I sit to-day where darkness is as the *shadow of death*, and I would not have it otherwise; not because I do not love my friends, not because it gives me no pangs to go down into and remain in the dark valley of this separation, but you know that I always felt and prayed that one end in leading me into the wilderness, as it were, might be my *purification*; and if God carries on his own work thus in his own way, what are all other things to me in comparison to it? I know I shall be the happiest man on earth, if Christ in his fulness dwell in me, though my name should never be breathed beyond the borders of this dark land. I have had many dark hours since I left you; indeed for weeks during my voyage no light, neither

sun nor stars appeared.' the waves and the billows went over me. I could not tear my eyes away from peering down into that deep, dark pit of sin within me, although I knew well that no peace nor light could come from it, and that Christ only could give me light. But then most heartily do I thank my God for these days of darkness, for you know that beautiful hymn:

'I asked the Lord that I might grow,' etc.

That is, the way up out of darkness into light. I believe there is no other way, and now my prayer is, My God, let the darkness come if thou wilt only lead me in it and bring me forth into entire consecration to Christ.

"I think I have only lately begun to see that in our religion we ought to be most *terribly in earnest*, even storming the kingdom, for how else can we take it? I hang my head with shame whenever I think how half-way I have been all my life, and how miserably half-way and undecided I always will be unless God himself takes my case in hand. Do you not often find yourself forgetting that it is appointed unto us to enter in at the strait gate by *striving*, or that we are to gain the crown by coming off conquerors—attacking sword in hand the army of the aliens within us, searching them out diligently and constantly, and slaying them one by one until not an enemy remains to raise his voice against the reign of Christ within us.

"But about Africa I have as yet said nothing. Now by the goodness of God I have my foot upon her heathen soil, and I humbly pray that it may never be removed again until I have been made instrumental in claiming some of her children for God. Without doubt death reigneth here, the trail of the serpent is deeply marked over all the land; the *shadow* lies so heavily upon the land that the courage and zeal of the strongest must fail, if he rests on a human arm. But I am glad and satisfied when I know that He whose word is power has promised that the Son shall have his 'inheritance' here, that 'Ethiopia shall stretch forth her hands unto God.' True, God has not said *when* this glorious consummation shall be brought about; but we know that the leaven which we put into the meal will work though we see it not, and that the bread (seed) which we cast upon the waters will bear the rich harvest fruit though it be after many days.

"Give your little son a hearty kiss for me. I pray that he may be a lamb carried in the arms of the Great Shepherd. Try to get the love of Christ mingled with his very life, so that it may grow with his growth. Why ought we not to hope that the *little ones above all others* should be attracted by the sweetness and loveliness of Christ. If we constantly present him to their little loving hearts, Christ in all the attractive features of his character, I do not know how it is possible for them to help loving him; they cannot but be melted by the displays of love and kindness such as Christ has made, and if we keep these before them they must sink into the heart and transform the life."

An extract from another letter will show his missionary spirit and burning zeal for the salvation of the tribes of Africa.

"To go and live among the mainland tribes and declare unto them the gospel, is not this high honor? For some time I have had charge of the out-stations (four in number) extending along the coast for about fifty miles and I have visited them by boat; but now I go to live among them and give my time wholly to the work. If ever I wished to live it is now, when my heart has hope that I may yet do something for God and something for Africa, and a peculiar confidence has gradually been growing stronger within me that God will yet give me grace to do something that shall be for his glory. Thus God is gradually opening up for me the way along which I

have so much desired to go, and I count it goodness and mercy in him which is beyond all comparison. For years I have besought the Lord for just the thing he seems to be giving me now, and he has led me to it along a path, in many respects, different from my expectations. His faithfulness hitherto has made me strong in the confidence that by his grace he will keep me from falling unto the end. My darkness and my temptations which pressed so sorely upon me for many months have passed away, and I cannot doubt that they have left me stronger in the Lord and have introduced me more fully into the precious and abiding love of Christ. If I be not deceived there seems to be growing within me a firmer and steadier resolve to glorify God and to be unreservedly given to him. His character has been growing daily more beautiful to me, and thoughts of his exalted purity and infinite excellence fill my heart at times with joy fuller than it can hold. Do not fear, my friend, that any prospect of earthly happiness will tear me away from the work to which God has called me. God is too merciful to suffer that. I count it better a thousand times to die than to desert my post."

In a letter written by Dr. Nassau to Mr. Paull's parents, sister, and brothers, after giving a full and satisfactory account of his sickness from his return to Corisco from Bonita to the day before his death, the Dr. writes: "On Saturday, 13th, Mr. Mackey asked him whether in the face of an early death he had any regrets for having come to Africa? He decidedly and warmly said, 'No! no! no!' and added that his only sorrow was for the sorrow that his mother and other relations and friends would feel." Late in the afternoon, as Mr. De Heer was going back to his station, Mr. Paull rose up suddenly in his bed and said, "Oh, Brother De Heer, I am so nervous." Mr. De Heer reminded him that there was rest for the weary. "Oh, yes, if I could only fully realize that." "How sweet in weakness to derive strength from Christ and rest leaning on the arm of our Beloved." "Yes, I long for that rest." As they pressed hands for the last time, Mr. De Heer said, "If no more on earth, Brother, we trust we shall meet in that better world." "Pray much for me, and ask all to pray for me."

Dr. Nassau continues: "In the twilight of the evening, (I fanning him) he said, 'Repeat that hymn.' None had been spoken of, and I asked which? He replied, 'Just as I am.' A little after nine o'clock he moaned, seemingly unintentionally to speak audibly, 'Lord Jesus, don't cast me away.' 'Such clouds and darkness on my mind.' 'Has there been to-day?' 'Yes, for two weeks.' 'While you have been sick here?' 'Yes.' 'He says He is light. There is light there though we do not see it.' 'True.' 'And Christian in his darkness felt a hand though he saw none. The grace that availed for the heathen you preached to at Bonita, avails for you.' 'That is so, that is so.' 'We sinners all need the same grace. Him that cometh unto me I will in nowise cast out.' 'In nowise, IN NOWISE.' I prayed; then arising said, 'He is a covenant-keeping God, he does not break covenants.' 'No.' After an interval he added, 'Lord, pity me, pity, pity, pity.' He lay quietly much of the former part of the night, but not asleep, for often I heard scarcely audible words of ejaculatory prayer, and expressions like, 'Oh, Father,' 'Dear Saviour,' etc. Just at midnight when he was lying so quietly that I thought him almost asleep, he said in a low voice as if speaking to himself, 'Jesus can make a dying bed feel soft as downy pillows are.' I carried it on, 'While on his breast I lean my head,' and he finished the fourth line.

"At one time, on Sabbath morning, I thought death had come when he uttered, in a drawn out slow manner, 'Lord Jesus, receive my spirit!'

Later still he spoke more distinctly, 'Saviour, Saviour, give me more light, more trust in thee.' One of his last utterances before he died was, 'I wish to lay myself at the feet of Jesus, and to feel that Jesus is my all.' The hour was 11 A. M., of a beautiful tropical Sabbath. I am SURE my best beloved friend felt Jesus with him before he actually was ushered into the enjoyment of the Sabbath above. I am SURE God lifted that painfully obscuring veil, and showed your son and brother his face while yet in the valley. *He* could not so desert one who in every walk and conversation of life had honored him."

Thus the honored and beloved has gone to rest. His body sleeps in the beautiful mission cemetery at Corisco. Two oleanders, planted by loving hands, one at the head and the other at the foot of his grave, now bloom monthly in fragrant beauty, emblematic of that immortal bloom which awaits the resurrected body in the celestial country. His spirit, I doubt not, is among the most seraphic which have ascended from earth to heaven, and there now lifts and tunes its golden harp to loftiest notes of praise to redeeming love and sovereign grace. His bright moral image now reflecting the perfect likeness of his Saviour, still lives in the memory of those who knew him intimately, and speaks most impressively of the great duty of being faithful unto death as the only true preparation for the crown of life.

A beautiful marble marks his tomb, with the emblem of a *cross* and *crown* and the inscription, "Rev. George Paull. Born February 3, 1837. Died May 14, 1865." "Also, I heard the voice of the Lord saying, Whom shall I send, and who will go for us? Then said I, Here am I, send me. Isaiah vi. 8."

Dr. Nassau, on visiting Bonita, to settle up Mr. Paull's business there, writes: "My heart sank with heaviness for the breach that the Lord has made upon us. I was told that when the news of Mr. Paull's death reached Bonita, the people 'trembled,'—the native word means to be agitated exceedingly—and that actual wailing was heard through all the towns, as when a great man of their own tribe dies. You have already been informed of the deep religious interest resulting from his preaching. I found that he had obtained a deep and firm hold on the people's affections. Those who were seeking Christ, mournfully told me of their sorrow for their missionary's death and wistfully asked whether another would come. I think I may count ten as hopefully Christians, and as many more as sincere inquirers, and others whose heathenish habits are modified, and who respect the Sabbath and other institutions of religion."

Rev. Dr. Jacobus thus writes to Mr. Paull's parents:—"I take an early opportunity since my return from Europe to express to you my sincere sympathy and that of my family, in the death of your son George. No one of our students was more beloved by his fellow-students than George Paull, and there was none for whom the Professors entertained a more affectionate regard. Always genial and faithful, and studious and spiritual, he evinced the spirit of his Master in an eminent degree. I saw much of him during his course in the Seminary, and the more I saw of him the more I was led to admire and love him, as a man and as a Christian. In his self-denying labors for Africa he has obtained a noble record, and his greatest reward is on high. A nobler or better man than your son I have not known among our students."

The Rev. Dr. Plumer writes:—

“PHILADELPHIA, August 18, 1865.

“MY DEAR AFFLICTED FRIENDS:—If you have lost a noble son I have lost as noble a friend. Very gladly would I bear a part of your heavy load

if I could. There is one who can and will bear the heavy end of all our crosses. He bore all the curse that would otherwise have been in our afflictions. There is now no wrath in any cup he puts into the hand of a believer.

"I knew dear George, not only as a pupil, but as a friend. He was often in my parlor and in my study. He told me much of his own conflicts and trials, and I can truly say that I never heard anything from him unworthy of a pure-minded, devout Christian, or of a high-minded gentleman. He was always remarkable for unaffected simplicity and godly sincerity since I first knew him.

"True, the loss of such a son is a greater trial than if he had few adornments and excellencies. But then in the death of such a one our consolations greatly abound. I have been greatly pleased to hear of God's mercies to him in his last days. Oh let us not forget to praise the Lord for all his kindness to dear George. His course has been short, but it has ended in glory. He has made his mark. He did and suffered God's will and has entered into rest. Oh such rest! Love and sympathy to all the dear ones whom George loved."

PELTON, SAMUEL—Was born in Montgomery, Orange County, N. Y., March 25, 1776. He received his education in a classical school at Montgomery. He studied Theology privately, and was licensed by Hudson Presbytery, and ordained by the same Presbytery in 1816, as pastor of the churches at Hempstead, N. Y., and he was also pastor of the church in Haverstraw, N. Y. These were his only charges.

He married Miss Eleanor Moule. Six of their children survive him. He died at his residence in Monticello, N. Y., July 10, 1864, of Paralysis.

Rev. **RALPH BULL**, of West Town, N. Y., writes of him as follows:—"He was a man of strength. The excellent constitution that he inherited was well developed by the labors of agriculture which he performed till he was forty years of age. His mind, too, was strong. By it he laid hold of the various themes and propositions that interested him, or demanded his attention, and investigated them with signal ability. Though rather slow in forming opinions, or in coming to conclusions, yet when once he had adopted any he held them with much firmness. He was a ready preacher and debater, and if he did not employ a polished rhetoric in addressing his auditors, yet the activity of his imagination and the sprightliness of his thoughts made him always an interesting and sometimes a powerful speaker."

PHILLIPS, D. D., WILLIAM WIRT—Was born in Montgomery County, N. Y., September 23, 1796. His father was born in England and came to this country when a boy with his parents, who settled on a large farm near Amsterdam, N. Y., and the fourth generation are now living at the Old Homestead. He was educated in Union College, Schenectady, N. Y., and graduated in 1812, and soon after entered the Associate Reformed Theological Seminary, New York, under the care of the celebrated John M. Mason, D. D. After completing a three years' course of study, he spent a year in the Theological Seminary of the Reformed Protestant Dutch Church at New Brunswick, N. J., under the instruction of Rev. Dr. Livingston, and was licensed by the New Brunswick Classis of the Reformed Dutch Church, and soon after accepting a call he was ordained and installed by New York Presbytery, pastor of Pearl Street Presbyterian Church, New York, in April, 1818. From this church he was called to the First Presbyterian church, New York. This church was located in Wall Street, and the con-

gregation disposed of their building and ground in May, 1844. Though the edifice was of stone it was removed and reërected in Jersey city, opposite New York, where it is now occupied by the First Presbyterian church of that place. In the autumn of 1844 the corner-stone of the new building on Fifth Avenue, near Twelfth Street, was laid, and soon after completed. Dr. Phillips was then beloved pastor for a period of nearly forty years. He had been a great sufferer from a chronic and painful disease for several years, but was actively engaged in the discharge of his ministerial duties until within about four weeks, occupying his pulpit regularly on the Sabbath. No serious apprehension of a fatal termination of his disease (inflammation of the bowels) was felt by his friends until the afternoon of Sunday, when he began to sink under its power, and he peacefully passed away in the evening of the next day, March 20, 1865.

He married a lady of English descent in 1817. They had twelve children, ten of whom survive him.

Dr. Phillips was a man of the utmost simplicity of character; a Christian whose piety, though unostentatious, and whose sincerity of purpose were always apparent; a Christian minister who magnified his office and illustrated its dignity by his public and private walk; a sound and able preacher of the gospel, whose great aim in the pulpit was to hold forth the Word of Life in all its purity and to impress it with solemnity upon the hearts of his hearers. His church and congregation and a large circle of friends will deeply feel his loss. His ministerial brethren, by whom he was greatly beloved, will cherish the memory of his example as of one who followed Christ closely and who lived for the advancement of his cause in the earth.

He was Moderator of the General Assembly which met at Pittsburgh in 1835; and for many years previous to his death he was the presiding officer of our Board of Foreign Missions, and Chairman of the Executive Committee. His heart was deeply enlisted in the missionary work, and his excellent judgment was highly prized and did much to aid the Board in the successful prosecution of its duties.

He was President of the Board of Publication, a Trustee of New Jersey College and of the Princeton Seminary; a Director of the Sailors' Snug Harbor, and several other benevolent Institutions. His good common sense, sound judgment, and an unswerving adherence to duty, rendered his counsels all important to the various organizations with which he was connected.

His successor, W. M. PAXTON, D.D., says "It is perfectly astonishing to witness the devotion of the people to his memory. It is not merely the love of a people to a pastor, but as though each one had lost a father, or a brother, rich and poor alike. He was their friend and adviser."

WILLIAM A. SCOTT, D.D., of New York, speaks of him "As a judicious counsellor, a good presbyter, an able preacher, a faithful, affectionate pastor."

POTTS, D.D., GEORGE*—The son of the Rev. George (Charles) and Mary (Engles) Potts, was born in Philadelphia, Pa., March 15, 1802, and baptized by the Rev. William Latta, May 24, 1802. His father was a useful and venerated clergyman of Philadelphia, who emigrated from Ireland to this country not far from the close of the eighteenth century.

In his father's family he enjoyed some of the best opportunities for forming his mind and heart. These were derived not only from the prayers, the counsels, and instructions of his pious parents, but also from other influences to which in mature life he referred as impressing at an early age

* Rev. GARDNER S. PLUMLY, of Metuchen, N. J., prepared this Memoir.

his manners and his taste. Such advantages resulted from the frequent presence in his father's hospitable dwelling of refined Christian society with the varied information afforded by the contact of cultivated minds through instructive table-talk, from listening to which the children were never debarred.

He was early fitted for college under the instruction of the best teachers in his native city, and entered the University of Pennsylvania one year in advance at the age of fourteen. Notwithstanding his extreme youth, being among the youngest in his class, he received from the Faculty one of the highest honors of the University, upon his graduation in 1819.

After leaving the University he spent a year in general studies, when, having determined to devote himself to the service of God in the ministry of his son, he prepared to enter at once upon a course of Theological training. Accordingly, in 1820, he entered Princeton Seminary, where he enjoyed the instructions of Dr. Archibald Alexander and Dr. Samuel Miller, its professors. He was received as a candidate under the care of the Presbytery of Philadelphia, October 17, 1821. Pursuing to its close the regular three years' course of Theological study, he left the Seminary in 1823, with the respect and esteem of his instructors and fellow-students. Meantime he had been licensed to preach in October 16, 1822, at Doylestown, Pa., Philadelphia Presbytery, and during the last year of his Seminary studies he had occupied his vacations in missionary tours into destitute places where he preached the gospel to the poor.

He was ordained as an Evangelist in the Fourth Presbyterian Church, Philadelphia, of which his father was pastor, October 7, 1823—Ezra Styles Ely, D.D.,* preaching the sermon from Jer. xxiii. 21, 22; Rev. William Neill, D.D.,† presiding and propounding the constitutional questions; and Rev. James Patter-son delivering the charge.

On October 22, 1823, he was dismissed to the Presbytery of Mississippi, and by that Presbytery was installed pastor of the First Presbyterian church in Natchez, Miss., December 5th of the same year. Here he at once entered upon a field of extensive usefulness.

His labors as a preacher were attended with cheering success while the attractions of his personal influence and pastoral faithfulness gave him an entrance to the households of a wide circle of the best society in Natchez. It has often been said by those qualified to decide, that during his twelve years' stay in that city he occupied a part of usefulness scarcely exceeded in importance by any other in the whole southern portion of our country.

On April 26, 1824, he was married to Miss Matilda R., daughter of Samuel Postlethwaite, Esq.

In consequence of the enervating influence of a southern climate, he removed to the North in April, 1836, and in May of the same year was by the Presbytery of New York installed pastor of the Duane Street church in New York city. That congregation, formerly known as constituting the "Cedar Street Church," had been somewhat diminished in numbers during a transition state incident upon the sale of its former house of worship in Cedar Street and the erection of a new and attractive edifice on the corner of Duane and Church Streets. Meantime it had worshipped in the chapel of the Brick church. Under Dr. Potts' ministry this congregation was soon considerably enlarged. His preaching was not only solid and instructive, but attractive to the thoughtful and intelligent hearer, while it

* A Memoir of EZRA STYLES ELY, D.D., is published in *The Presbyterian Historical Almanac* for 1862, see pp. 180-184.

† A Memoir of WILLIAM NEILL, D.D., is published in *The Presbyterian Historical Almanac* for 1861, see pp. 102-104.

was so solemn and tender, and withal so simple and plain, that the members who attended upon his ministrations were profited and blessed.

After several years of most successful labors, it was suggested that inasmuch as many of the congregation of the Duane Street church had removed into the upper part of the city, a new church might be formed by those at a distance from Duane Street, and their places be supplied by others still residing in its neighborhood, and that the cause of evangelical truth would be thus promoted. To accomplish this purpose Dr. Potts, in May, 1844, resigned the charge of the Duane Street church, and in September of the same year commenced preaching in the chapel of the New York University, thus laying the foundation for a congregation while a house of worship was building.

During the spring and summer of 1845, the noble edifice of the "University Place Church" was erected upon University Place, at the corner of Tenth Street, at a cost of \$56,000, and was opened for public worship on June 12, 1845. To this church the congregation repaired which had been gathered by the labors of Dr. Potts in the chapel of the New York University after his dismission from the Duane Street church. On the evening of October 20, 1845, a committee of the Presbytery of New York here organized a church consisting of one hundred and fifty-eight members, about eighty of whom were dismissed for that purpose from the Duane Street church. On the 26th of the succeeding November Dr. Potts was installed their pastor.

It was during this pastorate that he was led into a celebrated controversy, widely published in the secular prints, with the late Rev. Dr., afterwards Bishop Wainwright, who had asserted at the "New England Dinner" that there is no church without a (prelatical) Bishop. The letters which Dr. Potts wrote in opposition to this statement, and the arguments with which he triumphantly overwhelmed the learned advocate of high church episcopacy were extensively read and as widely admired. Written amid the pressing duties of a laborious pastorate, and requiring a thorough acquaintance with ecclesiastical history as well as ingenuity and readiness, they established his reputation as an able defender of the faith delivered to the saints. This important discussion thus brought him into more general notice by rallying around him the friends of primitive Christianity in admiration of his powers and solicitude for his success, and by arraying against him the devotees of Hierarchism in anger, if not detraction. It resulted in rebuking the arrogance of High-churchism, by exposing the preposterous nature of its claims and its utterly evil tendencies.

After this discussion he gave himself anew to his life-work of preaching the gospel of Christ. His congregation was large and the duties of his pastorate arduous. He was particularly happy in his visits to the afflicted and distressed, and his successful efforts to comfort such were often called for beyond the bounds not only of his own congregation but also of his own denomination.

Dr. Potts received his degree of D. D. from the New York University in 1838.

His important position as the pastor of a large and wealthy church, as well as his executive ability, caused his election by the General Assembly as a member of several of the Boards of the church, in which position he was very useful. Especially was his counsel valued and his presence welcomed in the Board of Foreign Missions. He held for many years a place in the Executive Committee of this Board, and by his sound advice and cordial interest in its plans contributed largely to its prosperity and success. The

church also by selecting him as one of the Directors of Princeton Seminary confided to him the important interests of that institution. His associates in this Board found his counsels valuable, and had his hearty coöperation in all their plans for perpetuating and extending the influence of the Seminary. These were but a very few of the trusts committed to his wisdom and zeal. When there was good to be done, whether in the way of affording relief or instruction, he was not backward to do his part, nor in assisting feeble churches in raising funds for the Boards of the church, in judicious efforts for promoting the observance of the Sabbath, in his desire to cultivate sentiments of brotherly love toward all who "hold the Head," and in every suitable way to enlarge the limits and further the interests of Zion. In these and many other matters which had an influence upon moral and religious progress, he frequently incited others to act where he himself remaining in the back-ground was not seen.

Such is the testimony of a close observer of his life and ministry who describes his pulpit efforts and general intercourse with his people, in the following language:—

"His preaching was practical rather than doctrinal; in the main the results of his reflections on scriptural truth in its relation to the spiritual condition of his people, and in subservience to the interests of public morality, as well as of individual piety and domestic religion.

"His style was full, without violations of taste, and bordering on the figurative; his manner deliberate and imposing; his voice flexible and sonorous. As a reader of the Scriptures, and of sacred poetry, he was remarkably correct—free from monotonous inflexions, discriminating in his emphasis, and conveying the sense of the chapter or the hymn without effort or affectation. So also in speaking, his intonations, all in accordance with the rules of elocution, were adapted to the nature of his subject, and to the sentiment he wished to convey; usually, however, as it were, reserving the strength of his voice for the appropriate expression of certain passages as he approached his conclusion, and thus at times startling his hearers by a burst of eloquence, as at other times he melted them to tears by the tenderness of his tones, or the pathos of his appeals; all the while, his eye reflecting his emotions. His countenance could not belie his convictions, nor cloak his feelings. Open, candid, and magnanimous, he was above concealment. To compass any end he never resorted to wiles. Scrupulously veracious and upright, he had no patience with the least approach to trickery, or even evasion. As sensitive as most men to praise or blame, yet in the preparation of his discourses, and in the discharge of known duty, he had respect to neither; and it was his native independence of character, if not sense of personal responsibility, rather than the infatuation of self-love, that rendered him most reluctant to recede from any position once deliberately taken, or even to listen to any contrary suggestions. Having formed an opinion, he adhered to it, or adopted a course of action, he seldom deviated. Mindful of the reputation of others, he was slow to take up an evil report against a brother until opportunity was given for self-defence, or proofs were adduced at variance with the presumption of innocence.

"His self-respect—imparting to him as it did an aspect of imperturbable self-reliance—had no affinity with self-conceit. His self-love was without either envy or jealousy. The success of other evangelical ministers awakened his thankfulness; the failure of any his sincere regret. And though he was cast in a lofty mould, rising above most of his compeers in the symmetrical proportions of a majestic man, yet was he humble; and in his moments of retired thought on the magnitude of the work which was given him to do,

his heart often responded to the exclamation of the prophet, 'Ah, Lord God, I cannot speak, for I am a child.'

"He was subject to periods of depression, owing sometimes to physical and again to spiritual causes; but in either case learning lessons in Christian experience which ultimately rendered him most discriminating, as well as tender in his pastoral counsels, when called to visit those who were suffering under the visitations of Providence, or mourning the hidings of God's face."⁵³

As a presbyter Dr. Potts was punctual and faithful. Upon all important questions, while wont to disclaim for himself the abilities of an ecclesiastical lawyer, his decisions were prompt, clear, and impartial. Though not in the habit of making long speeches in the church courts his views were always so lucidly expressed and so soundly established by conclusive arguments as to secure attention and enforce conviction. His influence in these particulars is well described in Dr. Sprague's "Commemorative Discourse:"—

"Though he was always ready to lend a helping hand to any good public object that claimed his attention, and often brought to such objects a large amount of zeal and energy, yet his distaste for much that is usually connected with public excitement and demonstration, led him to operate, for the most part, in a very quiet way. During his whole ministry, while the well-being of his own particular charge has always been the special object of his regards, his eye and his heart have been upon the interests of the church at large; and whatsoever his hand has found to do for the promotion of those interests he has done with his might. It was only a week or two since that a distinguished clergyman from New England informed me that, for some time after he graduated, he sat under the ministry of Dr. Potts in Natchez; and that, while he was universally regarded as possessing rare attraction, both as a preacher and a pastor, his influence in sustaining the general interests of the Presbyterian Church was far greater than that of any other clergyman in that part of the country. His removal to this city introduced him of course to a different field, and extended not a little his ministerial associations; but here, as there, he has been a vigorous co-worker with his brethren, and his presence has always been recognized as an element of power."

Throughout the winter of 1863 and the spring of 1864, his friends observed with pain evident signs of infirmity, that seemed to indicate a rapid breaking down of his physical strength. Under these afflicting circumstances his congregation granted him a protracted leave of absence from all pastoral duties.

On Sabbath, May 8, 1864, he preached to them for the last time, and after a sermon marked by great tenderness, fervor, and fidelity, administered to them the sacrament of the Lord's Supper. During the ensuing week he penned the following note which proved to be his farewell message to his flock, and which was read from the pulpit upon the next Sabbath:

"Your pastor wishes to take leave of you for a time, with a few words expressive of his affectionate regard, and his desire that our covenant God may be with you. He would have done this in person on the last Sabbath, but he felt it would be intrusive to disturb the sacramental service by anything merely personal to himself.

"And now what shall he say? He begs you to recall the instructions of many years, and to hold them fast. He begs the *prayerful* among you to increase in prayer and every good work. He begs the *sorrowful* to go to the Great Comforter. He begs the *backsliders* to return before it be too late. He begs the *impenitent and unbelieving* to settle, without delay, the great question.

"While separated, it will be a matter of personal satisfaction to your pastor, if his flock shall be found faithful and punctual to the services of their own sanctuary.

"May he ask your prayers that it may please God to restore and continue to him the faculty of preaching the glorious gospel of the Son of God, or take him hence.

"And now, with these few words, he commends you to God, and the word of his grace, which is able to keep you.

"When we meet again, may it please God to have removed the stormy clouds which now darken our beloved country. For this let your prayers go up to God continually.

"For a time, farewell!

"Your affectionate pastor and friend,

"GEORGE POTTS."

In the summer months ensuing, while most of the congregation of the University Place church were separated, those who learned of the gradually failing health of their pastor were prepared for the sad intelligence of his death which soon distressed his wide circle of attached friends.

He died of Paralysis at his residence in New York, on the morning of September 15, 1864, soon after his return from Saratoga Springs, where he had passed some weeks in the hope that the disease, which had begun to show itself alarmingly, might be checked. There had been, however, no interruption of its progress, but one by one his powers failed, until the dissolution of the ties between body and spirit was complete. No pain racked, no anxiety perplexed him, but with an unvarying cheerfulness he waited for the hour of his departure. Although unable to converse long at a time on any subject, the name of his Saviour or a reference to any of the great truths of Scripture never failed to awaken a hearty response even when his tongue began to refuse to utter his thoughts. That blessed gospel to the preaching of which he had devoted his life was to his last lucid moment the joy and solace of his heart, and he seemed to repose himself, undisturbed by doubts, undismayed by fears, with a touching childlike trust upon the bosom of his Redeemer.

For a day or two previous to his death he remained unconscious, which was the only period of his illness in which he was confined to his bed. His own prayers were thus most graciously answered in the peacefulness of his death as well as in the fact that God called him from active duty to his rest without a long interval of weakness or uselessness. A large and weeping congregation assembled at his funeral in the University Place church, which was appropriately draped in mourning, and listened to an impressive and eloquent address from Rev. Dr. John M. Krebs, long his associate and co-presbyter. Thence his remains were borne to Greenwood Cemetery.

One of the New York journals thus describes his physical appearance:—
"It was more commanding in its majestic proportions and dignified bearing than that of any man whom we now recall, who walks the streets of this city. Six feet and four inches in height, with broad shoulders, symmetrical and gigantic frame, he was an object of attention to strangers as he trod the pavements, looking every inch a man. It is hard to make it real that such a form is already laid in the grave."

On Sabbath morning, October 23, 1864, by invitation of the Session of the church, Rev. William B. Spragne, D.D., preached an eloquent and appropriate "Commemorative Discourse," which has since been published by request of the bereaved congregation. Perhaps a sketch of a life early devoted to the Master's service and prematurely terminated while so

usefully employed in it, cannot be better concluded than by the following sentences from this discourse:—

“And now that heaven has claimed him, and earth has yielded him, how many are there whom he has left behind who are eager to anoint his memory! How many ministers of the gospel, how many lights of the church, pronounce his name with reverence and admiration! How certainly will veritable history represent his shining gifts and graces to coming generations, thus making provision to extend and perpetuate his usefulness! And if we may follow him beyond the veil, what imagination can conceive of the joy and the glory of being welcomed by his Redeemer and Lord; of having showered upon him the benedictions of those to whom he has been privileged to act as a guide to heaven; of being transformed from a minister of the earthly sanctuary, sinful and mortal like other men, into a minister of the eternal temple, there to put on the robes of perfect purity, and to perform a service that shall make him like unto the angels. Glorified pastor, brother, friend, we would rather rejoice with thee than mourn for thee; because, in finishing thy course, thou hast passed into the heavens and entered on thy full reward.”

PROCTOR, DAVID C.—Was born in New Hampshire in 1792. He was educated in Dartmouth College, Hanover, N. H., graduating in 1818, and studied divinity in the Andover Theological Seminary, Mass., finishing his course in 1821. He was licensed by a Congregational Association, and in 1822 he was ordained by a Congregational Council, and went West under the auspices of the Connecticut Home Missionary Society. His first field of labor was Indianapolis, Ind., where he arrived in May, 1822. He preached several times with such acceptance that measures were adopted to give him a call, which he accepted. It was so arranged that he preached three-fourths of his time at Indianapolis; the remaining fourth at Bloomington, Ind. Mr. Proctor commenced his regular labors in the autumn of 1822, and in March, 1823, a subscription was raised towards building a house of worship. Mr. Proctor remained with this people until the First Presbyterian church, Indianapolis, was fully organized and under successful operation. He then removed to Kentucky, and took charge of the church in Springfield and Lebanon in that State. He was an able preacher, and had considerable reputation as a scholar.

In 1826 he was temporarily called to the Presidency of Centre College, Danville, Ky., which he held from the resignation of Dr. Chamberlain until the election of Dr. Blackburn, in the ensuing year.

He had been without charge for a number of years, but was always ready to preach to destitute congregations and neighborhoods. He resided in Shelbyville, and his last residence was Frankfort, Ky. Few men have performed as much gratuitous missionary service. Among the older ministers of the church he was well known and greatly beloved.

He died at his residence, of Pneumonia, January 18, 1865. His wife was a woman of rare intelligence. She died a few years ago. Two sons and a daughter survive them.

SAVAGE, D. D., JOHN ADAMS—Son of Abraham and Mary (Adams) Savage, was born in Salem, Washington County, N. Y., October 9, 1800. He began his education in Salem Academy, and afterwards entered Union College, Schenectady, N. Y., where he was graduated in 1822. Having the ministry in view, he commenced the study of Theology under the care

of Rev. Ebenezer Maxwell, of Delhi, N. Y. Whilst thus employed he was Principal of Delaware Academy, being very successful as a teacher.

In 1824 he removed to Auburn, N. Y., where he took charge of an Academy in that place, managing it with much success. He continued his study of Theology with Rev. Mr. Forest. In 1825 he was licensed by Washington Associate Reformed Presbytery, and in 1827 he was ordained by the same Presbytery. He remained in this connection until the autumn of 1831, preaching at Fort Covington, Franklin County, N. Y. From Fort Covington he was called, in 1832, to the Presbyterian church in Ogdensburg, N. Y. Here his labors were also abundant and successful. His church soon became and continued to be the largest and most influential in the town, or in that region of the State. Probably no man ever exerted so wide and powerful an influence for religion, and for Presbyterianism in Northern New York as he. He remained at Ogdensburg nearly twenty years, and at the time of leaving it he enjoyed the universal confidence and esteem not only of his congregation, but of the entire community; a confidence and esteem which he never lost, for he was, to the day of his death loved and trusted by those who had known him longest and most intimately.

At the earnest and repeated solicitation of the late lamented Dr. Van Rensselaer, then Corresponding Secretary of the Board of Education, he came to Wisconsin in 1850, and by appointment of the Board of Education, took charge of Carroll College, at Wauketa, Wis., then in its infancy. How he labored and toiled in the arduous work of founding and building up a College in a new country, is well known. The charter had been obtained, and some little progress made in the enterprise before his arrival. But it is no injustice to the noble, self-sacrificing men who preceded him, to say that Dr. Savage is properly to be regarded as the founder of Carroll College. If his success did not equal what those unacquainted with the history of such enterprises anticipated, it was at least equal to what has usually been achieved in the infancy of literary institutions. That his efforts, together with those of his able coadjutors, have not been a failure, the noble College site and building, and the alumni who have gone forth, and are already rising into positions of honor and usefulness, fully attest. And the pupils now attending her halls, preparing to act well their part in life, are further witness, if further were needed, that Carroll College is a living institution, and a source of influence and of power in the land. He who founds and establishes such an institution does a noble and honorable work, far more beneficent and enduring in its results than that achieved by the hero of a hundred battles.

Such is a brief and bare outline—which is all our limits will allow—of the life and labors of this singularly faithful and laborious servant of the Most High God. Proof it is, ample enough, that he had not lived his life in vain, and that to him may be applied the words of the voice speaking from heaven, saying, "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

As a minister, Dr. Savage was eminently laborious and faithful. His highest praise, as it is the highest praise of any minister of the New Testament, is that *he preached Christ*. He never spared himself when there was work to be done in his Master's vineyard, and to one of his activity and fidelity there always was work to be done. He seemed to have grown prematurely old, and his vital powers to have been worn out and exhausted, merely from the effects of strenuous and protracted toil. As we carried him to the grave, it was remarked by men who had known him long and well, that he had taken no rest for a quarter of a century.

Nor was he more laborious than faithful. He shunned not to declare the whole counsel of God. He was a clear, sound, and scriptural theologian. The word of God was ever his touchstone for all the ambitious and pretending novelties of the times. Christ was his only master; what was not of Christ, but of this or that asserted Paul, or Apollos, or Cephas, he let alone; and the old truths, which had grown experimentally into his conscientious soul, and had become part of his inmost life, just grew on, and brought forth fruit a hundred-fold. And when, after his assumption of the Presidency of the College, his Alma Mater conferred on him the honorary degree of Doctor of Divinity, it was, in this instance, at least, a well-merited tribute to the eminent services of one who had long stood for the defence of the gospel.

He was a man of indefatigable zeal in the great cause of Christian education. He was nearly all his life identified with institutions of learning. His success in these literary enterprises, and his zealous devotion to the training of youth, pointed him out as a suitable person to take charge of a similar and more important enterprise, in the young and growing West. And the zeal, the patience, the fortitude, the unreserved self-consecration with which he labored and toiled for the college are familiar to us all. He loved it as his own child, and has worn out his life in strenuous efforts for its advancement. When it suffered he was grieved, when it prospered he rejoiced. When adversity came upon it, the cloud overshadowed him; with the return of prosperity, the clouds about him were dissipated. One of his latest expressions was of satisfaction that the College seemed again to be prosperous.

He was an enterprising citizen. No man did more, in proportion to his means, for the improvement of the place in which he lived. Of this the institutions of learning he founded and the buildings he erected are sufficient proof. In all the relations of husband, father, brother, and friend, he was exemplary, as became the servant and minister of God. As a Christian, though never demonstrative in his feelings, and modest and reserved in his communication of them, even to his nearest friends, he was truly humble, devout, consistent, with a calm and fixed reliance on the person and work of his Divine Saviour. Especially in his last days—days, alas! of sore trial in the midst of protracted weakness and decline—was he adorned with the ornament of a meek and quiet spirit.

JOHN W. STERLING, D.D., of Madison, Wis., writes as follows:—"He was a man of great sagacity, integrity, and benevolence; a man of deep piety and excellence of character; an able and instructive preacher; a good and useful man.

He died at his residence in Waukesha, Wis., December 13, 1864, of Decay of his Vital Powers. He married Miss Eliza Turner, of Salem, N. Y., who, with several children, survives him.

SICKELS, WILLIAM—Son of Thomas and Mary Sickels, was born at Troy, N. Y., August 20, 1795. He was educated at Jefferson College, Canonsburgh, Pa., where he graduated in 1824, and studied divinity in the Seminary at Princeton, N. J., finishing his course in 1827. He was licensed by Winchester Presbytery, and ordained by the same Presbytery in 1828. He removed West, settling at Rushville, Ind. His subsequent charges were Washington, Shiloh, Bethany, and Hopewell, within the bounds of Indianapolis Presbytery; also of Connellsville, Pleasant, and Jefferson churches, in Madison Presbytery. He died at his residence in Indianapolis, Ind., August 9, 1864, of Decay of Vital Powers. In 1829, he

married Miss Alma C. Coe, daughter of Dr. Isaac Coe, of Indianapolis. They had seven sons, four survive him, two of whom are ministers.

Rev. D. M. STEWART, of Rushville, Ind., writes as follows:—"Mr. Sickels was an able preacher—not fully what would be called popular. He was always instructive and interesting. His preparations were complete and finished. He was a *preacher* not a reader. His style was noted for its strength more than its beauty, yet the two were so united as to raise it above the dryness that we often find in the pulpit. He was a doctrinal preacher, never shunning to declare the whole counsel of God. In this he never dallied or turned aside to consult the tastes of men. He held the gospel as the remedy for fallen human nature, and he preached it boldly, fully, whether men would hear or forbear. He greatly loved the doctrines of grace and to embody the great features of these doctrines in every sermon was his effort and aim. 'Christ and him crucified' was his theme. He loved to preach the gospel; for it he made sacrifices, and labored zealously in the early history of the church in Indiana. He had social position and attractions that might have led him to seek ease, but his love of the cause of Christ led him to seek every opportunity to preach, and he acquired a reputation for punctuality that few ministers enjoyed. When he had an appointment all expected to meet him without fail. Many were the difficulties in those days—many trials that late ministers know little of. He endured as a good soldier, not counting any earthly comfort dear that he might preach Christ to his fellow-men. In the church courts Mr. Sickles held a very high position. Punctual in attendance, with his clear and well-balanced mind, it seemed to be expected that he should lead the way in matters of difficulty. His brethren trusted in him. Conscientious and zealous for the truth he seldom erred. He was a safe man. Calm, prudent, and penetrating, he acquired great influence. From an intimacy of almost thirty years with him in the ministry and in the meetings of church judicatories, I have met with few brethren who more completely filled in my view what is required in 'a workman that needeth not to be ashamed.'

"Withal he was a practical preacher. His great aim in all his labor was to reach the hearts and consciences of men, and enforce the truth by his own sweet realization of its power on his own soul."

Indianapolis Presbytery placed the following record on their Minutes:—"The labors of Brother Sickels commenced far back in the history of our church, in this State, and were bestowed in different parts of the Presbytery and Synod, when missionary work was arduous and self-denying. For more than thirty years his name has been familiar in this whole region in connection with the organization and growing life of many of our churches. He was known as a good man, a sound theologian, and a gentle, genial friend."

SMITH, JOHN F.—Son of Charles and Eleanor Smith, was born in York County, Pa., January 29, 1822. He was educated at Jefferson College, Canonsburgh, Pa., and studied Theology in the Seminary at Princeton, N. J. He was licensed by Donegal Presbytery, and removing to Kentucky he was called to the church at Owensboro' in that State. He was ordained and installed by Louisville Presbytery. He subsequently preached at Bardstown, Ky., Vincennes, Richmond, and Hopewell, Indiana. His health was not robust, though he faithfully served a large congregation. He, however, undertook a temporary labor in behalf of the United States Christian Commission in the Army, whence he returned sick among his kindred in Pennsylvania. He died at York, Pa., July 4, 1864, of Typhoid

Fever. He married Dorcas M. Collins. They had several children, who survive him.

Indianapolis Presbytery recorded the following Minute:—"Brother Smith was an honored and useful member of Presbytery, was well known and greatly confided in, in all our ecclesiastical councils. Taken off in the prime of life, whilst pastor of a flourishing church, the lamentations of his people follow him to his grave."

STEVENSON, JOSEPH—Son of John and Mary Stevenson, was born near Harper's Ferry, Md., March 25, 1779. The year following his parents removed to Washington, Pa. He was educated in Jefferson College, Canonsburg, Pa., and studied Theology with his father-in-law, Rev. Thomas Marquis.* He was licensed by Washington Presbytery, October 15, 1808, and ordained by the same Presbytery in June, 1809, and installed pastor of the Two Ridges and Forks of Wheeling churches in West Alexander, Pa. He remained as pastor for this people for seventeen years, during which time his earnest missionary spirit led him to make several excursions into the destitution farther west. The crying need of ministers made a deep impression upon his heart, and in 1825 he was led to ask for a dissolution of the pastoral relation, so that he might give his whole time to his new and more destitute field of labor. He found a new home in the autumn of 1825 in Bellefontaine, Logan County, Ohio.

At that time this county and four adjoining ones, contained not one Presbyterian church or Presbyterian minister except himself. Here for forty years he labored for Christ, traversing for some years a missionary circuit of many miles with thirteen preaching stations, at several of which he subsequently formed churches, where Christ has been preached ever since. Of the church in Bellefontaine, organized by him, he continued pastor until increasing infirmities, years before his death, led him to retire from these active duties. Since which time, in various works of faith and labors of love, he filled up the measure of his days.

He died at his residence in Bellefontaine, Ohio, February 24, 1865, of Erysipelas.

Rev. GEORGE L. KALB, of Bellefontaine, Ohio, writes of him as follows:—"He was a holy man; zeal characterized him, proved by much missionary work for the destitute of our own race and for the Indians, and by his active labor for Christ to the age of eighty-six. The grace of giving was in him. He set apart one-tenth of his income to the Lord, and for ten years before his death one-fifth. Holiness shone out from him in all ways. He was cheerful, humble, full of faith, strong in hope, and mighty in prayer. His naturally strong mind retained its vigor to the end of life; his piety grew continually, and his ripeness for heaven was apparent.

"The truth is, Father Stevenson, as we loved to call him, was such a man that he deserves a good memorial. His missionary labors, and his labors for the Bible Society, would alone entitle him to this. He was the Father of Presbyterianism in these parts, coming to this place in 1825, when there were no churches, and itinerating over a wide field containing some thirteen appointments, and founding churches that are now strong and flourishing. His record, however, is on high, and there he will shine above many that had a wider reputation on earth. A holier man I never saw. He lived nearly twenty years after he gave up the pastoral charge here, but his last days were very fruitful."

* A Memoir of THOMAS MARQUIS is in *The Presbyterian Historical Almanac* for 1861, pp. 171, 172.

A friend who knew him well adds:—"Were I called to sketch the lineaments of this sainted father, I would say he was distinguished rather by a symmetry of character, than by one or two noted traits pushed into conspicuity. He was a good thinker, a sound preacher, a faithful pastor, an humble Christian. A man of wide experience, acute in his perception of right, well-balanced in all his judgments, he was for many years the arbiter of church and neighborhood difficulties, and even strangers came from afar to enjoy his counsels. In domestic life he was as the sun, shedding joy and gladness all about him, and to his latest day his children and their children counted it their greatest earthly privilege to enjoy his society. His affections remained unchilled, his intellect unclouded, till the moment of death. He passed away as he had lived with us, gently, peacefully, joyfully."

He married Miss Sarah Marquis, a daughter of Rev. Thomas Marquis. They had seven children, two daughters and five sons; one is James M. Stevenson, D.D., Agent for the American Tract Society, New York.

SWIFT, D.D., ELISHA POPE*—Son of Rev. Seth and Lucy (Eliot) Swift, was born in Williamstown, Mass., August 12, 1792. His paternal grandfather was the Hon. Heman Swift, a Colonel in the Army of the Revolution, well known to the Father of his country. His father, Rev. Seth Swift, was pastor of the Congregational Church, Williamstown. His mother was a descendant of Rev. John Eliot, well known in the annals of American History as the "Apostle to the Indians."

Whilst a student in Williams College, Williamstown, Mass., in 1812, he was deeply impressed with the necessity of his soul's salvation, and in the summer of the same year he went to Stockbridge, Mass., for the purpose of teaching his brother, Rev. Ephraim Swift, who was at that time pastor of the Congregational Church in that place, and here Elisha made a public profession of his faith, uniting with his brother's church. Returning to college he was graduated with honor September 1, 1813. He spent the year in teaching, and in 1814 he entered the Theological Seminary, Princeton, N. J., finishing his course in 1816. He was licensed by New Brunswick Presbytery, at Lawrenceville, N. J., April 24, 1816, and on the 19th of September following he met the American Board of Commissioners for Foreign Missions, at Hartford, Conn., and was accepted as a Foreign Missionary, though he was informed that he could not be sent abroad for some months.

On September 3, 1817, he was ordained by a Congregational Council as an evangelist to the heathen in Park Street church, Boston, Mass., the late Lyman Beecher, D.D., preaching the ordination sermon. Whilst waiting for his commission he was invited to preach in Dover, the capital of the State of Delaware.

"But the interval between his licensure and his entering a permanent field of ministerial labor, a period of some two and a half years, was filled up with laborious efforts in behalf of the Foreign Missionary cause. At first he was engaged in the service of a local Missionary Society, and afterwards in that of the American Board. He acted also for a short time, by the appointment of the General Assembly, as an agent for the Theological Seminary at Princeton. By these labors, he was being fitted for subsequent efforts in behalf of Missions and Theological Education, which have given him an eminence that few men in our church or country occupy. In this work he labored with an apostolic ardor and industry. He traveled, for

* This Memoir is from the Funeral Discourse of W. D. HOWARD, D.D., of Pittsburgh, Pa.

the most part on horseback, over much of Western New York, New England, New Jersey, Ohio, Indiana, Kentucky, and Virginia, many parts of some of these States being then an unbroken wilderness. He preached almost daily, and often three times on the Sabbath; collecting funds, forming auxiliary societies, and 'awakening the people everywhere to the claims of this great enterprise.' He preached with great acceptance, not only in barns and log school-houses, and humble churches on the frontiers, but to the most cultivated congregations in Boston, New York, New Haven, and Philadelphia. and while thus employed, he was repeatedly urged to settle in inviting fields of labor, but so long as there was any prospect of his going to the heathen, he resolutely turned a deaf ear to every invitation of this kind.

"At length he was obliged, on account of the inability of the Board to accomplish all they wished, from want of funds, to relinquish his long-cherished desire of being a Foreign Missionary. In August, 1818, he visited Dover, and after preaching for the congregation some weeks, was urged to settle among them. At the same time he had calls from two other churches. He finally determined to accept the invitation from Dover, and removed there with his family in October, 1818. He labored diligently, but under great discouragements. Religion was at a low ebb, the interests of our own church had greatly declined, there was no church building, the congregations were small, and the Lord's Supper had not been administered for many years. He, nevertheless, labored on with great fidelity and zeal, praying and hoping for a revival of pure religion. And he did not labor in vain. At Smyrna, which was one of several places where he preached, the church edifice, which had been suffered to go to decay, was repaired, and the congregation rapidly increased. In other parts of his wide field, he had pleasing evidences that the Lord was with him.

"But the Master had work for his servant in a more important locality. In the spring of 1819 he received an invitation from the Second Presbyterian church of Pittsburgh, Pa., to visit them with a view of becoming their pastor. This invitation was accepted. He reached Pittsburgh about mid-summer, and preached his first sermon in that church, on Sabbath morning, July 4, 1819.

"Having spent about a month among the people here, and preaching frequently to them, he returned to the East. Having made his arrangements, he returned to Pittsburgh with his family, arriving here on the 10th of October.

"Early in November he was installed by a committee of Redstone Presbytery, and with much earnest prayer, and a devotion to his work, which promised the happiest results, entered upon his labors in this community, which he subsequently adorned and blessed for nearly a half a century.

"Dr. Swift seems to have been conscious that he had at length found his proper field of labor. He was in the vigor of youth—the city was evidently destined to perpetual growth—there were a number of devoted Christians in the church, and the whole congregation received him with unusual confidence and affection. He found in the city, in the ministry, that eminently godly man, Joseph Patterson, who, subsequently, was one of his constant hearers, and the great-hearted Dr. Herron, the pastor of the First Church, who had taken up his residence here about eight years before; and in the same Presbytery with himself, such men as Dr. Powers, Samuel Porter, Robert Johnston, and Joseph Stockton; and in the adjoining Presbytery of Ohio, Dr. John McMillan, Dr. Samuel Ralston, Dr. Obadiah Jennings, John Anderson, Elisha McCurdy, Matthew Brown, and other such men,

who laid the foundations of our Western Zion, and whose praise is in all the churches. These noble men received the young stranger with the most cordial Christian welcome. Thus encouraged, with faith and prayer, as was his wont, he entered upon his work. In labors he was abundant. He preached with great constancy, as with great power; he held meetings of some kind almost every evening in the week; he spent from twelve to fourteen hours daily in study and devotion, and several hours in family visitation, allowing but about five for sleep. The Divine blessing followed his self-denying efforts. The congregation was increased, and numbers were added to the church. Refinement, intelligence and religion made encouraging progress among the people generally. Prayer-meetings, which less than ten years before had been denounced as an innovation, and shunned as something polluting, were now regarded with favor, and resorted to by many church members and others, lantern in hand, and along ungraded and muddy side-walks, for at that time the city boasted but here and there a pavement. The congregation in every respect was stronger than it had ever been before, and worshipped in a new and very comfortable church edifice, which, including the galleries, seated from six to eight hundred persons.

“But this picture had another side. The new pastor’s place was by no means a bed of roses. The city, though in a very different condition from what it had been twenty years before, was just at this time suffering from the effects of a serious commercial depression. The congregation, though stronger than ever before, as we have just said, was really feeble and much embarrassed. The number of communicants was less than a hundred, the whole annual income of the congregation did not exceed six hundred and fifty dollars, which was less than enough by more than two hundred dollars to pay their pastor; the corporation was some ten thousand dollars in debt, and the creditors, who had already waited long, were pressing their claims; indeed, the property had actually been levied upon, was advertised for sale, and the day fixed upon to put it up at public auction by the sheriff. Their day was dark. Notwithstanding all their previous struggles and sacrifices, they seemed on the eve of being scattered. But, under the aid of their devoted young pastor, they resolved to make one more effort. They summoned every power; they went to work unitedly, resolutely, earnestly; they made great personal sacrifices; they did their utmost, and then cried unto God and he heard and crowned their endeavors with success. They were relieved, saved, the stranded ship was again afloat, though not entirely free from the rocks which had threatened her destruction.

“These difficulties, in the main, out of the way, the prospects of the congregation began to brighten. Hope sprung up in the breast of both pastor and people. Their mutual labors and sacrifices bound them closely together. The pastor was encouraged by the affection which his people manifested towards him, and every class in the congregation found those excellencies in their pastor which won their esteem and confidence. Dr. Swift gave himself wholly to his work, and his profiting appeared unto all. Every department of pastoral labor was diligently attended to. Bible-classes, Sabbath-schools, Mission-schools, among them a flourishing school for colored people, held in the gallery of the church, were established. In the absence of suitable books to aid in the instruction of the young, Dr. Swift prepared and published a ‘Sacred Manual,’ containing a series of questions, historical, doctrinal, and practical, on the sacred Scriptures, a work which for its general excellence has not since been surpassed, but which, like many other excellent things, has been obliged to yield to our insatiate appetite for novelty.

"His connection with the Second Church of Pittsburgh was a highly successful period of his ministry. It continued from November, 1819, until the first day of March, 1833, when he became Secretary and General Agent for the Western Foreign Missionary Society.

"When he came to the West he found the Synod of Pittsburgh a corporate body under the title of the 'WESTERN MISSIONARY SOCIETY,' having for its express objects, *first*, the supply of destitute districts within its own bounds; which at that time extended from the summit of the Allegheny Mountains to the Scioto River, and from Lake Erie to the Ohio, including all of south-western Pennsylvania and north-western Virginia; and, *second*, the establishment of schools among the Indian tribes which still inhabited the northern parts of Pennsylvania and Ohio. Dr. Swift himself says: 'Having been chosen to the Secretaryship of this Society, I expended for many years a large amount of time in discharging its functions; for, while there was no pecuniary compensation, there was an extensive correspondence and much active labor connected with it. While serving in this official capacity, I traveled with a ministerial associate, Rev. Mr. Law, on horseback, through a wilderness of nearly forty miles, to hold a counsel with the Indians respecting the founding of a school and Missionary station among them. They were met and conferred with upon the then insalubrious banks of the Maumee river. The way was prepared for the accomplishment of the object contemplated, but my associate took the prevailing fever and died on his way home, much and deservedly lamented by his family and connections.'

"Thus were the missionary fires kept burning in his heart, and thus was he prepared to embrace any opportunity which offered itself to promote this cherished object. Such an opportunity was presented in 1831. In the General Assembly of that year, of which he was a member, measures were introduced having for their object the permanent connection of our church with the American Board of Commissioners for Foreign Missions. No man was better qualified to judge of the inexpediency of committing our Foreign Missionary operations to an irresponsible association than Dr. Swift. His former connection with the American Board, (for which he always cherished a high regard,) his close observation of its workings, his deep interest in the whole subject, his clear conviction that this is a work which belongs to the church in her organized capacity, and his earnest desire to see it conducted in the safest and most efficient manner, enabled him to see the danger to which the Church was exposed and aroused all his energies to devise some way of escape. As the Assembly was then composed it was impossible to have a Board organized under their own control. It occurred to him that this, however, might be done by one of the Synods, and that its friends might subsequently secure its adoption by the General Assembly. Upon his return home he wrote to Dr. Alexander proposing his plan, from whom he received a favorable reply. He consulted his brethren here, some of whom, at least, heartily approved his suggestion, and instantly and earnestly gave him their coöperation. In the following autumn, at the meeting of the Synod of Pittsburgh, he brought forward an overture which resulted in the organization of the 'Western Foreign Missionary Society.' 'This Society,' to use his own language, 'has since become, as was intended at its very outset it should, The Board of Foreign Missions of the General Assembly of the Presbyterian Church.'"*

An extract from the Anniversary Discourse is here given:—"It was with

* A history of this Board is published in *The Presbyterian Historical Almanac* for 1861.

fear and trembling that this undertaking was engaged in; the strong and growing prejudice against denominational Boards rendering its success very uncertain. But the Lord removed every hindrance, for he had a great work for it to accomplish. Soon a number of the remoter Presbyteries and Synods began to lend it their coöperation, and before the celebration of its second anniversary, it had Missions in India, Africa, and among the Indians on our Western Frontier. For nearly two years after its inception, I labored gratuitously to promote its interests, in the double capacity of Corresponding Secretary and General Agent, visiting Presbyteries and Synods, and making frequent journeys to the sea-board to assist in the embarkation of Missionaries. At the expiration of that time, it became manifest to all that the institution, which was beginning to combine the Missionary operations of a large portion of our Church, required an officer who would devote his time and energies exclusively to the management of its affairs. I accordingly presented my resignation, and earnestly requested my brethren to appoint, in consideration of my pastoral relation, young family, and insufficiency for the trust, another and abler man. This, however, they did not do; nor did they accept my resignation; but, on the contrary, unanimously expressed a desire for my continuance in office, and prepared the way for it by applying to the Presbytery for a dissolution of my pastoral relation to the Second Presbyterian Church. I was constrained to yield to the urgent and kind solicitations of my brethren, and to sunder the ties which bound me to a people among whom, in love and unbroken harmony, I had lived and labored for nearly fourteen years.

"On the morning after this had been done, I found myself committed to a feeble institution, without a dollar in its treasury. But mark the loving-kindness of God! In less than three weeks there came from a distant, and then unknown individual, a draft for one thousand dollars, expressly to pay my salary for the first year. After having had charge of this most interesting cause for nearly three years, I consigned it to the hands of the most truly estimable man, [Hon. Walter Lowrie,] who has, with his excellent associates, conducted it ever since."

"He was also deeply interested in Theological education. The Presbyterian ministers who first settled in Western Pennsylvania felt, from the beginning, the necessity of having the facilities of furnishing the church with a competent ministry. Among these pioneers in the cause of classical and theological education may be mentioned the Rev. Dr. John McMillan, the Rev. Thaddeus Dod, and the Rev. Joseph Smith. For this purpose as early as possible they established suitable schools. Very limited in their facilities, they were at first, it is true, but time improved them, and the log-cabins, with their five or six, in many instances poor, young men, looking forward to the ministry, aided by contributions of wheat and corn from the neighboring congregation, and linen and linsey-woolsey made by the hands of pious women, have grown into celebrated colleges with their hundreds of students and thousands of alumni, whose influence in every department of life has been felt throughout our country not only, but throughout the world. Thus Jefferson, Washington, and Allegheny Colleges arose. All were established by Presbyterians, and all with a view of raising up a faithful and able ministry. Whatever may have been the case in regard to others, Jefferson had a Professor of Divinity from its foundation. Dr. John McMillan was selected to that office in 1802, and as late as 1821 efforts were made in the Synod of Pittsburgh to establish a Theological Library in connection with this Professorship. But the idea of founding an independent Theological School in the West, suggested, no doubt, by what had been

done at Princeton, was agitated as early as 1822. Washington at one time and Canonsburg at another was suggested as the locality. In these incipient movements Dr. Swift took an active part from the beginning. At first the thought seems to have been entertained of establishing the institution under the auspices of the Synods of Pittsburgh and Ohio. But the matter was finally referred to the General Assembly, and that body appointed a commission in 1825, to select a location. Though Dr. Swift was not a member of this commission, he, in conjunction with Dr. Herron, prevailed upon it to fix upon Allegheny as the place for the new Seminary. The Seminary was fully organized by the Assembly the same year by appointing a Board of Directors and designating a Plan for the government of the institution. Dr. Swift was connected with it from its inception until his death, a period of forty years, which was a longer connection than that of any other person, as he held more varied relations to it than any other man ever did. By the Assembly he was appointed one of the first Directors, and an Agent to collect funds for the infant Institution, and by the Board he was appointed the first Instructor in Theology, which office he held for about two years, and for which, I think, he declined to receive any remuneration. He was also at one time the Secretary of the Board, for many years the Vice-President, and since the death of Dr. Herron, in 1860, the President, and from the time of the incorporation of the Board of Trustees until his death, a member of that body.

"The onerous duties of these various offices he discharged with ability and fidelity, and to the entire satisfaction of the General Assembly and the Board of Directors, and if a man's attachment to the Seminary is to be judged by a steady, earnest, prayerful endeavor, through evil report and good report, through days of darkness as well as days of prosperity, when its feebleness led many to oppose and many more to stand aloof, as well as when the smiles of prosperity and the certainty of success won for it troops of friends, then may we say with utmost truth, whilst at the same time we give all praise to his noble coadjutors, this Institution has not had, from its foundation till the present hour, a firmer, truer, purer, wiser, more disinterested and efficient friend than Dr. Swift.

"In the summer of 1835, through the agency of the Hon. Robert C. Grier, for many years past one of the Judges of the Supreme Court of the United States, Dr. Swift received a unanimous call to become the pastor of the First Presbyterian church, Allegheny, Pa. Having, after about twelve months, made such arrangements as to secure the continued efficiency of the Missionary Society, he accepted the invitation, and was then installed in this, his last, and longest, and most important pastorate. He found the church worshipping in a comfortable, though comparatively small edifice, the congregation not large, and the number of communicants about one hundred and sixty. But there were some choice spirits here, younger and older men and women, who rendered cheerful and efficient aid to the new pastor, and who found in him not a pastor only, but a friend, and such a friend and pastor as but few are favored with. He entered upon his work with great vigor. He fasted, he prayed, he visited, he preached with much pains-taking, fidelity, and power. And he was seconded in these efforts by his session and people. The soil was thus prepared and the seed sown, and at length he was favored with precious and abundant harvests. The congregation was increased, colonies went out and established or strengthened other churches, and yet the original hive was not weakened, and from time to time gracious seasons of refreshing were enjoyed, when many were added to the church.

"This was, doubtless, the happiest and most successful period of Dr. Swift's ministry. Thus, upwards of a century of his valuable life rolled quickly by. And now the infirmities of age gathered upon him; painful diseases, which, possibly, long before had commenced their ravages, began to gain the mastery; and that noble frame, which, though majestic and massive, had never been remarkably robust, was insufficient longer to bear the workings of his great brain and earnest heart. It was then that, with a thoughtfulness and liberality worthy of perpetual honor, they called to his assistance and had installed, in April, 1861, as co-pastor with him, his own son, who succeeds him.

"But this devoted servant of Christ did not retire from active service when thus provided with a coadjutor. It was his meat and drink to do his Master's will. He could not rest if he was not preaching the Gospel. He does not seem to have intermitted his diligence in preparation, and whenever his health permitted; yea, frequently when it did not permit, he was here in his pulpit, preaching, oftentimes, with the vigor, earnestness, and eloquence of his earlier days.

"At length, however, the hand of disease bore so heavily upon him that he was obliged to withdraw very much from public service. For some months he was confined to his home by suffering from chronic inflammation of the bladder, which he bore with a rare Christian resignation. On the morning of April 3, 1865, he seemed better than usual. It was a memorable day in the history of our country; the whole nation was thrilled as it had never been before, by the announcement of the capture of Richmond, which was tantamount to an announcement of the suppression of the rebellion, and the end of the war. He was sitting reading a treatise on Death, Judgment, and Eternity, when a member of his family entered his room and announced the glorious tidings. To no man in the nation were those tidings more grateful than to him. He looked up from his book, and a smile of gratitude and joy clothed his countenance. But soon after a great change was observed to come over him. He grew suddenly worse. He was laid upon his bed, and soon after his spirit, without a struggle or a groan, amid the booming of cannon, the ringing of bells, and the exultant joys of his redeemed country, took its flight to the bosom of God. Fitting time, methinks, for a patriot, and the descendant of a long and illustrious line of patriots, to die.

"As a man Dr. Swift added to a majestic person an intellect of much more than common power, and a heart of unusual tenderness. He was dignified without being supercilious, serious without being morose, gentle without being effeminate. His simplicity, sincerity, and unselfishness were patent to every one who knew him. He was unusually free from ambition, pride, and covetousness. Whilst he was often ready, for the sake of peace, to yield his own rights, he was wholly incapable of trespassing upon the rights of others.

"As a Christian he was preëminent for his humility and devotion. He had a deep sense of his unworthiness in the sight of God, and many struggles with doubts and fears in regard to his spiritual state. Few men, I apprehend, looked more frequently into his own heart, and few were less satisfied with the discoveries there made. He spent much time in secret prayer, many days in fasting and devout meditation; he frequently entered into formal covenant with God, and framed and penned solemn resolutions to be faithful in his service. The anniversary of his birth was always sacred to secret devotion, and from the records in his journal and the recollections of some members of his family, they must have been seasons when he drew

especially near to God, for his very countenance indicated that he had been in the mount.

“As a citizen Dr. Swift was faithful in the discharge of his various duties, and took a deep interest in promoting the welfare of the community in which he lived. This is especially true of those enterprises—educational, eleemosynary and Christian—which came more specially under his notice as a minister of the Gospel. As we have seen, he took an active part in establishing the Western University, in which he was Professor of Mental and Moral Philosophy; he was for a number of years a Trustee in Jefferson College; he took a deep interest in the public schools of the city, in the Orphan Asylum, in the distribution of a sound literature, in schemes for the alleviation of the poor, and other objects calculated to promote the welfare of society. And beside all this, no man had a deeper interest in the well-being of the nation. He was a patriot in the truest sense of the term. The purest blood of the Revolution ran in his veins, and the patriot fires of the Revolution glowed in his heart. He had an unutterable horror of the slaveholders’ rebellion, now happily, and, it is to be hoped, forever quelled. He lifted up his voice in his place in righteous condemnation of treason and traitors, and he lifted up his voice in earnest prayer in his closet to the God of battles for the success of our arms, and the deliverance and safety of our beloved country.

“Dr. Swift was a faithful pastor. Not that he was a very frequent visitor at the dwellings of his people; but he loved them; they were constantly upon his heart; they were very dear to him; they were the objects of his frequent and earnest prayers, and he desired above all things their prosperity and salvation. In times of sickness, he was attentive and kind, and when he came to perform for any of them the last sad rites of his office, by the unusual appropriateness of his remarks, in which he always delineated with rare skill the character of the deceased, and administered instruction and comfort to the bereaved, it was manifest to every one, that the case, both of his departed parishioner and all the surviving friends, had occupied much of his thoughts.

“As a member of the various courts of the church, he exerted a manifest and salutary influence. He did not thrust himself forward as a leader; he did not desire to be a leader, but rather, owing to his modesty and humility, shrunk from such responsibility. Nevertheless, he was a leader, made so by the breadth of his views, the wisdom of his counsels, the integrity and loveliness of his character, which led men to rely upon him and take pleasure in honoring him. He, by the admission of all his contemporaries, was a leader in the Synod of Pittsburgh in regard to the policy of the Church in conducting her Educational and Missionary operations, during the stormy period which preceded the rupture of our Church in 1828. His brethren relied upon his calmness, the soundness of his judgment, and his manifest freedom from all selfishness and ambition. They trusted him, followed him, and took delight in honoring him, as is manifest from the fact that they sent him as their Commissioner to the General Assembly six times in the course of nine consecutive years. Few men, perhaps, have labored in this portion of our church, who have left more distinct traces of their influence upon her interests than he.

“But it was as a PREACHER that Dr. Swift shone most conspicuously. His excellence here did not consist in a studied gracefulness of manner. He was too much absorbed with his great work to give attention to modes of delivery. And yet he had all the advantages of a commanding person, a

full, clear, well-modulated voice, and an earnestness which convinced every hearer that he was a messenger of God.

“He had a large understanding, a solid judgment, a ready invention, and a great command of language. He was well instructed in the word of God, thorough master of the system of theology, and largely acquainted with history, science, and literature. He was profoundly religious, a man who had much converse with God and his own heart; a man who was deeply sensible of the responsibility of having the care of souls, and who desired above all things to promote the glory of God and secure the salvation of men. He was an original thinker, a hard student—one who prepared with special pains-taking and industry for the pulpit, and who imparted life to his sermons by his earnest prayers. And these were the things that constituted his excellence as a preacher. Here was the secret of his power in the pulpit.”

He married Miss Eliza D. Beach, who, with several children, survive him. Two of his sons are Presbyterian ministers.

TAYLOR, THOMAS J.—Son of Robert and Margaret Taylor, was born in Indiana, Pa., September 23, 1828. He was educated in Washington College, Washington County, Pa., and studied Theology in the Western Seminary, Allegheny, Pa.

He was licensed by Steubenville Presbytery, and going West as a Domestic Missionary he settled at Montezuma, Iowa, and was ordained by Cedar Presbytery in 1855. He subsequently preached at Wintersett, Iowa, and in Tolona, Ill., where he was stated supply at the time of his death, January 1, 1865.

He was a chaplain of an Iowa Regiment, but his health failed. He returned home, and died of Chronic Diarrhœa, contracted in the army.

He was esteemed by those who knew him as a good man, full of faith, humble, devoted, and a plain but practical preacher.

He married Miss Susan Alrich, daughter of William P. Alrich, D.D., of Erving's Mills, Pa., who survives him. Their children died young.

TWICHELL, PLINY—Son of Enos and Asubah Twichell, was born in Athol, Worcester County, Mass., February 25, 1805. His parents were Methodists, who early dedicated their child to God and to his ministry. He was educated in Washington College, Washington County, Pa., and studied Theology in Auburn Seminary, N. Y., though he did not stay long in this institution, but continued his studies under the care of Rev. Drs. Hunter and Bull, whose memories are still cherished in Western New York. Having removed to this portion of New York whilst young, he joined the Presbyterian church in Clarkson, and whilst pursuing his theological studies he spent part of his time teaching as a means of usefulness and support. He was licensed by Genesee Presbytery in 1836, and soon after began his labors in the Presbyterian church, Blockport, N. Y. Having accepted a call to the Presbyterian church, Wyoming, N. Y., he was ordained and installed pastor by Wyoming Presbytery in 1841. He labored here faithfully for fifteen years. His health was feeble, and it was feared by his friends that he would soon leave them, but his strength was partially restored, and he took charge of East Bethany church, and for the few years preceding his death at Oakland, N. Y., and where he ministered till within a few weeks of his death. He died September 15, 1864, of Cancer in the Bowels. His funeral services were attended at the church in Oakland, but the body was carried for interment to the residence of his daughter in Penn-

sylvania. Many of his co-presbyters and of the neighboring clergy attended his funeral.

He was a kind, humble, earnest, and faithful pastor, respected by all and beloved by those who knew him. Though a constant sufferer for many years he was never known to murmur, or speak unadvisedly, or find fault with the allotments of Providence. When asked if he had any doubts of his acceptance with Christ, he answered, "Not at all, not at all." Language fails to express what he was, so true was he to his Father in heaven.

He married Miss Julia A., daughter of Dr. Joseph and Mary Caulkins, of New London, Conn., who, with one child, survives him.

WATSON, JOHN*—Was born near Strabane, Tyrone County, Ireland, in 1810. His parents were eminently pious persons, who studied to train up their children "in the nurture and admonition of the Lord." Their prayers were blest in John's conversion at seventeen years of age, when he became connected with the Presbyterian church of Ardstraw. Early called by sovereign grace, the influence of his youthful piety was felt in his father's family, in the church of which he was a member, and in the neighborhood where he resided.

His call to the ministry he felt to be irresistible; and in view of it, he entered upon a course of preparation for this work in the year 1828, under the direction of Rev. Matthew Clark. After having made some progress in study in his native place, he came to the United States in 1831, and resumed his studies, entering Rutgers College, New Brunswick, N. J., in which he graduated with credit in 1837. He immediately entered upon the study of Theology in the Seminary of the Dutch Reformed Church in New Brunswick, N. J., and having completed the course of study prescribed by the rules of the Institution, he was licensed by the Protestant Reformed Dutch Classis of Westchester, N. Y., in 1840. He was soon after ordained by the same Classis, and ministered successively to the Dutch Reformed churches of Athens and Flat Bush, N. Y.

Mr. Watson came to Ohio in the spring of 1847, and became a member of the Presbytery of Steubenville, and pastor of the churches of Amsterdam and Harlem. The former of these charges he relinquished after serving it about three years, but he retained the latter charge until his death, where he preached his last sermon, from the words, "Come and see."

After resigning his charge at Amsterdam, Mr. Watson took charge of the church of Bloomfield, in connection with which he remained until his decease.

His death was sudden and unexpected. He was called upon to visit a dying neighbor on Thursday previous to his death, and on returning home at Harlem Springs, Carroll County, Ohio, he took his bed, from which he never arose, but died on the following Saturday, April 22, 1865.

As a gentleman Mr. Watson was courteous to all; as a friend he was true, as the writer can fully testify; as a counsellor judicious; as a presbyter faithful; as a pastor successful—Bloomfield church now numbering over one hundred and fifty per cent. more members than when he became its pastor; and as a Christian sincere.

He married in the year 1842 Miss Eliza M. Buchanan, of New York City, by whom he had a family of five sons, who, with their bereaved mother, survive him to mourn their sad affliction.

* Rev. ROBERT HERRON, of Jewett, Ohio, prepared this Memoir.

WILLIAMSON, JAMES—Son of David and Tamar Williamson, was born in Mifflintown, Cumberland County, Pa., June 11, 1795. He was educated at Washington College, Washington County, Pa., and studied Theology in the Seminary at Princeton, N. J., was licensed by Carlisle Presbytery, November 1, 1820. He was ordained by Luzerne Presbytery in 1823 as pastor of the church at Athens, Pa. He had many fields of labor; in 1824, at Silver Spring; in 1838, at Milton, New Berlin; in 1847, at Mifflinburg and Hazleton; in 1849, at Taneytown; in 1854, at Athens a second time; in 1854, West Kishacoquillas; and in 1863, Little Valley. These churches are within the bounds of Carlisle and Huntingdon Presbyteries, and are somewhat contiguous in many of them. His labors were highly blessed, and in all he has won the affection of the people.

He was an able theologian, a skilful casuist, a man of prayer. To awaken, enlighten, and persuade men was his aim, in his pulpit labors, in his pastoral visits, and in his tender and earnest prayers. His clear views of the plan of salvation, his communion with Christ, and his sympathetic nature, made him greatly successful as a teacher of the inquiring, the desponding, the formal, and careless. Many pastors and churches—many souls will have reason to remember him through eternity, from revival scenes, from his words of warning and comfort, and especially from his tender, tearful prayers. To glorify God and to save souls, he lived and loved to labor.

While he loved the church of his fathers, he loved all who loved Christ, and rejoiced in the success of every good work. As a preacher he was plain, practical, solid, and earnest. With but little imagination, he conscientiously endeavored to unfold and enforce the great truths of revelation. As a presbyter he was a model of punctuality, courtesy, and fidelity. In the relations of son, brother, husband, and father, we need not speak of him. None but those who were bound in these sacred ties with him, could know his loving and loyal, his generous and gentle spirit. His vivacity and modesty, his purity and unselfish nature made him a delightful companion. All who knew him well loved him.

Within the past year, and while in the active duties of the ministry, he was stricken with paralysis, under which his physical and mental powers gradually failed. On the truths of the gospel, on its promises and hopes, on the value of Christian experience, his intellect and heart, amid the general decay, and the oblivion of other things, were sound. When his friends spoke of Jesus, of his grace, and of heaven, his heart, and eyes, and tongue responded significantly to the well known themes. And, as in life he professed and preached the cross of Christ as the only hope of the soul, so amid the gathering shadows of mortality, the "faithful and true witness" of God taught him to see that blood-stained symbol of life and immortality, and in the consciousness of its power to say, "All is well."

He died at his residence in Lewistown, Pa., April 10, 1866, of Paralysis. He was married twice—first, to Miss P. M. Hopkins, who died, leaving three children; his second wife was Miss C. Geddes, who, with one child, survives. He was one of four brothers, all being Presbyterian ministers.

THE PRESBYTERIAN CHURCH, (N. S.)

THE SEVENTY-FIRST GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA met, according to appointment, in the Lafayette Avenue Presbyterian Church, Brooklyn, N. Y., on Thursday, May 18, 1865, at 11 o'clock, A. M.

THOMAS BRAINERD, D. D., the retiring Moderator, opened the sessions with a Discourse from Proverbs xi. 30: "He that winneth souls is wise."

After the discourse, the Permanent Clerk reported the following Commissioners, who were duly enrolled as members of the

Seventy-first General Assembly of the Presbyterian Church.

MINISTERS.	PRESBYTERIES.	RULING ELDERS.	MINISTERS.	PRESBYTERIES.	RULING ELDERS.
ABBEY, DAVID A.	Tioga.	S. D. Haud, M.D.	EDDY, ALFRED	Chicago.	W. H. Brown.
Adair, Robert	Philadela. 4th.	Sam'l T. Bodine	Eddy, David R.	Galena & Bely.	E. S. Rose.
Adams, D. B., Ezra E	Philadela. 3d.	A. C. Eckfeldt.	Edson, Hanford A.	Indianapolis.	L. C. Wilson.
Adams, D. B., Wm.	New York 4th.	Oliver E. Wood.	Egleston, Russel S.	Niagara.	T. T. Flagler.
Allen, Horace H.	Cayuga.	S. Stringham.	Eldridge, D. D., A.	Detroit.	Geo. S. Frost.
BABBITT, Wm. H.	New York 3d.	Jos. W. Lester.	Elliott, George W.	Milwaukie.	W. M. Watt.
Barber, Eldad	Elyria.	E. C. Bradford.	Essick, William J.	Fort Wayne.	B. W. Oakley.
Bassett, Daniel A.	Columbus.	Aug. P. Smith.	Evans, Llewelyn J.	Cincinnati.	E. D. Mansfield.
Beach, Charles F.	Alton.	Isaac Scarritt.	FISHER, D. B., S. W.	Utica.	J. E. Warner.
Beaumont, Jas. B.	Genesee Val.	Abram Merritt.	GALLAHER, F. R.	Coldwater.	J. H. Phelps.
Benedict, Edwin	Onondago.	Jus. Townsend.	Gaston, Albert H.	Kalamazoo.	D. D. McMartin.
Beman, Irving L.	Cortland.	John M. Roe.	Gillette, Charles	Osago.	.....
Bishop, John M.	Salem.	M. C. Browning.	HAMILTON, D. D., D. H	Illinois.	A. C. Hinton.
Black, Edwin	Logansport.	S. T. McConnell.	Hawley, Ransom	Green Castle.	H. G. Todd.
Bonar, James B.	New York 3d.	John G. Parker.	Holmes, Henry B.	Dubuque.	John Maclay.
Brownlee, James	Kansas.	.....	Hovey, Edmund O.	Crawfordsville	Wm. T. Scott.
CHANDLER, LOOMIS	Marshall.	W. H. Skinner.	Hudson, Thos. B.	Erie.	Jos. D. Clark.
Chapman, Charles	Chemung.	W. S. Phinney.	JESSUP, SAMUEL	Ontario.	Lorin Coy.
Cheever, William	Dayton.	W. S. Phelps.	Jewell, Fred'k S.	Albany.	E. A. Durant.
Clark, William H.	Columbia.	Fred'k Phelps.	Johnston, Adam	Bloomington.	A. Washburno.
Cone, Augustus	Trumbull.	William Laird.	Johnson, Asa	Des Moines.	W. D. Moore.
Copeland, Jon.	Champlain.	Zeph. C. Platt.	Johnson, Herrick	Pittsburg.	H. W. Williams
Cowles, Sylvester	Buffalo.	Moses Bristol.	KELLOGG, LEWIS	Troy.	N. M. Master.
Curtis, Elroy	Chenango.	E. A. Phillips.	LAIN, LEWIS F.	Steublen.	L. Sturtevant.
DE LONG, CHAS. H.	Delaware.	Wm. McGibbon.	Lamar, Thomas J.	Union.	.....
Dewitt, D. D., Wm. R.	Harrisburg.	Charles Ogilby.	Leonard, Josiah	Galena & Bely.	J. J. Buckley.
Dickey, Nimian S.	Madison.	J. A. D'Lavergne	Lord, Edward	Oswego.	R. H. Tyler.
Dickinson, Wm. C.	Chicago.	D. K. Holt.	MACKIE, GEO. W.	Watertown.	G. W. Knowlton
Dickson, Wm. T.	Meadville.	Daniel Uber	Maclean, Job	St. Louis.	E. Barnard.
Dickson, James M.	Newark.	Job Haines.	March, D. B., Daniel	Philadela. 3d.	I. Ashmead.
Dunham, Moses E.	Utica.	J. C. Gallup, M.D.	Maxwell, J. Allen	Newark.	J. J. Dickerson
Dunlap, Latten W.	N. Missouri.	Mayo, Warren	Ithaca.	Geo. McChatur

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MINISTERS.	PRESBYTERIES.	RULING ELDERS.	MINISTERS.	PRESBYTERIES.	RULING ELDERS.
Mears, John W.	Wilmington.	A. M. Higgins.	Smith, Harvey	North River.	Edward Wells.
Megie, Daniel E.	Rockaway.	A. K. Riggs.	Smith, Sanford H.	Winona.	.....
Megie, William H.	Lyons.	A. P. Chatham	Spaulding, John	New York 4th.	J. P. Crosby.
Mills, Samuel J.	Iowa City.	S.W. Sedgwick.	Spear, D.D., S. T.	Brooklyn.	G. Burchard.
McCord, John D.	Huron.	Wm. Watson.	Stebbins, Chas. E.	Geneva.	Eben. B. Jones
McCoy, Reuben	Schuyler.	.....	Stratton, Eben. H.	Genesee.	L. M. Harroun.
McFalls, Thad. D.	D. of Columbia	John Knight.	Stratton, Edward	Long Island.	John N. Sayre.
McKaig, Wilbur	Cincinnati.	Wm. H. Moore.	Sutton, J. Ford	Washtenaw.	C. Holmes, Jr.
McMurray, Jos. E.	Wabash.	Eben. Cheney.	Swain, John L.	Wellsboro'.	Sam'l Hazlett.
McNulty, Jos. M.	Hudson.	D. W. Cooper, M.D.	Taylor, John C.	Rochester.	Lewis Chapin.
McVay, Homer	Franklin.	John McElroy.	Thompson, Aaron	Keokuk.	H. S. Howell.
NEWBERRY, E. D.	G. Riv. Valley.	W. Woodworth.	Thompson, C. H.	Newark.	L. A. Smith, M.D.
Newell, D.D., W. W.	New York 3d.	John Endicott.	Thompson, Elias	Pata-skala	Mat. Newkirk.
Noble, Fred'k A.	Minnesota.	S. J. McMillan.	Tompkins, John	Cayuga.	P. Clark, M.D.
Northrop, H. H.	Saginaw.	Robert Ure.	Townsend, Thos. R.	Montrose.	.....
PALMER, HORACE W.	Grand River.	D. C. Canclugh.	VAN DEURSEN, R. D.	Athens.	.....
Parsons, D.D., B. B.	Lexington.	Jos. Lambute.	WALTH, WILLIAM	Buffalo.	Andw. Parker.
Patch, Jacob	St. Joseph.	.....	Weaver, Ellis S.	Hauilton.	Geo. W. Haire.
Peck, John	Dakota.	A. D. Seward.	Weed, Ira M.	Ottawa.	Thos. Ware.
Pierce, D.D., Geo. E.	Clev. & Port.	Isaac M. Page.	Wells, John O.	Catskill.	La Fay. Moore.
Pitkin, Caleb J.	Alton.	J. N. McCord.	West, James W.	Ripley.	J. N. Salisbury.
Pratt, D.D., E. P.	Scioto.	W. F. Wilson.	Whaley, Samuel	Montrose.	James Deans.
Prestiss, D.D., G. L.	New York 4th.	A. N. Brown.	Whitfield, J. W.	St. Lawrence.	C. Y. Hubbard.
Preston, John B.	Fox River.	.....	Williams, Wm. W.	Maunee.	S. L. Boughton
REED, ISAAH	Cedar Valley.	.....	Wishard, Sam'l E.	Mouroe.	S. E. Hart.
Reeve, John B.	Philadela. 4th.	Jos. Francis.	Wood, D.D., A. Ang.	Geneva.	Ezra D. Cook.
SEWELL, JONATHAN	Troy.	J. Lambert, M.D.	Wyckoff, Samuel	Knox.	M. B. Osborne.
Shaw, D.D., Jas. B.	Rochester.	Albe C. Allen.	.....	Kingston	John J. Dixon.
Shaw, James	Clev. & Port.	.....	MINISTERS, 120.	RULING ELDERS, 109.	TOTAL, 229.

DELEGATES FROM CORRESPONDING BODIES.

MIL0 J. HICKOK, D.D., *Minister*, and CHARLTON HENRY, *Ruling Elder*, from the General Assembly of the Presbyterian Church, holding its sessions in Newark, N. J., in 1864.

JAMES HARPER, D.D., from the General Assembly of the United Presbyterian Church of North America.

Rev. JOACHIM ELMENDORF, from the General Synod of the Reformed Protestant Dutch Church in North America.

Rev. JOHN A. CRAWFORD, from the General Synod of the Reformed Presbyterian Church in North America.

Rev. JAMES P. KIMBALL, from the General Association of Massachusetts.

Rev. BENJAMIN J. RELYEA, from the General Association of Connecticut.

Rev. THEODORE MON0D, from the Union of Evangelical Churches of France.

JAMES B. SHAW, D.D., of Rochester Presbytery, was elected Moderator. Rev. JOHN SPAULDING, of New York Presbytery, and Rev. JAMES SHAW, of Cleveland and Portage Presbytery, were chosen Temporary Clerks.

Hills and Overtures.

SAMUEL T. SPEAR, D.D., Chairman of this Committee, reported the following Overtures:—

OVERTURE, No. I.—Being a request that the Assembly give its testimony respecting the guilt of Treason, as incurred by the ministry resident in the States recently in rebellion; and further, that the Assembly suggest

to the Presbyteries upon what terms and in what way ministers, who have thus been guilty of treason, should, if at all, be received by them. The following report was adopted:—

The Assembly regards the matter referred to in the Overture as of the gravest and most solemn character. Civil society is in the Scriptures expressly declared to be an ordinance of God. Its agency is some form of human government, and to this government the subject thereof is bound to yield obedience, except in those cases in which the higher law of God directly intèrvenes to cancel the obligation. To disobey the civil law, unless required to do so by the law of God, is alike a crime against the State and a sin against God, rendering the offender justly amenable to punishment. These principles so abundantly asserted in the Scriptures, and so obviously true at the bar of right and reason, apply with special emphasis to that form of disobedience which is treasonable, which seeks to subvert government, which attacks the very life of a nation, and gives rise to disorder, anarchy, and civil war among the people. Resistance to the civil authority in this form, and for this purpose is, in the judgment of this Assembly, the highest crime against the State as well as "a most grievous sin against God." The specific case referred to in the Overture, presents the crime and sin of treason under its most aggravated conditions. It is treason against a populace containing within itself the most ample means for the peaceful redress of all possible grievances. It is treason without any provocation, justification, or excuse. It is treason designed and planned to perpetuate and extend the iniquitous system of human bondage. It is treason, too, historically attended with barbarities and outrages on the part of its authors and abettors, alike shocking to the civilization of the age and repugnant to the principles of Christianity. To suppress and destroy this treason, as an organized military power, has involved the sacrifice of thousands and tens of thousands of human lives, and filled the land with the deep wail of affliction and sorrow. Such a treason this Assembly regards as involving criminality in its most appalling form. The justice of God, the honor of law, and the safety of civil society imperatively demand, that it should be suitably punished by the *judicial* power of the nation, in the infliction of penalty upon its guilty authors.

That the ministers of the Gospel resident in what have been designated as the Rebel States—men professing to believe in the Bible, and to honor its principles—should have shared in the guilt of this treason, making themselves parties thereto, giving to it their public influence, aiding and abetting the same, seems, to the Assembly one of the most astonishing moral perversions to be found in the history of this fallen world. And yet that such has been the fact in the States hitherto in rebellion is too obvious to admit of reasonable doubt or denial. These ministers the Assembly can view only as, in this thing, most grievous sinners against the God of heaven.

In view of the principles and opinions thus expressed, the Assembly most earnestly exhorts all the Presbyteries under its care, to consider this subject, and take such action thereupon as shall accord with the word of God. In the event that any of the ministers, referred to in the above Overture, shall apply for admission into these Presbyteries, the Assembly advises the Presbyteries not to admit them, or in any way recognize them as ambassadors of the Cross of Christ, until they have given satisfactory evidence that they have sincerely repented of this sin. The details of this advice, the manner and ways of giving it practical effect, the Assembly must, for the present, leave with the discretion and wisdom of the Presbyteries; yet the Assembly cannot forbear to express the hope that the Pres-

byteries, in the spirit of true loyalty to their country and their God, will so act in the premises, as to convey the clearest and most undoubted condemnation of the treason, which has clothed this land with the habiliments of sorrow. Let the religious sense of the Church, in her pulpit ministrations, and through the action of her judicatories, mark this sin as of the deepest dye.

The Assembly in thus answering the Overture, has no specific case before it for a definite and special judgment, and has, therefore, submitted the answer in this general form.

No. II.—From the Presbytery of New York Fourth, asking that the heading of Contributions to Foreign Missions in the Statistical Tables be changed to read, "*Foreign Missions*;" recommending that the change requested be made. The report was adopted.

No. III.—On reunion with the other branch of the Presbyterian Church. The following report was adopted:—

The Assembly has given its careful attention to the Overtures from San José and Bloomington Presbyteries and Iowa Synod. These Overtures refer substantially to the same subject; the first, asking the Assembly to "lose no time in seeking to establish a formal ecclesiastical reunion between the two branches of the Presbyterian Church, formerly united under one General Assembly;" the second, asking the Assembly "to continue the friendly correspondence already established, and to take such further steps, as God in his providence may direct, for the ultimate reunion of the two bodies;" the third, proposing that this question be submitted to the Presbyteries for an expression of their wishes, or that the "Assembly take such other action, looking to the immediate consummation of this important event, as in their wisdom shall seem best."

This Assembly is quite aware, that such reunion is earnestly desired and sought, by many Christians and churches, in both branches. Both now better understand each other; an exceedingly cordial and useful fraternal correspondence already exists between the two Assemblies; and in all this the Assembly recognizes the presence and control of Christian feeling, so eminently becoming those who adopt the same Confession of Faith and the same Form of Government. What may be the duty of future Assemblies touching the subject referred to, it is not the province of this Assembly to decide; yet, as the facts now appear, the Assembly judges it inexpedient, to make any proposition to the other Assembly, contemplating the reunion sought by the memorials. The other Assembly, in its past action, has expressed a similar opinion in answer to similar Overtures. Both Assemblies have organized vigorous systems for Home and Foreign Evangelization; and both are prosecuting this work with commendable zeal. Both are spiritually coöperating in that fellowship of faith and service, which recognizes both as being "called in one hope of" their "calling," and as having "one Lord, one faith, one baptism, one God and Father of all." Until Providence shall more fully develop the question, and thus indicate the course to be pursued, this Assembly judges it most expedient for itself to wait on Providence; meanwhile practicing towards the other branch of the Presbyterian Church those tender and affectionate courtesies which belong to the Christian brotherhood, and exhorting all the ministers and churches under its care to do the same. In expressing this opinion, the Assembly does not mean to imply any judgment either for or against the reunion proposed, but simply to leave the question open for further consideration and light.

As to the wisdom of inviting the Presbyteries to express their opinions and wishes on this subject, the Assembly judges it most expedient to leave this point to their own spontaneous action. No action on the part of the Assembly is needed to place this question before the Presbyteries. If to them the proposed reunion seems desirable, they will undoubtedly, in due season, make a full expression to this effect; and then the case will be so far developed as to relieve a future Assembly, or Assemblies, of all hesitation or uncertainty as to the general voice of the Church.

No. IV.—Is it within the province of the Session to *excommunicate*, without formal trial, a church member who makes a written confession of having embraced heretical views, and in consequence having violated covenant by long-continued absence from the ordinances of the church, and who requests to be cut off from the church? The Committee recommend, that the party asking the above question be referred to the Book of Discipline, chap. iv.; and such Session be urged to follow strictly the order laid down therein. Adopted.

No. V.—May a Presbytery authorize its *Stated Clerk*, during the intervals of its sessions, to grant, at their own request, letters certifying the regular standing and *dismissal* of its *members* to join other ecclesiastical bodies in connection or correspondence with the General Assembly? The Committee recommend, that the above question be answered in the negative. Adopted.

No. VI.—Making inquiry concerning the relation of persons received, by act of Session, during the interval of such reception and the subsequent Sacramental Sabbath? The Committee recommended the following report which was adopted:—

In answer to the several questions contained in the above Overture, the Assembly refers to the Form of Government, chap. ix., sect. 6. in which the reception of "members into the Church" is expressly specified as one of the duties and powers of the Church Session. For this purpose the Session is the church, and its act of admission the act of the church. When, therefore, an applicant for admission by letter is received by a vote of the Session, he is at once a member of the church, entitled to all the privileges, and subject to all the responsibilities, of this relation.

The same rule equally applies to candidates for admission into the church on a profession of their faith. The vote of the Session is the essential and final act by which they are thus received, and needs no subsequent action of the church to give it reality or validity. The administration of baptism according to the word of God, in the case of unbaptized persons, must, of course, be involved in, and attendant upon, this sessional act, either at the time, which would be entirely proper, or at a subsequent period appointed for this purpose. The Session, if thus choosing, may prescribe a public profession of faith before the whole church as a convenient usage, and for this purpose may employ a church confession and covenant. This is the practice with many Sessions, and, where this practice is adopted, it is proper that the officiating minister or clerk of the Session should report a statement of the fact in accordance therewith, and that the report should be formally entered upon the records of the Session.

It is well, however, to remember, that the confessions of faith and covenants in use among local churches, though regarded by many as convenient and useful, and certainly sanctioned by a very prevalent usage, are nevertheless not essential to the organization of a church, or the establishment

of membership therein, since they are not the authoritative standard of faith or practice in the Presbyterian Church. Such confessions and covenants, with the accompanying form of a public profession, may or may not be used, as shall seem most expedient to the Session. Whether used or not, the vote of the Session is, by the Constitution of the Presbyterian Church, the act on which the membership depends, and, in all cases, the records of the Session should be made to correspond with this fundamental principle of the polity of the Church.

These principles cover all the points submitted in the above Overture. Their application is simple, and hence the Assembly sees no occasion for giving a more detailed and specific answer to the several questions presented for its consideration.

No. VII.—Asking that the Presbyteries of the Pacific Coast be more fully aided in bearing the expenses of their Commissioners to the General Assembly. The Committee recommended the following report, which was adopted:

The Assembly expresses its hearty sympathy with the Presbytery presenting the above memorial. It is eminently important that Presbyteries having the care of feeble congregations, and located at great distances from the usual places of the meetings of the General Assembly, should, nevertheless, be represented by Commissioners. To make provision for such representation, the Assembly that met in 1857 adopted a plan for securing funds for defraying the expenses of the General Assembly. This plan, if efficiently applied, is entirely adequate for the purpose. (See *Minutes*, 1857, pp. 399, 400.)

No. VIII.—Concerning Theatres and Card Playing. The following report was adopted:—

In regard to so much of the above Overture, as refers to "*Theatres and Theatre-going*," this Assembly reaffirms the action of the General Assembly of 1818. (See *Minutes*, p. 690, and *New Digest*, pp. 262, 263.) In this action, the Assembly declared the Theatre to be "a school of immorality." This Assembly, seeing no occasion to modify the utterance then given, earnestly exhorts all the members of the church in their practice to avoid, and by their influence to discountenance all such "dangerous" amusements, as being inconsistent with the spirit of the Gospel, and detrimental to the best interests of piety in the heart.

In respect to "the custom of fashionable *Card-playing*," referred to by the memorialists, and represented as being "countenanced in many of our Christian households," and also "participated in by members of our churches," this Assembly would affectionately exhort all the members of the Presbyterian Church to practice the most careful watchfulness in avoiding all recreations and amusements, whether in the form specified in the memorial or otherwise, which are calculated to impair spirituality, lessen Christian influence, or bring discredit upon their profession as members of the Church of Christ.

No. IX.—The Dakota Presbytery has within its bounds the mission churches gathered from among the Dakota Indians. The missionaries laboring among these Indians have, for many years, felt the necessity of subjecting Indians to *law*, that they may enjoy the protection of the same for themselves and their property; but thus far they have failed to bring to bear such influences on Congress, and on the Indian Department, as to accomplish this most desirable and necessary object.

We are of opinion that a proper memorial from so large and honored a

body as the General Assembly will not only be received kindly, but have its effect in this regard. We, therefore, ask you to prepare and forward such a memorial to the Secretary of the Interior and the Commissioner of Indian Affairs, asking them to use their influence to procure the necessary legislation to secure this object; which is, first, declaring them subject to the laws of the United States, and the criminal laws of the State or Territory in which they may be found; second, making provision for the appointment and support of officers to enforce these laws.

The Committee recommended the appointment of a special committee to examine the subject referred to in the memorial, and report thereon to the next General Assembly. The recommendation was adopted, and Samuel T. Spear, D.D., William W. Newell, D.D., and Mr. Oliver E. Wood, were appointed said Committee.

No. X.—A Memorial from twenty-nine Ministers and Elders, as follows, who respectfully represent, that, in their judgment, it is of the highest importance to the future religious, social, and political well-being of the people of this land, as it is in accordance with the law of righteousness, as expounded by God during the history of the Great Rebellion, that the Government shall promptly adopt such principles and measures, in the reconstruction of society in the revolted States, as shall distinctly recognize the rights of citizenship as inhering in every man, of whatever class or complexion, who is and has been true to the country and the flag. We, therefore, ask that the General Assembly will adopt such a deliverance, in regard to this great subject, as shall seem demanded by the circumstances of the country at this time.

The Committee reported a paper in response to this Memorial, which was unanimously adopted, and is as follows:—

The memorialists, in the paper placed before the Assembly, ask this body to "adopt such a deliverance in regard to" the subject referred to, "as shall seem demanded by the circumstances of the country at this time." And, as there is no doubt in respect to "the rights of citizenship" as invested in loyal *white* people, the Assembly understands the memorial to have specially in view the case of the *Freedmen*. In their behalf, it asks for an expression of opinion as to *their* "rights of citizenship." The memorialists desire that the *Freedmen*, irrespectively of the question of race or color, should be so completely enfranchised, as legally to invest them with all the privileges usually enjoyed by citizens of this country. This the Assembly regards as one of the gravest and most solemn questions of the age.

Such a people, with such a history, surrounded by such a train of providences, so large in number, so intimately connected with the great struggle from which the nation is now emerging, so patient and hopeful during the long night of their bondage, so truly loyal and faithful to the Government in this age of treason, furnishing such important and eminently needed service to the country in the hour of its peril, many of them personal sharers in the salvation and grace of Christ, and all of them hitherto subject to disadvantages social, civil, and political, directly calculated to depress their humanity, degrade their pursuits, and prevent them from realizing their proper destiny as men, may well claim the attention of this Assembly. As to the duty of making the most strenuous efforts for their education, social elevation, and moral and religious culture—the duty of giving them the Bible, preaching to them the pure Gospel, and in every possible way aiding them in becoming a blessing to themselves and the country, there can be but one opinion among all right-thinking people. The Assembly is happy

to observe an increasing tendency among Christians to consider and perform this duty. God, in his providence, has opened the door; and now invites his people to enter and reap a most plentiful harvest.

As to the specific question of bestowing upon this people all "the rights of citizenship" in the great work of reconstructing "society in the revolted States," referred to in the memorial, there may be an honest difference of opinion among good and loyal men. The memorialists believe, that the Government should "promptly adopt such principles and measures" in the reorganization of Southern society, as will speedily secure this result. They do not specify what these "measures" should be; but simply ask for the speedy accomplishment of the end. The Assembly, without undertaking to define the ways and means most proper to be adopted for this purpose, heartily concurs with the memorialists in the end sought. The Assembly, moreover, believes that the sooner this end is gained, the better it will be for all classes. That the colored man should, in this country, enjoy the right of suffrage in common with all other men, is but a simple dictate of justice. The Assembly cannot perceive any good reason why he should be deprived of this right on the ground of his color or his race. Why, then, should not the black man "in the revolted States," who is and "has been true to the country and the flag," thousands and tens of thousands of whom have fought for that country and flag, be at once included among the loyal persons, upon whom shall devolve the task of reconstructing Southern society? This the Assembly thinks to be the shortest and safest method of solving the problem, most certain to gain the result and prevent future evil. So large a population cannot, in the state of freedom, be long kept contented without the enjoyment of common civil and political rights. Possessing these rights they will be in a position to be their own protectors. The enjoyment thereof will give them respectability, dignify their labor, elevate their desires, quicken their moral consciousness, and waken in their minds those hopes and high aspirations, upon which the proper development of humanity depends. Possession of these rights is the quickest method of preparing them for their proper use. There can be no doubt of their loyalty. They are, and they have been, the friends of the Government, and in this they have shown more wisdom than most of their former Masters. If these men are fit for the duties of the camp and the garrison as soldiers, the presumption is that they are not less competent for the duties of citizenship. To this result the country must come at last; and in the judgment of this Assembly more will be lost than gained by any effort to postpone it. It is better to meet the question at once, and settle it in accordance with the rights of man, the principles of our political system, and the clear indications of Divine Providence. Any proper efforts of those in authority, looking towards this result, will receive the warm sympathies of this Assembly; nor can the Assembly doubt that they will be ultimately sustained by the great majority of the American People. It is not the purpose of the Assembly in this deliverance to argue this question at length, but simply to indicate its conviction in respect to the point intended in the memorial, and if possible to say a word that may encourage the Government in the discharge of its difficult duties. The prayer of the Assembly is that the Government may be guided by wisdom and justice, applying these cardinal qualities to all classes and men; and that all the people disciplined by Providence, and instructed by the trials of the past, may learn to practice that "righteousness" which "exalteth a nation."

The Assembly further directed that the paper be appended to the Report on the State of the Country, to be sent and read with it.

No. XI.—The Assembly, having received a certified copy of the Minutes of a large Protestant meeting, held at the city of Pittsburg, Pa., May 23, 1865, and composed of the members of the General Assembly now in session at Pittsburg, and of "other friends of Protestant Christianity;" and being informed that the other Assembly will probably appoint a Committee, in accordance with the request of the meeting, hereby appoints a committee to coöperate with other committees similarly appointed, to consider the expediency of forming a National Protestant Union, or Organization of Evangelical Denominations, in this country, and report the result of their joint counsels and labors to the next Assembly.

It was *Resolved*, That a committee be appointed for that purpose, as follows:—

Ministers.—Henry B. Smith, D.D., LL.D., and Edwin F. Hatfield, D.D., of New York City; Samuel T. Spear, D.D., Brooklyn, N. Y.; Jonathan F. Stearns, D.D., Newark, N. J.; Ezra E. Adams, D.D., Philadelphia, Pa.; John C. Smith, D.D., Washington, D. C.; Henry Darling, D.D., Albany, N. Y.; Philemon H. Fowler, D.D., Utica, N. Y.; Edwin Hall, D.D., Auburn, N. Y.; Henry Smith, D.D., Buffalo, N. Y.; Herriek Johnson, Pittsburg, Pa.; Azariah Eldridge, D.D., Detroit, Mich.; D. Howe Allen, D.D., Cincinnati, Ohio; Robert W. Patterson, D.D., Chicago, Ill.; and Henry A. Nelson, D.D., St. Louis, Mo.

Elders.—Marshall S. Bidwell, LL.D., and John P. Crosby, Esq., New York City; Hon. Robert Denniston, Washingtonville, N. Y.; Lyndon A. Smith, M.D., Newark, N. J.; Hon. Daniel Haines, North Hardiston, N. J.; Matthew W. Baldwin and Samuel H. Perkins, Esq., Philadelphia, Pa.; Hon. Henry W. Williams, Pittsburg, Pa.; Jacob S. Farrand, Detroit, Mich.; Edward D. Mansfield, LL.D., Morrow, Ohio; Hon. William H. Brown, Chicago, Ill.; and Hon. Horace Maynard, LL.D., Knoxville, Tenn.

No. XII.—Concerning the Church of Chattanooga, Tenn., and recommended the following minute, which was adopted:—

The Assembly having heard the communication of the Rev. Samuel Sawyer, in reference to the Presbyterian church at Chattanooga, hereby appoints the Rev. Samuel Sawyer to convey to Major-General George H. Thomas, or the General who may, at the time, be in command of that department, the request of this body, that the edifice of said church, being repaired, may be put in possession, and under the direction of the Presbyterian congregation desiring to use it for religious worship.

Polity of the Church.

SAMUEL W. FISHER, D.D., Chairman of this Committee, reported the following paper:—

No. I.—Respecting the commissions of the Rev. Thomas J. Lamar, of Union Presbytery, and John J. Dixon, Elder, of Kingston Presbytery, Tennessee. The report was accepted, and by a rising vote unanimously adopted, and is as follows:—

WHEREAS, the Presbytery of *Union*, at a duly-called meeting, held in September last, and the Presbytery of *Kingston*, at a similar meeting, resolved, by the unanimous vote of the members present, to reconnect them-

selves with this Assembly, from which they withdrew in 1857, and have requested us to receive them; therefore,

Resolved, That this Assembly hereby recognize the Presbyteries of *Union* and *Kingston* as constituent parts of the Presbyterian Church in the United States, and that the name of Rev. Thomas J. Lamar, as a Commissioner from the Presbytery of Union, and the name of Elder John J. Dixon, as a Commissioner from the Presbytery of Kingston, be added to the roll of this Assembly.

And, since it is exceedingly desirable that these Presbyteries should have their *Synodical* relations, as heretofore, within the State of Tennessee, and as, in consequence of the disorganized state of many of the churches, and the disloyalty of a number of the ministers formerly in connection with us, it is impracticable to secure this object at present by the ordinary methods of ecclesiastical action; and whereas, the following ministers and churches have expressed a desire to be in connection with us; therefore,

Resolved, 1. That the Rev. Rufus P. Wells and Rev. Nathan Bachman, together with the Rev. Samuel Sawyer, of the Presbytery of Fort Wayne, are hereby constituted the *Presbytery of Holston*; that the churches of Greenville and Timber Ridge be placed under the care of the Presbytery; that the bounds of said Presbytery be the same as those of the former Presbytery of Holston; that the Presbytery meet at Greenville, Tenn., on Friday, August 4, 1865, at 7½ o'clock, P. M., and be opened with a sermon from Rev. Rufus P. Wells, who shall act as Moderator until another be chosen.

Resolved, 2. That the Presbyteries of *Union*, *Kingston*, and *Holston*, are hereby erected into the *Synod of Tennessee*; that the boundaries of said Synod shall be the same as those of the former Synod of Tennessee; the Synod to hold its first meeting at New Market, Tennessee, on Thursday, October 12, 1865, at 11 o'clock, A. M., and be opened with a sermon by Rev. William Adams, D. D., of the Presbytery of New York Fourth, or, in case of his absence, by the senior minister present, who shall preside until a Moderator be chosen.

Resolved, 3. That, in case the Presbytery of New River, now in connection with the "United Synod," shall elect to belong to this Synod as thus constituted, said Presbytery shall be recognized as a constituent part of said Synod; in case it does not, then the bounds of the Presbytery of Holston be so enlarged as to embrace any churches and ministers, within the bounds of said Presbytery of New River, that they may elect to unite with us.

Resolved, 4. That these Presbyteries be directed not to recognize or admit, as a member of their respective bodies, any minister known to be disloyal to the Government of the United States.

No. II.—Being the following memorial of the Cincinnati Presbytery:—

WHEREAS, It is eminently desirable that the evils which have resulted from the division of the Presbyterian Church in the United States, so far as the feeble churches throughout the land are concerned, especially such of them as require aid, should be speedily remedied; therefore,

Resolved, that this Presbytery memorialize the next General Assembly to take such action (the other Assembly concurring) as shall recommend and enjoin,

1st. That all feeble churches in the same village, within convenient access to a strong one of the other Branch, shall seek to become united with such stronger church.

2d. That wherever two churches are organized—one of each Branch of

the Church—both of which are feeble, and need aid from abroad in sustaining the stated ministry of the Gospel, they shall unite, irrespective of the question of Presbyteries, and after union, connect themselves with whichever Presbytery the majority may prefer—

Provided, That no other mode of union and of Presbyterial connection, more satisfactory to all concerned, shall suggest itself to the parties.

The report of the Committee, thereupon, was adopted, and is as follows:—

The Committee are of opinion, that the object aimed at by the memorialists is a good one, and the accomplishment of it, on some plan satisfactory to both parties, will greatly promote the peace and prosperity of Christ's kingdom. And, in order that a proper plan may be adopted, it is recommended to the Assembly, to commit the subject to the Presbyterian Committee of Home Missions, to consult with the Board of Domestic Missions of the other Branch of the Presbyterian Church, and report the result of their labors to the next General Assembly.

No. III.—“When the judicatory have proceeded, in accordance with Chapter iv., sect. 13 of the Book of Discipline, to take the testimony in the case of an accused person, may they proceed to pass judgment thereon as if he were present, or shall he be left simply under censure for contumacy?” It was referred to a special committee consisting of Samuel W. Fisher, D.D., Thomas Brainerd, D.D., Ezra E. Adams, D.D., Hon. William Strong, and Hon. Joseph Allison, to report to the next Assembly.

Judicial Cases.

GEORGE L. PRENTISS, D.D., Chairman, reported as follows:—

No. I.—An appeal by William Fithian for relief or redress against the action of Chariton Presbytery that under the circumstances as stated by him the General Assembly has no jurisdiction in the case. They, therefore, recommend that the appeal be dismissed. The report was adopted.

Synodical Records.

THE records of the following Synods were approved without exception:—Albany, Cincinnati, Genesee, Geneva, Illinois, Indiana, Iowa, Michigan, Minnesota, Missouri, New Jersey, New York, Ohio, Onondago, Pennsylvania, Pennsylvania West, Peoria, Susquehanna, Utica, Wabash, Western Reserve, Wisconsin.

Publication Committee.

THE *Thirteenth* Annual Report is as follows:—

During the year *nineteen* Books, *ten* Tracts, and *one* Almanac were published.

The Receipts were, \$36,009 81. If to these sales is added the donations made by the Committee, to the value of \$2,260 16, the total is \$38,269 97.

THE ENDOWMENT FUND.—The total amount subscribed to the Endowment Fund is \$50,180 57. Of this there had been paid up to April 1, 1865, \$46,378 02, leaving a balance subscribed but not paid of \$3,852 53. The expenses of securing and collecting the fund have amounted to \$3,083 97, leaving the net amount of subscriptions \$47,096 60. In accordance with the instructions of the Assembly, that one-fifth of the money raised be paid to the Trustees of the Presbyterian House toward the liquidation of the incumbrance upon the House, \$9000 have been thus paid, which is \$355 19 in excess of one-fifth of the net receipts for the Fund.

The Committee were hoping that a sufficient amount would have been subscribed to yield \$50,000 clear of all expenses. They would be happy to receive contributions to bring the fund to this amount.

CIRCULATION OF PUBLICATIONS.—The Committee have had the satisfaction of effecting a much larger distribution of their publications, by sale and donation, during the past, than in any preceding years. In the case of some of the works upon their list, this has been marked and gratifying, and they trust that the good seed thus sown has not been without fruit in the past, and will not be in the future. Yet, whilst gratified by this fact, they do not think that they have by any means reached the point at which they should be satisfied.

DONATIONS OF BOOKS AND TRACTS.—During the past year the Committee have had the pleasure of distributing publications to the value of \$2,501 95 by donation. These donations have gone to pastors and home missionaries, for use in their congregations and in their fields of labor, to Sunday-schools needing aid, and to the army and army hospitals. Though falling very far short of what should be done by our churches through their Committee in these wide fields of usefulness, it has been a satisfaction that, under the circumstances, thus much has been done. The Committee hope in the future to be enabled by their constituents to do far more in this useful and needful department of their work.

During the past year the attention of the Committee has been primarily fixed upon the completion of the \$50,000 fund, and in many churches the contribution to this fund has taken the place of an ordinary collection. Hereafter the gifts of these churches will be for the general and benevolent operations of the Committee. For these purposes the Committee need and should receive a much larger sum than has been heretofore yielded by the ordinary annual collections of the churches. Our denomination is very largely composed of missionary fields—of churches that are so feeble as to need aid from the press of the denomination. We have Home Missionaries entirely dependent upon the Assembly's Home Mission Committee. To them the churches should furnish a supply of hymn-books, Sunday-school books, and tracts, that they may organize and equip the services of God's house in these new lands, whilst in the South and the South-west

there is opening to us a field as destitute as it is wide, and as important as it is destitute, where all the furniture of Bible-teaching must be supplied to the churches as they are reorganized and started anew upon a true Gospel basis.

From all of these quarters, as well as from our armies and hospitals, there come to the Committee, and will come far more largely hereafter, calls for aid in the line of our proper office. The Committee have books and tracts admirably adapted to these calls. Whether the legitimate demands thus made upon them shall be properly met, will depend upon the response made by the individual churches.

THE OFFICERS OF THE COMMITTEE ARE AS FOLLOWS:

Rev. JOHN W. DULLES, *Corresp. Secretary*, 1334 Chestnut St., Phila.
WILLIAM L. HILDEBURN, Esq., *Treasurer*, 1334 Chestnut St., Phila.

Church Erection Fund.

THE *Eleventh* Annual Report is as follows:—

The whole number of grants made during the year was nineteen, of which seven were for Loans and twelve for Donations. The amount of loans appropriated to these churches was \$2,550; for donations, \$2,476; total, \$5,026. The applications for loans were all granted.

From one of these, however, it appeared that after obtaining the Loan and completing their edifice, the congregation would be left in debt to some extent besides to this Fund; on that account, the application was at first refused. Subsequently, four individuals assumed the payment of that debt, and thereupon the Loan was granted.

Six of the applications for Donations were granted, amounting to \$1,176. One of these at first was refused, as it appeared that the congregation did not own the property in fee simple, there being a reversion to their grantor whenever the property should cease to be used for church purposes. Subsequently the grantor, in order to enable the congregation to obtain aid from this Fund, released the reversion. The application was thereupon granted. Of the remaining six, two were absolutely refused. The money, in each of these cases, was not required for erecting a house of worship, but for repairing one already built. The Board refused them as not contemplated by the plan.

The other four were refused as premature. It appeared, in every case, that the application was made at an early stage of the enterprise, before much progress had been made in the actual erection of the building; and that, after obtaining the money from this Fund, there would be a deficiency, which the congregation hoped to supply by subsequent subscriptions; in one case, of \$725; in another, of from \$300 to \$600; in another, of \$200; in the other, of about \$900; but, in each case, they were informed by this Board, that if, towards the completion of their building, they should need aid from this Fund which would enable them to finish their building, and leave them free from all debt excepting to this Fund, such aid would be afforded, and they were encouraged to apply again.

The Board have not been disappointed on account of the small number

of applications for aid which have been made the past four years, during which the terrible scourge, a gigantic civil war, has afflicted the country. From the nature of the case, the work of church building was at once seriously affected by its influence; the thoughts and energies of the people were turned in other directions, and the postponement of any contemplated work of church erection followed, as a matter of course. While the war has had this effect, it has, at the same time, produced a material prosperity, which has greatly stimulated congregations to efforts to discharge in full their liabilities to this Fund. Thus a larger amount has been received during the past year in payment of loans and donations than in any previous year. This state of things will doubtless continue until peace is restored. A wide extent of territory remains yet to be occupied, where the Gospel must be planted, and houses of worship erected, and where the whole of this Fund, which the wisdom and piety of the Church have provided, will find ample employment.

The Board, after a practical experience with this Fund of eleven years, again record their hearty approval of the principles of the plan upon which it is administered; nothing has occurred to shake in the least their confidence in its wisdom. While the cardinal feature of the plan establishing this Fund as a loaning Fund cannot be changed, the specific amount of Loans and Donations may be changed from time to time, as the commercial and financial exigencies of the country may require. The Board, after carefully considering the matter, are prepared to recommend, for a limited time, a change in the plan in this respect. But in their judgment its main and distinguishing feature as a Loaning Fund cannot be altered.

The Board are not ignorant that some dissatisfaction has been expressed on account of this controlling feature of the plan; but it will be found, they confidently believe, that such dissatisfaction has largely originated from congregations which have been aided from the Fund, and yet, on the completion of their enterprise, have not possessed their church edifice free from all debt, excepting to this Fund. In almost every case in which this requirement has been complied with, the congregation aided have found no difficulty whatever, after the lapse of three years, in beginning promptly and punctually to repay the loan, with expressions of gratitude to God and this Board for the aid which had thus been afforded.

It will be borne in mind that the design of the plan is, that the amount advanced from this Fund shall complete, not begin, the erection of a church building, so that, with the aid thus furnished, there shall be a church edifice completed, and the congregation owning it shall be free from all debt, excepting to this Fund.

THE OFFICERS OF THE FUND ARE AS FOLLOWS:

SAMUEL T. SPEAR, D.D., *President*, Brooklyn, N. Y.

JESSE W. BENEDICT, Esq., *Secretary and Treasurer*, 123 Broadway, N. Y.

The Education Committee.

THE *Ninth* Annual Report is as follows:—

The past year has furnished encouraging evidences that the Education cause is advancing in the confidence of the ministry and the churches.

Ninety-nine young men have been aided from the General Assembly's Education Fund. They were recommended by Presbyteries, as follows:—

Albany.....	1	Cold Water.....	1	Marshall.....	1	Ripley.....	1
Athens.....	2	Crawfordsville.....	2	Monroe.....	1	Rockaway.....	2
Bloomington.....	1	Detroit.....	2	Newark.....	3	Saginaw.....	1
Brooklyn.....	1	Genesee.....	1	New York Fourth.....	11	Schuyler.....	1
Cayuga.....	14	Huron.....	2	New York Third.....	12	Tioga.....	2
Chemung.....	2	Ithaca.....	1	North River.....	1	Troy.....	1
Chicago.....	1	Kalamazoo.....	1	Pataskala.....	5	Trumbull.....	1
Cincinnati.....	2	Logansport.....	2	Philadelphia Fourth.....	1	Utica.....	9
Cleveland & Portage.....	1	Madison.....	5	Philadelphia Third.....	1	Winona.....	1

They have attended the following Institutions:—

Auburn Seminary, N. Y.....	16	Marietta College, Ohio.....	5	South Salem Academy, Ohio.....	1
Ashmun Institute, Pa.....	2	Michigan University, Mich.....	3	Union College, N. Y.....	4
Cortland Academy, N. Y.....	1	Mountain Academy, N. J.....	1	Union Seminary, N. Y.....	29
Franklin & Marshall Coll., Pa.....	1	New Jersey College, N. J.....	1	Wabash College, Ind.....	5
Hamilton College, N. Y.....	12	Olivet College, Mich.....	1	Waverly Institute, N. Y.....	1
Iowa University, Iowa.....	1	Princeton Seminary, N. J.....	1	Western Reserve College, O.....	2
Lane Seminary, Ohio.....	9	Saunders' Institute, Pa.....	1	Yale College, Conn.....	2

The number of students aided has been greater by twelve than that of the previous year. Fifteen have finished their course of study and been licensed to preach. The appropriations paid were advanced twenty-five per cent. by direction of the last Assembly.

The amount received into the treasury from the contributions of churches, individuals, and interest, was \$18,927 49, being an increase of \$560 over the previous year. The balance in the treasury now is \$1,750 72. With the balance from the last year, the proceeds of railroad bonds sold, and a portion of the present year's contributions, three permanent scholarships of \$2000 each have been established—an arrangement from which the Committee expect much good to result, and which they propose to continue from year to year, until the number of students aided shall be increased so as to require the whole amount of the current contributions of the year for their assistance.

THE OFFICERS OF THE COMMITTEE ARE AS FOLLOWS:

JOHN J. OWEN, D. D., LL. D., *Chairman*, 158 West 23d St., New York.
 THORNTON A. MILLS, D. D., *Secretary*, 150 Nassau Street, New York.

The Foreign Missions Committee.

THE *Seventh* Annual Report is as follows:—

The whole number of ministers of this church engaged in the Foreign Missions in connection with the American Board of Commissioners for Foreign Missions is fifty-eight, being two less than last year accounted for by Rev. A. B. Goodale, M. D., retiring from the service, and the death of Rev. Samuel W. Bonney.

It thus appears that 720 churches, with a membership of 36,885, make no report of contributions to the Cause of Foreign Missions during the year ending May, 1864; that 722 churches contribute to the Cause \$97,629 14.

The number of members in these contributing churches is reported at 101,189; so that the average amount of contribution per member is ninety-six cents.

It does not appear from the Minutes that anything was contributed to the Cause of Foreign Missions from the churches in the Presbyteries of Lake Superior, Grand River, Chariton, Kansas, San Francisco, Sierra Nevada, and Washoe.

At the last meeting of the American Board, it was understood that the necessities of the Board require that at least \$600,000 should be raised for the coming year. The proportion of that sum which ought to be contributed by the members of our churches is \$213,000; or \$1 54 to each member on our rolls. We need not say that there are very few, if indeed there are any amongst us, who, with proper views of duty, cannot contribute \$1 54 per annum to this great Cause, which is less than three cents per week.

We are very happy to report, that the Resolution adopted by the General Assembly of 1863, and which was approved and urged upon the attention of the Presbyteries by the last General Assembly, has been acted upon by several of the Presbyteries, and that the results have been eminently encouraging.

The following resolution was adopted by the last Assembly:—

“Resolved, That the Permanent Committee on Foreign Missions be authorized to take measures to become *incorporated*, so as to receive and hold property in trust for the General Assembly, to be expended in Foreign Missions.”

Your Committee have obtained from the Legislature of the State of New York the following

ACT OF INCORPORATION—“*An Act to incorporate the Permanent Committee on Foreign Missions of the General Assembly of the Presbyterian Church in the United States of America. Passed April 17, 1865.*”

“The People of the State of New York, represented in Senate and Assembly, do enact as follows:

“§ 1. R. Russell Booth, George Duffield, Alfred E. Campbell, John McLeod, John A. Brown, Joseph N. Tuttle, William E. Dodge, Walter Clarke, Daniel W. Poor, T. Ralston Smith, Thomas Bond, Walter S. Griffith, William Churchill, Edward A. Lambert, and Jesse W. Benedict, designated for that purpose by the General Assembly of the Presbyterian Church, which met at Dayton, Ohio, in May, eighteen hundred and sixty-four, and their successors in office, are hereby constituted a body corporate and politic, by the name of ‘THE PERMANENT COMMITTEE ON FOREIGN MISSIONS OF THE GENERAL ASSEMBLY of the Presbyterian Church in the United States of America,’ whose duty it shall be to superintend the whole cause of Foreign Missions in behalf of the said General Assembly, as said General Assembly may, from time to time, direct; also, to receive, take charge of, and disburse any property or funds which, at any time, and from time to time, may be intrusted to said General Assembly, or said Permanent Committee, for Foreign Missionary purposes.

“§ 2. The said Corporation shall possess the general powers and be subject to the provisions contained in title three, of chapter eighteen, of the first part of the Revised Statutes, so far as the same are applicable, and have not been repealed or modified.

“§ 3. The management and disposition of the affairs of said Corporation shall be vested in the individuals named in the first section of this act, and

their successors in office, who shall remain in office for such period, and be displaced and succeeded by others, to be elected by said General Assembly, and at such time and in such manner as the said General Assembly shall direct and appoint.

“ § 4. The said Corporation shall in law be capable of taking, and recovering, and holding, any real or personal estate, which has been, or may hereafter be, given, devised, or bequeathed to it, or to the said General Assembly, for the purposes aforesaid, (and in conformity with existing statutes,) or which may accrue from the use of the same; but the said Corporation shall not take and hold real and personal estate above the sum of two hundred and fifty thousand dollars.

“ § 5. This act shall take effect immediately.”

THE OFFICERS OF THE COMMITTEE ARE AS FOLLOWS :

R. R. BOOTH, D.D., *Chairman*, New York City.

WALTER S. GRIFFITH, Esq., *Treasurer*, 171 Broadway, New York City.

Home Missions Committee.

THE *Fourth* Annual Report is as follows :—

It is also a matter of devout thanksgiving to God that the rebellion, which broke out just before the organization of the Committee, is now substantially suppressed. The best results to the cause of Home Missions may be expected to follow. For those who have been drawn away from the feeble churches at the West may now return to their homes; and the tide of young men flowing from the East, which had been turned aside to supply the ranks of our armies, can now resume its wonted channels and fill up the churches at the West.

Many of the missionary churches that undoubtedly would have become self-sustaining but for the war, have barely been able to hold their own for four years past. Now we may expect a new impulse to be given them, and success to crown their labors; church edifices in greater numbers will be built, and congregations speedily reach a condition of self-support.

THE SOUTH.—The suppression of the rebellion brings us face to face with the great work of preaching the Gospel in the South, which we have hitherto looked at as in the future, and contingent on the success of our arms.

The work we entered upon in Missouri so vigorously last year was brought to a check by the invasion of the State by the confederate army.

In Eastern Tennessee, in connection with the labors of our missionaries, the two Presbyteries of Union and Kingston, once in our connection, but separated from us the last seven years, have resolved to return to us. But the churches are greatly weakened. At the first, the loyal ministers and loyal people were either compelled to flee from the State, or, if they remained there, they did so at the peril of their lives. Subsequently, disloyal ministers and people in great numbers, following the fortunes of the rebellion, have been driven from the State. Church edifices have been used for hospitals, stripped for the service of the soldiers, or left to decay. Many of the people are impoverished. Until order can be established and confidence restored, and charity and brotherly love brought into play, and God

shall visit his people again with refreshings from on high, as in the past, we must expect to have our benevolence taxed to the utmost in the work of religious reconstruction.

The work in Missouri and Eastern Tennessee we think may be considered a fair type of what must be done in fourteen of the Southern States. Both the labor and the expense will be very great. Prejudices will yield very slowly. It will be difficult to repair or build anew church edifices, and the requisite number of ministers of Christ to supply the wants of so wide a field, it may be impossible to find. But however, slow, difficult, or costly the work, we must hold ourselves in readiness to aid all that need assistance.

Meanwhile the Freedmen and Refugees constitute a new department of missionary work. We have a missionary laboring among these classes at St. Louis with great acceptance and success.

We have made some earnest attempts to inaugurate the work in other places; but the difficulties of the undertaking, and especially the lack of the right men for it, have rendered our efforts fruitless. But with the close of the war, and the quiet settlement of all these persons, especially the Freedmen in the possession of liberty and newly acquired rights, privileges, and responsibilities, it will be a great duty of the Church to give them the Gospel, to whose influence they seem particularly susceptible.

We can scarcely over-estimate, and have scarcely begun to occupy, this field. The people of all conditions at the South must have the Gospel, and the loyal people all welcome the representatives of our Church. The field, vast as it, is wholly new to us; a large share of the work of evangelizing the millions at the South must fall to our lot. What amount of this work will be strictly Home Missionary labor, the future must determine.

The whole number of missionaries employed during a part or the whole of the year past is 321. The aggregate period of labor has been about 255 years. They have been distributed as follows:—

California.....	9	Kansas.....	9	Nebraska.....	1
Colorado.....	2	Kentucky.....	1	Nevada.....	2
Delaware.....	1	Maryland.....	1	New Jersey.....	13
District of Columbia.....	3	Michigan.....	36	New York.....	48
Illinois.....	42	Minnesota.....	11	Ohio.....	33
Indiana.....	15	Missouri.....	10	Pennsylvania.....	30
Iowa.....	32	Montana.....	1		

The whole number of places where the Gospel has been stately preached is more than 500. The whole number of revivals reported is 34. The whole number of conversions reported is 1448. The whole number of persons that have united with the churches is 2280; on profession of faith, 1325; by letter, 945.

Seven missionaries have labored in colored, and nine in German and Dutch congregations.

THE AMERICAN HOME MISSIONARY SOCIETY.—The relations of the Committee to this Society are the same as at the date of the last Report. The Society, while using many thousands of dollars received from Presbyterian sources, mostly from legacies of persons who died before the organization of the Committee, expends not a single dollar on any church represented in our Assembly; and at the same time, more boldly than ever before, proclaims itself the organ of the Congregationalists in the country.

THE OFFICERS OF THE COMMITTEE ARE AS FOLLOWS:

HENRY KENDALL, D. D., *Corresp. Secretary*, 150 Nassau Street, New York.
REV. ROBERT ADAIR, *Associate Secretary*, 1334 Chestnut Street, Phila.
EDWARD A. LAMBERT, Esq., *Treasurer*, 40 John Street, New York.

Ministerial Relief Fund.

THE *First* Annual Report is as follows :—

Nine months have just expired since the Executive Committee were appointed by the Trustees of the Presbyterian House, to fulfil the purposes of the General Assembly in establishing the Ministerial Relief Fund.

The Secretary of the Fund was elected, and entered upon his duties, July 1, 1864. The first three months which followed were not favorable to the introduction of this new Cause to the churches. In this condition of things, the first work of the Committee was to diffuse information concerning the objects for which they were appointed. This has been done.

Notwithstanding this general diffusion of information, there has not been the amount of interest manifested for the Cause which the Committee had expected to witness. It is not supposed that this is evidence of a general want of interest in the claims of disabled ministers, or in the necessities of the widows and orphans of those who have deceased; for, in letters which have come to hand, the Committee find sufficient sympathy expressed to justify the belief that this subject is destined to hold an important place in the affections of the people. Still, it would greatly encourage those engaged in the work to hear from all its friends, especially from those who have been written to in regard to furnishing the means necessary to its successful prosecution.

When the last General Assembly established the Fund, it ventured "to name the sum of *ten thousand dollars* as the amount it should receive during the ensuing year." As the Committee did not begin their labors until the first of July, and were instructed to close their financial accounts on the first of April, not half the amount named by the Assembly has been realized. This, however, is no cause for discouragement, especially when it is remembered that six years elapsed in the prosecution of the same Cause, in the other branch of the Presbyterian Church, before they were able to obtain \$2,500 annually for their fund. They are now in the full tide of prosperity, and in their last annual report state that during the year, ending May 1, 1864, they had distributed \$13,160 among eighty-eight applications for assistance.

From the many assurances of intended coöperation in this Cause received by your Committee they have no doubt but that similar success will follow their efforts to provide for the needy. For this success, however, the attention of those will be necessary, who, in their own experience, will probably never realize how painfully important is the Ministerial Relief Fund. The larger churches have both the *will* and the *means* to provide all that may be needed properly to sustain their pastors, and yet it is from these same churches the chief contributions must come, to relieve the wants of disabled ministers, and their suffering families.

From various causes not one-half the pastors in the smaller churches receive salaries sufficient to afford them the comforts, or always the necessaries of life, and, of course, can lay up nothing in store. When, therefore, these laborious, self-denying men are overtaken by age or infirmities, and can no longer earn the means of support, they most naturally turn to the Church for assistance, both for themselves and their families, because, for the interests of the Church, they have expended the vigor of their lives in unrequited labors.

Applications for aid have come from four ministers, and from nine widows

of ministers, who also represent twenty-three orphans dependent on them for support. In two of the cases appropriations have been made to the full amount desired, the applicants having had sufficient time to conform to all the "Rules" required for the distribution of the Fund. All the other cases had to be deferred until opportunity should be afforded them to get their papers approved. In due time these will have taken the regular course, and will be responded to with suitable appropriations.

It is believed there are many cases of suffering among our disabled ministers, and also with the widows and orphans of ministers deceased. But for the same reason that more time is necessary to secure a general coöperation among the Presbyteries and churches, in behalf of the Fund, it will also be found that these cases of suffering will be brought to the notice of the Executive Committee, only so far as opportunity is afforded by the Presbyteries to have them fairly investigated and duly recommended. The Committee would, therefore, respectfully repeat the suggestion which they made to the Synods, namely, that each Presbytery be requested to "*appoint a committee, whose duty it should be—1st, to ascertain whether there be, within their bounds, any ministers, or their families, needing aid from the Fund; and 2d, to stimulate the churches to make collections for it.*"

PLAN FOR THE DISTRIBUTION OF THE FUND.

Principles and Rules to govern the Distribution of the Ministerial Relief Fund, adopted by the Executive Committee of the Fund, December 29, 1864, and approved by the Trustees of the Presbyterian House, January 9, 1865.

The Ministerial Relief Fund, established by the General Assembly, meeting at Dayton, Ohio, May, 1864, is intended "for the relief of disabled ministers in good and regular standing in connection with said Assembly, and the families of ministers who have deceased while in this connection."

The Assembly assumes that these ministers and families are in circumstances requiring aid, yet does not regard them as common objects of charity; on the contrary, it is declared that the assistance thus rendered is "not a charity," but the proper response of the "Church of Christ to the just claims of Christ's servants."

Whilst the Fund is to be sacredly guarded against every species of imposition, the Assembly would hereby invite those whose circumstances bring them within the Rules to avail themselves of its benefits, as an aid most justly bestowed, and that can most honorably be received.

In order to give effect to the benevolent intentions of the Assembly, the Executive Committee of the Ministerial Relief Fund Agency have adopted, and the Trustees of the Presbyterian House have approved the following principles and rules of distribution:

1. Every applicant for relief must be recommended by the Presbytery to which the claimant belongs. To facilitate applications Presbyteries are earnestly requested to appoint standing committees with authority to act.
2. Every application for aid must, in the case of a minister, state his age and circumstances; in the case of a deceased minister's family, the circumstances of the widow, and the number, sex, and ages of the orphaned children.
3. Every Presbytery or Presbyterial Committee, indorsing an application, will be expected to inquire into the circumstances of the applicant, to assume the responsibility of recommending the case to the Executive Committee, and to state specifically what amount of relief should, in their judgment, be given.

It is, however, clearly to be understood, that while the recommendations of Presbyteries will be always regarded with great respect and confidence, yet the Executive Committee reserves to itself, in each case, a final decision, to be regulated by the urgency of the applicant's necessities, the term of active service in the ministry on which the application is based, and the state of the treasury.

4. No appropriation will be made for a period exceeding one year, and should the renewal of an appropriation be desired, the application must be again indorsed by the Presbytery or Presbyterial Committee.

5. As the Executive Committee meet quarterly, on the third Tuesdays of June, September, December, and March, applications should be sent in full time to be presented to one of these meetings; otherwise action thereon may be delayed for more than two months.

6. All applications and letters, pertaining to the general business of the Fund, should be addressed to the Rev. Charles Brown, Secretary, 1334 Chestnut Street, Philadelphia, Pa.

MISCELLANEOUS RESOLUTIONS.

ON THE RELATION OF THE RELIGIOUS FAMILY NEWSPAPER TO THE CHURCH.—After setting forth the peculiar claims of the Committee appointed by the last Assembly reported the following resolutions, which were adopted:

1. That the *Evangelist*, *American Presbyterian*, and *Christian Herald*, and other weekly Newspapers which are connected with our Church, be requested, if agreeable to them, from time to time to inform the Assembly of the number of copies taken by *families connected with our denomination*, to the end that the Assembly may take such action as it shall deem best for its own interest, to extend their circulation.

2. That the Assembly earnestly exhorts the families of its congregations to subscribe for and read one at least of the papers published for us as a denomination, regarding the influence of such a paper as second only to that of the preached word, in the moral and spiritual culture of the Christian household.

3. That in view of the influence of the periodical press, the vast amount of popular Newspaper reading that is demoralizing, the ministers of churches connected with the Assembly be requested to preach on the subject, particularly impressing upon church members the duty of being loyal to the denomination in this respect, and the duty of parents to provide the right kind of papers for their children to read.

ON THE STATE OF THE COUNTRY.—The Committee made the following report, which was adopted by a rising vote:

At the commencement of this Rebellion the General Assembly of the Presbyterian Church in the United States took its position decidedly and strongly in support of the Government. Regarding the forcible secession of the Southern aristocracy as treason against a most beneficent Government: as treason aggravated by the fact that not a single right of the South had been invaded; and as treason rendered peculiarly malignant and wicked by the fact, that it was committed with the avowed purpose of sustaining and perpetuating the system of Slavery—a system in direct opposition to the Gospel and the principles of religious liberty;—the Assembly condemned it, in the name of God, and pledged to the Government a hearty support

in the effort to crush it. Each succeeding Assembly reiterated this action. Our churches with entire unanimity responded, by word and deed, to these sentiments. Our record as a Church we commit to the calm judgment of posterity, in the full assurance that there is neither a line nor a word the Christian patriotism of the future will desire to erase; not a single sentiment befitting our relation to this great conflict, it will find unexpressed.

And now, at its triumphant conclusion, this Assembly devoutly recognizes the good hand of God, which has sustained us, as a nation, through four years of war unparalleled for its magnitude in all the past, and given us victory in such a manner as to illustrate the power and excellence of our free institutions, when sustained by a virtuous and intelligent people, and the deep malignity of that spirit of absolutism which has sought to overthrow them. We gratefully recognize this Providence, in strengthening the patriotism of the people to vindicate the national unity and freedom, by the sacrifice of treasure so immense, and blood so noble and precious; in giving us for a leader one so wise, unselfish, patriotic, and reliant on his divine power and purpose in his own time to vindicate the right and crush the wrong; in surrounding him with men of an earnest and steady patriotism, wise in counsel and energetic in action, and in raising up skilful Generals and Admirals to lead our brave troops to victory. We rejoice with exceeding joy in that Divine Sovereignty, which has given to us, in the midst of war, such material prosperity; which has inspired the benevolence that has poured forth its means, to care for the temporal and spiritual wants of our noble soldiers, to endow our institutions of learning, relieve our churches, to so great an extent, from the incumbrance of debt, and sustain our Christian enterprises for the conversion of men. "Not unto us, O Lord—not unto us, but unto thy name" be the "glory." Nor would we neglect to thank him, that, in answer to the prayers of Christians throughout the world, he has delivered us from foreign conflicts, that might have imperilled or protracted the successful issue of this war.

We wonder at, and admire especially, the Divine wisdom manifested in educating the nation through the unparalleled atrocities perpetrated, and the amazing malignity illustrated by the leaders of this Rebellion up to the purpose of utterly rooting out and destroying a condition of society so utterly hostile to the elevation of man and the spirit of the Gospel. While we would humbly confess and forsake the sins which have deserved the Divine chastisement, we thank God that through suffering he hath taught us to abhor the sin, at the same time that he hath laid, in the hearts of the people, the foundation of a truly national trust in him as our only sovereign, and hath prepared us to spread, over all the continent, the noblest civilization that the world has ever known.

In the sad event which has clothed the nation in mourning, which has stricken down, in the full maturity of his powers, and the height of his usefulness, one of the noblest of men, to whom it was given of God, to accomplish a work, for this nation and the cause of humanity, unsurpassed in the grandeur of its character and the magnitude of its issues, by that of any of his most illustrious predecessors, we recognize the same wise Providence, which, looking far above our feeble vision, permitted the existence of Slavery and the rise of this Rebellion, and which, in this last act of baffled and defeated despotism, has illustrated its debased and malignant spirit so as to excite the loathing, horror, and abhorrence of the world. In his life, he struck the chains from the trembling limbs of millions, vindicated the rights of humanity, and illustrated the glory of a patriotism made strong and pure by devout confidence in God; in his death he touched the chords of sympa-

thy deep in the heart of universal man, and won over to our holy cause every true lover of his race, every soul in which dwells the hope of freedom.

To his bereaved widow and family this body would express our sympathy in this great affliction, common to us all, but resting most heavily upon those so nearly allied to him, assuring them of our prayers, that to them may be granted the consolations of the Comforter, and in them these trials may bring forth "the peaceable fruit of righteousness."

In ANDREW JOHNSON, so unexpectedly called to the chair of our martyred Chief, the Assembly recognize a man distinguished for a long course of earnest effort to elevate the masses, and for a steady, consistent patriotism, that neither the power nor the favor of a treasonable oligarchy has been able successfully to assail or seduce. We desire to pledge to him, as our constitutional Chief Magistrate, our confidence and support in his efforts to vindicate the majesty of law; maintain the National Government in its just supremacy; destroy the spirit and counteract the workings of the evil system that created this war; inspire a just appreciation of the crime of treason, and a true loyalty to the Government, in the breasts of the masses of the white population of the South; and extend to the colored citizens of that section the practical enjoyment of those personal and political rights announced in the Declaration of Independence, but denied to them by a despotic aristocracy. And, while this Assembly deem it not their province to counsel our rulers in respect to political measures, we possess both the right, and regard it as our duty, to state distinctly that, in our opinion, a nation like ours, whose corner-stone is equal rights, cannot permanently prosper, nor be exempt from future convulsions, unless the principles of civil and religious liberty are fairly carried out and fully applied, with only just and healthful limitations, without reference to class or color, to all the people.

For his personal safety, guidance, and support, we invoke the blessing of God; and we exhort our ministers and churches, since God, by this war, hath taught us the necessity, and impressed upon us more deeply than ever before, the duty of prayer for our rulers, to remember the President and his counselors, in their petitions to the throne of heavenly grace. We exhort them to sustain him in the just exercise of his authority, to judge charitably his measures and acts, and, in the exercise of a magnanimous and Christian patriotism, encourage him in the peculiarly difficult circumstances in which he is called to act in our behalf.

In the state of this nation, consequent on this war, this Assembly recognize not only what God has done, but what he has prepared the way for us to do, as a Church of Christ, in elevating the people. The words of the Laureate of England, written years ago, as if in anticipation of our great struggle, are full of significance:—

"Let it go or stay, so I wake to the higher aims
Of a land that has lost for a little her lust of gold,
And love of a peace that was full of wrongs and shams,
Horrible, hateful, monstrous, not to be told;
And hail once more to the banner of battle unrolled!
Though many a light shall darken and many shall weep
For those that are crushed in the clash of joining claims;
Yet God's just doom shall be wreaked on a giant liar,
And many a darkness into light shall leap,
And shine in the sudden making of splendid names,
And noble thought be freer under the sun,
And the heart of a people beat with one desire;
For the long, long canker of peace is over and done."

These burning utterances were prophetic of our condition as a nation. God's just doom has been wreaked on the giant hypocrite, who held in one hand the Declaration of Independence and in the other the hammer and manacles of the slave auctioneer. And in doing this he has made noble thought freer under the sun. He has opened half a continent to a free gospel and free schools. He has imposed on us the responsibility of giving this free thought to these emancipated millions. As our Church—republican and apostolic in its order and its doctrines—is, in the main, best fitted to create a free, intelligent, stable, Christian manhood, in harmony with our civil institutions, and the progressive spirit of the nation, so it is for us to enter the field God has opened for our labors; to establish churches and schools, and thus assist the civil authority in bringing order out of chaos, while we secure for the people the higher influence that saves the soul. If, with a self-sacrifice and an energy proportioned to our resources, and the vast work prepared for us, we address ourselves at once to its performance, we shall make our Church a light to millions, and be crowned as wise and faithful servants of our Lord. But, if we are neglectful of these great interests, we shall incur the guilt of the unfaithful servant, and God will use other instruments to effect his glorious purposes.

Not only is it true, that this war has prepared the way for us to effect great things for the South, it has also imposed on us responsibilities for the correction of wrong here at home. The wrong of class legislation in one part of the Union, the bitter fruit of hostility to our Government, and the degradation of vast multitudes it has borne, has shown us that a bad principle, however concealed for a time, will work mischief both to the State and the Church. The heart of the people has thus begun to beat with a desire to remove all such inconsistencies, wrongs, shams, and hypocrisies from our own legislation. If we fight, or ask justice for the African in the South, we must act justly towards him at the North. Neither the law nor the gospel, when rightly understood, will permit us to exclude, from the rights and privileges of freemen, those who are citizens like ourselves, many of whom have imperilled their lives in this conflict. It is for us, as Christian patriots, to recognize men as men, both in the Church and in the State. And since, in this high ecclesiastical court, we have given to the nation and the world a signal illustration of the justice that we advocate; since here intelligence and piety are recognized, as the only necessary qualifications in him, who is chosen to represent the ablest ministers and the noblest churches in the land, we can consistently exhort the members of our churches to apply, to the fullest extent of their influence, the same principles in their relations to the State. Let it not be said that, as a Church, we have nothing to do with civil legislation. The day has gone by when an intelligent Christian will affirm the doctrine, that what is wrong in religion is right in politics. God has taught us, in this war, that the Church must conserve the State, by instructing the people in the great principles of justice, and inspiring them to practice the same. Without the teaching and the inspiration of the Church, the patriotism of this nation would never have nerved itself for the persistent and heroic defence of freedom (and this is but another name for justice) which has crushed the treason that sought to assassinate the State. We wish all men to know that the members of our churches are bound to be Christians in politics as well as in religion. God hath made us responsible according to our numbers and our intelligence, for the welfare and healthful legislation of the State. To meet this responsibility our Christian patriots must exert themselves to influence the *primary meetings* for the nomination of fit men; to secure the election of good, pure men to

office ; and, when nominated themselves, to remember the duty of assisting their country and illustrating both their piety and patriotism by consenting to serve her.

Nor would we fail to express our sympathy for those truly loyal and Christian people at the South, who, at the cost of great personal trial and suffering, have stood firm for the Union ; and also the duty of the Church to care for and sympathize with our wounded soldiers, and the widows and orphans whom this war has bereaved.

ON MANSES AND LIBRARIES FOR MINISTERS.—The Special Committee on this important subject reported progress, and were continued until the next Assembly.

After the usual vote of thanks the Assembly was dissolved, and another ordered to meet in the First Presbyterian Church, St. Louis, Mo., (HENRY A. NELSON, D.D., Pastor,) May 17, 1866.

EDWIN F. HATFIELD, D.D., J. G. BUTLER, D.D., JAMES B. SHAW,
Stated Clerk. Permanent Clerk. Moderator.

THIS TABLE GIVES THE NAMES OF THOSE WHO HAVE DIED DURING THE YEAR. ITEMS OF INFORMATION CONCERNING THEM ARE SET FORTH IN HEAD-LINES OVER EACH COLUMN. THE LETTERS AT THE END OF EACH NAME HAVE THE FOLLOWING INDICATION: P. STANDS FOR PASTOR; S. S. STATED SUPPLY; T. TEACHER; CHPX. CHAPLAIN; F. M. FOREIGN MISSIONARY; EDT. EDITOR; W. C. WITHOUT CHARGE.

NAME.	COLLEGE WHERE EDUCATED.	STUDIED THEOLOGY AT	LICENSED BY THE PRESBYTERY OF	ORDAINED BY THE PRESBYTERY OF	MEMBER OF THE PRESBYTERY OF	YEAR OF DEATH.	AGE.	CAUSE OF DEATH.
1 Armstrong, Reuben, W. O.	<i>Privately.</i> Marietta College, Ohio.	<i>Privately.</i> Lanc Seminary, Ohio.	Cong'l Ass'n.	Cong'l. Council.	Detroit.	1812	87	Dropsy.
2 Blakey, Oranah, S.	New York Univ., N. Y.	Lanc Seminary, Ohio.	Ripley.	Athens.	Kansas.	1841	53	Paralysis.
3 Chubb, Samuel W., P. M.	<i>Privately.</i> Bangor College, Me.	<i>Privately.</i> Bangor Seminary, Me.	Cincinnati.	Cincinnati.	Chincinnati.	1864	49	Bilious Fever.
4 Crumpton, Ralph S., S.D.	Yale College, Conn.	North Sem., N. Y.	Cong'l Ass'n.	Cong'l. Council.	Genesee.	1855	78	Decay of Vital Powers.
5 Daulton, S. S.	Newtown Coll., N. Y.	North Sem., N. Y.	Susquehanna.	Cong'l. Council.	Genesee.	1864	65	Dropsy.
6 English, Ambrose, W. O.	Union College, N. Y.	Auburn Seminary, N. Y.	New York.	Cong'l. Council.	Cold Water.	1845	55	Typhoid Fever.
7 Evans, S. C.	<i>Privately.</i> Amherst College, Mass.	<i>Privately.</i> Auburn Seminary, N. Y.	Cayuga.	New York.	Franklin.	1827	72	Paralysis.
8 Holt, Edward D., S. S.	<i>Privately.</i> Hamilton College, N. Y.	<i>Privately.</i> Auburn Seminary, N. Y.	Cayuga.	New York.	Franklin.	1864	67	Accidental.
9 Knapp, Peter, S. S.	Amherst College, Mass.	<i>Privately.</i> Auburn Seminary, N. Y.	Jersey.	Knox.	Cayuga.	1850	42	Accidental.
10 Lewis, L. S.	Amherst College, Mass.	<i>Privately.</i> Auburn Seminary, N. Y.	Jersey.	Knox.	Cayuga.	1865	47	Congestion of the Brain.
11 Merrick, Edwin P., S. S.	Amherst College, Mass.	<i>Privately.</i> Auburn Seminary, N. Y.	Ontario.	Ontario.	Rockaway.	1849	81	Heart Disease.
12 Morgan, Luther B., F. M.	Amherst College, Mass.	<i>Privately.</i> Auburn Seminary, N. Y.	Montrose.	Montrose.	Cedar Rapids.	1829	58	Inflam. of the Prostate.
13 Mullaney, Calvin, W. O.	<i>Privately.</i> Amherst College, Mass.	<i>Privately.</i> Auburn Seminary, N. Y.	Cayuga.	Watertown.	Watertown.	1845	28	Ascites.
14 McMillan, Edward, S. S.	<i>Privately.</i> Williams College, Mass.	<i>Privately.</i> Auburn Seminary, N. Y.	Chenango.	Chenango.	Ithaca.	1866	38	Typhoid Fever.
15 Orton, D. D., Azariah, W. O.	Williams College, Mass.	<i>Privately.</i> Auburn Seminary, N. Y.	Shutou.	Shutou.	Ithaca.	1828	60	Complicated.
16 Patterson, Nicholas, W. O.	New Jersey College, N. J.	Princeton Sem., N. J.	New Brunswick.	New Brunswick.	Cortland.	1822	75	Bilious Fever.
17 Parsons, L. S.	Yale College, Conn.	Princeton Sem., N. J.	Cong'l. Ass'n.	Cong'l. Council.	Cayuga.	1807	53	Asthma.
18 Rogers, Joseph D., W. O.	Amherst College, Mass.	<i>Privately.</i> Auburn Seminary, N. Y.	Philadelphia.	Baltimore.	Whittington.	1821	55	Congestion of Lungs.
19 Robinson, Moses, S. S.	Middlebury College, Vt.	<i>Privately.</i> Auburn Seminary, N. Y.	Tennessee.	Genesee Valley.	Genesee Vall.	1829	43	Consumption.
20 Sack, Comfort J., P.	Hamilton College, N. Y.	<i>Privately.</i> Auburn Seminary, N. Y.	Cayuga.	Pennsylvania.	Cedar Rapids.	1845	56	Asthma.
21 Taylor, Veron D., W. O.	<i>Privately.</i> Union College, N. Y.	<i>Privately.</i> Auburn Seminary, N. Y.	Cayuga.	Troy.	Albany.	1824	37	Inflam. of the Bowels.
22 Townsend, James H., W. O.	Union College, N. Y.	<i>Privately.</i> Auburn Seminary, N. Y.	Cong'l. Ass'n.	Dea Moines.	Dea Moines.	1863	30	Furjel Fever.
23 Updegraff, Daniel, S. S.	Dartmouth Coll., N. H.	<i>Privately.</i> Auburn Seminary, N. Y.	Buffalo.	Cong'l. Council.	Champlain.	1824	41	Killed in Battle.
24 White, Samuel, W. O.	Greenville Coll., Tenn.	Auburn Seminary, N. Y.	Cayuga.	Cong'l. Council.	Clev. and Port.	1840	56	Decay of Vital Powers.
25 Woods, William W., CHPX.	Dartmouth Coll., N. H.	Auburn Seminary, N. Y.	Union.	Buffalo.	St. Louis.	1841	59	Consumption.
26 Wright, M. P., Austen H., F. M.	Dartmouth Coll., N. H.	Auburn Seminary, N. Y.	Union.	Buffalo.	Otsego.	1818	73	Inflam. of the Bowels.
27			Hanover.	Hanover.	Steuben.	1828	29	Dropsy.
28			Hanover.	Hanover.	Dubaque.	1818	65	Erysipelas.
29			Hanover.	Hanover.	North River.	1840	54	Typhoid Fever.
30			Hanover.	Hanover.				
31			Hanover.	Hanover.				

In Memoriam.

“I WILL BEHOLD THY FACE IN RIGHTEOUSNESS: I SHALL BE SATISFIED WHEN I AWAKE, WITH THY LIKENESS.”—*Psalm xvii. 15.*

ARMSTRONG, REUBEN—The son of Isaac and Amy Armstrong, was born in Bedford, N. Y., November 8, 1777. He did not receive any collegiate or theological training in a public institution, but studied with his brother, who was a minister. He was licensed in September, 1811, by a Congregational Association, and in March, 1812, he was ordained by a Congregational Council over the First Congregational Church, Bolton, N. Y. He subsequently removed to Michigan, joining Detroit Presbytery, and labored in Nankin, Blissfield, Northville, Michigan.

He died at his residence in Livonia, Wayne County, Michigan, March 13, 1864, of Dropsy.

He was twice married—first, in 1797, to Miss Hannah Kellogg, and in 1829 to Miss Aehsah Ranger, who survives him.

Rev. CHAUNCEY OSBURN, of Dearborn, Michigan, writes thus:—“He was a man of decision and firmness, amounting almost to obstinacy at times. He was economical in his habits, but contributed liberally for some of the leading objects of benevolence, especially Home and Foreign Missions. He was esteemed by the Presbytery of which he was a member. One of its oldest members remarked, when his death was announced: ‘He was a shock of corn fully ripe.’ My personal acquaintance with him was limited chiefly to the last years of his life.”

BLAKELY, ABRAM—The son of James and Ruth (Root) Blakely, was born in Binghampton, N. Y., May 10, 1811. His ancestors were among the early Pilgrims from Holland. His parents removed to Ohio in 1819, and though the country was new and sparsely settled, he received a very fair education. He had a very pious, praying mother, and was early brought under the influence of a remarkably good and gifted minister, Rev. Mr. Gould, of Gallipolis, Ohio. In his sixteenth year he became anxious to prepare for the gospel ministry, but it was supposed to be impossible for him to do so on account of a marked impediment in his speech, so great as to interfere with his even completing one sentence without hesitating. So it was settled that as the youngest of the flock, he should remain with his parents. Accordingly he went into business, and in his twentieth year bade fair to become a wealthy man. But at this point the hand of the Lord was laid upon him, and he was hopefully converted. He felt impelled by a power that he could not resist, to study for the ministry, and, in spite of his stammering tongue and the united opposition of his relatives, he started. He was educated at Marietta College, Ohio. He studied theology in Lane Seminary, Walnut Hills, Ohio, the same impulse which started him in the first place, carrying him through a course of nine years’ study, in which nothing was omitted, but on the contrary, many extra studies were taken, his family provided for and much labor performed as a colporteur and superintendent of Sabbath-schools. He was licensed by Ripley Presbytery and ordained by Athens Presbytery in 1841.

After he entered the ministry he seemed to labor *directly* for the conversion of souls, and many were the seals given to his ministry. He always

expected to see his church revived, and his expectations were met by many precious and remarkable revivals, the result of God's blessing on his labors. His labors were of a Home Missionary character, having several preaching stations in Gallia County, Ohio, then in Fulton church, Cincinnati, in 1851. He preached for Dover church, in Cleveland Presbytery, in 1855. He removed to Austinburgh, Ohio, as stated supply for Ohio City church, where he remained for a year. He then removed to Sodus, N. Y., in Lyons Presbytery, and was stated supply of the church there. In 1860 he preached at Wolcott, N. Y., and became a teacher. He had remarkable talent as an educator, and several times in the course of his ministry he was called upon to exercise it in academies, and once for a considerable period as teacher of Hebrew in Lane Theological Seminary.

The last seven years of his ministry were spent in Wayne County, N. Y., where he has many devoted friends. It was in the spirit of entire self-consecration that he removed to Lawrence, Kansas. He went there to aid every pastor, and every church, and every effort for the elevation and salvation of the people.

He was a member of Kansas Presbytery, and in the winter of 1864 he visited the east to raise funds for the church in Lawrence, and whilst performing this duty he was struck with paralysis or apoplexy, and died in New York City, December 19, 1864.

He married Miss Huldah R. Derry, a daughter of Rev. P. Derry, a Baptist minister. They had eight children. Six lived to grow up. Two sons died whilst in the army.

A friend writing of him says:—"Brother Blakely was a man of great humility and simplicity of character. He was modest, sincere, and transparently honest. He was quiet and gentle, and had put on Christ as he is beautifully described by the prophet. 'He shall not cry, nor lift up, nor cause his voice to be heard in the streets; a bruised reed shall he not break, and the smoking flax shall he not quench.' The meekness and gentleness of Christ beautified his life. He might truly have said, 'My gentleness hath made me great,' or with the apostle, 'I live, yet not I, but Christ liveth in me.'

"But in whatever business of this kind he engaged he never for an instant forgot that his *peculiar* calling was to preach; and if he went to teaching, he considered new prayer and new and earnest self-consecration and the assurance of a blessing for that particular work necessary. He rarely or never spoke of this to his friends. But his views on self-consecration were clearly expressed in some of his sermons, and memoranda among his private papers show that such was his habit.

"From his intimate acquaintance with the Scriptures in their original languages, he naturally became a student of the prophecies, and when our national struggle began he seemed to have a very clear and extended idea of its causes and probable results. He threw his whole influence into the cause of freedom, and gave his sons to the work as cheerfully and earnestly as he had from their infancy consecrated them to the work of the gospel ministry, if the Lord should call them. When they fell in the struggle he felt that the Lord had taken them, and expressed his views and feelings in regard to the war as unchanged, but rather intensified.

"There was power in his life and ministry. Not in the form of noisy show, sensation oratory, but the power of patient, consistent, earnest, able presentations of Bible truth. No language, or science, or department of philosophy was left unexplored by him, if it would aid him in preaching the word. While he did not refuse any help, he honored God by looking to him alone for success, and God honored his ministry by making it

'mighty through God, to the pulling down of strongholds.' The loss of such a man at such a time as this is truly a *great* loss. To Kansas Presbytery, of which he was a member; to the infant church of Lawrence, to which his last days were given; and to his bereaved family, the loss seems to be irreparable. He was their educator and spiritual guide and pastor. In closing this sketch he shall speak for himself in view of his departure:—

"SONG OF THE VICTOR."

- "When I fall, let me fall in the midst of the field,
With my sword and my girdle, my breastplate and shield,
While the helmet of hope at my last parting breath,
Will dispel with its glory, the shadows of death.
- "Be the place of my exit the midst of the fight,
While the heavens above me are glowing with light,
As the conveying angels come down from on high,
And the shouts of my comrades ascend to the sky.
- "Let me look, as I rise, on the way I have trod,
And the life I have spent in the service of God;
Let me see that his hand has upheld me alone:
That his grace hath wrought, through me, the works I have done.
- "Let my labors be done, ere I enter my rest,
And my treasures all stored in the land of the blest;
Let my heart cease to linger on objects below,
When the mortal I leave the immortal to know."

BONNEY, SAMUEL W.—The son of Rev. William and Sarah (Ware) Bonney, was born in New Canaan, Conn., March 8, 1815. He was educated at the New York University, N. Y., and studied Theology in Lane Seminary, Ohio. He was licensed in 1845 and ordained by Cincinnati Presbytery April 6, 1856. Soon after leaving the Seminary he entered upon the work of Foreign Missions, connecting himself with the American Board of Commissioners for Foreign Missions, and sailed for Canton, China, where he labored earnestly, faithfully, and successfully till his death.

He died at his residence in Canton, China, July 27, 1864, of Bilious Fever. He married Miss Catharine Vischer Van Rensselaer, who survives him. They had no family.

He compiled a "Vocabulary of Colloquial Phrases of the Canton Dialect."

Rev. SAMUEL W. FISHER, D.D., of Clinton, N. Y., writes thus:—"He was a man of great simplicity of character, perfectly transparent, without guile. He devoted himself to his work with rare energy, and uncommon singleness of purpose. He did not aim at high things, as the world estimates them, but was content to work in the sphere for which his talents fitted him, especially the education of the young. He was unceasing in seeking the salvation of souls and persevered amidst great difficulties in his mission work at Canton. As a pioneer in that work he laid the foundations on which others will build. Highly esteemed by all who knew him, greatly beloved by his friends, a noble, wise, and faithful Christian Missionary, he fell at his post after twenty years of labor for the salvation of China."

CHICHESTER, ISAAC—The son of David and Mary Chichester, was born at New Canaan, Conn., in November, 1786. He studied medicine and continued in its practice till 1832, most of the time in Pembroke, Monroe County, N. Y. Giving this up he entered the ministry, being licensed

by a Congregational Association and ordained by a Congregational Council. He joined Genesee Presbytery in 1838, and preached at Perry Centre, Orangeville and Bennington, N. Y., where he labored for twenty-two years. The gradual infirmities of age compelled him to resign his charge.

He died at his residence in Bennington, Wyoming County, N. Y., August 27, 1864, of Decay of Vital Powers. He married Miss Eunice Wakeley, who, with four children, survive him.

He was prudent, high-minded, of sound judgment, and always prompt to do his share in every good work. This was characteristic of him when practicing medicine as when preaching the gospel. As his end drew near death seemed to have no terrors for him. "Do you want anything?" said one at his bedside. "Only to die," was his answer, and trusting Him who conquers death, he passed from earth.

CRAMPTON, RALPH S.—The son of Darius and Prudence (Monger) Crampton, was born in Madison, Conn., October 23, 1799. He was educated and studied Theology in the Seminary at Bangor, Maine. He was licensed by a Congregational Association, and ordained by a Congregational Council in 1827. He preached at Woodstock, Willimantic and Hadlyme, Conn., Mount Clemens and Monroe City, in Detroit Presbytery, Michigan, where he was pastor in 1837. He returned to New York, and labored in the bounds of Rochester Presbytery, at Warsaw, Holley and Penfield. He is better known as the efficient Secretary of one or two of our great moral or religious Societies, and has been for several years past District Secretary of the American and Foreign Christian Union; was previously for three years an agent of the New York State Temperance Society; and for the same length of time he served in a similar capacity the Illinois State Temperance Society, making his headquarters at Chicago. His addresses in this capacity will long be remembered. He always understood his subject, and presented its main features with clearness and strength; and he got large collections for the Societies whose agent he was. Mr. Crampton was always faithful in his ecclesiastical relations; prompt and conscientious in his attendance upon meetings of Presbytery and Synod; and being more than ordinarily well acquainted with the rules of order and the form of government, he was a useful man in such meetings.

He died at his residence in Rochester, N. Y., March 25, 1864, of Dropsy. He married Miss Tirzah Ingham, of Saybrook, Conn., who, with five children, survives him.

Rochester Presbytery adopted this Minute:—"That we affectionately cherish the memory of the deceased as a wise counsellor in the Sessions of our Body, as a faithful and indefatigable laborer in the cause of Christ in the various departments of labor to which he devoted his life, and a man of God whose prayers and labors will long live to bless our country."

DODD, JOHN—The son of James and Sally (Davis) Dodd, was born at Holland Patent, Oneida County, N. Y., June 4, 1809. His father was Deacon of the Presbyterian Church in that place for many years—a devout man, and he enjoyed in youth excellent family religious instruction.

At an early age he thought he experienced a change of heart, and wished to unite with the church, but his parents and others discouraged him, so that he postponed it. As he grew up he gave up his hope, and was at times brought to the borders of despair, and yet he determined to pursue the path of duty. After deliberation he was received into the church, and soon rejoiced in the light of God's countenance. He felt now that he must

devote his life to God, and the leadings of the Spirit impelled him to enter the ministry. Being the youngest but one of a family of ten children, and comparatively poor, he had received but few early advantages. At the age of twenty-one he turned his capital into cash, amounting to forty dollars, and started out from the home of his youth to educate himself. By teaching and manual labor, with rigid economy, he entirely supported himself. For a time he attended school at Whitesboro, N. Y., and from thence he went to Oberlin College, Ohio. He ultimately relinquished his collegiate course and entered the Theological Seminary, from which he graduated in 1838. He was licensed by the Lorain Congregational Association and ordained by the Lorain Congregational Council in September 4, 1840. His first fields of labor were at Guilford, Avon and Ridgeville, Ohio, whence he removed to Franklin, Delaware County, N. Y., and thence to Vernon Centre, in his native county. This was about the time when Rev. C. G. Finney was regarded as heterodox in his views, and being connected with the Oberlin institution, it created in many places great prejudice against it. It was rather regarded as a school to promulgate his views. The fact of Mr. Dodd's being educated there, coupled with his unconcealed anti-slavery sentiments, created much opposition, and he sought refuge from the storm of prejudice and persecution in New England. For three years he labored with the church at Wellfleet, Cape Cod, Mass., and then accepted an Agency for the American Protestant Society (now the American and Foreign Christian Union) for the State of Maine. Not being able to wake up the church to that interest in the objects of the Society which he thought it demanded, he relinquished the agency for the pastoral relation again, and settled with the Congregational Church in Turner. Here he spent six years in exhausting but happy and useful labors—breaking down from overwork, so as to incapacitate him for study. He then removed to New Bridgeton and Harrison, where he spent four years.

Having been absent from his native State for fifteen years, and the excitement and prejudices which drove him thence having in a very great degree subsided, he felt impelled by family considerations to return. He did so, and on his return settled at Alexander, Genesee County, N. Y., where he spent three years. He removed to China, Wyoming County, N. Y., where he died December 9, 1864, of Typhoid Fever.

He married Miss Maria Wiser Read, who, with four children, survives him.

Rev. G. S. CORWIN, of Elba, N. Y., writes as follows;—"Brother Dodd came to our Presbytery from New England and from the Congregational Church in which he had been reared with some prejudices against the Presbyterian polity. After meeting with us in Presbytery a few times he confessed that he had previous to his acquaintance with our church government entertained wrong views which he was happy to have corrected by personal experience, and that he was happily disappointed in finding that our meetings were not a dry routine of business, but a careful inquiry into the religious and secular conditions of the churches interspersed with preaching and other religious services. He made a cordial and an excellent Presbyter and endeared himself to every member of the Presbytery by the interest he took in its welfare, by his great amiability and decided religious character. I am sure the entire Presbytery will subscribe to this statement, that no man could make a better impression in the short period he was with us than did Brother Dodd in all that constitutes the real gentleman a decided Christian.

EGGLESTON, AMBROSE—The son of Nicholas and Mary (Stewart) Eggleston, was born in North East, Dutchess County, N. Y., May 16, 1793. He enjoyed the early culture of faithful Christian parents, who desired not only that he should become a Christian, but that he might also become a minister of the Gospel. With this end in view, they enabled him to enjoy the privileges of Yale College, Conn., where was graduated in the class of 1813.

After his graduation he taught an Academy for one year at White Creek, N. Y. In the summer of 1815 he taught a family school in the old homestead of Chancellor Livingston, at Clermont, N. Y. In the autumn of the same year he commenced the study of Law in Poughkeepsie, N. Y., and was admitted to practice in the Supreme Court of the State of New York, in the year 1818.

On the 18th of August, 1819, he married Elizabeth B. Harper, daughter of Judge George Harper, of Windsor, N. Y. She yet lives—richly inheriting the promises given to such as have ever been faithful amid the toils and trials of a long life.

While a student of law, Mr. Eggleston became a Christian, and so, though already entered upon the work of his legal profession in Unadilla, N. Y., he felt that he must engage in that sacred calling to which his parents had devoted him. Accordingly he entered the Theological Seminary at Auburn, N. Y., becoming a member of the first class in that school of the Prophets.

In September, 1822, he was licensed by Susquehanna Presbytery. After preaching as a stated supply in Palmyra, N. Y., for about a year, he was settled in Coventry, N. Y., in 1824. Here he was ordained by Chenango Presbytery in 1825, and remained six years. He then preached in Egremont, Mass., two years, after which he was settled in the Reformed Protestant Dutch Church of Fallsburg, N. Y., where he united with the classis of Orange. In 1836 he removed to Windsor, N. Y., and remained without a pastoral charge until the spring of 1842. He then removed to Fulton, N. Y., and preached to two small churches for two years, when, on account of throat disease, and by the advice of physicians and friends he ceased public speaking almost entirely. Since about the year 1846 he has preached only occasionally, and since then he has lived for brief periods in Albany, Windsor, and Deposit, N. Y., Great Bend, Pa., Binghamton, N. Y., and Coldwater, Michigan, most of the time with his son, Nicholas Albert Eggleston, at Coldwater.

Here, though tottering under the infirmities of age, and by reason of injuries he received upon the ears in 1862, he very punctually improved his religious privileges, often engaging fervently in prayers and exhortations. In the absence of the pastor of the Presbyterian Church, he preached a few times, much to the edification of those who heard him. He also preached in two or three of the neighboring churches. At the time of his death he was a member of the Presbytery of Coldwater.

For a number of years he had been at work with great perseverance and patience in compiling "A History of the Eggleston Family." Under the impression that the day of his departure was at hand, he has recently been unusually diligent, and had well-nigh finished that work on the day of the commencement of his last illness—which was brief—of but little more than one week's continuance. When first taken he told his family that he felt that he would never recover, and so he hurriedly arranged some matters of business that needed his attention. He expressed full confidence in his Saviour and commended all that he loved to a covenant-keeping God.

He died of Paralysis, January 23, 1865. For several days he was uncon-

scious, and at last he breathed out his spirit to God who gave it, as quietly as a child would sink to rest on its mother's bosom.

After brief religious exercises, conducted by Rev. G. L. Foster, of Bethel, Conn., between whom and himself there had existed a delightful intimacy, his remains were taken to Binghamton, N. Y., that they might rest by the side of other precious dust in "Spring Forest Cemetery," to await the trumpet that shall call the dead to judgment.

EVANS, EVAN—The son of David and Mary Evans, was born at New Castle, South Wales, March 29, 1803. He was educated at Newtown, Montgomeryshire, North Wales, and studied divinity in the Theological department of Newborne College. He emigrated to the United States, and was licensed by New York Presbytery, and ordained by the same Presbytery in 1827. His fields of labor are as follows: Riverhead, Long Island, Remsen, Salisbury, Deerfield, and Leyden, all in New York; Lexington, Ohio, Lima, and Southfield, Michigan, and Radnor, Ohio.

He died at his residence in Radnor, Ohio, September 24, 1864, of Dysentery. He married Miss Mary J. Williams, of Remlight, North Wales, who, with six children, survives him.

Rev. Oren H. Newton, of Delaware, Ohio, writes:—"He was a man of great moral worth, a good preacher, and very laborious in his work. He was highly esteemed by all his co-laborers.

GOSS, SIMON SARTWELL—Was born at Claremont, New Hampshire, in June, 1823. He went to school at Meriden Academy, N. H. He entered Union College, Schenectady, N. Y., and was graduated in 1846. He studied theology in the Auburn Seminary, N. Y., finishing his course in 1849, when he was licensed by Cayuga Presbytery and ordained by the same Presbytery, in 1850, as pastor of the Cato Presbyterian Church at Meridian, N. Y., where his ministry of twelve years was highly successful, and where he succeeded in building up a strong church. But failing health compelled him to resign and seek relief by change of employment.

He was subsequently appointed Secretary of the Western Education Society, but after a brief service resigned, and in 1862 accepted the Chaplaincy of the Seventy-Fifth Regiment, New York Volunteers. This position he retained until compelled to leave by reason of his health, since which time he has resided in Auburn, N. Y., preaching occasionally as health would permit.

On his way to visit some friends at Penfield, N. Y., whilst the stage was passing through Rochester, N. Y., it upset. He was thrown from the box of the stage, and struck his face upon the curb-stone, cutting and bruising him badly. As he tried to recover himself, the stage fell upon him, striking him upon the chest, making sure the sad end which quickly followed. Everything possible was done for the sufferer, but medical skill was unavailing, and he breathed out his life in less than an hour from the time he was injured, May 25, 1865. He leaves a widow and children to mourn for him.

Cayuga Presbytery recorded the following Minute:—"As a member of Presbytery he was in high esteem, and was greatly beloved by all. A devoted Christian, a kind and excellent brother, ever bent on honoring his Lord and Master, and on doing good to all as he had opportunity. Sound in doctrine, keeping up, in full pace, with the advance of moral and religious improvement, and in every effort for the good of our country and for the salvation of our race, he ever seemed to us a worthy example, as a man, a Christian, and as a minister of our Lord and Saviour.

“A copy of this record the Presbytery desire to transmit, through their Stated Clerk, to the family of Mr. Goss, that his widow and children may be assured that we deeply share in their affliction and in their hallowed remembrance of our dear brother and of their husband and father. We earnestly pray, and confidently hope, that his God will be their God and Father, both in this world and in that which is to come.”

HOLT, EDMUND D.—The son of Arnold and Percie A. (Austin) Holt, was born at Fairfax, Vt., September 20, 1818. He removed in early life to Western New York, where he pursued his academical studies. He was educated in Amherst College, Mass., and studied theology in Auburn Seminary, N. Y. He was licensed by Cayuga Presbytery, in 1849, and soon after went West. He was ordained by Knox Presbytery, in 1850, and became stated supply of the church at Rock Island, Ill., where he remained for three years. He then removed to Montrose, Iowa, where he labored for four years. His health being feeble, and his strength failing him, he was compelled for a season to take a less confining employment in the hope of regaining his health, and for a time engaged in mercantile pursuits, locating in Chatfield, Minn. Shortly after the organization of the Presbyterian Church in Chatfield, he was invited to become its pastor, in which relation he remained until his death. He had been feeble and was seriously ill for several weeks. His last sermon was preached on Sabbath, May 7th, and the day following he was seized with Congestion of the Brain, and was unconscious most of the time till his death, June 11, 1865.

The paper published in the village says:—“Mr. Holt was one of our oldest citizens, and was not only a faithful laborer in the Church and Sabbath-school that claimed his immediate care, but he identified himself with the various interests of the town and enjoyed not only the respect and confidence, but the love and affection of all classes of the community. In his intercourse with the people he was kind, considerate, and earnest, exhibiting a particular anxiety for the younger members of his congregation, as many will long remember. His funeral took place on Tuesday, the community for miles around being generally present, Rev. Mr. Clark, of Saratoga, N. Y., preaching an appropriate sermon.

“Mr. Holt was one of the few who had the theoretical and the practical well and uniformly developed. In his life-work he united the able preacher with the faithful and devoted pastor. His influence was not limited by his own town, but the community and the State felt it, and will mourn his loss. A good man has fallen, and one whom it would seem could be poorly spared.”

Rev. CHARLES S. DE LUC, of Hastings, Minn., writes as follows:—“I esteemed Brother Holt very highly for his uniform Christian character and earnest devotion to his work. He was not remarkable in talent, but wise, prudent, and acceptable as a preacher—a brother to be depended on in all respects, as a minister, one loved by his brethren and whose absence is felt.”

He married Miss Caroline K. Warren, who, with five children, survives him.

KANOUSE, PETER—The son of Jacob and Mary (Pierre) Kanouse, was born in Boonton, N. J., August 20, 1784. His father was a native of Wittemberg, Germany, and emigrated to America in 1753. His mother was of French descent. He was educated in Bloomfield Academy, N. J., and studied theology with Drs. Armstrong and Richards. He was licensed by Jersey Presbytery, in 1821, and ordained by the same Presbytery in 1822. His first charge was the church at Sucasunna, N. J. He labored subsequently at Newark, Wayne County, N. Y.; Wantage, First church, Sus-

sex County, N. J.; Fifth church, Newark, N. J.; Unionville and Poughkeepsie, N. Y.; the Second Church, Wantage, N. J.; then as a Home Missionary in Dane County, Wisconsin. He returned to Deckertown, N. J., and preached as stated supply for Wantage, Second church, until he died, May 30, 1864, of Heart Disease.

He married in early life Mary Osborn. They had five children. His second wife was Mary W. Barrett. They had eight children, and his third wife was Amanda M. De Camp; they had five children, making eighteen, of whom nine, with his widow, survive him.

Rev. Sylvester Cooke, of Deckertown, N. J., writes as follows:—"He was intellectually of good native endowments—lack of early advantages and liberal training well supplied by subsequent studiousness—an able and impressive preacher of the Gospel. Socially—grave, cheerful, meek, dignified—a good husband, father, friend and neighbor, securing esteem and affectionate attachment. Morally—rigidly conscientious, guileless, mindful of his duties to men and to his Lord—bearing the 'fruits of the Spirit,' and used for the conversion of many souls. Not many have fewer blemishes. He died in peace."

LOSS, LEWIS HOMRI*—The son of Samuel and Esther Loss was born in Augusta, Oneida County, New York, July 1, 1803.

In his preparation for the ministry, Mr. Loss was subjected to obstacles and hindrances known only to the poor, but by his energy and perseverance he was successful. A graduate of Hamilton College, Clinton, N. Y., he was licensed by Oneida Presbytery, and in 1829 was ordained by the same body and installed pastor of the church in Camden, Oneida County, N. Y., which relation he sustained for four years.

In the pastoral office he afterwards served the Presbyterian Church in New York Mills five years; the Presbyterian Church in Elyria, Ohio, three years; the First Congregational Church in Rockford, Ill., five years; the Third Presbyterian Church in Chicago, three years; the Presbyterian Church in Joliet, seven years; and the First Presbyterian Church in Marshalltown, Iowa, three. He also served the Synod of Peoria, Ill., three years as Synodical Missionary. He was also prominently useful in bringing into existence and sustaining institutions of learning, as Beloit College, Ills., Rockford Female Seminary, Ills., and other like enterprises.

As a pastor he was as eminently successful in enlarging the borders of Zion, and strengthening her outworks, as in erecting houses of worship; also in promoting evangelical piety, as the numerous revivals of religion attending his ministry with their permanent fruits abundantly show. His labors in the Sabbath-school cause, both before and after he entered the ministry, were greatly blessed. He was emphatically the friend of the young. His ministry in Oneida County, N. Y., was prized both by ministers and churches, and in the far distant West, where his labors terminated, his work was a fitting finale to his course. Three years ago he took up the little church at Marshalltown—of only some fifteen members—commenced public services on the Sabbath once in three weeks, occupying only for that portion of the time the Court-house as a place of worship. The enterprise prospered. His Master gave him the confidence not only of the Church, but to an extent not often accorded to his servants, of the men of the world. They recognized his worth as a man, a citizen, and a minister of Christ. He identified himself acceptably with all good enterprises which promised the temporal and spiritual welfare of the people. His church in three years has

* Rev. H. H. KELLOGG, of Marshalltown, Iowa, prepared this Memoir.

become four-fold, his congregation more than that, and the beautiful house of worship, now near completion at a cost of more than \$10,000 all attest his diligence and success.

His last sickness, Inflammation of the Prostate Gland, was extremely painful, yet was borne with the most exemplary patience and resignation. The lessons of his sickness and death were as impressive as were those of his preaching and life. Without knowing of his sickness, I arranged to visit Marshalltown, and arrived on Saturday, two days before his death, expecting to counsel with him in respect to the churches in connection with the Presbytery to which he belonged. But instead of such counsel I was called to comfort his people and close his eyes in death. It was indeed a kind Providence which led me, in this to us but lately a stranger land, to meet, under such affecting circumstances, this brother and his companion, both of whom I have known familiarly for forty years, but whom I had not met for the last twenty years.

To the last hour his consciousness was perfect, his submission sweet and entire. He committed his family and his church to his Master, and peacefully fell asleep, July 10, 1865, at Marshalltown, Iowa.

It was my privilege not only to preach to his people on the day (Sabbath) before his death, but also to conduct his funeral and address on the occasion a great congregation who, by their attendance and manner, manifested a sympathy creditable alike, both to him and to themselves.

In the beautiful cemetery, which he had done so much to bring into existence, we laid his remains, there to sleep till the voice of the archangel and the trumpet of God shall awake the dead to judgment.

He married Miss Sarah E. Warren, who, with two children survives him.

MERRIAM, EDWIN ELISHA—The son of E. J. and L. R. Merriam, was born in Mason, Hillsboro' County, N. H., in 1837. He made a profession of his faith in early life, and with a view of devoting himself to the work of the Gospel, he entered Amherst College, Mass., where he was known as a diligent and faithful student, and graduated with honor in 1858. After spending two years in teaching he entered Union Theological Seminary, N. Y., and during the three years he remained in this institution he held a high position in his class. He began his labors in Salem, Wayne County, Pa., in August, 1863, and was ordained and installed as pastor of that church by Montrose Presbytery, August 3, 1864. He did not long live to realize the expectations so natural on the part of his friends.

His health, never robust, began to decline, and he died of an Abscess, February 17, 1865. His remains were taken to Plymouth, Mass., to rest in the family burial place there.

A friend in writing of him says:—"To us his death seems a great loss to the church. After eight or nine years in preparing for the ministry he possessed valuable qualifications for usefulness. But the time he spent in study was not lost to the cause of Christ. He did not wait till he should have entered the ministry to do good; he heartily engaged in the Missionary enterprises in the city of New York. Brief as were his labors among his people they saw his worth and tenderly loved him, and at his funeral all seemed to have lost a personal friend. He preached his last sermon January 14, 1865, on the text, 'The last enemy that shall be destroyed is death.'"

MORGAN, HOMER BARTLETT—The son of Chauncey D. and Almira Morgan was born at Watertown, N. Y., May 31, 1827. He was educated at Hamilton College, N. Y. He studied Theology at Auburn Seminary, N. Y.,

and was licensed by Cayuga Presbytery, and ordained by Watertown Presbytery, in 1850, and in which Presbyterian connection he remained through life. He entered upon the Foreign Missionary work under the American Board of Commissioners for Foreign Missions, and was by them, in 1851, sent to Salonica, in Greece, and afterwards transferred to Antioch in Syria. He had nearly completed fourteen years of missionary life. His knowledge of the languages used in that field, the confidence reposed in him, both by the Board and the missionaries, and his remarkably robust constitution and power of endurance eminently fitted him for his work, and render his removal inexpressibly afflictive.

It having been decided by the Committee and the Central Turkish Mission to which he belonged, that he should return to this country with his family, with the purpose of leaving them for a year or two, while he should speedily return to his work, he prepared for his departure from Syria in great haste, expecting to reach this country in season to attend the meeting of the Board in Chicago, October, 1865. As they were about ready for their journey one of their children, a lovely son of two years of age, sickened and died. This event, with his responsibilities at his post, and official cares as Treasurer of the Mission, devolved upon him an amount of labor too great for even his capacity for endurance. His intense application to bring all his accounts and charges into such a state that he could safely leave them for a few months, brought upon him the Typhoid Fever which terminated his life Aug. 25, 1865.

On arriving at Smyrna in a French steamer, and being too ill to proceed on his journey, he was taken immediately to the house of his brother missionary, Rev. D. Ladd, where he received the best medical attention the city could afford. Mr. Morgan had spent a year and a half of his missionary life in Smyrna, and had many dear friends among the English and American residents, but they were nearly all absent, having abandoned the city in consequence of the prevalence of the cholera. On this account it was somewhat difficult to obtain needful attention to the sick or fitting burial for the dead. Under these circumstances the attention of strangers, of the Prussian Deaconesses, and of Captain Hamilton and his crew of the *Barque Armenia* of Boston, were peculiarly grateful. Captain Hamilton watched with Mr. Morgan the last night of his life, and at his burial six young American sailors, members of his crew, bore the remains to the grave in the English cemetery near the Dutch Hospital.

Dr. Pratt of the same mission, and who had been their family physician, was at this time in Constantinople, and hearing of Mr. Morgan's death hastened to Smyrna, and accompanied the widow and her family, consisting of three children, to America and to the residence of her husband's parents, Watertown, N. Y.

He married Mrs. Sutphen, a daughter of Rev. H. H. Kellogg, of Marshalltown, Iowa, and a widow of Rev. Joseph M. Sutphen of the mission in Turkey. He died in Marsovan, Turkey, in 1852.

Rev. J. W. Parsons, of Nicomedia, writes:—"Brother Morgan was greatly endeared to us. His love was the stay of our hearts during many dark days in Salonica. . . . Great as we feel the loss personally, greater is the loss to the missions in Turkey, first to his own mission and then to the missions. The wisdom in council and good judgment which he always exhibited rendered him of incomparable value to all."

Rev. Dr. Hamlin, now President of Robert College, Constantinople, writes: "He was a noble missionary, a man of right judgment, of executive power, of self-denying devotion to his work. He has finished it early, but done it well, and now rests from his labors in the enjoyment of an eternal reward."

McKINNEY, CALVIN—The son of Arthur and Mary (Taylor) McKinney, was born at Walkkill, Orange County, N. Y., January 12, 1819. He did not go to college, but received a good academic instruction. He studied Theology in the Associate Reformed Seminary, at Newburgh, N. Y. He was licensed by Chemung Presbytery and ordained by the same Presbytery in 1856. He labored at Millport, Mecklenburg, and West Groton, N. Y.

His health had not been good for a long time, and under a complication of diseases he died at his residence, West Groton, Tompkins County, N. Y., June 9, 1864.

He married Miss Sarah Maria Linderman, who, with two children, survives him. His eldest son died in the army.

McMILLAN, EDWARD—The son of Malcolm and Joanna (Jacobs) McMillan, was born in Cumberland County, North Carolina, September 2, 1804. He was educated partly under Rev. Samuel Donnell and Rev. J. R. Bain, Tennessee, and studied Theology with Rev. George Newton, Shelbyville, Tenn. He was licensed by Shiloh Presbytery in September, 1827, and ordained by the same Presbytery in the autumn of 1828. He labored in the following places: McMinnville and Pond Spring, Warren County, Tenn.; then Moulton, Ala., in 1829; Bethany, Tenn., in 1835; Connersville and in Brick church, Tenn.; in 1849, Gallatin, Tenn.; and in 1856 he removed to Carlinville, Ill., and remained there till July, 1862, when he became Chaplain of the Thirty-Second Regiment Illinois Volunteers. Whilst in the performance of his duties he was taken with Bilious Fever, and died in the Hospital at Marietta, Georgia, August 27, 1864.

He was married twice—his first wife was Miss Eliza C. Donnell; his second, Miss Mary A. Brown. He had fourteen children, seven of whom, with his widow, survive him.

Rev. WILLIAM L. TARBET, of Virden, Ill., writes as follows:—"As a man he was naturally kind, noble, generous, and magnanimous. As a Christian he was humble, meek, confiding, prayerful, and laborious. As a minister of the Word he was indeed 'mighty in the Scriptures.' A true religious educator, he loved to analyze divine truth, and cast his clear thoughts into the minds of his hearers. Religion was to him everything. Christ was to him 'all in all,' the Bible his guide, and his life one of faith in the Son of God."

ORTON, D. D., AZARIAH G.—The son of Azariah and Abigail (Jackson) Orton, was born in Tyringham, Berkshire County, Mass., August 6, 1789. He was educated in Williams College, Williamstown, Mass., in the class of 1813, and studied Theology in the Princeton Seminary, N. J. He was licensed by New Brunswick Presbytery and ordained by the same Presbytery at Cranberry, N. J., in 1822.

He labored at Seneca Falls, Lisle, Greene, and Lisle, a second time; in New York State and in the bounds of Cortland Presbytery. His health during his later years prevented his performing the active duties of the ministry.

He died at his residence in Lisle, Broome County, N. Y., December 28, 1864, of Asthma. He married Miss Minerva Squires, of Lisle, N. Y., December 18, 1822. They had eight sons; four with their mother are living.

He wrote largely for the press, especially on Capital Punishment, Episcopacy, and Slavery.

ARTHUR BURTIS, D. D., of Buffalo, N. Y., wrote as follows:—"A man

of profound investigation, leaving not a stone unturned in his pursuit of a subject. His powers of abstraction were seldom equalled. Though always acknowledged by his fellow Presbyters as their superior in erudition, he was ever unassuming, keeping himself in the background till called out. He never for once seemed to doubt the divinity of Christ, the inspiration of the Bible, or the sacredness of the ministry. Infidelity in all its phases found in him an unbending opponent."

PARSONS, LEVI—The son of Israel and Mary (Clark) Parsons, was born in Northampton, Mass., August 20, 1779. He was educated at Williams College, Williamstown, Mass., and studied Theology with Rev. Dr. Hyde, of Lee, Mass. He was licensed by Stockbridge County Congregational Association, and ordained by a Congregational Council, September 16, 1807. His first field of labor was Central and Western New York, being sent as a Missionary by the Berkshire Missionary Association, Mass. He subsequently became pastor of the first Congregational Church in Marcellus, Onondago, County, N. Y., where he preached twenty-six years. He then supplied the pulpit in Tully in the same county one year, then Otiso church for a year, and then returned to his first charge, Marcellus, and remained six years, and the remainder of his life he supplied the Third church in Marcellus and the church at Borodino, N. Y.

He died of Congestion of the Lungs at his residence in Marcellus, N. Y., November 20, 1864. He married Almira Rice, Marcellus, N. Y. They had eight children—the youngest, Rev. Levi Parsons, Jr., of Mount Morris, N. Y., is a Presbyterian minister.

SAMUEL M. HOPKINS, D.D., of Auburn, N. Y., reported the following Minute, at a meeting of Cayuga Presbytery, January 18, 1865:—

"It having pleased Divine Providence, since our last sessions, to remove from us, in a ripe and honored old age, the Rev. Levi Parsons, for many years the Father of this Presbytery, and the last survivor of its original membership, the Presbytery feel called upon to place upon record their sense of the eminent worth and services of this venerable servant of God. A native of Massachusetts, a graduate of Williams College, where he subsequently spent two years as tutor, and trained for the ministry under Dr. Hyde, of Lee, he removed early into Western New York, and in 1807, at the age of twenty-six years, became pastor of the church in Marcellus. In this place, with a continuity too rare during his time, and highly honorable both to himself and his people, he accomplished a ministry of thirty-two years; and here he died, crowned with the love and veneration of family, friends, and the entire Church, having reached, in the full possession of his faculties, the age of fourscore and four years.

"In his character, as a Christian and a minister, there was happily blended strict orthodoxy with evangelical charity, ecclesiastical enterprise with great personal modesty, sound wisdom with marked simplicity of character, and he filled a long life with abundant ministerial labors and Christian activities. He was, from its organization in 1811, the exact and conscientious Treasurer of the Presbytery; repeatedly its Moderator; from the first an active promoter and friend of the Theological Seminary, and for many years the President of its Board of Trustees.

"In view of these considerations, the Presbytery of Cayuga hereby adopt the following additional Minute:—

"*Resolved*, That we recognize with devout gratitude to God the excellent gifts for usefulness conferred by him on our departed brother; the Providence which led him to his field of labor in this region at so early a

period, and continued him there so long; the grace which developed in him so harmonious and lovely a Christian character, and the kindness which spared him so long as an example and guide to the community and the Presbytery; and that we hereby offer our tribute of esteem and sympathy to the surviving members of his family."

Rev. JOHN TOMPKINS, of Marcellus, N. Y., writes thus:—"Mr. Parsons was a man of high integrity—known as such by all around—and always maintained the deportment of a Christian gentleman. He had a well-cultivated and well-balanced mind. As a preacher he had clear views of divine truth, and presented it plainly and forcibly. Until within a few years of his death he was remarkable for his attendance on ecclesiastical meetings, and exerted great influence in them. He was wise in counsel and prompt in execution, always reliable and on the side of right. He loved the church to which he had long ministered, and was a true fellow-laborer with his successor for twenty-four years. He loved the church at large and did what he could to advance her interests. He was highly esteemed and loved and his influence is widely felt. When he died the feeling was universal that a good man had gone."

PATTERSON, NICHOLAS—The son of Solomon and Mary (Melic) Patterson, was born in Path Valley, Cumberland County, Pa., October 1, 1792. He went to school first in Chambersburg, Pa., then in the Academy at Summerville, N. J., and finally entered New Jersey College, Princeton, N. J., where he was graduated. He studied Theology in the Seminary at Princeton, N. J. He was licensed by Philadelphia Presbytery in 1818, and ordained by Baltimore Presbytery in Alexandria, Va., in 1821. He labored for many years in Delaware. He died at his residence in Wilmington, Del., January 7, 1865, of Consumption.

He was a simple-hearted, good man. He was twice married; his widow survives him.

RICHARDSON, J. CLARK—Was born in East Windsor, Conn., in 1822. In his childhood his father removed to Attica, N. Y., where for many years the father was known as a faithful and honored deacon in the Presbyterian Church. He spent some time in Yale College, Conn., but was compelled to discontinue his attendance by sickness. He passed a year subsequently in the double character of pupil and tutor, in the University of Knoxville, Tenn.

An intelligent and ardent advocate of the rights of man he did not shrink from avowing his convictions, even while acting as a colporteur in Kentucky and Tennessee, in 1847, or when, subsequently, after he had been licensed to preach the Gospel, by the Presbytery of Genessee, he was associated with James G. Fee as a missionary. Here he expected to continue, but the excitement that followed the raid of John Brown at Harper's Ferry, Va., prevented, and in 1860 he accepted an invitation to Oramel, Allegheny County, N. Y., where he was ordained by Genessee Valley Presbytery, and where he continued his acceptable labors until his removal to Ossian, N. Y., in the summer of 1865. On taking charge of this church, and finding it in special need of earnest, constant labor, he responded to the call upon him beyond his strength. Debilitated by over-work, and enfeebled by a slight illness, his system was in no condition to resist a severe attack of dysentery, then prevailing in the region, but he rapidly sank under it, and in seven days reached "the last of earth." Until a little while before his departure, he did not think he should die, but expected to recover;

and yet, when it became apparent that he was mistaken, no agitation disturbed the serenity of his mind; no unwillingness to depart prevented entire submission to the Divine will. There was much in his home life, and in his holy calling, and in the wonders almost daily wrought by the hand of God in our public affairs, to make him desirous to live; though it was evident he was ready to die, and grace enabled him to comfort his "darlings," who were so reluctant to have him leave them with the assurance, "It is far better to depart and be with Christ." His end was in keeping with his life. By nothing was he more characterized than by *conscientiousness*. It was his will to do and suffer the will of God. In spirit, humble and self-sacrificing; in manner quiet and retiring; he was at the same time bold as a lion in the maintenance of truth and the discharge of duty.

He died at his residence in Ossian, Livingston County, N. Y., September 30, 1865, of Dysentery.

In 1857 he married Miss Miranda T. Goodale, of Perry, New York, who, with three children, survives him.

Rev. ELIAS L. BOING, of Angelica, N. Y., writes thus:—"He was a single-hearted Christian, an uncompromising friend of truth and righteousness, a devoted, self-denying minister of the gospel. Not a man of broad scope, rather tending to extreme views and to over-estimate minor points, but holding the truth in love and in charity towards others—modest, diffident almost to a fault—loving and lovely in spirit." (M. W.)

RIGGS, JOSEPH L.—The son of Rev. Elias and Margaret Riggs, was born at New Providence, N. J., March 19, 1809. He was educated at Amherst College, Mass., and studied Theology in Andover Seminary, Mass., and in Princeton Seminary, N. J. He was licensed by Elizabethtown Presbytery, and ordained by Pennsylvania (now Wellsboro', 1866) Presbytery, August 27, 1845. His fields of labor are as follows: Wells, Bradford County, Pa.; Millerstown, Pa.; Cumberland, Ill., and as City Missionary, in Elmira, N. Y.

He died at his residence in Elmira, N. Y., August 20, 1865, of Asthma and Chronic Catarrh, which enfeebled him so much that upon taking cold in a short time resulted in his death. He married Miss Elizabeth Ann Roosa. They had six children.

Wellsboro' Presbytery recorded the following Minute:—"He loved the work to which he had devoted himself, and labored faithfully in it until the failure of his health. After relinquishing the active duties of the ministry, he made several attempts to resume them; but it was not the will of the Lord that he should do so. To this he humbly submitted. His temporal support was limited, yet he did not complain. By the death of his companion he was left with the sole care of a family of children; yet he trusted God, and was not forsaken. He continued to make such efforts for a temporal support as the state of his health permitted. But his work is done; his trials are ended. He walked by faith, and died in faith."

His brother, Elias Riggs, D.D., Missionary at Constantinople, Turkey, is a Presbyterian minister.

ROBINSON, MOSES—The son of Cephas and Matilda Robinson, was born in Burlington, Vt., April 26, 1815. His parents were poor, and he was dependent upon his own exertions to gain an education, and by patient industry he succeeded. He was graduated in Middlebury College, Vt., in 1839, and studied Theology in Union Seminary, New York. He was licensed by New York Third Presbytery, in 1842, and was ordained by Sa-

lem Presbytery, in 1843, as pastor of the church at Washington, Indiana. He labored subsequently at Wadsworth, Ohio; then Enosburg, Vt.; and for the last ten years of his life at Steamboat Rock, Iowa, within the bounds of Cedar Valley Presbytery.

He died at his residence, August 31, 1865, of Inflammation of the Bowels. He married Miss E. M. Smith, in July, 1842, a daughter of Dr. Ira Smith, of Monkton, Vt., who, with one child, survives him.

His brother, Rev. N. C. Robinson, of Vinton, Iowa, is a Presbyterian minister.

SHAW, JOHN B.—The son of John and Tryphena (Bingham) Shaw, was born in Rutland, Vt., May 23, 1798. He was educated at Middlebury College, Vt., and studied Theology with Rev. Charles Walker, and was licensed by the Rutland Congregational Association. He was ordained by Troy Presbytery, in 1824, as pastor of the Congregational Church, South Hartford, Washington County, N. Y. He subsequently preached as follows: North Granville, in the same county, and here his labors were blessed with a great revival of religion; in Bethel; Utica, N. Y.; Congregational Church, Romeo, Michigan; and at Norwalk, Conn.; and again at South Hartford; Presbyterian church, Fort Ann, N. Y., as a missionary; Congregational church, Fairhaven, N. Y.; then the Reformed Protestant Dutch church, Buskirks Bridge, N. Y.; Presbyterian Church at Stephentown, Rensselaer County, N. Y.

The latter years he was without charge, suffering from Paralysis, which finally ended in Insanity. He died at the Asylum for the Insane at Brattleboro', Vt., May 8, 1865.

He was twice married—his first wife was Miss Eliza Cornelia Kirtland, of Granville, N. Y.; his second, Mrs. Laura Maynard Lord, of South Hartford, N. Y.

He impressed those who knew him as being a Christian of unusual devotedness; his highly evangelical mode of expressing truth, his eminently successful pastoral qualifications, and his Christian gentleness of spirit made him an exceedingly useful man in his day and generation.

SLACK, COMFORT I.—The son of Nathaniel and Eliza Slack, was born in Mexico, N. Y., August 12, 1835. He was educated in Hamilton College, Clinton, N. Y., and studied Theology in Auburn Seminary, N. Y. He was licensed by Cayuga Presbytery, and removed West, having accepted a call to Westminster church, at Newton, Jasper County, Iowa. He was ordained and installed by Des Moines Presbytery in 1863. This was his only charge, and here he labored faithfully till his death, February 24, 1865, caused by a derangement of his system following Scarlet Fever.

He married Miss S. Ransom, who survives him.

Rev. W. W. WETMORE, of Des Moines, Iowa, writes as follows:—"As a student he was always distinguished for his fidelity to his studies, his interest in the missionary cause, and his devoted piety. As a minister he lost none of these characteristics, but by his consistent life and an earnest Christian activity he won the warmest affections of his people, the respect and confidence of the community where he labored. As a personal friend in college and the seminary I can testify to his sterling qualities as a man and a Christian. He was a diligent rather than a brilliant student, and took a leading position in his classes. He seems to have been deeply interested in his work as a minister, and was suddenly taken away, while engaged in an effort to secure stability to his church by the erection of a

house of worship. His death was deeply felt by the Presbytery, as well as by his immediate friends."

Rev. GEORGE RANSOM, of Muir, Michigan, writes thus:—"By his wonderful industry in his preparatory course, he distanced many who were more highly gifted than himself. From the very commencement of his studies it was his habit to master whatever he encountered in the course; and so where he seemed to be falling behind his class, he was really girding his loins for the life struggle to which he had consecrated all his powers of body, mind, and soul. The result was, as might have been anticipated, he brought into the work of the ministry an accuracy of judgment, a perspicuity of reasoning, and a safety in his conclusions, which is rarely achieved, save by the discipline of a long and trying experience. Thus thoroughly furnished he did not aspire to the high places in the church, but would lay his own foundation. He gloried in carrying the gospel to the poor, and I never saw such tears of unconsolable grief as were shed by his bereaved little flock over his grave so early filled. The sickle came too soon for them, but the sheaf was fully ripe.

STONE, JOHN S.*—Was born at Madrid, St. Lawrence County, N. Y., in November, 1823. His father, Daniel Stone, was a devoted and earnest Christian, who trained up his children in the nurture and admonition of the word. And his mother was a Christian lady of fine mind, pure and gentle spirit, who, like the mother of John Newton, prayed much with and for her children and left the impress of her own lovely and beautiful character upon the mind and heart of her son, which under God constituted his real worth. John, their son, made a public profession of religion and united with the Congregational Church in Madrid, at the age of twenty-six. He spent the most of the early part of his life in teaching. Soon after uniting with the church he commenced the study of Theology with the Rev. B. B. Parsons of Madrid. He was obliged to leave his studies on account of ill-health, for six months; during which time he was employed as a colporteur of the American Tract Society. He resumed his Theological studies and finished his course with the lamented Rev. D. D. Dobie of Plattsburgh, N. Y.; was duly licensed by the St. Lawrence Association in 1852, and commenced his labors at Redford, N. Y., and prosecuted them for two years with marked ability and success, and then was ordained by a Congregational Council.

He organized the Presbyterian Church at Redford and labored with them very acceptably for five years, when he received and accepted an invitation to take charge of the Presbyterian Church, at Ausable Forks, N. Y. He united by letter with Champlain Presbytery, June 16, 1857, and was duly installed, by that body, the pastor of this Ausable Forks church, in June, 1860; which post he filled with marked acceptance and fidelity to the cause of Christ and the people of his charge, until he was constrained by his love of country and our free institutions and by a high and holy patriotism and a deep conviction of duty, to offer himself, (with the consent of the church,) upon his country's altar. Consequently, he enlisted, entered the service of the United States and received a Captain's commission in 1862. And such was the high and good opinion entertained of him as a most worthy civilian and Christian pastor, that numbers of our best young men sprung to their feet and rallied to his standard and marched with him boldly to the front of battle. And these, all, in their correspondence with loved ones at home, ever spoke of him as a good man, a kind, brave and efficient officer; always

* Rev. GEORGE T. EVEREST, of Ausable Forks, N. Y., preached his Funeral Discourse, June 12, 1864, whence this Memoir is taken.

exhibiting a father's care and Christian solicitude for his men, and a devout and exemplary and consistent piety, which commanded their admiration and won their hearts. He stood high in the esteem and confidence of his fellow-officers, superior in command, as a man of integrity and an officer of real worth.

His soldier's life was marked by no very thrilling incidents. His company once had a narrow escape from capture. His first battle, that of Drury's Bluff, Va., May 16, 1864, was his last. He was instantly killed, and he now fills a Christian soldier's honored grave. His loss to his company and regiment was a great one and not easily repaired. But the blow falls still heavier upon the church and his dear wife and children. God alone can heal the wound and fill the aching void in their bleeding hearts. "Though dead, yet he still in example lives." His good name, more fragrant than precious ointment, his bright and lovely example as a Christian minister, faithful and sympathizing pastor, will be long remembered and fondly cherished by many individuals and families, both in this place and at Redford. He was one of a large class of noble and patriotic men, that we as a Christian community and as American citizens must ever profoundly respect and feel grateful to more than any other class of men. Because, when the jurisdiction of our just, mild and free government was impiously ignored, her equitable laws shamefully violated and her just authority violently resisted, and our glorious Flag and ensign of freedom was brutally insulted, fired upon and trailed in the dust by armed traitors and rebels; and "the battle cry of freedom was sounded through the land," they leaped to their feet and boldly rushed to the scene of bloody strife, faced the cannon's mouth and bared their bosoms to the most pregnant dangers, and firmly stood as a wall between us and the shafts of death hurled by a powerful and vindictive enemy, and valiantly fought, bled and died for our homes, for our sacred altars, for our free institutions, and for all that is near and dear to us and our latest posterity, and a common humanity in all coming time.

The civil and religious freedom, which this, the best government in the civilized world secure to its subjects is a blessing, not only to be enjoyed, but one to be transferred to millions yet unborn. Such a cause, in defence of which they fell, is a most just and holy one, involving as it does the civil and religious freedom of a world, and the highest and best interests of our race. And although no splendid monument now marks the spot of his or their last resting place on earth; yet, and what is far better, they are embalmed in the memory of the good and just, and in the hearts of their countrymen; and their names are all carefully enrolled and will be preserved in the archives of a grateful nation; and they will be referred to and admired by generations in all future time, as forming one of the brightest constellations of heroic, patriotic, and worthy names to be seen in the galaxy of our glorious Republic. We live in a stirring as well as advanced age of the world; and amid the most exciting scenes and thrilling events. We have fallen upon perilous times, which is putting our patriotism, philanthropy, loyalty, and faith in God fully to test. A great and powerful nation has grappled with a terrible foe and is now struggling hard for existence.

For more than thirty years Southern traitors have been plotting treason against this government which has matured at last into this gigantic rebellion for its dismemberment and overthrow. And from the moment the first pilgrim Father stepped upon Plymouth Rock, God has evinced his purpose and fixed determination to establish on this continent a free government based upon the principles of human equality, personal liberty, universal

freedom and immutable justice to man; and under the benign auspices of which the rich blessing of brotherhood and freedom shall be secured to all who wear the form and possess the attributes of man. And can we doubt for a moment which will succeed, God or Southern traitors or rebels?

Our country's cause is emphatically and alike the cause of God and of humanity; and ultimately it will succeed and must triumph. The bloody struggle may be long and very painful, but in due time the last armed foe will expire, and the silver trumpet of peace will be heard calling back our marshaled hosts to their happy homes.

Amid all the darkness of this night of gloom to our enthralled nation, it is sweet to think of that coming day of peaceful glory, when its first bright morning beams shall break over and gild our hill-tops and illumine our vales throughout this magnificent and beautiful country, the glory of all lands; with its northern mountains and western prairies and southern savannahs. And intellectually, the home of a race, whose character, formed by the commingling of almost all European nationalities is like Corinthian brass; and for that reason the more precious.

But we, fellow-citizens, join a great concourse of bereaved and mourning ones, as we cluster around this sacred altar to-day. And here we bear them all up on the arms of our faith, in earnest, humble prayer to our heavenly Father and most merciful God—that He who tempers the wind to the shorn lamb and has promised to be the widow's God and a Father to the fatherless, would throw over them the mantle of his love for their protection, and grant unto them all the solace and comfort they need to conduct them safely o'er life's treacherous and tempestuous sea, and bring them in triumph to the haven of eternal repose. Our lamented brother, like Paul, embarked his all in a great and good cause, and he struggled manfully and nobly in its defence, and fell at the post of duty and with his armor on. He was a man of prayer and of faith, and endeavored to maintain a conscience void of offence toward God and man. He ever felt that he was a poor lost sinner saved by grace. He was a man of modest pretensions and sought that glory which comes from God only, and which he has in reserve for all them who love him.

He has fought his last battle; his life-work is done, his warfare is ended, his record is on high; he rests from his labors and his works do follow him. He was a good man, and now sleeps in Jesus. The deadly shaft flew and reached the vital spot, and there was

“One gentle sigh, his fetters broke;
They scarce could say he's gone,
Before his happy spirit took
Its mansion near the Throne.”

His last request on leaving home last winter, after a short furlough, was that if he should fall, his body might be recovered and buried beside his little daughter at Black Brook.

He was married twice—his first wife was Miss ———; his second, Miss Evelina E. Barnes, who, with two children, survives him.

Champlain Presbytery placed upon record the following Minute:—

“WHEREAS, It has pleased Almighty God, by his mysterious, but wise and holy providence, in a late terrible and bloody conflict on the battle-field, suddenly to translate our brother, Rev. John S. Stone, from time to eternity: therefore,

“Resolved, That we recognize in this afflictive dispensation, a solemn lesson of admonition to ourselves, to be more faithfully assiduous, vigilant,

and prayerful in our Master's service; for we know neither the time, the place, nor the manner in which we shall be summoned to render an account of our stewardship.

"Resolved, That we tender to the afflicted family of our brother our deepest sympathies and commiseration in their sore bereavement, as well as to thousands of others who have suffered from similar visitations since the commencement of this wicked and cruel rebellion, which is still spreading and thickening the pall of mourning over the land, and devastating the fairest portions of our country.

"Resolved, That we have occasion for gratitude to God that brother Stone left evidence that he was as conscientiously and unwaveringly brave and faithful, commissioned as an officer in our Federal Army, as in the exercise of his functions in the Christian ministry, and as a Christian pastor.

"Resolved, That the remnant of the company commanded by our brother, and before whom, we have no doubt, he set a consistent Christian example, have our earnest prayers to the God of armies, for their protection and salvation, and that he would stay the effusion of blood, turn from the fierceness of his holy indignation against our guilty nation, speedily terminate this terrible war, and forever exterminate from our land that horrible system of oppression which has been the primary and principal cause of treason and rebellion against our national Government."

TAYLOR, VERON D.—The son of Amos and Mary S. Taylor, was born in Hinesburg, Vt., in 1798. His education was confined to Academies, and he studied Theology under Rev. Josiah Hopkins. He was licensed by the Addison Congregational Association, Vt., and ordained by a Congregational Council in 1826. His fields of labor are as follows: Elizabethtown, N. Y.; Litchfield, South Farms, Conn.; Amenia, N. Y.; Galesburg, Mich.; Huntsburg and Dover, Ohio, and was Seaman's Chaplain at Buffalo, N. Y., and Cleveland, Ohio.

He died at his residence in Cleveland, Ohio, September 6, 1864, of the Decay of Vital powers, brought on by labor during almost the entire period of his ministerial life.

He was married three times—first, to Miss C. H. Carlisle; second, Miss C. M. Woodruff; third, Miss Susanna F. Judd. He had eight children.

His brother, Rev. E. W. Taylor, of Shipman, Ills., and his son, Rev. C. H. Taylor, of Alton, Ills., are Presbyterian ministers.

A friend writes of him thus:—"He was plain and simple in manners, faithful in preaching and laboring with his people, persevering and patient amid discouragement, and thankful and happy in the indications of success in his work. He was a good man, and wore himself out in the service of the church and from love to his Saviour."

TOWNSEND, JAMES BENJAMIN*—The son of William and Martha (McWhorter) Townsend, was born in Hebron, Washington County, N. Y., August 8, 1810. Having received a good academeical training, his father intending him for the legal profession, he entered Union College, Schenectady, N. Y., where he was graduated in 1835 with honor. He spent the ensuing year as assistant Principal of a Seminary in Castleton, Vt., where he entered the Auburn Theological Seminary. He removed there two years where he finished his theological course in the Union Semi-

* Rev. DAVID DIMOND, of Shelbyville, Ills., prepared a Memoir and published it in *The Presbytery Reporter*, Alton, Ills., whence this is taken.

nary, New York, in 1838. He was licensed by Buffalo Presbytery in September, 1839, and ordained the following year by the same Presbytery. His health was feeble, and he was led to seek a more salubrious climate, having suffered from a hemorrhage of the lungs. He removed to Knoxville, Tenn., taking charge of a Seminary for young ladies. His expectations of restored health were not realized, and he was somewhat at a loss whither to direct his steps, when General John H. Cooke, of Virginia, providentially formed his acquaintance and gave him a pressing invitation to visit him, which he did. Under the genial influences of a Christian hospitality, with rest and a careful regard to his diet and exercise, his health was restored and he felt able to renew his preaching, which he did in Goochland County, Va. In 1843 the pressing calls from the destitute places in Missouri prompted him to go to that State. He removed to Paris, Monroe County, Mo., and encountered with true courage the hardships of a pioneer life, and whilst his strength remained he shrank from no duty or toil, but labored to carry the message of life to dying sinners, but his health gave way, and he was compelled to desist.

At this juncture, he was invited to take charge of the Free church in St. Louis. This church was an outgrowth of the revival labors of Rev. James Gallaher, and was an effort to reach the masses of the city more effectually; and here Mr. Townsend labored for six years, beginning in 1844. He was eminently successful, and was blessed with frequent and large additions to the communion. The congregation grew rapidly, in spite of strong competition around it, beyond the capacity of its edifice; and a commodious structure, now known as the Pine Street church, was built under his administration.

In 1850 he was invited to Huntsville, Alabama, and at the same time to the Third church, in Cincinnati, Ohio. The latter call he accepted, and was settled there near the close of the year. But in the lapse of eighteen months, the disease of his throat and lungs made such progress, as compelled him to retire from the pulpit; and, though he survived for twelve years, he did not afterwards preach. During five years he was engaged in business in St. Louis, and then removed to a farm near Bloomington, Ills.; and in that city he died, January 27, 1865, of Consumption.

He married Miss Cordelia Dunning, of Fairfield, N. Y., September 6, 1839, who now resides in Bloomington. They had no children.

He was in person small, but very active; and entirely self-possessed and dignified in his whole appearance. His temperament was sanguine and excitable. He was endowed with superior talents; and had also the faculty of using all his abilities and attainments to the best purpose. His knowledge of men was excellent; and his aptitude for business and for affairs was quite superior. At the same time, he did not lay aside the integrity and sanctity of his character; nor did he secularize himself so as to lose in the least the esteem of his Christian brethren.

He ever appeared to be a man of uncommon fervor and spirituality. His preaching was singularly searching, pointed, fearless and Biblical. As a result, there were numerous additions to the churches where he labored. One little passage of his life may be here related. After his licensure by Buffalo Presbytery, September, 1837, he visited his home. His preaching and ministerial visits awakened a good deal of interest, and an extensive revival followed, numbering among its subjects his own father, with three sisters and a brother.

As a pastor Mr. Townsend had many excellencies. His nature was sympathetic and tender. His feelings were alert; and he was watchful for op-

portunities to gain access to men's hearts. When the cholera raged in St. Louis, in 1849, though other ministers were absent, he was at his post, and carried the consolations of religion to many a sufferer. For eight weeks, almost every waking hour was devoted to such ministrations; and the same was the case in 1850. Though his ministerial life was short, hindered by disease at its beginning and at its close, still it was an active one; marked with energy, zeal, and success.

He was a great sufferer. For the last two years of his life, he was able to speak only in a whisper, and was in other respects quite helpless. Yet his mind retained its wonted activity. Particularly was he interested in the national struggle, and recognized, most fully, the import of the momentous questions and trials then before the public. Through his long years of weakness, his confidence in the wisdom and mercy of God never wavered. He seemed to enjoy, in a remarkable degree, the smiles and presence of the Redeemer. When suffering extremely, he would say, "Oh, if it were not for my Saviour, I do not know how I could endure this agony. But now I can bear it very well; for I feel as if I were lying right in the arms of Jesus." The evening before he died, when quite unable to converse, in answer to an inquiry by his pastor, Rev. J. W. Bailey, he faintly said, "I rest in Jesus."

Rev. T. HILL, of Shelbyville, Ills., writes thus:—"He was a devout man, earnest, active, practical, of fair mental ability, capable of using all his knowledge and influence to good advantage, good judgment and common sense, a pleasant friend."

VAN VALKENBURGH, DANIEL—The son of James and Elizabeth (McCoombs) Van Valkenburgh, was born at Manheim, Herkimer County, N. Y., January 8, 1805. He went to school at Hartwick Academy, Otsego County, N. Y., and entered Union College, Schenectady, N. Y., where he was graduated. He studied Theology in the Auburn Seminary, N. Y., and was licensed by Cayuga Presbytery, January 21, 1827, and ordained by Oneida Presbytery, July 13, 1831.

His ministry of thirty-six years was devoted to labors in the churches at Evans Mills, Richfield Springs, Mexico, Taberg, Exeter, and Springfield, all in New York. As a theologian he was thoroughly read, systematic, and able; strictly Calvinistic, rigidly orthodox, and yet sufficiently bending to accommodate himself to the fraternizing spirit of the age without compromising the truth. As a preacher he was faithful, direct, clear, not shunning to declare the whole counsel of God.

He died at his residence, Springfield, N. Y., November 24, 1864, of inflammation of the bowels.

He was twice married—first, to Miss Mary Weber, of Richfield, and second to Miss Julia F. Tracy, of Norwich, Conn., who, with six children, survives him.

WHITE, SAMUEL—The son of Solomon and Rhoda (Brannan) White, was born in Randolph, Mass., October 12, 1791. He was educated at Dartmouth College, Hanover, N. H., graduating in 1812. He studied Theology in Andover Seminary, Mass. He was licensed by Geneva Presbytery, and ordained by same Presbytery in 1818. He labored at Eddytown, N. Y., Pultney, N. Y., though for some years he was without charge.

He died at his residence on Rock Stream, near Starkey, Yates County, N. Y., June 9, 1864, of Dropsy. He married Miss Henrietta Taylor, August 28, 1826, a daughter of John Taylor, of Starkey, N. Y., who, with four children, survives him.

Rev. JOHN C. MOSES, of Dundee, N. Y., writes as follows:—"His intellectual and moral qualifications were of a very high order. Even in his last sickness, while much weakened, his conversation with me and others was markedly edifying. He then expressed great interest for the prosperity and revival of the churches in this neighborhood, for which he had in their infancy labored, and with which his friends were connected."

Steuben Presbytery adopted the following Minute:—"WHEREAS, Rev. Samuel White, for about thirty years a member in good standing and greatly beloved in this Presbytery, has recently departed this life—he having long been recognized as Father White—being the oldest member of this body.

"Resolved, That in the death of Father White we see the hoary head coming down to the grave in peace, showing the power of that Gospel, which he so ardently loved, and which for so many years he was allowed to preach; and that we hereby give our testimony to the doctrines of grace; to his purity of life, and to his usefulness in the ministry while able to discharge its duties."

WOODS, WILLIAM W.—Was born in Abingdon, Va., September 18, 1799. He was educated at Greenville College, Tenn., and studied medicine, having experienced a change of heart. His thoughts were turned to the ministry, and he studied Theology in the Seminary at Marysville in East Tennessee. He was licensed by Union Presbytery in the spring of 1827, and ordained the following autumn by the same Presbytery. He preached as stated supply for the church at Washington, Rhea County, Tenn., for about a year. In 1841 he removed to the West, settling in Iowa City, Iowa. He organized the First Presbyterian church in that place under the care of Des Moines Presbytery, and was its pastor for several years. He was active as a Home Missionary, and was one of the original members of Iowa City Presbytery. He was appointed Port Chaplain at Camp Nelson, Kentucky, where he died of Erysipelas, October 23, 1864. His remains were buried in the graveyard of his church in Iowa City.

He married Miss Martha Gillespie, of Marysville, Tenn. They had ten children, who survive him.

A friend writes as follows:—"I was well acquainted with Dr. Woods and knew him as the patriot and Christian—the scholar and good citizen—and although somewhat opposed to him both in politics and church connection, all prejudice vanishes in view of his admirable character. I married one of his daughters in 1854, and we reside at present in this city, and it gives me pleasure to say good things of my departed friend. In private life he was generous, affectionate and true. As a clergyman he possessed the rare and priceless faculty of adapting his presentations of truth to the mental capacities of his hearers—riveting the attention of the indifferent, rousing an interest in the thoughtless and imparting the grandest of Gospel truths as well as the closest metaphysical analyses clearly and convincingly to the commonest perception. Cogent in argument, concise in language, scholarly in research, impressive in style, affecting no flights of oratory, he spoke directly to the spirit and the understanding, humbling the pride of sophistry, enriching the barrenness of skepticism with nobler views of being and illuminating the darkness of ignorance with a penetrating and diviner light."

Dubuque Presbytery placed upon record the following Minute:—"It has pleased our heavenly Father to remove by death one of the oldest members of this Presbytery, our venerable and beloved brother, the Rev. W. W. Woods, whose efficiency and success as an evangelist, in the prime of his life, so largely contributed to the cultivation of active Christianity and the

spirit of revivals, and to the advancement of the Presbyterian churches in the West, and especially in our new and growing State where, as a pioneer, he had the honor of laying the foundations of our branch of the church in Iowa, whose last days were spent in behalf of our soldiers suffering in the hospital, and whose long life was a clear exponent of the character of a true minister of Christ."

WRIGHT, M.D., AUSTIN HAZEN—The son of David and Elizabeth Wright, was born in Hartford, Vt., November 11, 1811. He was educated in Dartmouth College, Hanover, N. H., where he was graduated in 1830. He then went to Virginia and engaged in teaching in a Seminary for young ladies. He remained in the State for nearly ten years, studying medicine in the University of Virginia, at Charlottesville, Va., and on his making a profession of religion he studied Theology in the Union Seminary at Prince Edward, Va.

He was licensed and ordained by Hanover Presbytery, in 1840, and having thoroughly completed his preparations for his life-work, returned to the North and took leave of his friends, and sailing from Boston, March 9, 1840, he reached Oroomiah, Persia, on the 25th of the following July. He met his noble, heroic predecessor, Dr. Grant, at Erzroom, who had then just emerged from his stirring adventures in Koordistan, and was on his way to visit the United States. With characteristic modesty our brother wrote from that city that he could never fill the place of that remarkable man. With the same unpretending modesty, in the matter of equipage, he surrendered himself on the road to his native guides and muleteers, without the comfort of even a tent, to be brought to Oroomiah in a caravan of merchandise, at their slow and capricious rates of travel, and was so long a time on the way as to give us no little solicitude before his arrival.

He labored as a missionary under the American Board of Commissioners for Foreign Missions among the Nestorians at Oroomiah, Persia, in 1860. He returned to the United States, during which time he became a member of North River Presbytery. He sailed again with his oldest daughter, reaching Oroomiah the 28th of September following, and again entered upon his duties with renewed zeal. On the 23d of December he visited his friends at Mount Seir apparently well, but he was taken sick that night of Typhoid Fever, and died January 4, 1865.

He married Miss Catharine A. Myers, of Whitehall, N. Y., in Oroomiah, Persia, June 13, 1844, who, with five children, survive him.

J. PERKINS, D.D., of Mount Seir, Persia, at the request of the Nestorian Mission, delivered a funeral sermon, whence the following estimate is taken:—

"Viewed as a man, Dr. Wright's natural talents were of a high order, and that the powers and faculties of his mind were finely balanced. And no one acquainted with him could doubt that he was also naturally one of the most gentle and amiable of mortals. In him, however, these traits were positive; far enough from that listless negation of character which they are supposed sometimes to import. His views and opinions were always clear and well defined; decidedly, yet modestly and courteously maintained, and firmly defended if occasion required.

"There was a completeness in his character which we seldom behold in a human being, and which, in proportion to its rare symmetry, we find it difficult to describe in the absence of those salient points of more imperfect men, just as we find it more difficult to delineate a smooth sphere, or a level prairie, than a rugged surface or a variegated landscape. How much he

was indebted to natural traits, and how much to educating and forming influences from without for such singular perfection of character, it is of course not easy to determine. Our impression is that he was much indebted to both. Born and reared under the shadow of the Green Mountains, whose very atmosphere inspires the stern and noble impulses of virtue, of Puritan pedigree, and under the strict religious training of a New England pastor, and there shaped to the straight lines and right angles of a New England college *curriculum*, we may conceive of him at his graduation as an approved sample of a Northern young gentleman a generation ago, of good public education and stainless morals, but lacking somewhat the ease and polish which were then less common in that latitude than in more Southern sections of our country, but which subsequently he so largely possessed.

“His accomplished manners thus acquired, which however had nothing of *mannerism*, contributed largely to fit him to fill so successfully, without the slightest affectation or embarrassment, every condition and every sphere to which duty subsequently called him. He was perfectly at home alike with the haughty Persian Moollah, the self-complaisant Prince, or the European Ambassador. By all he was recognized as a man of rich and varied culture, of unpretending bearing—though always of assured self-possession, and of artless, unsophisticated urbanity, combined with rare discrimination and unswerving integrity.

“Among the poor and uneducated on the other hand, such was the overflowing kindness of his heart, that he had not even to *condescend* to men of low estate to mingle with them, for he was one with them in feeling; and from the transparency of his character, seen to be such, he at once won their confidence and affection. None, high or low, could ever doubt his disposition to treat them kindly and do them good to the utmost extent in his power. Thus was he truly ‘a man greatly beloved.’

“Possessing such a character as a man, I hardly need state that we have found him a very social and most agreeable companion, always acting on the apostolic injunction, ‘Be courteous;’ nay, more, very tender and considerate of the feelings of all others, hardly ever uttering an unadvised word, even under provocation, remarkably unselfish, unsuspecting, and pure-minded, eminently a *peace-maker*, yet equally truthful and honest, and always unwearied in his exertions to serve, to cheer, to comfort and to bless every member of our community, old or young.

“Were we to attempt to gauge this beloved man in the relations of a husband and a father, we should find his heart a *great deep*, altogether unfathomable. Never probably did any man ever cherish a more yearning tenderness towards his wife and children, nor more uniformly and evenly exemplify it, with fewer ripples of feeling, by any disturbance of that great deep of affection. Often, in years subsequent to his marriage, has he expressed to me his gratitude for having been instrumental in bringing to Persia such a boon as that loving and faithful wife; an expression, however, to which I might deem myself little entitled, when I recall how much more God did, than any human instrument, in the arrangement and consummation of their union.

“The *scholarship* of Dr. Wright was rather solid and finished than brilliant or showy. If his mind was not massive, it did not lack in compass; and if imagination was not its predominant faculty, the working of his intellect was far enough removed from tameness or servility. If it had not the rapid, sweeping impetuosity of the wind, it had the richer attributes of the deep, placid river, moving steadily onward in its wonted course, often gently overflowing, and silently fertilizing and adorning its shores. His

style as a writer was beautifully perspicuous, concise, and simple, and at the same time forcible. The British Embassy to Persia was at Erzurum when he first came to this country. During the few weeks he was detained there the members of the embassy were among his auditors on the Sabbath. One of them wrote thus to the speaker, in remarking complimentarily of our prospective fellow-laborer; he said, 'His sermons have been very much admired by our party here;' yet that party may be presumed to have been not the most lenient of critics on such subjects.

"On his arrival here he put in immediate requisition his fine scholarship, by giving himself to the acquisition of the languages of the country, the Ancient and Modern Syriac (the former he had studied, to some extent, while in the Theological Seminary in America,) the Turkish and the Persian. No other member of our mission had ever made so extensive acquisitions in languages. He applied himself eagerly to the study of them during the three or four first years of his missionary life, and has ever since been industriously adding to his knowledge of them, perseveringly maintaining the habits and cultivating the tastes of a growing scholar, always garnering with rigid economy the scraps of his time and making the most of them; while, on the other hand, his manifold active duties, with all the nameless distractions and interruptions involved in them, have but increased his use of the languages they have led him to employ, and so his acquaintance with them. His intellectual tastes ran naturally in the line of languages rather than of the sciences.

"His fine scholarship has been conspicuous, not only in his rapid and successful acquisition of languages, but also in his effective use of them. His command of Syriac was very accurate, free, and forcible as a preacher. It was equally so in his general intercourse with the Nestorians; and the same was true of his use of the Turkish and Persian with the Mohammedans.

"All his rich scholarly acquisitions have been laid under no less effective contribution, in connection with the department of our Mission Press. On the departure of Mr. Holladay, twenty years ago, Dr. Wright was appointed in his stead, to be associated with me in the literary labors of the press. I well remember his response to the appointment. 'I had never supposed,' he said, 'that such labors would fall to my lot on missionary ground; I am passionately fond of them, and only hope they will not tempt me to neglect other duties.' What an instructive comment on these words have been his labors of the last twenty years. He has shown all that *fondness* for literary work; he has not yielded to it to the detriment of any other missionary claims. How usefully has his accurate knowledge of Hebrew, and of the Ancient Syriac, and of the New Testament Greek told on his thorough revisions of the Holy Scriptures; and how patiently, perseveringly, and successfully have his protracted labors been performed in the publication of our various editions.

"His scholarship was well adapted to the work of a translator. His clear discrimination, his nice, delicate taste in the selection of words and phrases, and his admirably balanced and critical judgment on the whole subject have been very advantageously exerted, not only in his revisions of the Scriptures, but also on several works which he has himself prepared for the press.

"There are few tests of accurate scholarship more decisive than the work of *proof-reading*; and we have never had his equal in the mission as a proof-reader; and no Nestorian, except Deacon Joseph, has ever surpassed him in Syriac proof-reading. Oh how many hundreds of times has his ach-

ing head traced each line and each word of those daily recurring long leader columns, carelessly composed and blindly printed, from which there is no retreat nor respite for those connected with a press, of which, however, he seldom complained though so often wearied.

“His neatness and precision as a scholar marked every thing that came from his hands, in entire harmony with the same general traits ever obvious in his person and whole character. His elegant chirography never yet, to my knowledge, let slip a careless scrawl, not even in the briefest note or memorandum. And were we to examine the records of our mission, kept by him as its Secretary for twenty years, we should find in them ample proof of all that I have said of the accuracy and finish of his scholarship.

“‘A Christian is the highest style of man.’ Much as we have seen to admire in our departed brother as a man and a scholar, how much, immeasurably, does the interest of his character as a *Christian* transcend all its other attributes. We are not informed even of the year of his hopeful conversion, but believe that it occurred in 1833 or 1834. He was still at Richmond at the time; and amid all the other strong attractions that bound his heart to the place while there, and sweetened the recollections of it ever afterward, his religious associations with it were always by far the most grateful.

“That his consecration to Christ was most sincere and whole-hearted, has been evinced by all his subsequent life. We have also collateral evidence to the same effect, dating from that period. With what interest have we all, since his death, inspected his *Bible*, bearing date on the fly-leaf, under his name, ‘*Richmond, 1834,*’ probably but a short time subsequent to the period of his first cherishing the hope of a Christian. I have a hallowed reverence for that Bible, as the unerring pilot that has faithfully guided an often tempest-tossed soul safe over all life’s billows to the haven of eternal rest. Such *Bibles* of the departed good are the most sacred objects in this world. The inspection of this treasure assures us that our brother’s consecration was not only thoroughly heart-work, but also that religion with him was, from the outset, a matter of patient, watchful *culture* and earnest aspiration for progress in holiness. On its blank leaves are notes and quotations, so significant, as having been the practical mottoes of his daily life, and so strikingly exemplified in the very beautiful development and growth of his Christian character, during the period of a generation.

“Nor was there ever a Christian man, or woman, whose living experience was a more complete embodiment of this collection of Scripture mottoes than that of our departed brother? That there have been those who have surpassed him in particular Christian traits, and individual graces, we may not deny; but in the symmetrical combination, presenting one beautiful whole, I have never known a superior model.

“And such, essentially as we have known him here, was he remembered, as a Christian, in Virginia. I visited Richmond two years after he came to our field, and found his memory very fresh and very fragrant there in the two Presbyterian churches; indeed so much so, that those churches, then recently alienated by the divisive measures of 1837 into Old School and New, were strongly disposed to rivalry in claiming him, each church as its own beloved representative on missionary ground; as was true also of Mr. Holladay, from the same churches, whose connection with our mission was such an unspeakable blessing to us in the early period of its history.

*Not long after our brother became a Christian he decided on studying for the ministry, with direct reference to the missionary work. Going from

Richmond to the Union Theological Seminary, he there enjoyed the best of Christian influences, as well as able and faithful theological instruction. The venerable Dr. John Holt Rice, the father of the Seminary, and long a patriarch among the churches in Virginia, and whose praise was in all the churches, both North and South, had been called to his rest before Dr. Wright's connection with the Institution; but his mantle had fallen on his associates and successors; and the whole atmosphere of Prince Edward was still redolent with the savor of his cherished name. The memory of Dr. Rice exerted a strong influence on our brother's character. He studied carefully his published biography. His was one of the few likenesses which he kept in his study. He has been in correspondence with the venerable widow of that apostolic man during most of his missionary life.

"But the grand model that filled his eye and his heart was of no earthly mould. It was the blessed Saviour. He habitually looked unto Jesus. The first sermon that he preached, the Sabbath after his arrival here, was from the text, 'We would see Jesus;' in which he touchingly portrayed the Saviour in the various attributes that render him the perfect model for the believer's imitation. That sermon was a very fitting introduction for him to our mission—an unquestioned passport to all our hearts, nor less the index of the character, the aspirations, the study and the purposes of its author, which were self-abnegation and self-sacrifice, and a living conformity to Christ in all things.

"It might seem almost like sacrilege to connect with the heavenly savor that clusters around our brother's memory as a *Christian* any separate notices of his missionary life and labors, did not that savor so richly pervade them all. In turn, the Christian was never lost in the missionary, nor the missionary in the Christian, but the two, almost from the hour of his conversion, were indissolubly blended. As I have already stated, he decided on studying for the ministry, at the commencement of his Christian course, with distinct reference to the missionary work.

"He was introduced to our field through Mr. Holladay, that man of God of eminent ability and most lovely Christian character, whom he had known while a theological student. Mr. H—— was then in Hamden Sydney College, located at Prince Edward, Va., where he was a professor several years previous to his coming to Persia. They were kindred spirits, and their hearts knit together like those of David and Jonathan.

"During the year, after the departure of Dr. Grant from Oroomiah to the mountains of Koordistan, we awaited anxiously Dr. Wright's arrival, being without a physician. He came to us in affliction. He left his only sister in America far gone of consumption, and the first mail after his arrival here brought the tidings of her death. Though the intelligence was not unexpected, its actual reception deeply affected him. A sense of orphanage and loneliness, such as he had never before felt, came over him, now that the last cord was severed, and he had literally neither father nor mother, brother nor sister, in this world. We were assembled in a garden for a social hour when the messenger came; and I well remember how his hand trembled and the tears flowed, as he opened the letter; and how tenderly this sore bereavement bound him to the hearts of our own circle, then freshly bleeding from the recent wounds caused by the death of five children in the mission within the period of two months.

"He came to us as Paul came to the Corinthians, 'in weakness, and in fear, and in much trembling;' deeply feeling, from his brief acquaintance with his predecessor at Erzroom, 'What can the man do that cometh after the king?'

“It was a favoring providence that at the time of Dr. Wright’s arrival in Persia, that very interesting man, Prince Malek Kahem Meerza, was Governor of Orooniah. Becoming strongly attached to the Doctor on his first acquaintance with him, his own rare intelligence and discrimination appreciating such culture and such worth, he lost no opportunity to strengthen and encourage him, and thus did much to give him the high position in the general estimation which his own well attested merits ever afterwards maintained.

“Dr. Wright came to us with a heart overflowing with love to everybody, and with a strong disposition to be pleased with every one and everything, wherever and so far as it was possible. He evinced very little of the hypercritical spirit not uncommon in inexperienced missionaries, and which their novel and trying circumstances are so strongly calculated to fan. I recall that a day or two after his arrival, in crossing the yard he met a small Nestorian boy who smilingly saluted him in English, ‘*Goodee morin*.’ The unexpected salutation almost enraptured him. And on the first Sabbath when sick persons came to our gate, which is closed on that day, his feelings were deeply moved on learning the fact that any suffering ones had been sent away even on the Sabbath, though he soon saw the absolute necessity of some such restrictions to enable us in any measure to hallow the sacred day. He met all, of all ages and classes, with a smile which none could mistake as the true index of a sunny, loving heart. I regard this genial *trait* as one of the most valuable elements of his missionary character, and as going very far to account for the wonderful ascendancy which he soon acquired over all classes from the prince to the peasant, founded on his undisguised love for them, and deep interest in their welfare which could never fail to command a ready response in bosoms however selfish, or even malevolent. This element of his character, under all the trials, perplexities, and vexations of missionary life, arising so often from the wickedness of unreasonable men, continued unimpaired to the last, nay, was constantly strengthened; and I may add that it contributed immeasurably to strengthen and sustain him. It savored much of the charity that never faileth. Some present may recall that in a social prayer-meeting which I conducted but a few weeks before his death, I deplored the remissness of some of the Nestorian communicants, to which he replied in remarks in the same meeting, with his accustomed gentleness and tenderness, ‘When we think of their very hard lot and sore trials, it seems to me that they do quite as well as we should in their circumstances.’ I trust we shall profit by that timely hint from a heart ever beating so warmly with the impulses of that love which hopeth all things.

“Dr. Wright, though he came to us both as a physician and a preacher, had a strong preference for the latter profession. Much as his feeling heart yearned over the bodies of men, it yearned still more tenderly over their perishing immortal souls.

“Dr. Grant had been a practicing physician in America before he became a missionary, but when appointed to this field he raised the question of pursuing a short course of theological study and being ordained. Being, however, hurried to his post by the exigencies of the mission, he postponed that matter with the hope of studying privately here and being ordained on the ground. But the great field of usefulness that opened at once before him as a medical man, and the ample opportunities he enjoyed for religious labors in connection with that profession, led him afterwards to change his views on the whole subject, and adopt the belief that he could do more for the cause of Christ simply under the name of a physician than by becoming a clergyman.

“Soon after Dr. Wright’s arrival I mentioned to him his predecessor’s opinions on this subject, and suggested the possible expediency of his being known here *primarily* as a physician rather than a preacher. It touched a very tender point. That he might preach Christ had been the burden of the prayers of a long since departed mother in his infancy, and the same had been the object of his fondest hopes and most earnest aspirations ever since he felt the power of a Saviour’s love. No one who has witnessed his labors can doubt the wisdom of his choice.

“With a single exception Dr. Wright has been a missionary *much longer* than any other man ever here—*twenty-five years*—and the wonder is, that under such an accumulation of toils and cares, not that he has sunk under the pressure at the end of a quarter of a century, but that he lived half that period. He was a strong man, physically; not of the robust type; but he was of that compact, wiry stamp, which rendered him capable of vigorous exertion and vast endurance. In our mountain journeys no one of us has ever been able to scale the lofty heights, and thread the doubtful parapets along the faces of the cliffs with less exhaustion. His health was almost uniform with the exception of his periodical headaches. He had never had a severe course of fever before the one of which he died.

“The greatest earthly blessing vouchsafed to him on missionary ground, and which goes far to explain his endurance so long, was his devoted wife, of which he never was insensible, nor slow to acknowledge his great obligation to her, and to God on her account. And under the crushing sorrow of our sister’s bereavement she may have the sweet satisfaction of knowing that she has comforted, cheered, sustained and strengthened this dear servant of God for a score of years, to an extent that no language can describe, added vastly to his usefulness, and probably doubled the years of his missionary service.

“We need not attempt fully to describe the multiplied and arduous labors of Dr. Wright in the various departments which he filled, yet we should briefly refer to them. His labors as a *preacher* were as numerous, or nearly so, as those of any of his brethren. This, as we have said, was his *chosen calling*, nor did he fail to magnify it. As he ardently loved the gospel, so he loved to proclaim it. His discourses were always well prepared, able and interesting, and often very impressive.

“Though the work of the minister was *first* in importance in his estimation, his medical profession was by no means neglected. He daily received crowds of patients of all classes at a given hour at his dispensary, and he hardly ever declined a call near or distant, in any state of the weather or at any hour, whether among Nestorians or Mohammedans; and never shrunk from exposure to the most fearful and malignant diseases. To say nothing of his practice in relieving untold numbers in their physical ailments, the moral influence of it was incalculable in subduing prejudice, winning confidence, and holding up a living exponent of a gospel that is good-will to *all* men, and often the only key that would unlock the bolted heart to the Balm of Gilead, and the healing of the Physician there.

“As physician, Dr. Wright found it far more difficult to leave his post for rest than any other member of the mission; and for twenty years he had not the respite of a single month. At the close of eighteen years he passed through the severe ordeal of sending his two eldest daughters to America—a sore trial to so tender a parent’s heart; and not long afterward, he was, for the first time, bereaved of a beloved child.

“Two years after the departure of his daughters, in July, 1860, he found his health so much impaired that he was compelled to abandon the field for

a time, a measure to which the Prudential Committee had repeatedly invited him, but which he was very reluctant to adopt, while it involved leaving the mission without medical service. His return to America in his feeble health was a period of great suffering. In his last sickness he told me that he was so ill, much of the time on the land journey, that it was with much difficulty he could mount his horse in the morning, and he seriously feared that he must lay his bones between Erzroom and Trebizond.

“With all the refreshment of spirit, and the inexpressible delights of meeting dear friends in America, and amid all their overflowing kindness, his was still, more or less, the hard lot of a returned missionary, floating with a family without a settled home—a situation that proves one of the severest trials in the world to many a heart far less sensitive than that of our departed brother.

“Change of climate and scene, however, did much for him, and in the course of several months he became able to speak in public; and very seldom has the American Board sent forth among the churches a messenger who has exerted a more desirable influence. His whole appearance impressed all who saw him, as that of a man of God—a ‘disciple whom Jesus loved.’

“He left America June 18, 1864. His return was rendered pleasant, and even delightful, by the presence and assiduities of that devoted daughter and the cheer of kind missionary companions. The party reached us on the 29th of September, to our unspeakable joy, and the great joy of the Nestorians and thousands of the Mohammedans. What a relief did we all feel that our ‘beloved physician’ was again at his post, after being so long deprived of medical services, to say nothing of the value and comfort of his presence in other relations. Alas! how suddenly, as in a moment, is that joy turned to mourning!

“On the 23d of December he came to Mount Seir, as he and the rest of us supposed, perfectly well. But he came, as Moses ascended Pisgah, *to die*. His work was done, and well done. ‘Well done, good and faithful servant, enter thou into the joy of thy Lord,’ was now to be his summons.

“Providentially detained at Seir for the night, he was taken sick that evening, and was never afterward able to return to his home. It was matter of gratitude to God with him, as he repeatedly said, in the early part of his sickness, that he was sick at my house, where it is so much more quiet than at his house in the city; and I hardly need say that I account it as one of the special boons of my life that I was thus permitted to be with him in his last sickness, and that my own dormitory should be hallowed as the gate of heaven to his departing spirit.

“The day after he was taken ill, I had pleasant conversation with him, though he was even then much prostrated by the power of the disease, which was nervous typhoid fever, that angel of death to so many missionaries. I sat in the room with him preparing a sermon in Syriac to preach the next day, from the text, ‘How old art thou?’ with reference to the close of the year. After preaching it the next morning, I mentioned to him that I had suggested in my sermon that for each breath we owe a grateful recognition of mercy, as God gives us the power to draw each breath. He replied: ‘The Persian poet Sadi says, that we owe *two* thanksgivings for each breath—for the inspiration and the expiration.’

“He early expressed to me the belief that his disease was typhoid fever, and took medicine accordingly; but preferred to say little about it, lest it should distress his daughter. On the second day of his sickness he once said, ‘I feel as though *poison* was running through all my veins.’ I said,

'You have, however, no *such* apprehension' (an idea and a practice so common in this wicked country.) 'Oh, no,' he replied; 'I only refer to the *effluvia* of that house which I visited after coming to Seir, where four persons are sick of typhoid fever.' He had visited many others sick of that disease during the previous weeks, and this last exposure could probably have been no more than the *occasion* of suddenly developing the malady already at work in his system. On the fifth day of his sickness, Mr. Labaree visited him, and stayed with him afterwards till his death.

"His disease was so overpowering that he did not incline to converse much after the few first days. He was a meek, patient sufferer. We, of course, needed no *death-bed* testimony after such a life. He had daily borne a clear witness for Christ for thirty years. On the evening of the eighth day of his sickness, when I was alone with him, he said, 'I have never before had such a fever, and had not thought I should ever have typhoid fever. My sufferings have been *intense* in my separation from my family.' I said, 'Do you think those sufferings induced your disease?' He replied, 'I do not know; sometimes I now think so; but of late, for several weeks, I have been much more comfortable.' He soon added, 'My mind is becoming confused, and I know not how it will be; if I should not recover, I would like Mrs. Wright to know how keen have been my sufferings while separated from her.' This was his only dying message; and the point he had in mind in it was, that his beloved wife might have an expression of the strength of his affection for her when far away, and as it proved, standing on the brink of eternity.

"On the night of the ninth day of his sickness he became delirious, and continued so till his death, which occurred on Wednesday, January 4, the twelfth day after his attack. Much of the time he was preaching, exhorting, or conversing in Syriac. When spoken to by us he was characteristically gentle, and even courteous, to the last. The presence of Lucy, his daughter, usually recalled him to partial consciousness; with yearning tenderness he sometimes beckoned her near to receive a dying father's kiss, and her affectionate tones, calling *father*, were the last that he recognized.

"On the following day, January 5, funeral services were performed at Seir, by his afflicted missionary associates, both in English and in Syriac, and 'devout' Nestorians 'carried him to his burial, and made great lamentation over him.' He was buried on our Mount Zion, amid a large concourse of weepers, by the side of his infant son, bearing his own name, and near by the graves of his fellow-laborers 'gone before'—Stoddard, Breath, and Thompson, and the Sweet Persian Flower and other children of like precious memories. Nature's snowy winding-sheet glistening over all the visible creation, save on the azure bosom of the peaceful lake, seemed but the pure emblem of that body at the resurrection, raised in incorruption, arrayed in the spotless robes of a Saviour's righteousness, and of the freed spirit already walking in white among them that are worthy.

"As he was a man greatly beloved in life, so is he correspondingly lamented in death. Deep and universal is the grief among the Nestorians, and very extensive the sorrow among the Mohammedans. As his body was being lowered into the grave, one of the most godly of the Nestorians who participated in the service, touchingly soliloquized, 'The Doctor is dead, and the Nestorians die with him;' a remark which, with hardly the abatement of an Oriental figure, evinces the profoundness of the sorrow with which his loss is deplored."

THE UNITED PRESBYTERIAN CHURCH

OF

NORTH AMERICA.

THE SEVENTH GENERAL ASSEMBLY OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA met in the First United Presbyterian Church in Washington, Iowa, May 25, 1865, and was opened with a sermon by DAVID A. WALLACE, D.D., the retiring Moderator, from Acts i. 5, Ye shall be baptized with the Holy Ghost not many days hence. After the discourse the Permanent Clerk reported the following Commissioners to the

Seventh General Assembly of the United Presbyterian Church, U. S.

MINISTERS.	PRESBYTERIES.	RULING ELDERS.	MINISTERS.	PRESBYTERIES.	RULING ELDERS.
ALLEN, A. J.	Le Claire.	T. W. Cherry.	HARPER, JOHN	St. Lawrence.	Sam'l Gibson.
Anderson, A. R.	Chartiers.	W. H. McNary.	Harper, D.D., R. D.	Xenia.	A. Bird.
Andrew, J. H.	Argyle.	Robt. McGeoch	Henderson, G. D.	Bloomington.	Abr'm. Fulton.
Arnott, Moses	Indiana.	R. Taylor.	Hervey, H. H.	Lake.	Jas. F. Henry.
Aten, J. L.	Ohio, 1st.	Wm. E. Brown.	Hutchison, J. F.	Indiana.	M. Logan.
BARNET, D.D., JAS.	Egypt.	.....	JACKSON, W. C.	Chicago.	Isaac Graham.
Black, J. P.	Des Moines.	Jas. McKeown.	Jeffers, W. H.	Sidney.	.....
Brash, John	New York 1st.	Jas. McGay.	LORIMER, WILLIAM	Muskingum.	W. A. Lawrence
Breaden, W. P.	Butler.	Wm. Vincent.	MARTIN, J. W.	Steuenville.	Alex. George.
Brownlee, J. T.	Chartiers.	W. H. McNary.	Mercer, Thomas	Wabash.	Jas. Renwick.
Bruce, James	Delaware.	— Thompson.	McArthur, James	Monmouth.	Samuel Madill.
Bruce, William	Philadelphia.	S. C. Huey.	McArthur, S.	Keokuk.	R. B. Glasgow.
Buchanan, J. N.	Michigan.	D. Stewart.	McCague, Thomas	Des Moines.	Joseph Jones.
CHURCH, FRANCIS	Philadelphia.	William Getty.	McClure, J. T.	Wheeling.	Jas. Waddle.
Clark, D.D., J. B.	Allegheny.	Sam'l Fleming.	McConnell, John S.	Cleveland.	Rob't Stewart.
Clarke, S. W.	Steuenville.	Ilans Tompson	McCoy, Elijah	Bloomington.	D. H. Cowan.
Claybaugh, Wm.	Boston.	.....	McFarland, H. C.	Monongahela.	Wm. Glass.
Collins, D. W.	Mansfield.	A. Ingles.	McGaw, J. A. P.	Monmouth.	M. McLaughry
Comin, John	Muskingum.	Jas. R. Sterrett.	McKee, W. R.	Argyle.	Zina Sherman.
Cook, William	Rock Island.	R. C. Stewart.	McMichael, J. B.	Xenia.	Jas. C. Collins.
DAVIDSON, D.D., WM.	Ohio 1st.	L. Montfort.	McMillan, W. H.	Rock Island.	J. Graham.
ELDER, A. H.	Westmorel'd.	F. Patterson.	McNary, J. W.	Xenia.	E. Archer.
Elliott, J. C.	Wisconsin.	D. Brown.	McSurely, Wm. J.	Ohio 1st.	Hugh Elliott.
Erskine, John	New York 1st.	.....	McWatty, R.	Mercer.	I. P. Cowden.
FER, R. N.	St. Louis.	H. Clendenian	ORMOND, MARCUS	Frankfort.	John Smiley.
French, R. W.	Chicago.	J. Y. Haughey.	PINKERTON, B. F.	New York 2d.	James Young.
Fulton, William	Conemaugh.	A. T. Morehead	Pollock, R. H.	Mansfield.	John Finney.
Gibson, M. M.	Sidney.	W. M. McKee.	Porter, Byron	Conemaugh.	Hugh Wiggins
Gillespie, John	Stamford.	Henry Scott.	Pressly, Joseph II.	Lake.	Jas. G. Reid.
Gillmore, John	Chillicothe.	M. Bonner.	Pressly, J. N.	Keokuk.	Sam'l Gould.
Glenn, J. D.	Allegheny.	Wm. Porter.	RALSTON, W. D.	Le Claire.	James Barclay.
Goodwillie, D. H.	Detroit.	James Fisher.	Randels, W. B.	Albany.	S. Templeton.
Govdy, George W.	Muskingum.	Joseph Harper.	Reed, S. B. N.	Monongahela.	Mark Robb.
Gracey, D. D., R.	Monongahela.	Sam'l Murray.	Reid, D. F.	Wheeling.	E. G. Holliday.
Graham, John M.	Monmouth.	W. J. Thomson.	Richie, Wm. M.	Frankfort.	Alex. McCoy.
Gray, George W.	Oregon.	.....	Robinson, W. J.	Caledonia.	Jas. Cameron.

MINISTERS.	PRESBYTERIES.	RULING ELDERS.	MINISTERS.	PRESBYTERIES.	RULING ELDERS.
SEATON, T. M.	Butler.	Hugh Reid.	Turner, William	S. Indiana.	.....
Service, John	Delaware.	—, Thompson.	VINCENT, D.D., G. C.	Mercer.	A. J. Burgess.
Shaffer, A. G.	Allegheny.	J. McCandless.	WADDLE, J. M.	Chillicothe.	R. P. Breckin-
Smith, J. N.	Kansas.	D. Martin.	Wallace, D.D., D. A.	Monmouth.	W. Nash. [ridge
Steele, Daniel	St. Louis.	M. Hamilton.	Walkinshaw, J. D.	Westmore'nd.	J. McAycal.
Stevenson, E. II.	Sealkote.	.....	Wilson, D. C.	Nebraska.	J. B. Lee.
Story, Alexander	Keokuk.	.....	Wilson, T. J.	Michigan.	David Wylie.
TATE, J. T.	Keokuk.	John Miller.	Woodburn, J. S.	Big Spring.	James Black.
Thompson, James	New York 2d.	D. Shields.	.....	Argyle.	Geo. McGeoch.
MINISTERS, 89.			RULING ELDERS, 78.		
TOTAL, 167.					

DELEGATES FROM CORRESPONDING BODIES.

Rev. S. McC. ANDERSON, from *The Presbyterian Church*, (o. s.)

JOHN FORSYTH, D.D., from *The Reformed Protestant Dutch Church*.

J. B. CLARK, D.D., of Allegheny Presbytery, was elected Moderator. Rev. J. T. McCCLURE, of Wheeling Presbytery, was elected Assistant Clerk.

Bills and Overtures.

G. C. VINCENT, D.D., Chairman of this Committee, reported the following Overtures:

OVERTURE, NO. I.—On the Book of Government and Discipline, the following resolutions were adopted:

1. That the Committee be directed to publish, without delay, the draft of a book of Government and Discipline submitted by them to this General Assembly, and that the expense of publication be defrayed by the sale of the book.

2. That the book be, and hereby is, overtured to the Presbyteries, with instruction to vote yea or nay on its adoption, also to suggest such amendments as they may deem necessary, and report to the next General Assembly.

3. That the report of the Committee, by which the draft of a book of Government was prepared, be printed in the minutes of the Assembly.

4. That Presbyteries be directed to take prompt measures for supplying their members with copies of the book.

No. II.—On the paper from the Uniontown congregation, Ohio, the following was adopted:

1. That we recommend the congregation to defend their claims to the property in question.

2. That we advise the Trustees of said congregation to obtain a copy of the decision of the Supreme Court of Pennsylvania in the case of Unity congregation of Butler county, Pa.

No. III.—On the Reports of Presbyteries on the Amended Psalms, and Directory of Public Worship—on the Amended Psalms, it appears twenty Presbyteries out of forty-six are reported as voting, yeas 56, nays 126—this, not having received a majority of the votes of the whole church, is lost—on the Directory for Public Worship, twenty-four Presbyteries voted,

yeas 111, nays 45.—It is, therefore, evident that whilst a majority of the votes are for the adoption of the Overture, yet it has not received a majority of the votes of the whole church, as contemplated in our Book of Discipline, the Overture is not adopted.

It being desirable that the Directory for Worship be completed and adopted at as early a day as possible the Committee submit the following resolutions:

1. That the Amendments in duplicate, suggested by Presbyteries, be placed in the hands of the Committee having in charge the work of preparation, and that said Committee be directed to take action on these recommendations, and submit to the Presbyteries the Directory as amended for approval or disapproval.

2. That the Presbyteries are hereby directed to report to the next General Assembly the number of votes, yea or nay, on said Overture.

No. IV.—From Wheeling Presbytery in relation to the promotion of Union with other churches, the Committee recommend the following:

Gratefully acknowledging the goodness of the Head of the Church in crowning our past efforts to promote Union among those of like precious faith with such signal success, we would be encouraged to still further labor in the same great cause. Therefore.

Resolved, That the Committee on Correspondence be directed to address, on this subject, both branches of the Reformed Presbyterian Church in our own land, the Waldenses through our Brother Morehead, now laboring in Italy, and the United Presbyterian Church of the British Provinces of North America. Adopted.

No. V.—The Report of the Committee appointed last year to confer with Professor Jones. The Committee reported that

From these papers we learn that Professor Jones complains that Committees, acting under the authority of the General Assembly, in preparing various drafts of new versions of the Psalms, have unjustly infringed upon his copyright. We are concerned with this charge only so far as it affects the work of the Committee, whose versions are now before the church; inasmuch as we propose to make no farther use of the labors of previous Committees, so far as these involve infringements upon the copyright of Prof. Jones. He alleges that this Committee have infringed upon his copyright in two ways:

1. In adopting peculiar *models* or *forms of stanza*—forms into which previously to the appearance of his book the Psalms had not been cast.

2. In appropriating many *lines* and *rhymes* from his numerous versions, and so combining them artfully as to produce in part another version.

In regard to the first specification, we are unable to see that Professor Jones has any peculiar property in certain models or forms of stanza. It may be true that, before the appearance of his book, the Psalms had not been cast into those forms, but it will certainly not be claimed that he is the original inventor and proprietor of models and forms of stanza which existed in versification before he wrote.

In regard to the second specification, to wit: That the Committee have appropriated lines and rhymes from his book, we are assured by the Committee that they endeavored studiously to avoid borrowing from Professor Jones. In at least two instances referred to by Professor Jones as examples of lines and rhymes borrowed from him, the lines are substantially those of our present version. In other instances, the expressions are such as would naturally be suggested by the original text. In still other instances

in which there is a very striking coincidence between the lines of the Committee and those of Professor Jones, the Psalmody Committee are of the opinion that these coincidences may be explained in such a way as to show satisfactorily that they have not borrowed from Professor Jones. They pledge themselves, however, that if, upon a further and more careful examination, they find even an unintentional coincidence in their lines with those of Professor Jones, which cannot be satisfactorily explained, they will reject such lines and adopt others in their stead. They also state, that it is their earnest desire and purpose, in the further prosecution of their work, most carefully and conscientiously to avoid any infringements upon the copyright of Professor Jones.

The Committee recommend the adoption of the following resolutions, which were adopted:

1. That this Assembly earnestly disclaims any intention of interfering with the copyright of Professor Jones.
2. That the expressed determination of the Psalmody Committee carefully to avoid borrowing from Professor Jones be, and hereby is, heartily approved.

NO. VI.—A Memorial from Rev. R. A. McAYEAL in relation to the *status* of emancipated slaves. The Committee reported the following, which was adopted:

That we agree with the sentiment expressed in the memorial, that it is competent to the Church to pass her judgment on all questions affecting public morals or questions respecting human rights upon which depend the peace and welfare of society. Regardless of all that may be said by those committed to a policy of doubtful propriety, of the danger of connecting religion with politics, we are free to affirm, that the Church is the "light of the world" on questions of policy as truly as on the doctrines of grace, and in no part of the world are human rights properly understood or securely protected, except where the Bible is appreciated and its instructions held forth through the instrumentality of the Church.

Respecting the subject urged upon the attention of this court by the petitioner, to wit: "the status of the emancipated slave," we may be allowed to say that in our judgment it is *the question* now before the country.

For thirty years past we have urged the abolition of slavery from considerations of right and policy. This end is now virtually attained, but our work is not done. The negro comes now before us as ignorant, degraded, and cumbered with political disabilities. To educate, elevate, and put him into a position of security for himself and advantageous to us is the office of Christian philanthropy and statesmanship.

In entering upon the consideration of this subject, it would not be wise to overlook the prejudice existing against the colored race. In this we found the greatest obstacle to his emancipation, but prejudices were entertained in reference to his emancipation not as an act of justice or injustice in itself, but on account of the consequences that would follow: particularly the idea of social and political equality. Now we have that prejudice to meet face to face; and we do believe with your memorialist that nothing less than political equality will give peace. Nothing less we allege will please God or satisfy the conscience of an enlightened Christian people.

To give this subject an intelligible statement, we would premise.

1. That "justice and judgment are the habitation of God's Throne." For sake of righteousness he wields His sceptre—for sake of justice he has established his throne.

2. He has appointed civil government as the general agency, and the magistrate as the agent to administer justice among men.

This fundamental principle of government was thus stated in the Hebrew Commonwealth, "That which is altogether just shalt thou follow." In the Constitution of our own country, this same elementary principle is embodied, namely: "In order to establish justice, * * * we do ordain and establish this Constitution."

3. When justice is subverted, and iniquity framed by law, the conscience of the citizen will feel himself absolved from the duty of obedience to such government, and Divine wrath will burn against it. All history attests the truth of this statement; but we have, in this matter, particularly to do with the history of the last four years. The blood of the hundreds of thousands slain calls to us with one united voice, "do right to the oppressed," "execute judgment between a man and his neighbor." Let the fresh graves of our martyred heroes speak. And let no consideration turn away our minds from the dreadful discipline of God's providence.

In application of these elementary truths to the case in hand, we declare that it is the duty of this nation, kindly and wisely, to provide for the present comfort and future prosperity of the wronged and degraded slave. That in addition to his emancipation we must educate and elevate him and put him on a platform of independence, so far as law and government are capable of securing that end. And we know of nothing which will so much contribute to his independence and self-respect as to place him under the responsibilities of a free man. Put the ballot in his hand, and let him in common with all good and loyal citizens have his voice in the government. With the responsibilities give him the privilege of a free man. In support of this question we would state,

1. The black man whose enfranchisement we advocate is a native born American citizen, and has as clear a right to breathe God's free air and to tread upon his footstool as any of the human race. This is his home, whether by his own choice or in obedience to external force, it matters not.

2. The right of suffrage is the natural right of every citizen. That monarchical or aristocratic institutions have disturbed the equilibrium of society, and deprived men of their natural rights, is no exception to the truth here asserted. Men naturally stand on a platform of democratic equality, and hence have naturally equal rights.

3. In times of trial, the colored population of the country have proved themselves loyal. Treason is the highest crime known to the laws of any civilized country, and so far as there is taint of treason, by refusing to bear arms or otherwise support the government, exceptions may, and should be taken to the privileges of citizenship. If this policy were adopted, not the black man, but the man who takes exception to the enfranchisement of the black man, should fall under reprobation and be subjected to disabilities. In this way the magistrate would magnify his office in showing himself "a praise to them who do well."

In view of these statements we conclude that the colored citizen should be invested fully with all the rights which his Anglo-Saxon fellow-citizen claims for himself, the elective franchise included. No reason can be assigned why it should not be so, except the prejudice with which this race is regarded. And whatever use this prejudice may serve in forwarding the sinister ends of unprincipled politicians, we as faithful witnesses are solemnly bound to disregard them and to declare that to discriminate to the disadvantage of the black man in view of his natural claims to citizenship, and his meritorious deeds of patriotism, is sheer injustice. We

would briefly express our views on this subject in the following declarations:

1. As this Church has deemed it a part of her mission in times past to "open her mouth for the dumb," she should labor still to set the black man right in view of all his wrongs.

2. That class legislation is a curse to any country, and we condemn as anti-Christian the silly notion that the circumstance of color should, to any extent, or in any sense, limit or enlarge the application of the sacred principles of human liberty.

3. While we deem it alike indispensable to the safety and happiness both of blacks and whites to fully enfranchise the colored race, especially in view of his loyalty and acts of valor done in our defence, it becomes a claim of clearest moral justice.

4. From what we have seen and known of prejudice against the colored race, we have reason to expect to this specific point of reformation determined and persevering opposition; and hence that our people be carefully warned to take no part in such opposition "lest haply they be found fighting against God."

5. Believing that the circumstances of our country are such as are contemplated in our Constitution, which is as follows, Chap. xxxi., sec. 5: "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, unless by way of humble petition, in cases extraordinary," we recommend the people under our care to petition Congress for such legislation as shall secure, according to the preceding declarations, the rights of the colored race.

DISSENT.—The subscribers enter their dissent from the sentiments set forth in the Preamble of the foregoing report, because,

1. It is contrary to the explicit language of the Confession of Faith, Chap. xxxi., sec. 5, which says, "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, unless by way of humble petition, in cases extraordinary."

2. Because we believe ecclesiastical men, however learned, able, and faithful in their own province, are, neither by office, by education, nor by habits of life, competent to give judicial decision on such subjects as are included in the Assembly's action.

3. Because we believe we are, as a Church, in danger of most deplorable consequences, if we depart from the just, the reasonable, and the Scriptural line of conduct laid down in our Confession of Faith, and already referred to.

WM. DAVIDSON,
J. T. McCLURE,
J. S. WOODBURN.

Board of Home Missions.

THE *Sixth* Annual Report is as follows:—

During the year ninety-four ministers have labored in connection with the Board for periods from three to twelve months.

The Report of the Treasurer is as follows: Balance on hand at beginning of the year, \$2,591 '50; Contributions for the year, \$16,516 23; Legacies, \$4,579 92; Total, \$23,685 65; Payments, \$19,225 26; Balance, \$4,460 39.

THE OFFICERS OF THE BOARD ARE AS FOLLOWS:

R. D. HARPER, D.D., *Corresponding Secretary*, Xenia, Ohio.
JOHN FLEMING, Esq., *Treasurer*, Xenia, Ohio.

Board of Foreign Missions.

THE *Sixth* Annual Report is as follows:—

The Board has under its care the following missionaries and stations: Rev. W. G. Morehead, at Carrara, Italy; Rev. John Crawford and wife, in Syria; Rev. Andrew Gordon and wife, Rev. E. H. Stevenson and wife, Miss E. P. Gordon, Rev. G. W. Scott and wife, Rev. James S. Barr and wife, Rev. E. P. Swift and wife, in India; Rev. J. C. Nevin and wife, in China; Rev. A. Watson and wife, Rev. E. Currie and wife, at Alexandria, Egypt; Rev. Gullian Lansing and wife, Rev. S. C. Ewing and wife, Misses Sarah B. Dales and Sarah Hart, at Cairo, Egypt; Rev. John Hogg and wife and Miss Martha J. McKown, at Osiut, Egypt. Rev. Dr. Barnett is still in the United States but proposes to return at an early day.

In addition to these missionaries about forty helpers are attached to the various stations.

The Report of the Treasurer is as follows: Balance on hand, \$3,567 45; Contributions during the year, \$57,351 41; Payments, \$55,955 60; Balance on hand, \$4,963 26.

THE OFFICERS OF THE BOARD ARE AS FOLLOWS:

J. B. DALES, D.D., *Corresponding Secretary*, 1628 Filbert St., Phila., Pa.
T. B. RICH, Esq., *Treasurer*, 190 Elizabeth Street, New York, N. Y.

Board of Education.

THE *Fifth* Annual Report is as follows:—

During the year *twelve* students have been added, seven Literary and five Theological, under the following Presbyteries:—Butler 1, Delaware 3, Le Claire 1, Mansfield 1, Michigan 1, Monmouth 3, Monongahela 1, and Sidney 1.

The Report of the Treasurer is as follows: At the beginning the Board was in debt \$12 80; the Receipts were \$2,755; Payments, \$1,013 85; Balance, \$1,741 15.

THE OFFICERS OF THE BOARD ARE AS FOLLOWS:

Rev. JOHN A. EADIE, *Corresponding Secretary*, Monmouth, Illinois.
THOMAS JOHNSON, Esq., *Treasurer*, Monmouth, Illinois.

Board of Church Extension.

THE *Fifth* Annual Report is as follows:—

To procure and distribute through a proper channel, the aid which the older and stronger congregations are able to afford for the benefit of the young and feeble, so that it shall with the least expense and most effectually subserve the end intended, is the particular purpose for which the Board of Church Extension has been established.

To enable the Board to accomplish its appropriate work, the Church must place at its disposal the necessary funds. And to secure the funds, the Assembly has made it the duty of every congregation, whether settled or vacant, to contribute annually to our treasury according as the Lord hath prospered them. It would appear, however, from past experience, that for some cause or other, this obligation is regarded by many of our congregations with utter indifference. And hence the Board in every Annual Report, has had to complain, that for the want of funds, we have been able to do but little in giving pecuniary aid to congregations which are in need of help. And on no former occasion has there been more cause for the utterance of such a complaint than at the present time. From the Treasurer's Report it will appear that the whole amount paid into the Church Extension Fund during the present year is \$820 63. The consequence is, that quite a number of congregations which are engaged in providing houses of worship, and which must receive assistance, to enable them to succeed, have obtained permission from the Board to employ an agent for the purpose of soliciting funds in different parts of the Church. And since the Board for the want of funds could give no direct assistance, we have reluctantly given this permission. And it is gratifying to learn that agents, in so far as they have reported, have been quite successful in making collections during the past year:—\$11,789 94 has been collected, making it evident that a commendable spirit of liberality has been manifested by the churches under the care of the Assembly. But in collecting those funds congregations have been for a long time deprived of the services of their pastors, and pastors have spent much precious time in attending to a business which is not only exceedingly unpleasant to a man of sensibility, but which ill becomes one who is clothed with the sacred office.

To prevent the necessity of employing agents for this purpose is one particular design for which the Board of Church Extension has been established. And yet after all that has been said on former occasions, with a view to call the attention of pastors particularly to this subject, the whole amount paid into our treasury, during the year, is only \$820 63. And the question naturally arises, since the success of agents proves conclusively, that there is both the ability and a willingness on the part of the older congregations to assist their younger sisters, why cannot the funds be collected without imposing upon pastors the unpleasant and very unsuitable business of such agency? If every pastor would be careful to bring this subject before his congregation at the proper time, and if every Presbytery would see to it that every congregation under its care complies with the regulation of the Assembly, it is believed a sufficient amount of funds could easily be raised, which would enable the Board to accomplish the important object for which it was established. But if this be not done, it would appear to us, that it is useless to continue the existence of the Board of Church Extension.

In our Treasurer's Report it appears that there was on hand at the commencement of the year the sum of \$518 84; this, added to the amount paid in during the year \$820 63, will make the sum of \$1,339 47.

TREASURY.—Balance on hand at beginning of the year \$518 84; Receipts, \$1,029 48; Total, \$1,548 32; Payments, \$805 17; Balance, \$743 15.

THE OFFICERS OF THE BOARD ARE AS FOLLOWS:

ROBERT GRACEY, D.D., *Corresponding Secretary*, Arsenal, Pa.
 JAMES McCANDLESS, Esq., *Treasurer*, 103 Wood St., Pittsburgh, Pa.

Board of Publication.

THE *Sixth* Annual Report is as follows:—

We have not published through the year to the extent of our ability, owing to the high price of all kinds of material, hence the large amount in the treasury and invested at the end of the year. We have added to our electrotyped plates, one 18mo. and one 32mo. Psalm Book: The Ordinance of Praise, by Dr. Claybaugh; The Pastoral Letter, by Dr. Clark; Wilson's Sacramental Meditations; The Blood of Jesus, by Rev. Wm. Reed, and Church Fellowship, by Dr. Pressly.

We have published, during the same time, 6,000 copies of the Blood of Jesus, 2,000 Mr. Lansing's Missionary Sermons, 3,840 Ordinance of Praise, 2,400 Dr. Clark's Pastoral Letter, 1,000 Explications of the Shorter Catechism, 10,000 Shorter Catechism, 15,000 Brown's Child's Catechism, 17,500 Selections of Psalms, and 6,000 Two Column Psalm Book.

We find no difficulty in circulating our publications to the full extent of our ability of supply. We depend on three modes for this purpose: 1st. The common avenue of trade; 2d. Colporteurs; and 3d. The agency of our ministers. In one or other of these ways any congregation or community can be supplied with our publications, if such be their wish.

We have had the Confession of Faith and Testimony electrotyped, and have been waiting year after year for the Book of Discipline and Directory for Worship. There is, we suppose, no likelihood that these books will be ready at this meeting of the Assembly, nor can any one now tell when this may be the case. We would therefore ask the Assembly to direct us to publish the parts that are perfected, viz., the Confession and Testimony; and we make this request, because we know there is a loud demand by our people for these standards, and we believe our interests as a Church are much injured for the want of them.

It is the purpose of your Board to prepare a series of Psalm Books of different sizes and bindings, and of superior style to those already in use. A sample of the first of these will be ready to lay before you at this meeting. Believing, from the action of former Assemblies, as well as what we know to be the general feeling of our people, that a few amendments to the received version were desirable, if such as would not affect its integrity or render a change of books necessary, we have made a few such amendments, the propriety of which we hope will be acknowledged by all, and we have

little doubt that what we have done will meet the hearty approbation of the Assembly.

The Report of the Treasurer is as follows: Balance at beginning of year, \$835 01; Receipts, \$18,873 42; Total, \$19,708 43; Payments, \$17,539 96; Balance, \$2,168 47.

THE OFFICERS OF THE BOARD ARE AS FOLLOWS:

JAS. RODGERS, D. D., *Superintend. of Depository*, 76 Third St., Pittsburg, Pa.
 JAMES McCANDLESS, Esq., *Treasurer*, 103 Wood Street, Pittsburg, Pa.

Missions to the Freedmen.

THE *Second* Annual Report is as follows:—

By the blessing of God during the past year, the work of suppressing a wicked rebellion has been almost completed, and consequently the whole slave population of the South are now to be regarded as freedmen. The field presented is much larger than it was last year, and the appeals for help more urgent. Many stations where teachers can safely work, are not half occupied. However, it is our policy to only occupy as many places as can be well cared for, not believing it to be for the interests of this people for any one society to undertake the cultivation of too many fields, no matter how needy and promising. Concentration of effort on a few points will ultimately result in more good than is likely to flow from the occupancy of many points with small force. Accordingly, the same general plan of operation announced last year has been followed this year. However, owing to the great peril to health experienced by our teachers during the hot season on the lower Mississippi, the Board resolved to close the schools in Vicksburg, and at Davis' Bend, from July 1st until the latter part of September. It is not only a risk of life for teachers to remain, but also there are comparatively few pupils who can attend at that season.

The persons named in the following corps have labored during the past year under our directions:

FIRST CORPS, VICKSBURG.—Rev. A. Calhoun, Supt. from Jan. to May, 1865. Capt. Joseph Morehead, Business Agent. Peter Donaldson, Teacher, resigned July, 1864. Mrs. Morehead, Misses Agnes D. Frazer, — Cummings, Belle Brown, Aggie E. Hammond, Alma Glasgow, Sarah J. Gibson, Teachers. Mrs. Calhoun, Teacher, resigned May 1st, 1865.

It is proper to state that Misses Glasgow and Gibson were originally sent out by the Synod of Iowa, and were so deeply interested in their work that they did not return North during last summer.

SECOND CORPS, DAVIS' BEND, MISS.—Rev. J. M. Donaldson, Supt., resigned Sept., 1864. Rev. S. M. Coon, present Superintendent. Rev. John Lackey, and Mr. J. K. McConnel, Teachers. Mr. Moses Johnston, (colored,) Teacher, resigned July, 1864. Mrs. McConnell, Misses Henrietta Lee, M. J. Wallace, Maggie Andrews, M. M. Irvin, Ella R. McCullough, Lizzie Findley, Sallie J. Balph, Mollie Hezlep, Eliza Proudfit, Sadie A. Hall, Mrs. N. J. Campbell, Teachers.

This is the largest corps in the service. A part of it, consisting of Misses Lee and Wallace, and Mrs. Campbell, assisted by a Mr. Given, a very worthy United Presbyterian, sent out by the Northwestern Freedmen's Aid Commission at Chicago, has been laboring under the immediate supervision of Rev. John Lackey. A number of this corps remained in that field during last summer, but the results were painful, as we shall state in another place.

In the month of January last, Rev. J. Lackey and J. K. McConnell, each received an appointment as Superintendent of a plantation worked by the freedmen, and from that time have received their full salary from the Government. This is regarded as favorable to our cause, and each gives some attention still to our work.

THIRD CORPS, MEMPHIS, TENNESSEE.—Rev. C. T. McCaughan, Supt., resigned April 1, 1865. Rev. M. M. Pollock, present Superintendent. Misses Mary B. Johnston, Fanny Kiddoo, M. A. Lorimer, J. C. Milligan, Frank McCaughan, Teachers.

This field can be occupied all the year, and is promising. Miss Johnston, after the breaking up of the "Camp Holly Springs," where the mission was originally located, took charge of an Industrial School in Memphis, where she has been instrumental in doing much good during the past winter. As a great portion of the pupils at Holly Springs were transferred to President's Island, our school in Memphis is largely composed of scholars not under the tuition of our teachers last year.

FOURTH CORPS, PRESIDENT'S ISLAND.—Rev. D. Strang, Supt., removed Jan. 1, 1865. Misses Jennie L. Buck, Belle Rose, Teacher. Miss Mattie E. Taylor, Teacher, resigned Jan., 1865. Miss Mattie Strang, Teacher. Miss Mattie Rose, Teacher, volunteer aid for six months.

Miss Taylor was sent out and supported by the Western Freedmen's Aid Society at Cincinnati. It is proper to state that our work on that island is about at an end, owing to the late flooding of the island and a recent military order.

FIFTH CORPS, KNOXVILLE, TENNESSEE.—Mr. R. J. Cresswell, Superintendent. Messrs. John B. Boreland, A. B. Gilfillan, Misses Lizzie G. Cresswell, L. M. Wilson, Jennie Reed, Mrs. L. E. Jackson, Teachers.

This is a very promising station in a healthy location. The schools are large and flourishing. A branch school in charge of A. B. Gilfillan has been opened at East Port, not far from the city. Misses Wilson, Reed and Jackson, were appointed, placed under the care of Mr. Cresswell, and are supported by the O. S. Presbyterian Western Committee. Mr. Cresswell has not received a salary during the year from any Board, but has depended on tuition fees obtained from pupils able to pay a small sum. He is an active and earnest man.

SIXTH CORPS, BEAUFORT, S. C.—Rev. J. R. Slentz, Superintendent. Mrs. — Slentz, Misses Lizzie Wilson, Mary McCandless, Teachers.

This corps went in the fall to Beaufort, with a view to establish a Mission on the coast, or on one of the sea islands. Rev. J. R. Slentz made himself responsible for the entire support of the corps. But not finding a field which he regarded as promising for our Church, he and his wife returned home after a short period of labor. Misses Wilson and McCandless remained, but we are not advised of their present relations or operations. The Board hereby express thanks to Rev. Slentz for his great generosity in behalf of this work.

INDEPENDENT CORPS, NASHVILLE, TENNESSEE.—Rev. A. S. Montgomery, Supt. for three months. Rev. J. G. McKee, present Superintendent. Messrs. J. R. McCulloch, R. S. Robb, Misses Sarah McKee, Aggie Wallace, Ada Arbuthnot, M. C. Hudelson, J. Hudelson, Mr. Thomas Andrews, Mr. T. P. Clark, (colored,) Teachers.

SCHOOL BUILDINGS AND STATISTICS.—Under the shade of a wide-spreading and beautiful water oak, which stands about fifty rods from the former mansion of Jefferson Davis, a large school-house has been erected by the Board, at a cost of about \$800, which is now crowded with sable scholars.

In the city of Vicksburg another house, more comfortable and substantial, has been erected. The cost of this building will be about \$1000, but about \$400 of this amount was provided by the liberality of army officers and the colored people of that vicinity.

TREASURY.—Balance on hand at beginning of the year, \$4,723 15; Receipts during the year, \$9,523 18; Total, \$14,246 33; Payments, \$8,242 48; Balance on hand, \$6,003 85.

We earnestly suggest that this Assembly adopt measures for the establishment of a Normal School at some Southern city, where colored people may be speedily prepared to go forth as teachers and missionaries among their own race. We are persuaded that nothing can be done by the Church which will more efficiently secure the elevation of this people than this. It is thought that many of this people would be able to pay some tuition for the support of such a school, and it is believed that there are wealthy men who would make large donations to such an object, so that perhaps but little expense would be incurred by the Board of the Church in conducting this work.

RECAPITULATION.—Stations, 6; Superintendents and Teachers, 64; Scholars enrolled, 2,880; Average daily attendance, 2,100; Scholars in Sabbath schools, about 1,600; School buildings actually erected and in use, 3; in progress of erection, 1.

THE OFFICERS OF THE BOARD ARE AS FOLLOWS:

J. B. CLARK, D.D., *Corresponding Secretary*, Allegheny, Pa.
JOHN DEAN, Esq., *Treasurer*, Allegheny, Pa.

MISCELLANEOUS RESOLUTIONS.

STATE OF THE COUNTRY.

JOHN B. CLARK, D.D., Chairman of this Committee, made the following report:—

In God's kind providence, the war which has for four years spread desolation and sorrow throughout the land, and which was characterized by many acts of inhumanity on the part of those who brought it on.—particularly in starving to death thousands of our soldiers taken as prisoners of war,—has been brought almost to a close, and while we as a Church and a

nation owe a debt of gratitude to those who have imperilled their lives in defence of the Government, we should especially render thanks to Him who has given us the victory, not only in that He has dispersed the armies of treason, but has also delivered four millions of our countrymen from bondage. Yet it becomes us to rejoice with trembling. As the work of reconstruction will be exceedingly complicated, as the proud spirit of those who rose up for our national ruin is unbroken, and as those intrusted with official duties will greatly need the endowment of wisdom, we feel that God's people should be no less earnest in prayer in behalf of our rulers than when the war was raging in all its desolating power. But as former General Assemblies of this Church have by resolutions and by committees delegated to wait upon the late lamented President, Abraham Lincoln, faithfully and fully represented us, we do not feel that we need do more on the present occasion than re-affirm former expressions of sympathy for the Government, and of confidence in the Chief Magistrate; therefore,

1. That, with grateful remembrance of our late President, Abraham Lincoln, a great and good man, who, like Moses, under God led a nation of people to the very borders of the land of liberty and rest, we also pledge to Andrew Johnson, our present Chief Magistrate, our cordial sympathy and support, in the hope that, like a Joshua, he will do right and accomplish, under God, the object of our desire, namely, the reconstruction of our Government on the broad basis of universal freedom.

2. As civil magistrates are designed to be a terror to evil doers it is the unanimous opinion of this Assembly that all punishments defined by the Constitution as deserved by traitors, should be visited upon the leading instigators and prosecutors of this rebellion. In Ezra vii., 26, we read:—"Whosoever will not do the law of thy God and the law of the king, let judgment be executed speedily, whether it be unto death or to banishment, or to confiscation of goods, or to imprisonment." Mercy to the great civil and military heads of this rebellion would be cruelty to coming generations.

3. We earnestly recommend our people to exhibit every possible kindness to all soldiers who have been maimed by this war, and to the widows and fatherless children of those whose lives have been sacrificed in this conflict for liberty and right.

4. That the Stated Clerk be instructed to transmit a copy of the resolutions to Andrew Johnson, President of the United States, and to assure him of our heartfelt desire for his success in the work of reconstruction, in establishing order and peace and in perfecting the emancipation of the African race in our land. Adopted.

STATISTICS.—Rev. G. W. GOWDY, Chairman of this Committee, reported as follows:

Resolved, 1. That the statistical tables, until otherwise ordered, be changed thus: let the names of correspondents for vacancies be placed in the column bearing the caption Ministers beneath the names of Ministers, Licentiates, and Students, and opposite the names of vacancies; let the columns for Deaths and Removals be thrown into one, under the heading decrease; let the column for Synod's Fund be erased, and aged Ministers' Fund be put in its place; and let two columns be inserted after Adult Baptisms for Sabbath Schools,—one for Officers and Teachers,—the other for Average Number of Scholars; also let a column be inserted next after Foreign Missions for Freedmen's Mission.

Resolved, 2. That Presbyteries be enjoined to require of all the congregations, settled and vacant, under their care, respectfully, to report at each

successive spring meeting, whether they have contributed to each of the Funds of the Church. If any of their congregations fail to report, or state that they have not responded to each of the funds, the Presbytery shall then pass an opinion according to the case, and make a record of the same. Further, the Presbyteries shall note in their annual reports to the Assembly, whether they have thus called their congregations to account.

Resolved, 3. That the Stated Clerk of the Assembly be instructed to publish in the Addenda of the Minutes of the Assembly, all the instructions or rules which from time to time have been given to Presbyteries; and that it be a standing rule for the Clerk to publish in the Addenda all the new and unrepealed former regulations relating to Presbyteries.

Resolved, 4. That \$187,400 having been appropriated in the aggregate by this Assembly to the eight funds of the Church at large, and a fraction more than 58,000 members being reported, the average per member required to be contributed, is three dollars and twenty-two cents thus divided: to Foreign Missions one dollar and forty-nine cents, to Home Missions fifty-seven cents, to Freedmen's Mission thirty-eight cents, Education seventeen cents, Publication nine cents, Church Extension thirty-four cents, General Assembly one cent, Aged Ministers seventeen cents.

MANSES.—REV. MOSES ARNOTT, Chairman of the Committee to whom the letter from Joseph M. Wilson on the subject of MANSES was referred, reported as follows:—

Resolved, That this communication be published in the minutes of the Assembly, and that Presbyteries be directed to give it such consideration as they may see fit, and report to the next Assembly.

The following is Mr. Wilson's communication, referred to in the report:

PHILADELPHIA, PA., May, 1865.

To the General Assembly of the United Presbyterian Church, meeting in Washington, Iowa.

In accordance with the proposition I had the honor of submitting to the last General Assembly,* I issued a circular concerning MANSES, or comfortable homes for Presbyterian Ministers.

The circular contained (with others) the following inquiries:

1. The name of the church and the *year* of its organization.
2. The amount of rent paid by the minister for a house to live in.
3. Have they a manse? If so, how long has it been finished? and what amount is saved by their minister thus living in a comfortable home?

The replies have been few: not enough to warrant any formal enumeration of them. Those received, however, indicate an earnest desire that the work should be pushed forward zealously.

An examination of the inquiries show that the returns are intended to be valuable, not only in regard to manses, but historically. The replies to the first question will form a chronological history of the Church, giving the year of the organization of each congregation, which being properly arranged and classified, will make a very suggestive table to intelligent Presbyterians.

The replies to the second question will show what a heavy tax is paid by the minister for the privilege of preaching the Gospel; for it must be thoroughly understood that it is just as honest to make a minister pay for the use of the pulpit where he preaches his sermons, as for the house where he prepares them. Therefore a careful compilation of what is thus

* See *The Presbyterian Historical Almanac*, for 1865, page 176.

paid, (not to say wasted,) will attract attention by its magnitude, and it becomes humiliating when it is understood that in no other country, save our own, does this absurd condition of affairs exist.

The *third* question, when answered affirmatively, fills all hearts with gratitude. There is no happier place on earth, (other things being equal,) than a manse, where a Presbyterian minister's family are living in a comfortable home, provided by the liberality and grace of a Christian congregation.

I would therefore respectfully suggest, that the churches be requested to make replies to said Overture, in order to a successful accomplishment of the scheme; and, for the purpose of bringing the subject prominently and effectively before the Church, the Presbyteries be enjoined to ask for a report from each congregation under their care, what they have done in times past, what they are now doing, and what they propose to do, so that their ministers can have manses; and that they report to the next Assembly their condition in this particular. Also, that a column be added in the statistical table for manses, where the words *yes* or *no* can be introduced, signifying whether they have, or have not a manse for their minister.

All of which is respectfully submitted by JOSEPH M. WILSON.

STATE OF RELIGION.—The Committee on the Narrative and state of religion report:

That of the forty-nine Presbyteries in connection with the General Assembly, the reports of forty came before your committee.

During the past year there have been twenty-three licensures, twenty-five ordinations, forty-nine installations, and thirty dissolutions of the pastoral relation. Four ministers have died, two have left the Church, three have come to us from other Churches, twenty students of Theology have been received, and one has died. Three congregations have been organized, two have been received from other denominations, and three Presbyteries have been organized.

The reports of Presbyteries respecting the State of Religion are generally of a favorable character. Several speak of increased attendance upon the means of grace, and of larger than usual accessions to the Church. Family worship seems to be generally observed; and while there is no mention of the dissolution of any Sabbath schools or prayer-meetings, there are reports of the organization of several of both, and in some cases of increased attendance upon, and interest in them. At the same time there seems to be a general complaint that meetings for prayer are not attended so largely as they ought to be, and the prayer is frequently expressed in which we heartily unite, that God would pour out upon his people in a larger measure, the spirit of grace and supplication. It deserves to be noted, also, that mention is frequently made of a decided increase in the contributions to the various Boards of the Church; and when it is remembered how numerous and urgent have been the demands for the comfort of the soldiers, and how liberally they have been responded to by our people, it is a matter of special thanksgiving to God that none of the enterprises of the Church have been suffered to fail for lack of the necessary material aid. It is, however, a matter of lamentation that the decided stand taken by the ministry in support of the Government in its measures for the overthrow of rebellion and the rooting out of slavery, have offended numbers of our people in various sections of the Church, insomuch that they have gone out from us; but while we grieve for them, we rejoice in the purging of the Church, and in the removal of an element which affected its unity,

and demolished the power of its testimony in behalf of truth and righteousness.

On the whole, while the reports speak of no marked revivals of religion, yet they afford evidence of the presence of God in his Church, and his owning the dispensation of his word and ordinances for good to souls, in view of which we should thank God and take courage.

THANKS, &c.—After the usual vote of thanks it was, on motion,
Resolved, That this Assembly be now dissolved, and that another General Assembly, similarly constituted, be called to meet in the Second Church, Allegheny, Pa., (JOHN B. CLARK, D.D., *Pastor*,) May 31, 1866.

JOSEPH T. COOPER, D.D.,
Stated Clerk.

JOHN B. CLARK, D.D.,
Moderator.

In Memoriam.

TABLE WITH NAMES OF THOSE WHO HAVE DIED DURING THE YEAR. THE LETTERS AT THE END OF EACH NAME HAVE THE FOLLOWING INDICATION:
P. PASTOR; CHPN. CHAPLAIN; W. C. WITHOUT CHARGE.

NAMES.	WHERE EDUCATED.	STUDIED THEOLOGY AT	LICENSED BY THE PRESBYTERY OF		
Baird, Thomas F., P.	Madison College, Ohio.	Allegheny Sem'y, Pa.	Muskingum.		
Buchanan, Joseph H., P.	Muskingum Coll., O.	Xenia Seminary, Ohio.	Muskingum.		
Collins, Isaac Wright, P.	Westminster Coll., Pa.	Allegheny Sem'y, Pa.	Lakes.		
Craig, John Liggett, CHPN.	Jefferson College, Pa.	Ref.Sem'y, Allegh'y, Pa.	Monongahela, <i>A. Ref.</i>		
Dysart, Thomas H., CHPN.	Franklin College, O.	Xenia Seminary, Ohio.	Wheeling.		
Gordon, Peter, w.c.	Glasgow Univ., Scot.	Glasgow Univ., Scot.	Washington, <i>As. Ref.</i>		
Howden, William, w.c.	England.	England.	Cong'l Association.		
McCready, Jonath'n S., w.c.	Franklin College, O.	As. Sem., Canonsb'g, Pa.	Ohio Associate.		
Niblock, D.D., Isaiah, w.c.	Scotland.	Glasgow, Scotland.	Glasgow.		
Orr, James M., P.	Miami University, O.	Allegheny Sem'y, Pa.	Ohio First.		
Porter, James C., w.c.	Jefferson College, Pa.	Allegh'y As. Ref. Sem., Pa.	Ohio First, <i>Asso. Ref.</i>		
Taggart, D.D., William, w.c.	<i>Privately.</i>	N. Y. As. Ref. Sem., N. Y.	Monongahela, <i>A. Ref.</i>		
Vanatta, Samuel F., w.c.	Franklin College, O.	As. Ref. Sem. Allegh'y, Pa.	Steubenville, <i>A. Ref.</i>		

NAMES.	ORDAINED BY THE PRESBYTERY OF	MEMBER OF PRES'Y OF	YEAR OF ORD.	YEAR OF DEATH.	AGE.	CAUSE OF DEATH.
Baird, Thomas F., P.	Big Spring.	Big Spring.	1861	1865	41	Brain Fever.
Buchanan, Jos. H., P.	Muskingum.	Muskingum.	1862	1864	31	Dysentery.
Collins, I. C. Wright, P.	Chicago.	Chicago.	1862	1865	32	Consumption.
Craig, J. Liggett, CHPN.	Indiana, <i>Asso. Ref.</i>	S. Indiana.	1854	1865	37	Camp Fever.
Dysart, Thos. H., CHPN.	Chillicothe.	Sidney.	1861	1864	29	Camp Diarrhœa.
Gordon, Peter, w.c.	Washington, <i>As. Ref.</i>	Argyle.	1829	1865	64	A Tumor.
Howden, Wm., w.c.	Cong'l Council.	Argyle.	1806	1865	82	Decay of Vital p'rs.
McCready, Jon., S., w.c.	Muskingum, <i>Asso.</i>	Wheeling.	1856	1864	33	Wounded in Battle
Niblock, D.D., Isa., w.c.	Monongahela, <i>A. Ref.</i>	Butler.	1819	1864	70	Decay of Vital p'rs.
Orr, James M., P.	Argyle.	Argyle.	1864	1865	27	Inflama. of Bowels.
Porter, James C., w.c.	Ohio 1st, <i>Asso. Ref.</i>	Monmouth.	1835	1863	54	Decay of Vital p'rs.
Taggart, D.D. Wm. w.c.	Monongahela, <i>A. Ref.</i>	Wheeling.	1814	1865	82	Diarrhœa.
Vanatta, Sam'l F., w.c.	Iowa, <i>Asso. Ref.</i>	Keokuk.	1855	1864	38	Killed by Guerril's.

"I WILL BEHOLD THY FACE IN RIGHTEOUSNESS: I SHALL BE SATISFIED WHEN I AWAKE, WITH THY LIKENESS."—*Psaln xvii.* 15.

BAIRD, THOMAS F.—Son of Thomas F. and Elizabeth Baird, was born near Antrim, Ohio, September 14, 1824. He was educated at Madison College, Antrim, Ohio, and studied Theology in the Allegheny Seminary, Pa. He was licensed by Muskingum Presbytery and ordained by Big Spring Presbytery, in September, 1861, as Pastor of Lower Chanceford church, Pa. Here he labored until June 14, 1865, when he died of Brain Fever, at his residence in Chanceford, York co., Pa.

Rev. WILLIAM CARLILE, of Lower Chanceford, Pa., writes as follows:—
"He was respectable as a scholar and as a preacher, profound as a theologian. He was distinguished for firmness and independence of character. He was zealous and earnest in promoting religion in his congregation and in the community, and in the cause of education. He was loyal and patriotic. He was kind and social and pleasant as a companion; was regular and faithful in his attendance at the meetings of church courts."

BUCHANAN, JOSEPH H.—The son of John and Mary (Henderson) Buchanan, was born in Washington County, Pa., September 22, 1833. He was educated in Muskingum College, New Concord, Ohio, studied theology first in the Allegheny Seminary, Pa., then at Xenia Seminary, Ohio. He was licensed by Muskingum Presbytery and ordained by the same Presbytery, in 1862, as pastor of Rush Creek and Thornville churches, Ohio; he had been laboring there since the summer of 1861; this was his only field of labor except his mission to the Freedmen at Vicksburg, Miss. He died at his residence in Rushville, Ohio, September 6, 1864, of Dysentery.

He married Miss Sarah Paxton, who, with one child, survives him.

Rev. **JAMES P. LYTLE**, of New Concord, Ohio, writes thus:—"He was regarded by all as one of the most promising of those who have recently entered the ministry. He recited his first lesson in Latin Grammar to the writer, in the summer of 1855, and, as he has been three years in the ministry, his whole preparatory course, literary and theological, embraced a period of only six years. A very brief course, yet his attainments as a scholar were respectable, and his ability to expound and apply the word of God were such as to make him a highly instructive and most acceptable preacher.

"As a man, he was gifted by nature with a vivacious temperament, quick apprehension, a most ready and retentive memory, and a feeling heart. These qualities, tempered with a high moral sense, and sanctified as we believe by divine grace, imparted to his character a degree of nobleness and magnanimity not often met.

"As a pastor, he could scarcely as yet be said to have established his character. Having been ordained and installed in the united charge of Rush Creek and Thornville in the summer of 1861, and his labors there having been interrupted by a six months mission to the Freedmen at Vicksburg, and by other engagements connected with that work occupying almost a year, we would not be justified in pronouncing upon his character in this respect. During his brief career, however, and in the midst of most perplexing difficulties, he evinced such a degree of kindness, prudence, and firmness combined, as won the ardent attachment of friends, and compelled enemies to respect and even admire him.

"As a Christian, he was devout and humble, a student of the word of God, and a man of prayer. While courteous and forbearing toward Christians of other denominations, he was warmly and firmly attached to the principles of his public profession, and manfully advocated them both in public and private. Members of Presbytery will remember with what fervor, in a sermon delivered before them, he advocated the importance of adhering to truth, and discarded the time-serving principle of expediency. Our brother was a child of affliction. He might have said, 'I am the man that hath seen affliction by the rod of his wrath.' Each important step toward, and in the ministry, with him, was marked by a severe affliction. His license by the death of his third child, a son; his ordination by the death of his eldest son; his mission to Vicksburg by the death of his only daughter and a babe. He leaves a widow and one son (of five years) to mourn a loss which cannot be repaired. The last time we heard our brother preach was on the text, 'When thou passest through the rivers, I will be with thee,' &c., Isa. xliii. 2. He dwelt upon the trials of believers as, 1. Universal, 2. Needed, 3. Divinely appointed, 4. Various and numerous, 5. Severe, 6. Purifying, 7. Transient, and then upon the promised support. We trust he now realizes the truth of his last particular—the tran-

sitory nature of the believer's trials. 'For our light affliction which is but for a moment worketh for us a far more exceeding and eternal weight of glory.'"

COLLINS, ISAAC WRIGHT—The son of Isaiah and Jane Collins, was born at North Shenango, Crawford Co., Pa., Aug. 25, 1833. He was educated at Westminster College, New Wilmington, Pa., and studied theology in the Allegheny Seminary, Pa., was licensed by Lakes Presbytery and ordained by Chicago Presbytery in 1862. He labored at Neshanoe and West Salem, Wis. He died at his residence at West Salem, La Crosse Co., Wis., May 20, 1865, of Consumption. He married Miss Isabella Hay, November 1, 1859, who with one child survives him.

REV. J. C. ELLIOTT, of Wyoming, Wis., writes as follows:

He was an earnest, pious, and zealous laborer in the Master's vineyard. He possessed more than ordinary energy of character, which enabled him to succeed well in all his undertakings. He had built up an Academy of high order at West Salem, and only ceased to labor in it when he was no longer able to walk to the school-room.

A friend writes thus: At about the age of sixteen he commenced his studies in the academy at Kingsville, Ohio. Subsequently he prosecuted and completed his studies at Westminster College, Pa. Whilst going through college he gave his attention to Theology under the supervision of Rev. Dr. J. Patterson. From the beginning of his efforts as a student, he had his heart in the work of the ministry, and toward it all his energies were put forth. During his stay at Westminster he made a profession of his faith, and connected himself with the congregation of which Rev. W. A. Melhard was pastor. From that day forward his life was largely characterized by the most sincere and earnest piety and devotion. To the congregation of North Shenango he afterwards transferred his membership, and in its bounds, and through its different agencies, he efficiently and cordially co-operated with the pastor in every good work till the Master called him elsewhere.

As an educator he was successful and enthusiastic. In this department of labor and duty he spent considerable time after taking his degrees. In Hartstown, Espyville and Jamestown, Pa., he established, or helped to establish and keep up, schools of high order. The fruits of his labor are yet to be seen in the Academy at Jamestown, Mercer Co., Pa.

With a view to the recovery of his health, he made a visit to his brother in Salem, Wisconsin. During his sojourn there he preached to that infant congregation, and this, in the providence of God, eventuated in his settlement in that field.

Having been in due time fully invested with the office of the holy ministry, and installed pastor of that congregation by Chicago Presbytery, he gave himself with his usual energy and zeal to the great work. Through his instrumentality and efforts an academy was established, of which he took charge. Against the remonstrance of his friends he continued to labor, when his weakened body should have had rest. When asked why he did it he would answer: "I vowed to God, that if my life was spared, whatever strength remained should be given to his cause and in his service." Many a time the drooping hopes of his friends were cheered when he rallied with strength to the measure of their expectations; till finally, through the weakness of the flesh, the spirit ebbed out, and his labors on earth were ended.

Few men have done so much in so short a time. He lived to purpose.

His record is on earth as well as in heaven. He rests from his labors, and his works follow him; and the fruits of his labors are a living monument still of his more than ordinary character. He was kind, affectionate, generous, peculiarly disposed to doing good.

The closing scenes of his life were as glorious as it was in itself beautiful and attractive. Rev. G. P. Rait, who came to assist him at a communion, unexpectedly found him very low and rapidly sinking. When dying, he was asked if he knew it. Said he: "Is this death?—is this death? Oh! I could always die." His stricken wife and little one (kissing it and calling it by name) he commended to God. His sorrowing flock, who visited their dying pastor, he committed to God, saying, "Christ is the great Shepherd; He will care for you." And thus the relations of earth were dissolved. The good pastor, faithful husband, kind father, was gathered to the saints on high.

CRAIG, JOHN LIGGETT—The son of John and Elizabeth (Liggett) Craig, was born in Allegheny, Pa., Dec. 7, 1828. His parents emigrated from the north of Ireland, in 1822, and settled in Allegheny, Pa. He received a good academical training and entered Duquesne College, Pittsburg, Pa., graduating in 1846, and in the year following he graduated at Jefferson College, Canonsburg, Pa. He studied theology in the Associate Reformed Seminary, Allegheny, Pa., and was licensed by the Monongahela Associate Reformed Presbytery, in 1850, and labored in various parts of the Church, until 1854 when he accepted the call from the church at Princeton, Indiana, where he was ordained by Indiana Associate Reformed Presbytery, and installed Dec. 30, 1854. This was his only charge, and here his faithful labors were crowned with success. In the winter of 1864–5, he received an appointment as chaplain of the 17th Regiment Indiana Mounted Veterans. This he accepted, and on March 9, 1865, he left his home and entered upon this new and interesting field of labor. He joined his regiment at Eastport, Miss., and in a few days they started on that long and wearisome raid made by General Wilson, through the states of Alabama and Georgia. He soon gained the confidence and even the affection of the men, never failing to be a messenger of mercy to them in all their various needs. He was taken with camp fever about July, while the army were encamped near Macon, Geo. Everything was done for him that friendship and devotion could do, but in vain, he lingered until July 11, when he died. A soldier watched his dying hours, and closed his eyes on earth. But his Saviour in whom he gloried and whose holy gospel he had so often preached was present. His end was peace. He married Miss Martha Belle Hudelson who, with four children, survive him.

On the death of Mr. Craig, his remains were placed in the vault of the National Cemetery, Chattanooga, Tenn., whence they were removed in the spring of 1866, by his brother, Joseph Craig, of Allegheny, Pa. They reached Princeton, Ind., March 30, 1866, and Rev. JOHN W. PINKERTON, of that place, preached his funeral sermon, from which the following is taken.

"As a Minister, Brother Craig was much respected by his brethren, and his loss deeply mourned. He was a workman of more than ordinary merit. His people abundantly testify as to his ability to instruct and edify them out of the Scriptures. His sermons were well arranged, and abounded in interesting facts, by which he illustrated and enforced Bible truths. He used great plainness of speech. He did not aim to please so much as to 'reprove, rebuke, exhort, with all long suffering and doctrine.' That

one here and there might be found who did not admire him as a preacher is what we are to expect in these days of fault-finding in the church. All men did not receive well the ministry of our Lord; some were even so much offended that they went back and walked no more with him. Brother Craig, however, in general, preserved the peace and unity of his congregation. He was prudent and faithful in the discharge of all duties—this is the cheerful testimony of those who looked to him as pastor. Moreover, there is a good report of him from them that are without.

“Brother Craig excelled as a presbyter. He was fully persuaded of the divine right of Presbytery, and had thoroughly acquainted himself with that form of church government. He took great delight in attending meetings of ecclesiastical courts. He was never known to be absent from a Presbytery or Synod of which he was a member, unless in case of sickness of himself or family. He was very often a delegate to the General Assembly, and never failed to take a prominent part in all the acts and deliberations of that body. He was strongly attached to the principles and usages of the United Presbyterian Church. While he sought the peace and success of his own division of the grand army of King Immanuel on earth beyond that of others, he had much love and good-will towards those brethren who differed from him in points of Christian faith and practice. He possessed much of his Master’s spirit, and his co-presbyters attribute to him a good work in the bounds of the Presbytery of Southern Indiana. He was unwearied in his efforts to get vacancies settled with efficient pastors. He was constantly employed in person or by correspondence in looking after the lost sheep or the interests of weak congregations. ‘Blessed are the dead that die in the Lord from henceforth; yea sayeth the Spirit, that they may rest from their labors, and their works do follow them.’

“It was in the department of Church history that our brother was best known abroad. It is believed that in the extent and accuracy of his acquaintance with the history of the several Presbyterian denominations of this country, he was equal, if not superior, to any of his brethren. For his attainments in Church history he had justly acquired a widely-extended reputation—he had a taste and a peculiar aptitude of mind for this kind of study. He possessed a retentive memory and patience of investigation until he had the facts of history clearly before his mind. It was his delight to peruse old manuscripts and pamphlets which related to the history of the Church of Christ in the early settlements of this country. When he had obtained a bundle of such documents from a correspondent in a distant part of the Church he would ‘sit late and rise early’ until he had mastered their contents. His mind was especially directed towards the history of the ‘Reformed’ churches in this country. Even while in the Seminary he would mark down in his map the locality of every congregation connected with these churches, and there was scarcely one of them of which he did not know something of their history. His acquaintance with the personal history of the ministers of these churches was equally as minute and extensive. With a view to write the history of the Associate and Associate Reformed Presbyterian Churches, now the United Presbyterian Church of North America, our brother had collected a large amount of historical matter. He had made some progress in the work. In his library is a manuscript which will be placed in the hands of competent persons for examination, and if judged by them to be in a state of completion sufficient to warrant its publication the matter will be attended to by his friends. Judging from what we know of his attainments we may safely affirm that

if he had been spared to have completed and superintended the publication of this work his name would have ranked along with Webster and Hodge and Baird and others, as one who contributed much towards keeping in remembrance the fathers of Presbyterianism in this country. Our brother was a good student; he aimed to master the subject when he entered on its investigation. He had a well-cultivated taste. This is seen in his library, which contained one of the best selections to the Church. There was scarcely an inferior book in the whole lot. He knew how to use his books; he was not their slave. This is evident from the criticisms made on the subject matter which we find written in his own hand in many of them. He *thought* as well as *read*. Our brother was a rising man in the Church. His prospects were fair and hopeful. In the midst of his increasing usefulness, and the prime of his manhood, the Angel of Death came, and he was called home.

"He was a good citizen, and much respected as a neighbor. His intelligence, his genial disposition, and the deep interest he felt, and the prominent part he took in everything conducive of public good, made his death unusually regretted in the community in which he had spent nearly the whole of his ministerial life. He stood firmly in behalf of those great principles of Union and Liberty, to establish which in this country millions of money were expended and rivers of blood flowed in a 'cruel war' of more than four years duration. He was the soldier's friend."

DYSART, THOMAS H.—Was born 1835. When a child he enjoyed the religious instructions of pious parents. Early in life he connected himself with the Associate congregation of Unity, under the pastoral care of Rev. William Wishart. He was educated at Franklin College, New Athens, Ohio, and graduated in the fall of 1857. As a student he was diligent, punctual, generous, manly and upright. He excelled in the art of speaking, possessing a fine voice, good memory and great self-possession. Even when a youth at college he was distinguished as a speaker. He cultivated this talent, and after he became a minister always delivered his sermons in a style which attracted and pleased his audience. He studied theology at the Xenia Seminary, Ohio. He was licensed by the Wheeling Presbytery, in the spring of 1860, and was settled at Fall Creek, in Chillicothe Presbytery, in the summer of 1861, but was released in the summer of 1862, on account of bitter political prejudice existing in the congregation against him, being an earnest lover of his country.

On the 2d of December, 1862, he was installed pastor at Urbana, Ohio, where he continued to labor with great zeal and fidelity till within a short time of his death. He was upright, sincere, cheerful, social and affectionate in his natural disposition, and these excellent qualities of his soul were made more beautiful by the influence of religion. He gave evidence of being a "good man, full of the Holy Ghost, and of faith." He was a good preacher, and gave promise of great usefulness to the Church.

He died August 2, 1864, of Camp Diarrhœa, contracted while in the army, as a delegate of the United States Christian Commission. His widow and one child survive him.

GORDON, PETER—The son of James Gordon, was born in Glasgow, Scotland, in 1801, studied in the Glasgow University, and entered Divinity Hall, Glasgow, to study theology, but he emigrated to the United States and finished his studies privately under the late Alexander Bullions, D.D., of Cambridge, New York. He was licensed by the Washington Association

Reformed Presbytery, and ordained by the same Presbytery October 20, 1829. He then did excellent missionary service for several years in northern New York and in Canada. In 1833 he settled in a pastoral charge in what was called the "Old Yellow Church," in Cambridge, and after remaining here about six years, he actively engaged, first in forming the Jane Street Associate Reformed (now United Presbyterian,) Church in New York, and afterwards successively in Thompsonville, Conn., and Lowell, Mass. For a few years in his later life he was in connection with the Presbyterian Church, (N. S.) during which time he was the pastor of two churches in the Presbytery of Troy. But on June 6, 1865, he united with Argyle Presbytery of the United Presbyterian Church, whence he was shortly afterwards dismissed to Boston Presbytery, with a view of supplying in his old charge at Thompsonville, Conn. His last public service was in the church in Hebron, Washington Co., N. Y., where he dispensed the Lord's Supper on the third Sabbath of June, 1865, and on the following day baptized thirteen children.

He was a genial, pleasant companion, a very acceptable and often eloquent preacher, an easy and instructive writer, and a fine specimen of the kind, cultivated, Christian gentleman. His closing scenes, we are informed, were marked with much of the Christian spirit. On the Sabbath evening before his death, he calmly and with great hopefulness and assurance, said to an esteemed ministerial brother: "God, as my covenant God, is with me in my sickness, and he will not leave me." His end was literally peace. Many will gratefully cherish his memory. Even outside of his own church connection, his large experience had rendered him somewhat cosmopolitan, and he could see that there was something good in all; the divine light of Christian charity shone upon him, and he was a welcome guest, illustrating in his life the kindly consideration that marks the genuine Christian.

He died at his residence, Cambridge, N. Y., September 15, 1865, of a Tumor. He was twice married, first to Miss Sterling, second to Mrs. Whiteside, Hamburg, N. Y., who survives him.

Argyle Presbytery placed upon record the following minute:—"Mr. Gordon was a man of earnest, active, Christian piety; kind and genial in all his social feelings and Christian intercourse; ever active, earnest and able in his Master's work, the church enjoyed in him a workman that needed not to be ashamed: one that rightly divided the word of life, giving to each a portion in due season. Placed for a season, by the force of circumstances, in the communion of another branch of the family of Christ, he ever looked in fond affection to, and lived in sympathy with, the church of his first love, and seizing the first favorable opportunity he returned to her embrace, that he might spend the evening of his days in her bosom, and die in her communion. That period, however, was short. His labor in his Master's cause was almost done. The consummation of all his Christian hopes was near. Already suffering beneath disease, which soon laid him low on a bed of affliction, his sufferings shortly terminated in death. It is with deepest gratitude to God that we record the fact, that in his sufferings and death he was upheld by the divine power of that Saviour whom he loved and served in the gospel of reconciliation." Therefore

Resolved, 1. That in the death of our brother, the Rev. PETER GORDON, we recognize the call of the Saviour addressed to each of us: Do with thy might the work which thy hand findeth to do, for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest.

2. That in his death the Church of the Lord Jesus Christ has lost an earnest, able and acceptable minister of the New Testament.

3. That we tender our Christian sympathies to the widow and family of our deceased brother, and unite our prayers that they may be sustained by the grace of that gospel he so long preached and the love of that Saviour he so lovingly served.

REV. JOHN FORSYTH, D.D., of Newburg, N. Y., writes thus:—"Mr. Gordon was a man whom no one could become well acquainted with, and not feel himself strongly drawn to him. His temper was exceedingly genial, he had a highly cultivated and well-furnished mind, he was a sound theologian, and both the matter and manner of his sermons rendered him an unusually acceptable preacher. He held also a facile pen, and wrote a great deal for the periodicals of his own denomination. The first years of his ministry were spent in missionary work in Upper Canada. He then returned to Scotland on account of his wife's health, and while she lived was stated supply of a large congregation in Lady Huntington's Connection, near Liverpool. After the death of his first wife he returned to this country and was settled in Cambridge, where he married a second time. Possibly these changes during his early ministry created a little unsettledness of disposition, a love for new fields of labor, as he was Pastor in New York, Lowell, and spent a year or two in Australia. I am persuaded that if he had been comfortably fixed in one charge, his excellent gifts as a pastor, and his power as a preacher would have secured for him wide and commanding influence.

HOWDEN, WILLIAM—was born in England in 1783. Emigrating from Great Britain, where he had been for many years a minister in the Congregational or Independent Church, laboring for some time as a missionary in several parts of British North America, he at length united with the Washington Associate Reformed Presbytery, and was installed pastor of the church in Cambridge, N. Y., September 29, 1829. Here he labored until June 11, 1834, when he demitted the pastoral relation, and devoted himself to missionary services in Caledonia Presbytery. In the following year he visited his native land—but returned in the spring of 1836, and resumed his labors principally in Cattaraugus County, N. Y., where through his labors the congregations of Franklinville and Lyndon were ultimately organized. In these places and others in the vicinity, as at Cuba and Freedom, he spent most of the active part of his remaining years, and the savor of his ministry is sweet in the memories of many among whom he labored. He had peculiarities—perhaps eccentricities, and his infirmities were always in full sight—but he abounded in rich matter whenever he entered the pulpit, and his pen has often enriched the pages and columns of the Newspapers of the church with some of the best food for faith and a good hope.

Argyle Presbytery recorded the following minute:—"Though many years have elapsed since our deceased brother was in the active exercise of his ministry within our bounds, (his later labors being chiefly confined to the Western portion of our State,) yet the remembrance of his presence and ministry in those days are brought fresh to our recollection as we are reminded by this painful dispensation of Providence, that 'we shall see his face no more' in our midst. And this remembrance is strengthened by the fact, that some time previous to his death he expressed his earnest desire to be re-united to this Presbytery, and die a member thereof. It is due to the memory of Rev. Wm. Howden,



Painted by S. E. Sartain

J. S. McCready

Engraved by J. S. Sartain & Co. New York

to say, that while we claim for him no exemption from the common infirmity of human nature, he was one of 'the excellent of the earth.' A man generally beloved, and deservedly esteemed for those generous traits of character—kindness, meekness, humbleness of mind; and above all his large-hearted, Christian devotedness, for which he was more than ordinarily distinguished, and as universally appreciated. Kind and genial in his disposition, unassuming, and almost child-like in his deportment, he gathered around him a host of friends; and secured an affectionate interest and strong Christian sympathy beyond as well as within the bounds of his own ecclesiastical denomination. And more than the development of those social qualities and amenities of life, which made him an agreeable and pleasant companion and favorite, especially with the young; he ever manifested that his heart was in his Master's work, and anxiously studying how he could best secure the interest of the cause he loved. But his work is done; leaving us the duty and privilege of renewed exertion and alacrity in our respective fields of labor, cheered by the reflection of Luther, as expressed in his own terse way, that though 'God buries his workmen, yet the work goes on.'"

He died at his residence in Aurora, Erie County, N. Y., February 15, 1865, of gradual decay.

McCREADY, JONATHAN SHARP* The son of Hugh and Nancy McCready, was born near New Galilee, Beaver County, Pa., April 15, 1828. He was the oldest of a family of six children, consisting of an equal number of males and females, of whom only three—one brother and two sisters—yet survive. His grandparents on his father's side, Stewart and Anne McCready, were of Irish descent: those on his mother's side, John and Mary Sharp, were of Scotch descent. On both sides they were in moderate circumstances with regard to the wealth of this world, but highly respectable and religious—all being members of the Associate Presbyterian Church. His father, Mr. Hugh McCready, still lives, and is at present a worthy and esteemed member of the United Presbyterian congregation of Darlington, Beaver County, Pa. His mother, who departed this life, May 20, 1851, is said to have been a woman of more than ordinary intelligence and piety. Being the child of such parents, Mr. McCready enjoyed in early life the advantage of religious instruction, discipline, and example. His parents having dedicated him to God in baptism, early and diligently taught him the fear of the Lord, and in him we have an instructive example of the efficacy of parental and especially of maternal influence, as instrumental, under God, in moulding the character of children for good. In him we have a clear demonstration of the faithfulness of God in fulfilling his promise to those parents, who "train up a child in the way he should go." Those virtues and graces, for which he was so eminent, were impressed upon his mind at an early period by the instruction and example of his pious mother. In his case, we may truly apply the language of Paul to Timothy: "The unfeigned faith that is in thee, which dwelt first in thy grandmother, Lois, and in thy mother, Eunice, and I am persuaded that in thee also."

Mr. Hugh McCready is a farmer, and having intended his son for the same occupation, he brought him up to labor on the farm; but, as young Jonathan grew up towards manhood there was developed in his mind an earnest and increasing desire for knowledge. He eagerly and perseveringly thirsted for an education. This love of knowledge was a prominent trait in his character as long as he lived; and it was, no doubt, conferred by God as a means of preparing him for his future work, and as an eminent qualification in this work. At that time, however, his prospect of gratifying this

desire was very dark and gloomy. His father had no other help on the farm, and was therefore unwilling to send him to school, and he would not go without his father's consent.

Accordingly, in these circumstances, an occurrence took place which serves to illustrate the wisdom of God in opening up a way for the accomplishment of his purposes, and at the same time shows how those dispensations of his providence, that are seemingly adverse, really conduce to our advantage. But we shall give the reader an account of this occurrence in his own simple and interesting language: "In the spring of my nineteenth year I thought much about going to school; my desire increased. About the last of harvest an accident happened, which I knew was sent of God, to change the course of my life. I had the misfortune, as I thought, to get my shoulder dislocated. It did not mend rapidly. My father reluctantly consented to my going to school that winter, saying that I might come back in the spring, if I chose, and inwardly hoping that I would. Here I would set up my pillar and write upon it—Ebenezer. I feel bound upon every remembrance of it to thank God for the sad day this painful incident occurred and for the results he brought out of it."*

Thus our brother's course for life was changed. His earthly father had intended him for a farmer; but his heavenly Father intended him for a higher and holier calling; and how easily he frustrates man's purpose and works out his own blessed design. Mr. McCready was now sent to an academy at Darlington, Beaver County, Pa., where, with the exception of one short term in which he attended an academy at Poland, Ohio, he continued to prosecute his studies till he was prepared to enter the junior class in college.

At what period of life our brother became a subject of regenerating grace it would be vain for us to attempt to determine. This can be known with infallible certainty only to the Searcher of hearts. He, however, experienced a change in the twenty-first year of his age, which, whether it pertained to the beginning or progress of the life of grace, was evidently regarded by himself in the former sense. It is true, indeed, that from his youth up to this period he had been moral and upright in his outward deportment, and his heart, too, seems to have been tender and susceptible of serious impressions, but when he received religious impressions, or formed religious purposes, they seem not to have been of such a deep-rooted and permanent character as to afford decisive evidence of a thorough change of heart. The reader, however, will best understand his frame of heart with respect to religion, during this period, from his own language: "My parents taught me to pray, but as I grew up I somewhat forgot to pray. One night I awoke in deep concern; I recollect I forgot to say my prayers for a long time; I was then about eight or ten years old, and as nearly as I can now recollect, I resolved to say my prayers every night after lying down, but I would often forget it. From this period to something like manhood I can only say that it was a series of deep concern alternated with careless neglect, repentances and backslidings, and that sometimes I was sure of heaven, and at others I was sure of hell. But in looking back upon it, I cannot help but bless God that I was not left to settle down in spiritual death, but that he still sent me the strivings of his Spirit."

Such is the account which our brother gives of his religious experience, from youth to manhood. And his, we apprehend, is by no means a singular case. How many of the youth of the church, who are moral and upright in their outward deportment, would be compelled to give no better,

* This and some following extracts are taken from a private Memoir, found among the writings of our brother, which seems to have been written by him in January, 1860.

but perhaps a far worse account of themselves, if they would lay open the state of their hearts. But in his case a happy change took place at the period to which we have already referred. Light shined into his understanding; love was shed abroad in his heart; he was constrained to make an unreserved surrender of himself to the Saviour, to embrace him with all his heart, and to cleave to him with such firmness as never again to let go his hold upon him. His own language, with reference to this change, is as follows: "In the year 1849 I was still concerned about my state before God. As I sat one Sabbath under the preaching of Mr. Sawyer, I was so deeply affected with a sense of Christ's love that I was constrained to give myself to him with all my heart. I cannot recollect the text, but if I am a child of God and have experienced a change of heart, I think it took place probably there and then, and that Rev. B. F. Sawyer is my spiritual father. Since then I have never entirely let go my hold on Christ: though my spiritual day has been a cloudy one, yet I trust He hath made with me an everlasting covenant, ordered in all things and sure, which is all my salvation and all my desire." Having thus believed with the heart Mr. McCready was, of course, prepared to confess Christ with his mouth; accordingly, soon after this he made a public profession of his faith in Christ by uniting with the church.

In the spring of 1850 he came to Franklin College and entered the junior class. Here, with the exception of one session, the summer of 1851, which he spent at home, he continued to pursue his studies till he was graduated in the fall of 1852. He was a diligent and accurate student, and graduated honorably in a class consisting of thirteen young men, a majority of whom are at present ministers of the gospel, usefully and honorably employed in their respective fields of labor. He studied Theology in the Associate Seminary at Canonsburgh, finished his course in the summer of 1855, and was licensed by the Associate Presbytery of Ohio, in October, the same year. During the following winter he preached as a probationer in Chartiers and Muskingum Presbyteries. On the 20th of May, 1856, he was married to Miss Margaret McFarland, daughter of Judge McFarland of New Athens, Ohio, and sister of Rev. James and William McFarland, who are highly esteemed ministers of the United Presbyterian Church. Mr. McCready obtained a wife, who, like woman when she at first came from the hand of her Creator, was truly a help-meet for him, drinking in deeply of the same spirit with himself. She cordially sympathized and co-operated with him in all his self-denying labors. But on the same week after his marriage, at a meeting of the Associate Synod in Pittsburgh, he accepted a call from the Associate Congregation of Cadiz, and after making a short visit to his father's, he returned and commenced his labors in the congregation. He was ordained and installed over his charge by the Presbytery of Muskingum, August 7, 1856.

And now commenced our brother's short but active and eventful career, as a pastor and minister. As a pastor, he was kind, attentive, and social, but at the same time firm and consistent, and the consequence was that he soon gained a firm hold both of the affections and confidence of his people. As a preacher, in our judgment, he had few superiors. He was endowed by nature with a clear and penetrating intellect, which was highly cultivated by study and richly stored with theological knowledge. His sermons were generally written, and were the result of diligent and careful preparation. His language was well selected and comprehensive; his style logical and energetic; and his discourses as a whole well arranged. His delivery was not of that boisterous and declamatory kind which will excite the admiration of the crowd at first, but soon become wearisome or perhaps even disgusting. He was calm and deliberate, speaking generally in a familiar,

conversational manner, but sometimes warming into deep or intense feeling, which however in most cases was modestly restrained from breaking forth into noisy demonstration. His voice was flexible and quite pleasant to the ear; his utterance very distinct and sufficiently rapid; and his appearance graceful and becoming.

His great aim in preaching the gospel evidently was to exhibit his subject and not himself to his hearers, and the art of doing this he possessed in an eminent degree. His manner was so natural, his language so transparent, and his subject usually exhibited in such a clear and interesting light that the attention of his hearers was at once withdrawn from every thing else and wholly occupied with his subject. Such preaching, of course, would not, like that noisy declamation which so often hides its subject behind itself, draw to his own person the admiration of the multitude, nor acquire for him the reputation of a great orator; but it most effectually accomplished the design of all true oratory; it enlightened the mind and carried conviction to the heart.

As a preacher, he was characterized by his faithfulness. Never could he be induced either by the powers or flatteries of men to keep back any truth which he believed to be a part of the counsel of God; whether they would hear or forbear, he, at such times as he thought most appropriate, boldly proclaimed those truths which he knew were very unpalatable to some of his hearers. He had however a happy manner of presenting such truths. There was no appearance of that carnal passion or dogmatic pride which too often accompanies the vindication of opposed or controverted truth; but, on the contrary, there was a calmness, a modesty, a humility, eminently calculated to conciliate the favor of his hearers. But perhaps his most prominent excellence, and that which was most conducive to the success of his ministry, was his evident conscientiousness and sincerity. He seemed always to speak and act under a deep sense of his accountability to God—to do whatever he did heartily as to the Lord, and not to men. This was so manifest in his public ministrations, that it usually disarmed of all personal opposition those whose errors he opposed, or whose sins he reproved. They could not but see that he was honest and sincere, that he not only with all his heart believed the truths which he uttered, but also that he proclaimed them from a deep sense of duty and with an earnest desire to do good. And therefore though they might still maintain their own opinions, or continue in their own practices, they could not but respect him for his honesty and integrity. His sincerity was also manifest in all his social intercourse. Never have we known any one who seemed more fully to exemplify the language of the Apostle with reference to ministerial plainness or simplicity: "But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God."

Mr. McCready was very diligent in performing the duties of his calling. He did not confine his labors to his own flock, but looked beyond for occasions of doing good. He had not been long in Cadiz till he found that there was a number of negro families in that place who had no one to care for their souls. These he gathered together—parents as well as children—and organized into a Sabbath-school. And every Sabbath evening, after performing the usual duties in his congregation, he attended to his Sabbath-school, both superintending and teaching a Bible-class. As many as fifty persons attended this school, and in this way received religious instruction as long as he remained in Cadiz.

In the fall of 1857, when our brother had been laboring only a little more than a year in his congregation, he received a challenge to debate on the

subject of Universalism. This challenge came from a Universalist preacher, by the name of Emmett, who was an old and experienced debater, and though Mr. McCready was so young and inexperienced, he felt constrained to accept it. We can assure the reader, however, that it was no spirit of rash adventure or proud self-confidence which prompted him to do so; for he was not only a person of prudent and cautious spirit, but always entertained humble views of his own abilities, and from frequent interviews with him, at that time, the writer is well aware that it was with no little diffidence and reluctance that he undertook this discussion. But the Universalists were, at that time, growing into a society in Cadiz; they were becoming proud and arrogant, and the challenge was given and adhered to with such a boastful and defiant spirit, that he believed it could not be declined without bringing reproach upon the cause of truth. Believing, therefore, that it was clearly the path of duty to accept this challenge and endeavor to vindicate the truth against the assaults of the Universalists, he went firmly forward in this path, in the exercise of an humble and prayerful reliance upon that God to whom "there is no restraint to save by many or by few." In settling the conditions of the controversy, however, it was agreed on both sides that each party should have an assistant. Accordingly Mr. Emmett chose another Universalist preacher by the name of Bacon to take part with him in the discussion, and Mr. McCready obtained the consent of his brother-in-law, Rev. John Patterson, of Londonderry, for the same purpose. The debate took place according to previous appointment near the last of February, 1858. And for an account of this interesting occasion we cannot do better than to refer the reader to the following notice which appeared the week after, in the *Cadiz Republican*: "A very interesting discussion came off in this place last week. It commenced on Tuesday morning and closed on Friday evening. The time occupied by the disputants was six hours each day for the first three days and on the last seven hours. The meetings were first held in the Methodist Protestant Church, but it was found too small to accommodate the audience, and the Presbyterian Church was secured. A great many persons were in attendance from a distance and a deep interest was manifested by all. The house was crowded from the commencement to the close of the discussion, and excellent order prevailed throughout. Rev. John Moffit, Rev. William Grimes, and Mr. Worthington presided. The question under discussion was: 'Do the Scriptures teach the ultimate holiness and salvation of all mankind?' Revs. Emmett and Bacon of the Universalist Church affirmed and Revs. Patterson and McCready of the Associate Church denied. Messrs. Emmett and Bacon are men of ability, old and shrewd debaters, and had frequently been engaged in discussions of the kind. Messrs. McCready and Patterson are comparatively young men; they have been but a short time in the ministry, and never were engaged in a discussion of the kind before, yet they sustained themselves well throughout the discussion; and the orthodox side of the question sustained no loss in their hands. It affords us pleasure to say that our own townsman, Rev. J. S. McCready, in his discussion more than met the expectations of the public. Though a young man, comparatively, he is no ordinary debater, and intellectually he stands 'a head and shoulders taller' in the estimation of this community than he did prior to the discussion."

The above is a correct and impartial account of this important debate. It contains, however, only a negative, and, we think, hardly a full statement of the truth with regard to the success of our brethren. The fact is, that the orthodox side not only "sustained no loss," but was greatly the gainer; the truth was not only vindicated but rendered triumphant, and the assaults of the Universalists were not only repelled but they themselves

routed and overcome. Instead of gaining influence, as they expected, by this discussion, they lost the influence they previously had. Some who had professed their absurd doctrines, either from conviction or shame, now abandoned them. And, in a short time, there was no more of their preaching in Cadiz, nor did they exist there as a distinct society.

And this was not all; they had been preaching and gathering some followers in a small village, by the name of Georgetown, about six miles from Cadiz. Mr. McCready went to this place by request and delivered a course of lectures, and the result was that the advocates of Universalism were silenced, and they continued to have preaching there only one or perhaps two Sabbaths afterwards. He also lectured with similar success in Moorefield, a village about twelve miles from Cadiz. Hence, from his success in overthrowing Universalism, our brother had acquired a good degree of public notoriety and esteem among all evangelical Christians in this section of country. But the reader will err, if he supposes that this remarkable success is all to be ascribed to the power of argument in refuting the errors of Universalism; for, how often has it been clearly refuted elsewhere without silencing its advocates or destroying its influence. Nay, our brother's success is not to be ascribed to the power of argument, though powerful arguments were employed, but rather to the power of faith and prayer. The secret of his success is revealed in the following language, which we find in his Memoir: "I was challenged to debate on Universalism—I debated. I know that I felt inadequate for the task and cried to God day and night to enable me to vindicate the truth. I know God answered those prayers. Not unto me but unto God be the praise."

Mr. McCready volunteered in the service of his country August 14, 1862. This important step, we have reason to believe, was taken by him under a deep conviction of duty, after mature and prayerful reflection. He had ever regarded slavery as a crying wrong, a crime of unparalleled enormity, as "the sum of all villainies." He knew that the struggle in which our government was engaged was a struggle with the slave power of the nation, which causelessly, yea, shamelessly rebelled against the government, in order to secure the extension and perpetuation of this horrible and cruel system of wrong. The government, in its extreme need, had called for six hundred thousand men. Recruiting had been going on for some time, and had become quite difficult, and yet it was necessary to raise, at least, one company more in order to furnish to the government the quota of the country. In these circumstances he thought that he was called, in the providence of God, to devote himself and his influence to the service of the country, and to give a practical demonstration of the sincerity of his faith and profession, by sharing with others, and especially with the young men of his own charge, in the labors and perils of this bloody strife between liberty and slavery. But the reader will best judge of the views and feelings which prompted him to this course from the following extract, taken from a letter written by him to his congregation a little more than two months after he entered the service: "Your pulpit was not silent in regard to those sins which have convulsed the land. Nor did it give an uncertain non-committal sound, taking its cue from the dictations of party politics. It was 'known and read of all men.' Seven years ago, when thousands of statesmen and divines, who are now with it, were against it; it preached what it preaches to-day, and what all the pulpits are coming rapidly to preach. It had not to be impelled by divine judgments. To these truths, which I have preached to you, dear brethren, if I fall in this struggle, I am a martyr. But for their influence I had not been here. My home was as dear, my life as sweet, my congregation as near to me as others are to them. As for official promotion, I was stepping down. As for money, I am, pro-

bably, losing. Besides, what is money compared with life and home comforts?

"But you and I had raised up a standard for God's truth. We stood up for its divinity. We talked—the time came to act. God demanded sacrifices in its behalf. The clergy of the South had shown how much they were willing to dare for this error—this great self-evident lie—this blot upon civilization—this outrage upon all religion and all virtue. God put the question to us: Were we willing to do and dare as much for truth, for liberty, for country? What could I reply? I may fall! your beloved sons and brothers may fall! Be it so. Our testimony in behalf of God's truth is not lost. You will reap the benefit of it in future years."

Our brother's influence was, at that time, the great means of raising the required quota of volunteers. Many young men from various parts of the county, and from other counties, enlisted under him who otherwise would not have entered the service. And many parents, in view of their sons going with him, consented for them to enlist.

The time that Mr. McCready spent in the army, before he received the fatal wound which terminated his life, was about one year and eight months. This period seems to have been the most busy portion of his active and busy life; and we trust it was spent profitably—not merely with reference to the temporal salvation of the country, but also with reference to the eternal salvation of sinners. For though he was required, as the captain of a company, to devote time and attention to military affairs, yet he was never forgetful of the fact that he sustained a more exalted and spiritual office, whose obligations were paramount; and though he deemed it necessary, for the time, to bear the carnal sword, yet he was always mindful of the fact that it was his chief business to wield the sword of the Spirit. Hence, during this period, he prepared sermons, preached on all appropriate occasions, visited and conversed with the sick, and performed every other ministerial duty, as occasion offered. It was indeed to him a painful necessity that kept him so long away from his congregation, but still his heart was not the less in his appropriate work; he endeavored to improve his time and his official influence for the promotion of the cause of God and the interests of religion in the army. During this period he kept a diary, in which we find not only an interesting account of various incidents that attracted his attention, but also many of his daily thoughts, meditations, and prayers. It reveals to us much of the hidden man of the heart. It informs us of secret communion enjoyed, and of spiritual blessings sought and conferred, to which the world is a stranger. It shows us that our brother, in the midst of the surrounding wickedness of the camp, and in prospect of the dangers of battle, often sought and found a Peniel where he wrestled with God, and no doubt "had power with him." Much, indeed, might be extracted from this diary which would be highly interesting and instructive to the reader, but it would require more space than we wish to occupy. We cannot, however, pass without presenting at least one meditation and prayer which was intensely interesting to us, and, we think, will be so to others. We present it not only as a consoling evidence of the true piety of the dead, but also as an important example for the imitation of the living:

"CAMP MARTINSBURG, VA., *January 1, 1863.*

"I am in good health. Have been in the service since August 14, four months and sixteen days. These months have been months of mercy to me. During that time I have been fit for duty, except about two weeks. My wife, in the providence of God, was permitted to visit me and remain almost a month. Our fare has been good and our marches easy. My sick brother has got home. In a religious point of view, my lot has not been quite so

pleasant. Still I have been preserved from bringing disgrace upon the cause of God by any irregularity in my walk, and I hope I enjoy the favor of my God. Imperfect as I am, I greatly desire to say: 'Above all things thy face, Lord, seek will I.' And now I would desire, above all things, God's blessing upon myself, and wife, and friends. I deem it proper, therefore, this day, in view of my circumstances, to mark this day, by a brief prayer to God, and a dedication of myself, soul and body, to him anew, until I shall see how it will go with me.

"I, therefore, J. S. McCready, on this first of January, 1863, in the presence of God and his holy angels, in this my tent, alone, so far as this world is concerned, do again, as I have often done before, give myself, my wife, and all I have, to God, and do this day avouch the Lord to be my God in Christ. And I solemnly swear with uplifted hand to be on the Lord's side his Spirit assisting me, to be faithful to his cause, to live in his fear, and to make him my reliance in those dangers and trials of which I have reason to expect this year to be fruitful. So help me God, Father, Son, and Spirit, to keep this bond for Christ's sake, whereunto I do this day affix my hand and seal.

J. S. MCCREADY, (seal.)

"And now, thou Triune God, who hast the residue of the Spirit, and without whose grace I will surely break this engagement—thou knowest that in an old church near my mother's grave, one Sabbath forenoon, I gave my youthful heart to thee. Thou rememberest the day of my espousals, when I went after thee in the wilderness. Was I insincere? was it to be seen of men? I know that as a 'wife treacherously departeth from her husband, so have I departed from thee;' yea, 'I am ashamed to look up.' Be merciful to a poor sinner like me. But thou knowest I desire never to let thee go. I don't like the wicked. Am I not grieved every day with their filthy conversation here? I can't spend an eternity with them. Oh let me be with thee and with thy people, where are all delights. Oh let my soul live, and it shall praise thee. Let me and my poor wife be precious in thy sight. 'I hate the assembly of the wicked;' I have tried to preach the truth, I have not suffered 'the truth to fall in the streets.' I have not shrunk from its defence. 'I preached righteousness in the great congregation, thou knowest, O Lord.' Thou hast been kind to me; I had godly parents: a comfortable childhood home; the means of education; was born free; got a good wife; have a good home; a pleasant charge; have had the strivings of thy Spirit, the word of God, the means of grace, and am, with my wife, 'the living to praise thee, as it is this day!' And now, O Lord, I am a soldier. This year will involve struggles and sacrifices. Do thou be my director and guide. First of all, preserve me from sin, give me communion with thee, give me an assured sense of pardon. And if thy providence shall lead, make me willing to follow. Help me in the day of trial. If I am to fall, O Lord, take me home to thyself. Give me resignation, patience, meekness, courage, assurance of God's love. But I want to live, to preach to my people, to see the end of this war, and to see the end of slavery. Oh let me live in thy sight, help me to live for thee. Be gracious to Margaret, in her loneliness, and spare me for her sake, and her for mine. Recover Robert's* health and make him useful. Bless my father, and mother-in-law, and all my friends, and all Margaret's. Bless our country and its armies. Be gracious to my company, and help me to be useful to them. O Lord, hear; O Lord, answer; O Lord, forgive, for Christ's sake. Amen!"

* His brother, Robert, volunteered near the beginning of the war, but lost his health, and was discharged some time in the summer of 1862. He recovered his health and entered Franklin College, New Athens, Ohio.

Thus "this poor man cried, and," as we confidently trust, "the Lord heard him, and saved him out of all his troubles." His Diary indeed abounds much in ejaculatory prayers and thanksgivings, indicating a high degree of spiritual-mindedness. He seems to have been eminently conformed to the Apostle's direction: "Be careful for nothing, but in every thing by prayer and supplication, with thanksgiving let your requests be made known unto God."

It was so ordered, in the providence of God, that Mr. McCready was not called into many very severe or bloody battles: he was only in one or perhaps two small skirmishes previously to that terrible battle, commonly known as the battle of the Wilderness, when Lieutenant-General Grant commenced those battles before Richmond, in which he was wounded. This battle commenced May 5, 1864, though the regiment to which he belonged was not properly engaged in it till the day following. We have been told that when soldiers enter into those battles in which they are wounded or slain, they not unfrequently have strange or unaccountable impressions upon their minds, which seem almost like premonitions of what is to take place. I will not affirm anything of this kind in the case of our brother; he seems, however, to have entered into this battle with more than ordinary apprehensions of danger. This will appear from the following extract taken from his diary: "May 6, 1864.—I write this in line of battle. 'There is no evasion for us.' We are in for this battle, and a desperate one it is to be. Had prayers at daylight, are in plain hearing of the enemies' axes, which have been going a great part of the night, fortifying. May God protect myself and company, bless my own dear wife and friends, and give us the victory. It is my desire, if I should be killed and this should fall into the hands of friend or foe, that it be sent to my wife. Her address is, Mrs. Rev. J. S. McCready, Cadiz, Ohio."

Our brother was not mistaken in his anticipations with respect to the impending conflict. The battle that day raged with terrific fury; the maddened hosts on both sides charged against one another with fearful impetuosity, and their blood was poured out like water. The regiment to which he belonged, as we learn from his diary, made a charge about eight o'clock in the morning, but was slowly repulsed a short distance. In this charge a few of his men were wounded and captured. Some time after this, while the battle was raging not far off, he offered up the following prayer, which he has left on record in his diary, prefaced thus: "A prayer suggested by hearing our poor boys struggling with the rebel hosts on our right. Lord God of hosts, pity our poor boys, and shield them in mercy. Make their arms strong, and their hearts strong, with confidence in thee at this fearful moment. O Lord, our cause is just. Thou art with the right. We need and deserve chastening; but, O Lord, in thy great compassion, blot out our sin. May 'the terror of God be upon our enemies,' as in the days of old. I thank thee that I am spared after the fearful ordeal through which we have passed to-day, and that the wounded in my company are so few, compared with those of others. I humbly take this as thy work, showing that 'it is no vain thing to serve thee.' And thou knowest that, by leaving my pulpit, and coming out from a sense of duty, I am trying to serve thee by a public and constant avowal of my regard for thy name. O Lord, let me live in thy sight. Bless me, my wife, my country, my congregation, my friends, *thy* church, through Christ our Son, forever. Amen!"

Mr. McCready was soon to pass through a more severe ordeal. About six o'clock in the evening he was wounded in his left arm, between the elbow and wrist, and afterwards carried off the field, by some of his own company, weak and exhausted from the loss of blood; he was carried from four to six miles, part of the way on gum blankets and part of the way on

stretchers, only reaching his resting-place about half an hour before daylight the next morning.

We shall present to the reader his own account of the circumstances in which he received his wound: "The rebels made a charge on our right, a little before sun-down on the 6th. I was confident we could repulse them, and we could have done so, but some of our men acted shamefully, and broke, thus giving them the chance to enter our works. I greatly desired them to charge in front of our works, confident we could repulse them. Soon, however, they were in our works on the right, and company after company breaking. Reluctant at the idea of leaving our works, which seemed the way to ruin, I compelled or rather told—for they did not need compulsion—my men to remain. At length, it became evident that we must leave. Seeing some rebels coming near, I bade our boys to fire, and as I did, I was shot in the left arm between the wrist and elbow. I had not expected it, though I was not surprised at it; and, in my heart I thanked God that I could acquiesce in his will, and that it was no worse a wound than it was, and that it was in my left arm. At this point I had to shift for myself. Bearing off to the left for some reason, I ran angling across the enemy's fire, until I had gone, say fifty yards. My hat caught a limb, which it drew with it some distance, when the limb tore it off, and flung it a rod or two back toward the enemy. I concluded I could not afford to pay the price of going back among the rebels to recover it. I recollect perfectly the decision of the moment, which must have been made in going a step or two. It was not fear that deterred me, I feel sure. I regretted to lose my hat, and something almost led me to go back. But I remember deciding that it was wrong to put my life in so much peril for a hat. Having gone thus far, for the first time, I felt weak, and the thought that I was losing blood occurred to me, and looking down I saw it was pouring down my side and leg. I felt as though I could not go much further. And seeing a small tree, I went to it with the intention of throwing myself on the ground behind it, but could not brook the idea of falling into the hands of the rebels, and then I knew it would subject —."

The above seems to have been written by our brother after he reached Fredericksburg, Va., on his way to Washington, D. C., and from some cause it breaks off thus abruptly in the middle of a sentence. Probably the pain and exhaustion arising from his wound prevented his writing farther at that time, and afterwards he was never able to finish it. After his wife met with him at Washington, however, he related to her some farther incidents which may be of some interest to the reader. By information from her, then, we learn that the weakness from loss of blood, of which he speaks above, resulted in a swoon; he fainted and lay some time on the ground in a state of insensibility. After coming to, he found himself in great danger from the bullets, which were whistling round him, and looking about he saw a small ravine or ditch, in which he laid himself down for protection. This place was to him literally "a covert from the storm." While he was lying here a perfect storm of bullets from either side, at times, swept along the ground, passing so close to him, that if he had stretched up his hand, it would have been literally riddled by them. In the mean time the rebels drove our men back, and held the ground for some distance beyond where he was lying. In these circumstances a rebel officer, and four or five rebel soldiers, came along and took refuge in the same place where he was lying. After awhile, Mr. McCready pulled out his diary to look at some things in it. The rebel officer asked him for it; it was handed to him, and after looking over it a little, he returned it again. But at length our men began to drive the rebels back, so that it became necessary for the officer and his men to leave in order to avoid being captured. As they were leaving,

however, one of the rebel soldiers cocked his gun and turned it towards Mr. McCready to shoot him, but the officer instantly catching by the shoulders, turned him round, and ordered him to go forward, and thus Mr. McCready was left without injury. But truly it was a critical moment; there was but a step between him and death. His appointed time, however, had not yet come. But our men having then recovered the ground, Mr. McCready was afterwards found by some of his own company, and carried off the field. He had his wound dressed the next day, and he was afterwards sent, along with some others, in an ambulance to Fredericksburg, which was reached after forty-eight tedious hours of travel. From Fredericksburg he was sent to Emory Hospital, near Washington, at which place he arrived, May 17, 1864. Here, in the course of a few days, his wife came to him, and continued to attend him, with the deepest solicitude and the most untiring vigilance.

While he remained here his sufferings were at times very severe; "he was chastened with pain upon his bed, and the multitude of his bones with strong pain." He had a hemorrhage from his arm, and nearly bled to death, on May 19th, two days after he arrived at the hospital. His arm was then more carefully dressed, and it was thought would get better; but on the 17th of June, when he had recovered a little from his extreme debility, it broke out and bled again. And after this these hemorrhages followed one after another more frequently, until at length his physician concluded that it was indispensably necessary to amputate his arm. This was done July 6th, when, on examination, some pieces of the bullet were found still remaining in the arm.

Mr. McCready now seemed to recover a little, and about the first of August, Hon. John A. Bingham, who showed him no little attention and kindness during his affliction, had him brought from the hospital to his own room in Washington, which was a much more comfortable place. Here he still seemed to get a little better till the 20th of August, when he left Washington, in the hope that by resting a few days in Baltimore and in some other places by the way, he might get home. He stopped in Baltimore at the house of Mr. W. K. Carson, a ruling elder in the United Presbyterian congregation of that city. But he had not long been there till he took a severe chill, and then he continued to go down gradually until September 7, 1864, when, about eight o'clock in the evening, he calmly fell asleep. Peaceful was his departure, for that faith which actuated him in life was his stay and support in death, and hope, that "anchor of the soul, both sure and steadfast, which entereth into that within the veil." kept him firm and immovable, when deep called unto deep, and when the waves of affliction and billows of death passed over him. Rev. J. P. Lytle, who visited Mr. McCready during his last illness, and had the opportunity of inquiring into his views and feelings with reference to death, in a letter to the writer, speaks of him as follows: "This long period of his suffering, I have reason to believe, was with him a season neither clear nor dark; *but at the evening time it was light.* The clouds cleared away, the sun of righteousness shone forth, and he departed in peace."

We had not the sad but much desired privilege of seeing and conversing with our dear brother during his last affliction; but from the friends who were with him we learn that in his severe and long-protracted suffering, he manifested a patience and resignation that gave clear evidence of the presence and power of that faith, which, by contemplating and realizing the glories of the future world, overcomes the trials as well as the allurements of the present. At times, indeed, he suffered not only from outward but also from inward trouble; he knew what it was to have spiritual conflicts with the doubts and fears of remaining unbelief; and generally his

religious experience seems to have been not so much that of triumphant assurance, as that of humble and prayerful reliance. But as he drew near to the end of life his faith grew stronger, the darkness of doubt and fear vanished away, and the light of divine consolation shined brighter and brighter. And when his physician told him, some time before his death, that he could not live long, he expressed the emotions of his heart in the following language:—

“My thirsty soul longs veh'mently,
Yea, faints thy courts to see;
My very heart and flesh cry out,
O living God, for thee!”

Thus, confident and “willing rather to be absent from the body and to be present with the Lord,” he departed, as we trust, to those blessed abodes where sorrow and sighing, sickness and death, can never come. He has left behind a noble example, not only of Christian piety, but also of firm and self-denying patriotism. His age at the period of death was thirty-six years, four months, and twenty-three days. He had labored in the ministry between eight and nine years. These labors, we trust, have “not been in vain in the Lord.” Had he lived in the days of religious persecution, he would, no doubt, have been a martyr. As it was, he came to his end by the exercise of that Christian fortitude which will follow what is believed to be the path of duty at all hazards, and which will resist even unto blood, striving against sin.*

* The following preamble and resolutions were passed by the congregation of Cadiz in relation to the death of their pastor, September 24, 1864:

“WHEREAS, It has pleased God, in the mysterious dispensations of his wise and holy providence, to remove from time to eternity our beloved pastor, Rev. J. S. McCREADY, who has labored for many years with so much acceptance among us, and whose ministrations both private and public have been characterized by so much kindness, sincerity, fidelity, zeal, and devotion; and, WHEREAS, his death was the result of a wound which he received in battle while bravely leading his men against the enemies of our country, and which after a painful and lingering illness of a few months terminated his days; and, WHEREAS, we are aware that he entered the service of his country, some two years ago, well knowing that this might be the result, but prepared to hazard, and if need be, give up his life in the cause of his country, which he justly believed to be the cause of God and humanity; therefore,

“Resolved, That this dispensation of Providence is to us most painful and afflictive; we have lost not only a kind and esteemed citizen, but an able and faithful pastor, who desired not to know anything among us save Jesus Christ and him crucified, and who watched for our souls as one that must give an account.

“Resolved, That while we feel and cannot but express our deep affliction, in view of this, our sad bereavement, yet we also recognize the hand and counsel of Him, who is sovereign in authority, unerring in wisdom, and infinite in goodness, who not only worketh all things after the counsel of his own will, but also maketh all things work together for good to them that love him. And confidently trusting that our loss is our beloved pastor's great gain, we desire, in a spirit of quiet and sweet submission to say: ‘The Lord gave and the Lord hath taken again, blessed be the name of the Lord.’

“Resolved, That while we are called upon to

lament the loss of our beloved pastor, we will endeavor to improve by his example, and cherish the remembrance of his many virtues, particularly his sincere and fervent piety; his unwavering zeal for truth and righteousness; his tender compassion for the poor and oppressed; and his self-denying and heroic patriotism. And as his example stimulates us to a greater love for liberty and a more firm determination to sustain this free and happy government, so it excites in us a greater aversion to slavery, and the rebellion arising out of it, which we cannot but regard as the *guilty cause* of his death.”

The following is the action of the Session in view of the loss of their Moderator—

“God, in his mysterious providence, has taken away our Moderator, Rev. J. S. McCREADY, and we with others are left to mourn the loss; silence should be ours, still we cannot be. While he in common shared the infirmities of human nature, he had some traits of character possessed by few. His zeal for God, for human liberty, and patriotism, scarcely knew any bounds. His ruling in session was just; ascertain what is duty, then do it. In discipline, to the poor, ignorant, erring brother, he was kind, gentle, and lenient, almost to a weakness. But when the integrity of the church or his duty to God would be compromised, he was decided, positive, and emphatic.

“One incident out of the great many will, in part, illustrate his character, when a father in the ministry said to him: ‘My brother, I fear the course you are taking on the exciting questions of the day, will preach you out of a congregation and you may find it difficult to get another;’ he replied, ‘I am not preaching for a congregation. I am trying to do the work of the Master, and if I am faithful to him, he will find me a congregation to preach to. If not, I will consider my work for him is done, and I will go to something else. But never, never will I conceal my convictions of duty to accommodate any man or congregation—never.’ This was J. S. McCREADY; we loved him—he is gone. THE SESSION.”

NIBLOCK, D.D., ISAAH—Was born in Monaghan County, Ireland, in 1794. He studied Divinity under the care of John Dick, D.D., Professor of Theology in the United Secession Church, in Glasgow, Scotland, and was licensed to preach the Gospel in 1817. He sailed for the United States and landed in New York, in 1818, and during the months of October and November of that year, preached in Philadelphia, Pa. About this time he received a call from congregations in York County, Pa., and was disposed to accept of it and settle, but by solicitation of Rev. Dr. Gray, of Baltimore, Md., a near relative, he visited that city, in December of the same year, and was induced to go West. Having crossed the Allegheny Mountains on horseback, he arrived in Pittsburg, Pa., December 20, 1818.

Receiving appointments from Rev. Mr. M'Elroy (now and for many years Pastor of the Scotch Presbyterian Church, New York) to supply the vacancies Northwest of the Allegheny river for three months, he arrived in Butler, Pa., two days before Christmas, and preached the last Sabbath in December, in the Court House. The region around Butler, at that time, was almost a wilderness. On April 23, 1819, a call was made out for him by the united congregations of Butler and White Oak Springs. This call was accepted, and after filling his own engagements, he took charge of these congregations, being ordained and installed by Monogahela Associate Reformed Presbytery, as their pastor, and preached the first sermon of his pastorate on the third Sabbath of May, 1819. The persons then composing the church in Butler were one elder and nine communicants; since then there have been added to the church at Butler, White Oak Springs and Union, (the field of his pastoral labors,) about eleven hundred members; besides multitudes of spiritual children—born to God under his ministry, as it is hoped—colonies from these several branches have gone out, whose influence has been felt extensively in building up flourishing congregations in the great West.

During a ministry of over forty-five years in Butler County, he baptized about two thousand children and adults, and joined over two hundred couples in marriage.

For near five months previous to his decease he had been unable to preach, owing to disease in the throat, and under this he gradually failed until he "fell asleep." Fully assured, as he was months before his decease, that he would not recover, he looked forward to death with calmness and composure, feeling that if the will of God be so, he was content; and almost his last expressed wish was, "I desire to depart and be with Christ."

Dr. Niblock was a minister of modest dispositions and retiring habits—not much known to the world, but believed by all his fellow-ministers who knew him, and much esteemed among his pastoral charge. Of him it might be said, he was "a good minister of Jesus Christ," an able and faithful expositor of the word of God. Among the first of our ministers who settled Northwest of the Allegheny river, he lived to see the Church and the country grow numerous and prosperous around him, and as the fruit of his own labors many "added to the church of such as should be saved." He loved the Church of which he was a minister—arduously and faithfully labored to maintain her principles and her purity, and the work of the Lord prospered in his hands. His life was one of self-denial, labor and usefulness, esteemed in the community and beloved in the church, "accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to his seed." He died as he had lived, "in the bonds of charity with all mankind, and in hope of immortality beyond the grave." A good man—an able and faithful minister of Jesus Christ,

he has now passed within the veil, to appear before the Lord and there abide forever. His memory will long be cherished by an affectionate and mourning people thus bereaved of their venerable pastor, as "one of those few immortal names that were not born to die."

He died at his residence in Butler, Pa., June 29, 1864, of the gradual decay of his vital powers. His widow and family survive him.

ORR, JAMES M.—Was born near Fairhaven, Preble County, Ohio, March 31, 1838. He was educated at Miami University, Oxford, Ohio, and studied theology in the Allegheny Seminary, Pa. He was licensed by Ohio First Presbytery, April 1, 1862, and ordained by Argyle Presbytery, March 10, 1864, as pastor of East Greenwich church, New York.

His health was somewhat feeble, having had an attack of Hemorrhage of the Lungs—but during a visit to his mother he was taken with Inflammation of the Bowels, from which he died, at her residence, near Fairhaven, Ohio, April 18, 1865.

He married, in the autumn of 1864, Miss Nannie Reed, daughter of Wm. Reed, of Mt. Pleasant, Ohio, who survives him.

His ministry was short, but he gave evidence of being a most acceptable and useful minister of the Gospel. His style of writing and his delivery were exceedingly chaste.

He was buried in the graveyard of Hopewell church, where lies the dust of his mother's father, Rev. Alexander Porter.

PORTER, JAMES C.—The son of Rev. Alexander Porter, was born in Abbeville district, South Carolina, in 1809. About the year 1814 her father receiving a call from Hopewell Church, Ohio, removed thither. After completing his education in Jefferson College, Canonsburg, Pa., and studying theology for some time with his father, he finished his theological studies in the Allegheny, Associate Reformed Seminary, taking a four years' course. In the autumn of 1834 he was licensed by Ohio First Associate Reformed Presbytery, and in 1835 he was ordained and installed by the same Presbytery as Pastor of the church at Piqua, Ohio.

In the year 1841, he removed to Illinois and took charge of the congregations of Cedar and Pope Creek, in Mercer County, Ills. In the year 1850, he demitted his charge of the congregation of Pope Creek, and his labors were confined to the congregation of Cedar till the year 1862, when he resigned his charge of it, also, on account of ill health. He preached his last sermon on Sabbath, December 20, 1861: on the words, "Glory to God in the highest, and on earth peace and good will towards men."

For about fourteen months before his death he was confined to his bed, and suffered much, during which time he frequently warned those around him to prepare for death. For three months before his death he was unable to speak, but frequently wrote on a slate words of consolation and warning to his friends, chiefly selected from the Psalms. His latter end was peaceful. On his death-bed, his father said: "Perhaps some fine things might be said about my ministry, but I wish nothing of the kind; let little more than a simple notice of my death be published." Mindful of this, the present notice will close the remark—the son was a faithful minister of Christ, and rendered a good service to the church.

He was twice married, first to Mary P. Magaw, who lived but a few years, and next to Sarah E. Patterson, who survives him. He died at his residence at Little Fork, Ills., November 15, 1863, of gradual decay of vital power.

TAGGART, D. D., WILLIAM—Samuel Findley, D. D., of Xenia, Ohio, writes as follows:—It is now upwards of sixty years since I formed an intimate acquaintance with the Rev. Wm. Taggart; we were then commencing our efforts to acquire a collegiate education. We proceeded to study together under the direction of the Rev. Alexander Calderhead—a reverend gentleman who had recently emigrated from Scotland, and was located a little north of St. Clairsville. We lived and studied together about three years. We were then examined by Presbytery and received certificates as students of Theology, to the Theological Seminary of the Associate Reformed Church, then located in the city of New York. To this institution we went in the fall of the year 1809. There we spent our time in prosecuting our studies together for four successive winters. We terminated this course of study in the spring of 1813. Then we both returned to the Monongahela Associate Reformed Presbytery. Where having delivered our trial exercises to the approbation of Presbytery, on the same day we were licensed in the brick church in the Forks of Yough, in the congregation of which the Rev. Matthew Henderson was then pastor, on the second day of September, 1813. Dr. Taggart was licensed and received appointments. He preached, by these appointments, at Upper Wheeling and Cadiz, and finally a call was presented in 1814, from these congregations as a united charge which he accepted. And though after some time he was removed from Cadiz, he remained at Upper Wheeling till age disqualified him for continuance any longer.

As to the moral and intellectual attributes of Dr. Taggart, they were perhaps rarely, if ever, excelled. He was firmly fixed in his principles. He was a man of strong feelings, but had them remarkably under control. As an illustration of this, I chided him at a certain time, for taking so much from a co-presbyter in the way of admonition. He said that it did not suit him to let his feelings get too high. That when he was about twenty years of age he had given vent to his feelings, and, for about three days he had thought he could not live, and when he recovered from the effects of that excitement, he thought he would never let his feelings get the better of him again. I have heard of him being highly provoked, but never heard of him resenting a provocation.

In his mental character he was a man of strong thought; he would give a definition in few words, and yet it could be accommodated to many uses, by a little effort of mind. Thus when he would wish to discuss love, he would say, love was a principle that always constrained its subject to seek the best interest of the object on which it terminated. In illustration he would say love or charity seeketh not his own, is not easily provoked, thinketh no evil, &c. Again let the subject of faith come before him. He says faith is a reliance on testimony, but that faith must be of a character corresponding with the character and design of the testifier, as when the apostle says of Christ, that he is made of God unto us wisdom, righteousness, sanctification, and redemption, &c. In acting faith on Christ on these testimonies, we must receive Christ in all those respects, in which he is made of God unto us. We must receive him as our wisdom, righteousness, &c.

And in his own conduct, I think, Dr. Taggart was never known to do violence to any of those characteristics which love and faith, according to those definitions, seemed to require. He was, to be sure, sometimes complained of that he was not more combative. But even this spirit he avoided lest he might violate the principles he had laid down for himself to be governed by. I have seen pieces of poetry composed by him, that were

quite respectable: and he could write good poetry with facility. During the seven or eight years of my intimacy with Dr. Taggart, as a fellow-student, and from my correspondence with him since, as a co-presbyter, I never had reason to think that he ever had a change of feeling toward me. He has left one son, a widowed old lady, and two or three daughters. He died at his residence in Uniontown, Ohio, September 11, 1865, in the 82nd year of his age. He had been gradually sinking for more than six months with some strange affection of his bowels, which resulted finally in a diarrhoea, and then he went down quickly. He retained his reasoning powers in full vigor till the last.

VANATTA, SAMUEL F.—The son of Thomas and Mary Vanatta, was born in Bridgeport, Belmont County, Ohio, September 12, 1826. He was educated at Franklin College, New Athens, Ohio, and studied theology in the Associate Reformed Seminary, Allegheny, Pa. He was licensed by Steubenville Associate Reformed Presbytery, and ordained by Iowa Associate Reformed Presbytery, in June, 1855. He was pastor of Brighton and Washington churches, Iowa. He was laboring in this field until the autumn of 1863, when himself and wife, representing Iowa Synod, went as Missionaries to the Freedmen. Whilst passing from Vicksburg to Natchez, Miss., the steamer Brazil, on which they were travelling, was fired upon by rebel Guerrillas, on December 12, 1863. Mr. Vanatta was wounded in the hip: and his wife instantly killed by a cannon ball. Mr. Vanatta was taken to the hospital at Vicksburg, Miss., where he lingered till May 30, 1864, when he died. He was buried with his wife in the grave-yard at Washington, Iowa. They leave two children. His wife was Miss Mary S. Beatty.

During the sessions of the General Assembly of the United Presbyterian Church, which were held in Washington, Iowa, in May, 1865, the propriety of visiting the graves of Mr. and Mrs. Vanatta, was suggested, and accordingly the Assembly met and a selection from remarks made there are here given.

Rev. W. LORIMER, of Antrim, Ohio, said:—"That Brother Vanatta, some fourteen years ago, was received as a student of theology by the Presbytery of Steubenville, of the A. R. Church. He was brought up in the neighborhood of West Alexandria, Pa. He was remarkable for meekness, piety and devotion. It is now ten years since, when on a missionary tour in this state, I was appointed by the Presbytery of Iowa to offer up the ordaining prayer on the occasion of Mr. Vanatta's ordination to the pastorate of the second congregation of this place. This is the only service of the kind I have ever performed. The Presbytery, on that occasion, sat in the same house in which our General Assembly is now holding its sittings. Mr. Vanatta, so far as I know, was one of our best men. He was selected as a missionary to the freedmen. A member of my own family belonged to the same missionary family. Being made acquainted every week with the state of the mission, I was familiar with its whole operations. At the request of the military authorities at Vicksburg, Brother Vanatta was assigned to the important post at Natchez. He left Vicksburg on the 11th of December, 1863. On the same day, in the afternoon, a cannon-ball entered the back of Mrs. Vanatta, and passed out at her breast. Her little children were with their mother. Having laid them down, she was in the act of lying down herself in the state room when the firing of the guerrillas began. A few minutes afterwards a minnie-ball lodged in Mr. Vanatta's hip. He was brought back to Vicksburg with the accompany-

ing missionaries, where he enjoyed the attention of the mission family until his death on the 30th of May following. An operation being performed on the 8th of March, several pieces of cloth were taken from his wound. I have just to say to the friends of the freedmen, that, though he did not long actually engage in services of the mission, he contributed not a little to its success. Rev. Jos. H. Buchanan, missionary from Muskingum Presbytery, was at times discouraged, but Brother Vanatta always had something cheering to say to him. On asking one of our missionaries what the colored people thought of Joseph H. Buchanan and S. F. Vanatta, she replied: 'They have an idea that the greatest and best being in the universe is one called Jesus Christ. Next to him is Abraham Lincoln, and next to him J. H. Buchanan and S. F. Vanatta.'

JAMES BROWN, D. D., of Keokuk, Iowa, spoke thus:—Every time I have thought of our dear departed brother whose remains lie here, my heart has filled and tears will flow. We are accustomed, Christian brethren, to regard the ground where repose the ashes of the martyrs as consecrated ground. And in visiting such a scene we feel a kind of awe and reverence for them. They who sleep there are martyrs. They are just as really so as were the martyrs of the covenant—the heroes who died in defence of Christ's crown and covenant. And this is just as really consecrated ground as those places of which we have so often heard—as really so as Ayers-Moss in Pentland—Rothwell Bridge—places where fell the martyrs of Christ's crown and covenant—and just as consecrated ground as the fields of Chancellorsville, Gettysburg and Richmond. And they whose dust lies beneath these grassy mounds, and all those who have died in defence of our country, were martyrs to the cause of righteousness, humanity and freedom. When we speak of martyrs, we do not think so much of the persons as of the cause for which they gave their lives and principles—for which they died. We associate with them the idea of devotion, and of faith, and of love, to that holy cause for which they perilled and lost their lives. After a life of over half a century, it would be no exaggeration to say, that I never knew a more worthy man. He was one of the loveliest men it has ever been my privilege to be associated with or know. A firmer example of a humble, modest, earnest, devoted Christian, I have never known than he. A motion was made in the Synod of Iowa that missionaries should be sent to the freedmen. Brother Vanatta was the chairman of the committee to which this subject was referred. He entered into the measure with his whole heart. He drew up the report of the committee. The Synod determined to establish a mission. When this was done the question was, Who shall this missionary be? Whom are we to appoint as a suitable person to this field? A brother was invited to lead in prayer. After addressing the throne of grace, they proceeded to the important duty of choosing a missionary. No nominations were made. Every brother wrote the name of the person of his choice on his ticket. That choice fell upon Brother Vanatta. He was deeply affected. It never entered his head that he would be the man chosen for the work. When the announcement was made it was almost overwhelming to him. He was deeply agitated, and trembled with emotion as he sat in his seat. In his great modesty, he could not think that he was a suitable man for this important work. Yet the circumstances were such as to clearly indicate that he had received a call in providence to undertake it. Although he was overcome by his deep consciousness of his unfitness, he determined to go at the call of his Master. In regard to the other martyr whose remains lie before us, his dear companion, Mrs. Vanatta, it was not my privilege to know much.

She was, however, in every respect worthy of such a husband. They, were lovely in their lives, and in their death they were not divided.' ”

Rev. R. M'AYEAL, of Oskaloosa, Iowa, speaks as follows:—“My friends, the event which has called us together is one of the saddest character. We have been bereaved—sadly bereaved.

“This bereavement is especially sad to the Synod of Iowa. These dear friends went forth as messengers of mercy to bear the tidings of salvation to the freedmen. They left in health and with high hopes of many days of usefulness. And they entered upon their labors, and these labors they were successfully prosecuting when they were stricken down.

“We are also bereaved in view of the character of their death. They died by the ruthless hand of an enemy. Had they died at home, our sorrow would not have been so great. But it was far away from home that they fell—fell murdered; and hence we sorrow indeed.

“But it is our consolation to know that these whose remains lie before us, gave good evidence that their spirits are before the throne—that they are among the redeemed on high, and are now enjoying the glories of eternity. We mourn not as those who have no hope; our mourning is turned to joy; our loss has been their infinite gain. Let us seek to imitate their example and to follow those who, through faith and patience, are now inheriting the promises. Let us yield to the clear indications of his providence, as they did, so that when we fall, we may, like them, fall at the post of duty.

“We may also learn a lesson in reference to the character of that spirit of oppression which instigated the murder of our brother and sister. I would here renew my eternal hostility to that giant wrong, the doings of which we are called to contemplate with so much sorrow—that same spirit which dug up the bones of our soldiers—that drove our heroes into pens and starved them there—that murdered the head of our nation, and those also whose remains lie before us to-day, Let us learn to hate sin and turn our backs upon it.

“Over the graves a neat monument has been erected, on which are the following inscriptions:—‘Rev. S. F. Vanatta died at Vicksburg, Miss., May 30, 1864, aged 37 years, 8 months and 18 days, a missionary among the Freedmen. His epitaph may be written in one line—*he was a good man*. He was a meek and lowly follower of the meek and lowly Master, and was a true soldier of the cross. He died as he lived, in faith and hope. He died like a true soldier, at his post and with his armor on. At the instance of his Great Commander, he was promoted from the post of danger to the reward of the faithful. His dust lies here: his memory lives. He being dead, yet speaketh.’ ”

On the other side of the tomb are the following:—“Mary S., wife of Rev. S. F. Vanatta, killed December 11, 1863, on board the steamer Brazil, between Vicksburg and Natchez, by a cannon shot fired by a band of guerrillas. Aged 28 years and 3 months. She was a devoted wife, fond mother, kind friend and sincere Christian. She was adorned with a meek and quiet spirit, which is in the sight of God of great price.”

THE GENERAL SYNOD

OF THE

REFORMED PRESBYTERIAN CHURCH.

THE GENERAL SYNOD OF THE REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA was held in "White Hall," New Castle, Pa., on Wednesday, May 17, 1865, and was opened with a sermon by the retiring Moderator, Rev. JOHN M'MILLAN, from Psalm cxxii. 6, Pray for the peace of Jerusalem.

Rev. DAVID HERRON was elected Moderator. JOHN N. M'LEOD, D.D., continued as Stated Clerk, and Rev. JOHN F. HILL continued as Assistant Clerk.

Rev. GEORGE W. WARNER, a Delegate from the Presbyterian Church, (N. S.), JOHN F. McLAREN, D.D., and FRANCIS BAILEY, Esq., delegates from the Presbyterian Church, (O. S.) addressed the Synod on behalf of the "bodies," they represented. They were responded to by the Moderator.

R. PATTERSON, D.D., and Dr. Blair were appointed delegates by the Synod to attend the meeting of the United Presbyterian Church of North America, at its meeting in Washington, Iowa.

PRESBYTERIAL REPORTS.—Synod received an appeal from the decision of the Western Presbytery in refusing to condemn the members under their care for being connected with the National Union League.

On motion the Synod sustained the Presbytery. Wm. Wilson, D.D., offered the following resolution, which was adopted.

Resolved, That it always be distinctly understood by all whom it may concern, that Synod in giving this deliverance, acts upon the ground that she has no evidence that the Union League belongs to the category of those secret societies which the Reformed Presbyterian Church has so emphatically condemned.

FREDMEN.—The report of the Superintendent was adopted. Rev. N. K. Crowe, gave an account of his mission among the colored people in Alexandria, Va. A public meeting of Synod was held on behalf of this enterprise, and it was decided to enlarge their operations and increase the number of teachers.

PSALMODY.—The following resolution was adopted.

Resolved, That a committee of three be appointed to co-operate with

similar committees of other bodies to secure an improved version of the Psalms and a greater variety of metres.

COVENANTING.—The following questions on this subject were adopted. Has the time come for taking the Covenant? If so, when it shall have been taken, shall it be made a basis of Catholic communion upon assent thereto by members of Evangelical bodies?

BAPTISM.—The special committee to whom the subject of the baptism of children of “adoptive parents” was referred, reported, That the principle of adoption is admissible in the baptism of children and the particular cases in which it may be applied be left to the direction of the local judicatories. Adopted.

RULING ELDERS.—The committee on Discipline, reported, in response to the queries overtured by the Presbytery of Pittsburg, that ruling elders cannot resign their office, and in cases when they cease to act, the resignation must be made to the session.

FOREIGN MISSIONS.—A committee was appointed to write a letter of encouragement and sympathy to the Missionaries in India.

SINGING.—A resolution was introduced declaring that the use of Psalms that are in accordance with Scripture, by the members of the Synod, when worshipping in other churches or promiscuous assemblies, is not a censurable offence. This gave rise to a long debate. A substitute was finally adopted declaring that Synod will adjudicate all cases of this kind that may be reported regularly by the courts below.

A MONTHLY PERIODICAL.—A committee was appointed, with discretionary power, to take up the subject of printing a monthly periodical.

Synod adjourned to meet in Xenia, Ohio, Wednesday, May 17, 1866.

JOHN NEIL MCLEOD, D.D., Rev. J. F. HILL, Rev. DAVID HERRON,
Stated Clerk. *Assist. Clerk.* *Moderator.*

In Memoriam.

“I WILL BEHOLD THY FACE IN RIGHTEOUSNESS: I SHALL BE SATISFIED WHEN I AWAKE, WITH THY LIKENESS.”—*Psalms* xvii. 15.

J. C. WYATT—Was born in Tennessee in 1835. He was a young man of superior talents, of fine taste, of great conscientiousness, and of deep, unaffected piety. After graduating at Miami University, he entered the Theological Seminary of the Reformed Presbyterian Church in Philadelphia, and after an honorable career there, in which he gave promise of great future usefulness, he was licensed to preach the gospel by the Northern Presbytery of the Reformed Presbyterian Church, and preached for some time in their bounds and elsewhere, with much acceptance. It was while so engaged that he was called to the chaplaincy of the 79th Regiment, New York Highland Guard, then at the seat of war in South Carolina. He accepted at once the appointment, and proceeded to the discharge of

his duties. From that time until his decease he remained with his regiment, which was often in the front of the battle. And feeling the burden of immortal souls that rested upon him, he gave all his energies to do them good. He preached and prayed, conversed and consulted with the officers and men, provided valuable reading for them, was with them in wounds, sickness and on the field of battle, and often closed their eyes, commending them to Jesus Christ, and taking their last words to friends at home.

It was Chaplain Wyatt's habitual course to go into action with the troops, and to aid them as they fell. At the battle of James Island, when Lieutenant-Colonel Morrison was leading the storming party against the works of the enemy, he perceived Chaplain Wyatt beside him. Turning to him, the Colonel said in affectionate terms, "Chaplain, your place is in the rear." "I prefer to be near you, sir," was his answer, and continued where he was.

At a meeting of the General Synod of the Reformed Presbyterian Church in Cedarville, Ohio, Chaplain Wyatt was present as a delegate from his Presbytery. He presented a report to Synod of the discharge of his duty, and in it he states that fourteen hundred men had been under his immediate care during his chaplaincy; that eight hundred of these had fallen on the field of battle, or of their wounds subsequently: while a few only had died of disease. Among these, he adds, several had been converted to God after they joined the regiment, and of the religious men in the regiment many presented the highest types of Christian character. He died of Typhoid Fever in the hospital at Memphis, Tennessee, July 10, 1863. He was never married. His body was brought on and buried in the grave-yard of Walnut Hill Reformed Presbyterian Church, Illinois.

THE SYNOD

OF THE

REFORMED PRESBYTERIAN CHURCH.

THE THIRTY-SIXTH SESSION OF THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA met in the Reformed Presbyterian Church, Utica, Ohio, on Wednesday, May 24, 1865. Rev. SAMUEL BOWDEN, the retiring Moderator, opened the Session with a discourse from Psalm xlviii. 2: "Beautiful for situation, the joy of the whole earth is Mount Zion." The Synod was constituted with prayer.

Rev. J. STOTT, of Illinois Presbytery, was elected Moderator. Rev. R. Z. WILLSON, was continued Clerk, and Rev. H. H. GEORGE, Assistant Clerk.

PRESBYTERIAL REPORTS.—The Committee report, That from a careful examination of the reports referred to us we are able to affirm that the Reformed Presbyterian Church, in this country, is in a prosperous condition. Her influence in the land is being greatly augmented. She is growing in numbers and resources. The people have responded with promptness and liberality to the increased demands made upon them. The Statistical reports submitted are very gratifying evidences of this fact, and would have been much more so if they had been as full as they should have been. It appears that whilst most congregations have increased the salaries of their pastors, and responded liberally to the calls made upon them to advance the public schemes of the Church, the salaries of a number of the pastors still remain lamentably deficient.

We have to report further, that after all the expense and trouble Synod has incurred in preparing, printing and circulating statistical tables, some of the Sessions and Presbyteries are still chargeable with negligence in failing to prepare full reports of the respective congregations.

We recommend that there be an additional column in the statistical report, headed "For church buildings."

DISSEMINATION OF OUR DISTINCTIVE PRINCIPLES.—The Committee appointed to propose, to Synod, a practical plan for promoting the amendment of the United States Constitution, reported the following preamble and resolutions, which were adopted:

WHEREAS, we have ever sought to bring the nation to acknowledgment of its two great sins, 1st. In disowning and rejecting God and his law; 2d. In disfranchising and enslaving unoffending men.

And Whereas, God in his providence has prepared this nation to repent of and turn from the latter of these sins; and Whereas, we are greatly encouraged by this most auspicious beginning, as well as by other indications of Providence, to hope, pray and labor zealously for the reformation of the nation, as it regards the acknowledgment of the claims of the Messiah; and Whereas, it is *exceedingly desirable* that all the friends of Christ should be heartily united in demanding of this nation a recognition of God and his Christ and his law; therefore,

Resolved, 1. That a suitable form of petition be adopted and furnished to every minister of our Church, and that a copy be sent (if practicable) to every evangelical minister in the land, accompanied with a letter requesting him to take part in this great work.

2. That, in the judgment of this Synod, it is the duty of the ministers, elders and people of our Church to use their best endeavors, in their several localities, to enlighten the public mind and secure the largest practicable number of signatures.

3. That a Committee be appointed to take the whole matter in charge; to visit the President, and endeavor to obtain from him a recommendation of the amendment to the attention of Congress; to confer with whatever committees may be appointed by the Houses of Congress to consider it; to correspond with other organizations in reference to the movement and obtain co-operation as far as practicable in the whole matter.

The Moderator appointed Rev. A. M. Milligan and Rev. J. R. W. Sloane, *Ministers*, and Wm. Brown, *Elder*, said Committee.

THEOLOGICAL SEMINARY.—The Committee reported as follows, which was adopted:—There is nothing in the report of the Board requiring the action of Synod except the request of the Professors, "That Synod would devise some means to increase the number of Theological Students." On this we recommend, 1. Earnest and united supplication by the whole Church to the Lord of the harvest for an increase of laborers. 2. Liberality on the part of all our people in the support of the ministry. The want of this is no doubt one discouragement in the way of the sons of the Church devoting themselves to this work. 3. That the Presbyteries be directed to make especial efforts to find and encourage suitable persons to devote themselves to the ministry. 4. That all our pastors be directed to preach on this subject and call the attention of all our people to it. The Church is not alive as she should be in this matter. Our Theological Seminary ought to occupy a far deeper place in the heart of the Church than it does.

The list of students is as follows: *First Year*—James M. Faris, A. W. Johnson. *Second Year*—James A. Black, James R. Newell, Thomas A. Sproull, Alexander Wright. *Fourth Year*—D. H. Coulter, R. J. Sharpe.

MISSIONS.—The following named ministers and ruling elders, appointed by your reverend body, in May, 1864, to organize and act as a Board of Domestic Missions, viz.: Rev. Prof. J. M. Willson, Rev. Thos. Sproull, D.D., Rev. A. M. Milligan, Messrs. D. Gregg, H. Dean, D. Euwer and W. Wills, met in the Hall of the Theological Seminary, Allegheny City, on 8th June, 1864, and constituted by the appointment of Rev. J. M. Willson, President; W. Wills, Secretary. Since that date we have regularly met monthly, besides special meetings. The total receipts, as shown by the Treasurer's report for the year, including amounts received from the late Eastern and Western Boards, amount to \$7,445 42. Total expended \$4,434 46. These receipts have been for the general Domestic Mission, \$1,272 88; for the

Freedmen's Mission, \$6,172 54. Amount expended for Domestic Missions, \$737 50; for the Freedmen's Mission, \$3,696 96; leaving balance in Treasury, \$2,475 58 for Freedmen's, and \$535 38 for Domestic Missions—\$3,010 96 in all. Your Board found Mr. S. M. Stevenson engaged in missionating in Wisconsin and Minnesota, where he continued to labor until October, 1864, with very encouraging success, having visited among others the following stations; Magnolia, Eliota, Patch Grove, Portage City, Newton, Iowa, Janesville and Spring Valley, of which Eliota, Minn., and Janesville, Wis., appear to be the most promising.

With reference to the missions among the Freedmen, the Board regrets to say that it has not been able to re-commence operations in Fernandina, Fla. The principal difficulty was to obtain a qualified person to take charge of such a field. We think it ought not to be entirely abandoned. So far as we know, it is yet accessible. When we received the Washington, D. C., Mission under our charge, it was in the hands of Mr. J. O. Baylis, aided by Mr. D. O. Brown and a lady teacher; the latter soon after resigned. The Board at an early period appointed Rev. T. M. Elder to take charge of the mission, with Mr. J. O. Baylis and Miss M. B. Floyd as co-laborers. At a subsequent period, the schools having increased largely, Miss C. S. Clough was added to the corps of laborers. Rev. Elder repaired to Washington in September, 1864, and remained until the middle of March, 1865.

The mission is now in a more flourishing condition than at any former period; the teachers appear to be laboring with diligence and success. The day school numbers about 200, the night school 70; the latter composed principally of adults, who are occupied during the day in various employments. The attendance at the Sabbath school is 150.

Synod is aware that tenant houses were erected on the lot occupied in part by the Church and school-house. The revenue from these has been \$490 15 (most of this consumed by repairing), an amount not so large as anticipated, owing to the fact that the original rate of rent was too high and had to be reduced, and also owing to inability of tenants at times to pay, because of irregularity in receipts from the government. At the present time all are rented, and on terms that warrant us to expect regular receipts in future. There are at present laboring at Natchez, Miss., Messrs. J. C. K. Faris, D. C. and J. Faris, Misses E. Morrison, M. Sterrett, S. J. Speers, J. Halliday, E. M'Knight (now Mrs. J. C. K. Faris) and M. J. Jamison, who have schools in operation in Natchez and on plantations in the immediate neighborhood. The attendance is good on Sabbath, day and night schools, and numbers about as follows, viz. Sabbath, 111; day, 305; night, 17, 18.

At our last accounts the Government Superintendent expressed a desire that they would remove either to Vicksburg or Davis' Bend; the matter was not acted upon by the Board, and is referred to Synod.

Early in August last the Board learned that money could be raised in Britain for the Freedmen's Mission, and requested Rev. J. L. M'Cartney, then in that country, to make the attempt. He entered upon the work, and certainly deserves the thanks of Synod for his promptness and success.

The Board has felt sustained and encouraged in its efforts, by the evident good results of their Missionaries' labors among the Freedmen, and it is our decided judgment that the Church should endeavor to enlarge her operations in this great and growing field. The progress of events has made it evident that very soon the whole colored population of the South will become accessible to the Missionaries of our own and other Evangelical

Churches, and to these, moreover, they will have to look both for religious and secular instruction. The Macedonian cry comes up loudly and widely. Shall we not respond to it? We may add that teachers can be obtained, both men and women. We need funds; with these furnished, we could dot over the entire South with our schools and stations.

FOREIGN MISSIONS.—We recommend, 1. That the Church be encouraged to continue the laudable liberality which has been shown during the past year. 2. That the Board be instructed to take immediate steps for the organization of a Female School; and that they devote as much of the funds as can be appropriated to the enlargement and efficiency of the schools. 3. That we ask special contributions for the erection of a house of worship in Latakijeh, Syria, and direct the Board to commence the work whenever the receipts shall warrant it.

The total receipts for the fiscal year ending April 20, 1865, amounted to \$13,041 11; the total disbursements during the same period to \$10,365 03; producing an excess of \$2,676 08; which leaves on hand, including balance for last year, \$4,579 39, at the commencement of the current year. The past year has been one of unprecedented demands upon the treasury. The extraordinary rates of foreign exchange, growing out of the disturbed condition of the finances of the country, so increased the cost of remittances, that the expenses of the mission were considerably more than doubled. At one time the treasury was overdrawn to a large amount, but an appeal to the Church for help was responded to with such promptness and liberality that we were able at once to satisfy all demands. The hearty interest shown by our people on behalf of the Mission in the readiness and abundance of their contributions, we accept as a token for good from the Lord of Missions. It has pleased him to give it a place in the heart of the Church that promises well for its future permanence and prosperity. In what he has already done for it, granting instant and complete relief in a threatened emergency, we would see a fresh proof of his power, and pledge that still greater things will be wrought on its behalf. The day of small things may not be despised.

Mr. Dodds has continued at his post, prosecuting the work of the Mission with the most exemplary patience and zeal. We cannot speak too highly of the devotion of this beloved brother to the work assigned him by the Master, and of the self-denial of himself and family in toiling for weary months alone, uncheered by the presence and counsel of friend or brother.

Mr. and Mrs. Beattie, with their only surviving child, after an absence of some eighteen months, returned to the Mission field in the autumn of last year. The health of Mrs. Beattie, the shattered state of which necessitated a return to this country, was quite restored.

The great desideratum of the Mission, the services of a competent physician, has at length been met. Dr. David Metheny, a member of the Pittsburg and Allegheny congregation, who had for some time been under appointment by the Board, finally declared his acceptance. Preparations for departure were forthwith commenced. Himself, wife and infant child sailed with Mr. and Mrs. Beattie. The two families left New York for Liverpool November 2d, in the steamer Scotia, in which the company obligingly granted a passage on the most favorable terms. They arrived out after a brief but stormy passage, and after a week's delay in England they embarked for Alexandria, and there connected with a steamer for Latakijeh, arriving in January, 1865.

TEMPERANCE.—The Committee on this subject reported as follows, which was adopted:—The subject presented in this paper is one whose importance we can scarcely exaggerate, and which at the present time calls for serious consideration.

That intemperance is alarmingly upon the increase, is a fact that is admitted upon all hands and is patent to every observer. The appalling prevalence of this sin and crime is calculated to excite the most serious apprehension, and should rouse every friend of humanity to the most strenuous efforts to arrest the progress of this abomination that maketh desolate.

Nor are the causes of the increase of drunkenness concealed; they are to be found in the sanction which Government gives to the manufacture and sale of intoxicating liquors, the excessive indulgence in their use by the soldiers in the army, the increased use of them—both malt and distilled—by physicians, the vicious indulgence in that detestable narcotic, tobacco; the relaxation of their efforts on the part of the friends of temperance, and the failure of the Church to set herself determinedly against this vice.

Your Committee recommend that Synod seriously and earnestly warn the people under its charge, as they desire to cultivate that purity of heart without which no man shall see the Lord, and as they value their eternal interests, to abstain entirely from the use of intoxicating liquors as a beverage, and also by avoiding their frequent and unnecessary use as a medicine, and especially all alcoholic medicated nostrums in the shape of bitters, which, under the respectable name of medicine, minister to a depraved appetite. Also, that Sessions be directed to give special attention to this matter, and enforce the law of the Church against all who manufacture, sell or use intoxicating liquors as a beverage.

Finally, that the pastors of all our congregations be directed to preach frequently upon this subject, and once more solemnly warn their people against this seductive and ruinous vice.

STATE OF THE COUNTRY.—Rev. J. R. W. SLOANE presented the following paper, which was adopted:

Resolved, 1. That this Synod congratulate the country upon the utter overthrow of the slaveholders' rebellion, which has for the past four years filled the land with mourning and aimed at the destruction of the nation.

2. That we recognize in the death of President Lincoln, by the hand of an assassin, a severe chastisement from Almighty God, and the legitimate fruits of that system of wrong and bloodshed which inspired and animated the late Southern conspiracy.

3. That inasmuch as it is a principle of the divine government that "he that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord;" it is our calm and deliberate judgment, that it is the duty of the government to inflict the penalty of death upon the leaders of the late rebellion.

4. That we recognize in the late war a signal manifestation of the divine wrath against the sins of the nation, especially the rejection of the authority of Messiah and oppression of man.

5. That we heartily rejoice in every step which has been taken for the destruction of slavery, and urge the carrying forward of the work, until every man in the nation, without regard to color, stands upon a perfect equality before the laws.

6. That we again call upon the nation to abandon its rebellion against

God, acknowledge his name, submit to his authority, and recognize the mediatorial claims of his Son.

RESOLUTIONS IN REFERENCE TO THE LATE REBELLION.—Inasmuch as Synod, at its recent meetings, did pass resolutions and enactments, in reference to the war, which have not proved satisfactory to many members of the Church; and,

Inasmuch as the exhibition of reformation principles has never at any former period been so important as at this very time, showing clearly the importance and necessity of union, brotherly love and harmony amongst ourselves; therefore,

Resolved, That we do not approve of or sanction any act, relation or oath of allegiance which involves identification with the government of the United States, while it continues to refuse submission to the Messiah, and remain in rebellion against God; and if anything done by this Synod has been so construed, we disclaim that interpretation.

We further assure these petitioners, that we do not approve of any departure from the footsteps of the flock and the approved standards of the Church, nor from the previous action of this Synod, disapproving of the army oath; yet, on account of the indefiniteness of Synod's action at different times,

Resolved, That Synod direct Sessions to take no further action in the case of returned soldiers, than to ascertain that they still adhere to our testimony against the sin of the nation, and maintain a practical dissent from the constitution of the government. But in cases where individuals have taken oath of naturalization or of civil and military office, which involves an approval of the constitution, or have voted at the polls, we direct that they be dealt with according to the usual practice of the Church.

SIGNS OF THE TIMES.—The Committee reported the following as causes for fasting. Of sins within the Church:—1. National depravity. 2. Neglect and misimprovement of ordinances. 3. Low state of personal godliness. 4. Worldly conformity. 5. Inadequate appreciation of our distinctive principles and lack of zeal. Of sins that prevail without the Church:—1. Many practically reject the Lord Jesus Christ, and the Bible as a divine standard. 2. Social immorality. 3. Division, corruptions and unfaithfulness in Churches. 4. Continued hostility to Prince Immanuel. 5. The progress of infidelity—for these and other causes the Synod appoints Thursday, February 22, 1866, as a day of fasting.

Causes for thanksgiving. 1. The continued administration of divine ordinances. 2. A healthful and productive season. 3. The divine favor to Zion. 4. The progress of the Church's testimony. 5. The approaching destruction of Antichrist. For these and other causes the Synod appoint Thursday, November 23, 1865, as a day of thanksgiving.

The Synod adjourned to meet in Rochester, New York, May 23, 1866.

Rev. R. Z. WILLSON,

Clerk.

Rev. J. STOTT,

Moderator.

In Memoriam.

"I WILL BEHOLD THY FACE IN RIGHTEOUSNESS: I SHALL BE SATISFIED WHEN I AWAKE, WITH THY LIKENESS."—*Psaln xvii.* 15.

McLACHLAN, JAMES—Was born in Glasgow, Scotland, in 1797. He was educated in the Glasgow University and studied divinity in the Theological Seminary of the Old Burgher section of the Secession Church, of which he was a member. He was licensed by the Burgher Presbytery of Glasgow, in 1827, and was ordained by the same Presbytery, in view of his proceeding to Southern Africa, as a missionary, under the patronage of the London Missionary Society; but owing to the ill-health of his wife, after two years' residence at the Cape of Good Hope, he was compelled to return.

The following four years Mr. McLachlan spent, as chaplain, to the Seamen's Chapel, in the City of Glasgow. During this time he became dissatisfied with his ecclesiastical connection, and convinced of the truth of the distinctive principles of the Reformed Presbyterian Church, to which he gave his accession; and in 1834 was sent by the Scottish Synod of The Church to Canada West, as their missionary. In this field he labored for nearly twenty years; and when the Synod ceased to maintain her mission in Canada West, Mr. McLachlan became a member of the Presbytery of Rochester, in the United States. Several years after he received and accepted a call from the congregation of Lisbon, New York, within the bounds of the Rochester Presbytery, where he continued till his death, November 19, 1864.

ROBERTS, D.D., WILLIAM L.—Was educated in Jefferson College, Pa., where he was graduated in 18—, studied theology privately and was licensed and ordained by Northern Reformed Presbytery in 1823. He was a member of Iowa Presbytery at his death, which took place December 7, 1864, at his residence, in Hopkinton, Iowa.

The Synod adopted the following minute, reported by Rev. J. M. McDONALD:—"This esteemed and beloved father suddenly finished the labors of his life and the toils of a long and devoted ministry. Although his demise was sudden, he was, we doubt not, ready and waiting for the coming of his Lord. In his death the Church has lost one of her oldest and most venerable ministers. He was well acquainted with the Scriptures, and from their treasures he was ever ready to bring forth things new and old. He was learned and eloquent, an able and faithful defender of the testimony of Jesus. It was his delight to preach the gospel; and the preciousness of Christ in the fullness of his grace and truth and the glory of the mediatorial reign, were the themes on which his soul delighted to dwell, and which, with a heavenly unction, he ever exhibited to those who waited on his ministry. He was, too, the pleasant companion, the faithful and guileless friend, the dignified and honorable gentleman. 'In his eyes vile men were despised.' Fondly we remember him as a fellow-laborer in the gospel, and warmly cherish his memory as a brother and father in Christ."

SLOANE, WILLIAM—A Committee of Synod reported the following, which was placed upon record:—"A notice of this esteemed father is alike



Engraved by J. P. Sartorius

Josiah R. Hillson

Published by Joseph M. Wilson, Philadelphia

due to his memory and demanded by our feelings. His connection with the Church in the exercise of his ministry for a period of over forty years, gives him a place in her history not to be overlooked or forgotten. In the several congregations to which he sustained successfully pastoral relation, there is satisfactory evidence that his labors were not without fruit. His brethren who have met with him in the judicatories of the Church, find a feeling of sorrow when the conviction is brought to their minds that they will see his face in the flesh no more.

"Our brother possessed many rare excellencies of character. Having naturally a mind well endowed, he had the advantage of an early religious training, which, along with solid literary acquirements, fitted him for the work in which he delighted—preaching the gospel of Christ. He was well versed in the originals of the Scriptures, and from these sacred fountains he brought forth those stores of divine truth that never failed to interest and edify an attentive audience. He was mighty in the Scriptures. Nor was he less the agreeable companion in his private intercourse with men. He was cheerful without levity, and serious without moroseness, careful on all occasions to act as becomes a minister of Christ.

"His death, which took place December 3, 1863, was sudden. Having been spared to nearly the age when old men find their strength labor and sorrow, he received the summons in the night, and entered into his rest."

WILLSON, D.D., JAMES R.—Was, while living, an active, earnest, faithful and exceedingly able minister of the gospel and teacher of theological students, who won for himself many zealous friends, and also, as is recorded upon his monument, "no small measure of earth's highest honor, the reproach of Christ;" and it is fit that a brief sketch of his character and history should be placed upon record in these pages.

He was born, April 9, 1780, in the Forks of Yough, the district of Western Pennsylvania lying between the rivers Monongahela and Youghiogeny, not far from their confluence. The precise spot is a ravine, not far from the road from Elizabeth to West Newton, about two and a half miles from the former. His forefathers, at least on his father's side, had emigrated from Rosstrevor, County Down, Ireland, in the year 1713; on his mother's side, about the same time, if they did not arrive in this country together. Their first settlement was on the borders of Back Creek, Delaware. There were three brothers Willson, (or Wilson, as the name was then written.) Of these, two moved Southward and pitched their tents in North Carolina, where it seems they have grown and expanded, although little is known very clearly regarding them or their offspring. Dr. Willson's immediate forefathers are next heard of in Central Pennsylvania, in the vicinity of what is now Franklin County, or within its actual limits. The Willson family, and from this time they are clearly associated with his mother's family, (McConnell,) were inhabitants, about the middle of last century, of the Cove Valley, lying West of the Blue Ridge, about twenty-five miles from Chambersburg; the town of McConnellsville, the chief town of the valley, having been founded by a member of the McConnell family. Both families were in the Cove at the time of the last Indian massacre on that frontier, and escaped by a very remarkable providential interposition. When they gained the summit of the mountain, on their way to their friends in the Cumberland Valley, they saw their houses and barns in flames.

In 1769 they migrated to the Forks of Yough, being, with a single exception, the first settlers in that particular neighborhood. They gave the

name of "Rosstrevor" to their settlement, which remains to this day, the appellation of the Eastern half of the township as it then existed.

Dr. W.'s father—Mr. Zaccheus Willson—was long a ruling elder of the Reformed Presbyterian Church, highly respected for his intelligence and piety and integrity; his mother, Mary McConnell, a woman of uncommon vigor of intellect, who survived her husband many years, dying in her 84th year.

James was their oldest child, and early gave indications of great mental ability; he had access to much of the old theology and to church history, in his father's library, and the example of both his parents to stimulate him in reading. Nor did he limit himself to religious books; he studied and read with care the school books—not very superior ones—of the times, including some on the higher branches of literature and science. He also possessed some mechanical skill. The writer often heard him speak of his constructing a violin, on which he learned to discourse some music, and an artificial globe; this last chiefly for the purpose of illustrating the change of seasons by the earth's revolution around the sun, which he imitated by using, at night, a distant candle for the sun.

At a very early age, as early as twelve years, he was well known as an eager student, of theology especially. At that day, and in country congregations, the attendants at public worship on Sabbath were wont to gather in groups during the interval for conversation; the elder and grown portion for considering the discourse of the morning, or for discussing some point that was of special interest at the time and place. In such groups, and not among the youth, would James R. Willson be found, evincing, by looks and occasionally by words, as deep and intelligent an interest in the subjects on hand, as any of the company, of whatever age and position. It was not, however, until he had attained his majority that he entered upon regular study with a view to the ministry. He left home in 1801, and took up his residence in Canonsburg, Pa., having previously amassed, however, a large stock of general reading, and some acquaintance with his State, by trips on horseback, beyond the mountains, for domestic supplies.

He remained in Canonsburg where he graduated, with *First Honors*, in 1806—the Academy, having, in the mean time, grown, through the diligence and gifts and influence of Rev. Dr. John McMillan, the father of the Institution, into a College, the first West of the Alleghenies, and, to this day, the first in respectability in that region.

He then spent a winter in the City of New York, with Mr. Alexander, subsequently Rev. Dr. Alexander McLeod. Not long after his graduation, having married Miss Jane Roberts, he accepted the Principalship of Bedford College, Pennsylvania, where he remained until 1815, when he removed to Philadelphia, taking charge of a Classical school for two and a half years, and also frequently supplying the pulpits of the pastors of that city and vicinity. The writer accompanied him more than once, somewhat to the disturbance of his infantile ideas of his personal security, to the Rev. John Gloucester's colored church, in Seventh Street near Shippen Street, where he often officiated. He also commenced a mission station in the "Neck," the tongue of land between the rivers below the city; at that time almost utterly neglected. In this Dr. W. always took a lively interest, and when, after his removal to another State, he would find himself in Philadelphia, he would seek out those who had attended upon his ministrations in those early days, and, if arrangements could be made, would preach to them.

His labors as a teacher were highly successful. Some of the most pro-

ninent gentlemen of the country were trained by him, and have ever cheerfully acknowledged their indebtedness to him.

In 1817 he issued "A Historical Sketch of Opinions on the Atonement, interspersed with Biographical Notices of the leading Doctrines and Outlines of the Sections of the Church, from the Incarnation of Christ to the Present Time, with Translations from Francis Turretine, on the Atonement," Philadelphia, Edward Earle, pp. 351. The translated extracts from Turretine, prefaced by a short biography, were re-issued in 1859, in a volume of 105 pages, by the Board of Publication of the Reformed Protestant Dutch Church, 61 Franklin Street, New York.

In the same year he repaired to Newburg, N. Y., having received and accepted a call to the congregations of Newburg and Coldenham—the latter a small village, eight miles West of the Hudson river, in the vicinity of which the bulk of the congregation resided.

At this time Newburg was notorious for its infidelity. There was a nest of the lowest school here—disciples of Tom Paine. So bold and impious that a short time before his settlement there, they had given bread and wine to dogs, and called it administering the Lord's supper. There were comparatively few professing Christians in the village, and these were, in some measure, cowed. Mr. W. had no church for some two or three years in the place, but preached once on Sabbath in the Court room. It was always crowded. His advent was a new era in the village. He was in the prime of life, and possessed of every attribute of an effective public speaker. His stature, over six feet, of the most athletic proportions; in his early manhood, none could compete with him in throwing the "shoulder-stone"—his step light and springing, and his motions all singularly quick for one so large and weighty, his voice strong, full, sonorous, but not noisy, his enunciation so distinctive and well modulated that he could be heard, without effort, by the largest audiences; his eye brilliant and commanding. These were his physical qualifications. Mentally he was equally endowed. He had "genius"—an original thinker, remarkably fertile in illustration, and in the invention of argument or replies, his imagination lively, powerful and just. He had read nearly everything worth reading, and remembered a large proportion of what he had read, and could draw upon his resources at any instant. With all this he felt deeply, and hence it is not surprising that he gathered large audiences and made a deep impression as a public speaker.

The town of Newburg collected to hear him. Nor did the interest abate. For years after he had begun to occupy his own pulpit, as from the first, persons of every profession and of no profession waited upon his ministrations; but this was especially so at the first. There were even the avowed infidels, with others of the merely irreligious. His discourses were the "talk" and "the fashion." He spared no class of sinners; and yet they returned night after night. If *they* were exoriated, *others* were. Nor was all this for naught. The town was gradually reformed. Some shocking death-bed scenes indeed contributed to the same happy result, but every old inhabitant of the place ascribes very much to the sermons of James R. Willson.

In the course of a few years—1823—the congregation of Coldenham asked and received all his services until the year 1830, when he removed to Albany, as pastor of a congregation there.

These years, from 1817 to 1830, were the most active and among the most useful of Dr. Willson's life. He was employed as early as during his residence in Newburg, about 1820, in educating young men for the minis-

try. The late Rev. S. M. Willson and Wm. L. Roberts, D.D., finished their course with him—and at a later period Rev. M. M. Roney. Others pursued a part of their course under his tuition, and afterwards repaired to the Seminary in Philadelphia. In August, 1822, he began to edit the *EVANGELICAL WITNESS*, a monthly magazine, the first ever published by a *Covenanter* as a distinctive denominational magazine. It had a respectable subscription list, but, as the writer has the means of knowing, was, notwithstanding, largely paid for out of his own not very ample funds. This was owing partly to the high price of postage, partly to the indifference of agents, and partly to an indisposition on the part of some leading men to support it while in Dr. Willson's hands. It was discontinued in 1826.

When it ceased he commenced and continued for two years or thereabouts, "*The Christian Statesman*," which had, however, little more than a local circulation. It was a small paper, 8vo., of eight pages. How often it was issued the writer does not know.

At the same time Dr. W. was delivering lectures on many subjects—literature, science, (he delivered the first course of popular lectures on astronomy and on chemistry in the town,) and history. It was to him, chiefly, that Bible societies and institutions of this nature, and in after days temperance and anti-slavery societies looked for speeches. He travelled in such labors throughout the whole vicinity and was always found in New York on "Anniversary week."

He turned his attention to all matters. In those days, Newburg, now so tastefully ornamented with trees, was as naked as a desert, in its closely built portions. In the course of some of the Dr.'s miscellaneous lectures he took occasion to say that you may judge of the character of a people, whether tasteful or not, by the condition of its public streets; for example, said he, "If there are no trees planted in the streets, you may say safely that the inhabitants are destitute of taste." The hint was taken, and from that day the reproof would have been inappropriate.

In 1830 he removed to Albany. This was an unhappy move, so far as the comfort of his family, or his own, was concerned, while it became the occasion of bringing the position of the church, with which he was connected, most distinctly before the nation.

His reputation as an eloquent preacher had preceded him, and brought frequent hearers to his church merely for a passing sermon. Some, however, were more strongly attracted. One of these was ex-police justice of the city. This gentleman would occasionally insert the outline of a discourse in some paper of the city. In the winter of 1831, Dr. W., who had occasionally opened the legislature with a prayer and was known in person to the members, preached the sermon since known as "*Prince Messiah*." The outline was published, and awakening some attention the entire sermon was printed and rapidly circulated. It was thoroughly anti-slavery, as well as very plain in its denunciation of the Constitution of the United States. The legislature held itself outraged and had the sermon under discussion for a session. Of course this was the best kind of an advertisement. So it proved. The papers of the country all had their say about it. This was just about the time when the abolition movement began, and also a movement within the Reformed Presbyterian Church.

This last was directed to the effecting of a change in the position of that Church respecting the civil institutions of this country. As is well known, that Church had occupied for the whole of their existence a position of dissent from those institutions; that is, its members refused to avail themselves of any of the national privileges which cannot be enjoyed without

directly or by implication swearing an oath to the Constitution. The movement we speak of was designed to have the way opened to enjoy *all* these privileges unquestioned. This had made its appearance in 1830, was much more open in 1831, and broke ground publicly in 1832, and being defeated at that time, and losing hope of success in 1833, ended in setting up a new denomination in August of that year.

In this conflict—for there was a fearful conflict, Dr. W. took a leading part. From its earlier appearance, he had begun the publication of "The Albany Quarterly," as usual, chiefly at his own expense, containing sketches of the history of the Second Reformation in Scotland, sketches of present ecclesiastical proceedings, and sermons or essays. This lived during the controversy and then, the editor returning to his pastoral charge in Coldenham, was discontinued.

It should have been mentioned as among his occupations from 1817 to 1830, that Dr. W. wrote and published a number of occasional sermons. The writer is unable to supply a complete list of them. "The Vow," "The Glory of the Church," "The Kingdom of Christ," "The Sabbath," were on the list. During or a little while after the strife just referred to, he published besides "The Prince Messiah," "The Written Law." It is to be regretted, however, that he did not employ his great abilities, and large attainments in the preparation of some standard theological work.

Dr. W. remained in Coldenham until the fall of 1840, engaged as before, except that from 1838 he was by appointment of Synod, Professor of Theology in the Eastern Seminary, established in that year. The Temperance cause, and the work of advocating liberty, filled up his vacant time, if he could be said to have any. The writer has been more than once surprised in looking over his diaries to find how often, how very often, he was occupied in making speeches on these subjects, in organizing or reviving societies. On one or two occasions he acted for awhile as a Temperance agent.

From 1840 until 1845 Dr. W. was Senior Professor in the Reformed Presbyterian Seminary, Allegheny, Pa. Besides laboring in his chair, he also preached almost as frequently as if in a settled charge. From 1845, when the seminary was removed to Cincinnati, O., he was sole Professor, until 1851, when, owing to debility, he was exonerated from its duties, and retired with the title of Emeritus Professor. His weakness was not owing to the decay of age. He had a constitution that might have lasted until ninety or one hundred; but in the year 1846, he found himself in Baltimore one Saturday evening in the first of July. The next day was extremely hot. He did not know where the Reformed Presbyterian Church was, and overwalked and overheated himself ere he found it. This brought sun-stroke. For three months, he lay in Philadelphia, (which he was able to reach,) most of the time at the point of death. He never fully recovered, was ever after weak in his limbs, and gradually sank in other respects, from about 1850. The two last winters of his life, he spent with the writer, in Philadelphia, viz., 1851—1853. The summers of 1852—3, in Coldenham, until September 29, 1853, when he died. Six weeks previously he had fallen and fractured the neck of his thigh-bone. Owing to age and weakness, his system did not react, and death ensued. He died in peace, entire peace. The only request of an earthly kind, when he found death approaching, was to send for the writer of this memoir. There was no member of his family by his bed-side when he departed. His wife was taken away in 1838, his children were far away, most of them hundreds of miles. But old and kind friends were about him. Mr. John Beattie, at whose house he spent the months in Coldenham, with the members of his family,

paid him every attention. He had suffered no pain. This, of which he was never very tolerant, the Lord had spared. He lies buried in the church-yard of the house where he once ministered, and as nearly as possible in the very spot above which stood the pulpit of the "Old Church" in which he had made full and faithful proclamation of the gospel for the third of a century.

This sketch, imperfect as it is, and unaided by any quotations from his pen exhibits no ordinary man. Nor was Dr. Willson, in any feature of his character, a common man. In intellectual reach, and comprehension and acuteness, he ranked among the first of men. Rarely is any one met, equally gifted. His imagination, to which we have already attended, was most active and elevated. In his best moods, his mind soared high on its wings. At times it seemed to take possession of him even to a fault. There were moments when he was overwhelming in the majesty of his descriptions and in the awful character of his denunciations. In general, however, and especially as he advanced in years, he was distinguished for perspicuity of statement and simplicity and beauty of illustration. None who heard him could forget his utterances. He was especially impressive in his public prayers. He was pre-eminently a man of prayer. He prayed without ceasing. He talked with God. He had great nearness to, and familiarity with the throne of grace. He *understood* prayer, and loved to talk of it. Many anecdotes are told in reference to this trait in his character. He was greatly concerned about the young. Children and youth he would catechise "in the house and by the way!"

Dr. Willson was faithful. He could not be led aside from his honest convictions. While a resident of Philadelphia, in 1815, he was offered the post of chief editor of a daily paper, to be established by leading parties in that city. The negotiations were broken off on the question of how it should be conducted with strict regard to truth, or as political papers usually are.

Many of his intimate acquaintances of other denominations who yet survive can testify that to use the language of one of them, he was a man of "unwavering integrity." He has left his mark in every field of labor. Many of the ministers of the Reformed Presbyterian Church, were trained under his care and tuition as Professor, and, we think, not one of them ever forsook that church or profession.

Still, notwithstanding his ardent and uncompromising attachment to that church and her principles, Dr. W. was an American patriot. He loved his country, and would do her good to the furthest limit possible, consistent with the honest maintenance of the doctrines that he held dear. He had no fellowship with the unsocial habits and principles of those who refused to work, in promoting social reformation, with other Christians; "no fellowship," he held them in abhorrence. Scarcely a week of his life passed, for years that he was not engaged in precisely such work. Dr. Willson was exceedingly social, very fond of society, and could find it among almost any company. He said he never met any one from whom he was not able to learn anything. He would talk to old and young, rich and poor, learned and unlearned, polished and rude, and even the ungodly he could render tributary to his knowledge. He would introduce religious topics under almost any circumstances, and generally happily and carefully. He would say it was wiser to "sow beside all waters."

The faults of Dr. Willson were the faults of a man of strong feeling, deep conviction, and entire absorption in the work of the ministry, and in matters collateral. Let them be buried in his grave where he lies beside the remains of his wife, of his eldest son, and two of his daughters. "The memory of the just is blessed."

THE CUMBERLAND PRESBYTERIAN CHURCH.

THE THIRTY-FIFTH GENERAL ASSEMBLY OF THE CUMBERLAND PRESBYTERIAN CHURCH OF THE UNITED STATES OF AMERICA met according to appointment in the First Cumberland Presbyterian Church, Evansville, Indiana, on Thursday, May 18, 1865.

The opening sermon was preached by Rev. J. C. BOWDEN, from 1 Thessalonians ii. 4. But as we were allowed of God to be put in trust with the gospel, even so we speak, not as pleasing men but God, which trieth our hearts.

The Stated Clerk reported the following as

Members of Thirty-fifth General Assembly of the C. P. Church.

MINISTERS.	PRESBYTERIES.	RULING ELDERS.	MINISTERS.	PRESBYTERIES.	RULING ELDERS.
ANDERSON, H. G.	Unjon.	Isaac Wiggins.	KNIGHT, JOEL	Vandalia.	W.R.Linxwiler
Anderson, Jesse	Ohio.	W. Shelby.	LACK, F.	St. Louis.	.....
AXTEL, P.	Pennsylvania.	J. K. Bailey.	Logan, J. B.	Vandalia.	O. P. Walker.
BELL, W. C.	Sangamon.	R. N. Jones.	LYNN, Wm.	Iowa.	.....
Bird, D.D., Milton	Princeton.	S. B. Wigginton	MAHAN, W. D.	Salt River.	.....
Black, F. G.	Miami.	.....	Marlow, R. T.	Decatur.	D. S. Moffit.
Bone, G. W.	Anderson.	.....	Medcalf, W. M.	Morgan.	G. Metcalf.
Bowden, Jas. C.	Anderson.	W. S. Pierson.	Melvin, A. O.	St. Louis.	.....
Brown, J. R.	Rushville.	G. W. Welsh.	Miller, J. M.	Ewing.	A. B. Welden.
CALDWELL, R. II.	Kentucky.	G. W. Collins.	Moore, A. A.	Lexington.	.....
CARY, I. N.	Pennsylvania.	J. K. Bailey.	McCormick, J. J.	Logan.	.....
Crawford, John	Ewing.	.....	PENICK, J. M.	Daviess.	U. E. Kennedy.
DOUGLASS, H.	Georgia.	R. S. Gamble.	REED, R. S.	New Lebanon	P. Y. Irwin.
FERGUSON, R. A.	Rushville.	U. S. Hamilton.	Roach, J. E.	Mackinaw.	A. L. Bryan.
Ferguson, W. T.	Wabash.	Jas. Woodward	THOMAS, THOMAS	Muskingum.	.....
Freeman, Azel	Indiana.	A. Phelps.	WAYMAN, JOHN	Platte.	T. M. Barnett.
GILLAM, F. M.	McLin.	S. S. Chance.	Webb, J. G.	Obion.	N. A. Coulter.
Grider, J. S.	Logan.	J. E. Halsel.	Wells, T. P.	Elk.	B. F. Pennell.
Glizen, James	Indiana.	.....	West, S. B.	Hiwassee.	Thos. Boyd.
HENDERSON, J. I. D.	Oregon.	.....	White, James	Mackinaw.	Jno. S. Medcalf.
Holtsinger, J. P.	Knoxville.	.....	Winslow, L. O.	Obion.	.....
Hudson, C. Y.	McLin.	William Steele	Woods, J. W.	Foster.	A. Montgomery
Hunter, L. M.	Illinois.	.....	.....	Indiana.	J. Heineuay.
JACKSON, D. F.	Elk.	M. Schaffner.	.....	Sangamon.	Jas. B. McCoy.

MINISTERS, 46.

RULING ELDERS, 33.

TOTAL, 79.

ISAAC N. CANDEE, D.D., *Delegate from The Presbyterian Church, (0. S.)*

Rev. HIRAM DOUGLASS, of Georgia Presbytery, was elected Moderator. Rev. J. R. BROWN, of Rushville Presbytery, and Rev. F. M. GILLAM, of McLin Presbytery, Clerks.

Bills and Overtures.

Rev. THOMAS THOMAS, Chairman of this Committee, reported the following Overtures:

OVERTURE, No. I.—A memorial asking that Kentucky and Green River Synods may be united, so they may be one Synod; it was resolved that their request be granted and that the United Synod be a Continuation of Green River Synod of the Cumberland Presbyterian Church, embracing all the Presbyteries of the Kentucky Synod, and that the said Green River Synod thus united, shall hold its next meeting at Elkton, Ky., October, 1865.

No. II.—A memorial from Sangamon Presbytery; it was resolved to refer it to the Judicial Committee.

No. III.—A memorial from Wabash Presbytery on systematic contributions for the Boards of the Church. It was

Resolved, First, that the anniversary, on which special efforts shall be made for the cause of Missions, shall be in February—For Education in May—For Publication, in August—And Church Election, in November, and that Presbyteries take action on having the arrangement faithfully carried out.

Judicial Cases.

JUDICIAL CASE, No. I.—From Sangamon Presbytery. It appears that the Presbytery deposed from the Ministry, Rev. A. Davis. After he was deposed more than a year, he made an overture to Sangamon Synod, the Synod entertained the overture and ordered the Presbytery to reverse its decision—whereupon the Presbytery appealed to the Assembly—and the Assembly *Resolved*, That it does hereby sustain the Presbytery, and that the Assembly hereby disapproves the action of the Synod as irregular and directs the Synod to reverse said action.

No. II.—A paper from Logan Presbytery. Have the Ruling Elders of a congregation, having a Minister, the authority to hold meetings for the transaction of business in the absence of said minister? We answer, they have. Adopted.

MISCELLANEOUS RESOLUTIONS.

ASSASSINATION OF PRESIDENT LINCOLN.

WHEREAS, Since the last meeting of the General Assembly of the Cumberland Presbyterian Church, the Chief Magistrate of the United States has been ruthlessly and barbarously murdered; and,

WHEREAS, It is deemed becoming and proper that this General Assembly, in common, probably, with all other bodies of similar character, assembling this season, should give expression of sentiment touching a matter of such transcendent importance to the welfare of this nation; therefore,

Resolved, That in the death of President Lincoln the people of the United States have lost a wise, judicious, philanthropic and noble Chief Executive; the friends of human freedom, an ardent and sincere co-laborer; the advocates of human progress and popular government, a true friend and faithful patron.

Resolved, That the crime of his assassination is truly damning: First, because he was guilty of no crime that could in any sense justify such an act; second, because his death could work no possible good to any; third, because it is a blow aimed at the stability of all human government.

Resolved, That we rejoice in the faith that the Almighty Ruler of the universe can overrule the wicked deeds of men and devils, and cause their wrath to praise him, and the remainder of wrath he will restrain.

Resolved, That we tender our heartfelt sympathies and kind condolence to the bereaved citizens of the United States; the afflicted and mourning family of the deceased, and the sorrowing friends of humanity and moral progress throughout the world.

MISSIONS.—The Missionary Committee have found it necessary in order to secure the financial interests of the Church, to have a charter incorporating said committee into a regular Board of Missions, under the style and title of "The Board of Foreign and Domestic Missions of the Cumberland Presbyterian Church."

The charter confers all necessary powers and privileges to secure the interests of the Church. The charter gives to the General Assembly of the Cumberland Presbyterian Church the appointment of the members of the Board of Missions.

Your committee recommend the following names as suitable persons to compose said Board, viz: J. B. Logan, S. P. Greenwood, I. Finch, F. Lack, F. Bridgeman, D. R. Bell, P. G. Rea, J. C. Bowden, W. B. Farr, S. Richards, H. W. Eagan, R. S. Reed. It was

Resolved, That the Assembly does hereby sanction and ratify the charter obtained by the Missionary Committee from the General Assembly of Illinois.

Resolved, That the said J. B. Logan, S. P. Greenwood and the others named be, and they are hereby appointed by this Assembly to compose the Board of Foreign and Domestic Missions of the Cumberland Presbyterian Church, according to the provisions of the charter.

EDUCATION.—Whether we regard the interests of individuals or society, of the church or the nation, the intellectual and moral training of the young is a matter of the highest importance, and has ever been so regarded by the Cumberland Presbyterian Church. Yet its true worth has often been misapprehended and underrated. How often, for example, is the degrading idea entertained and inculcated in the youthful mind that education is merely a means to the acquisition of wealth and worldly considerations, while its bearing upon the eternal interests of the soul, and upon the spread of Christ's kingdom, are not kept, as they should be, before the minds of Christians.

To a minister of the Gospel, a good education is next in importance to a saving knowledge of Christ.

No Presbytery should set apart any man to the work of the ministry,

whatever may be his piety, or however churches may petition for his ordination, if he has not fully attained both in the spirit and the letter, to that degree of mental culture which is required by the Form of Government and Discipline of the Cumberland Presbyterian Church; and which is so necessary to place him abreast of the present age, and make him a workman that needeth not to be ashamed. The Church is bound by the highest considerations to provide institutions for the thorough education of the youth of both sexes, whom God has placed within the sphere of our influence. Our denomination should also have at least one "School of the Prophets," in which pious young men might be trained in theology, in the knowledge of the Greek and Hebrew Scriptures, and in all those cognate branches of learning which experience has shown to be necessary in this age, to fit men for the great work of the ministry. It was

Resolved, That Revs. Drs. A. B. Miller, J. C. Anderson, J. N. Cary, A. Freeman and Bird, be and they are hereby appointed to act as a Board of Education, to inquire into the condition of our institutions of learning, and collect all the information they can in regard to the great work of education among our people: receive and disburse, according to their discretion and the wish of the donors, whatever money may be placed in their hands for the education of young men for the ministry, and that they report their proceedings in full to the next General Assembly, including a plan of a Theological Seminary for the whole Church.

STATE OF RELIGION.—It was *Resolved*, That we hail with joy the near approach of the end of the long and bloody conflict which has so long covered our land with mourning, and filled the hearts of all good men with sadness.

Resolved, That we feel devoutly thankful to Almighty God that it has terminated in the overthrow of the rebellion and the re-establishment of the rightful authority of our beloved Government, over all its former domain.

Resolved, That whatever may have been our honest differences of opinion, we rejoice that the root of bitterness will no longer be a disturbing element in the Church, to alienate feelings or to divide or distract the harmony of God's children.

Resolved, That we are apprized that in all the States late in rebellion against the Government of the United States, there will be difficulties to encounter in reorganizing churches and Presbyteries, on account of the fact that many of our ministers and members have been involved in the rebellion; some perhaps willingly, and many from force of circumstances. Therefore we recommend to all our brethren in those States, in reconstructing the churches, to adopt the action of the last General Assembly, touching that matter, as a basis, believing that said action after showing true devotion to civil government, is according to the principles of God's holy word and our Confession of Faith, and that no further legislation is necessary on the subject.

Resolved, That so far as we as a Church can do it, we will strive to carry out the spirit and counsel of Father Donnell, in his valedictory to the church. "Let there be no divisions among you; work together, and love one another till the good Master call for you."

Resolved, As there is now opened up to us a field large and inviting, which is ripe for the harvest, and faithful laborers are so few, we recommend to our people and churches that the fourth Sabbath in July next, or a day as near that time as possible, be the occasion when a suitable

sermon be preached to all our congregations on the subject of a call to the Gospel ministry, and that special prayer be offered to the great Head of the Church by all our people, that he would send forth more laborers into the harvest.

On motion the Assembly was dissolved and another ordered to meet in Owensboro, Ky., May 17, 1866.

MILTON BIRD, D. D., Rev. J. R. BROWN, Rev. HIRAM DOUGLASS,
Stated Clerk. *Assist. Clerk.* *Moderator.*

In Memoriam.

"I WILL BEHOLD THY FACE IN RIGHTEOUSNESS: I SHALL BE SATISFIED WHEN I AWAKE, WITH THY LIKENESS."—*Psalm xvii. 15.*

DOUGLASS, HIRAM—Was one of the leading ministers in the Church in East Tennessee, where his name and memory are fondly cherished by all classes. He was compelled to leave that part of his State on account of his devotion to his country and his love for law and order; but the military power of the enemy passed away from the State and he was appointed as Missionary to set again in motion the operations of the Board of Missions in East Tennessee. He was elected Moderator of the Assembly of 1865, by a large majority, and he presided with great dignity and efficiency. After the close of the Assembly he started on his Mission, reaching Charleston, East Tenn.; he preached on Sunday, June 11, was taken ill the following day and died June 24, 1865, of Typhoid Fever.

Rev. GEORGE W. ARNETT, of Ooltewah, Tenn., writes as follows:—"He seemed to suffer but little during his sickness. When he was first taken sick he told his brethren that he was going to die; he was anxious to live to see the Churches here united, and peace and brotherly love again restored; he also regretted to leave his family in their helpless condition, further, he had no anxiety, was resigned, willing, yea, would rather depart and be with Christ—where, he said, he would engage in a nobler work. His wife and two sons were there; and he talked a great deal to Samuel; was impressed that he was called to take his position in the Church; told him to go and complete his education, and thought that the Church would sustain him.

"A short time before he died, after he had made arrangements about his burial, &c., some of his friends asked him who he wanted to preach his funeral. He said: 'My dear Brother Logan and brethren of the Missionary Board will attend to that.' He was perfectly conscious unto the last, and died without struggle. I stood at his feet and saw him die. There was not a twitter of the nerves nor a gasp for breath. I could hardly realize that he was dead till the doctor, who was standing by me, said, he is dead.

"His death, at this particular time, is truly afflicting to the Church throughout all this country. He was always useful, but it seems that we could have done better without him at any former period of his life than now. Wherever he went he preached peace and good will to men; and his preaching had a telling effect. Large crowds attended his preaching."

Rev. J. B. LOGAN, of Alton, Ill., writes thus in *The Western Cumberland Presbyterian*:—"There is scarcely any other man at this time in the entire Church but what, it seems to us, could have been spared as well, or, perhaps, better than he. He was the commanding genius of East Tennessee among all the churches. And especially among our people he stood without an equal, all things considered. His age, long acquaintance, experience and unblemished character—all pointed to him as pre-eminently fitted to guide the ship in that hitherto afflicted country.

"But a few weeks ago he was our honored guest—preached in our pulpit in his usual health and better spirits than usual. The dark war clouds were breaking away, and the troubles of the country, which had exiled him from home a large portion of the last two years, were settling down into hopeful signs of peace.

"For about thirty years have we been intimate with our dear brother. We heard him make about his first effort at public speaking. He was then a candidate for the ministry. For years afterward we were thrown together under peculiar circumstances. He was the first man we ventured to speak to and ask advice, respecting our inward promptings to preach the Gospel. He then and ever after advised us kindly, and with much interest for our welfare. He was in the Presbytery where we were received as a candidate; was present when we were licensed to preach Christ to a ruined world. And for the first seven years of my public life he and I were the only preachers of our people in fifty miles square to supply that vast country with the bread of life. He heard us make our first effort to speak in public, indeed he prompted it. We rode our first 'circuit' with him, and for several years we received almost our entire religious training from him.

"And we wish to record it here for the benefit of all desponding young ministers, that we know the deceased had to contend with every form of discouragement which could befall any man, only he had all his limbs and faculties. But poverty, ignorance, a dependent family, the sneers of the world—all these and more he overcame triumphantly, and rose to a position in society attained only by a few in a century. He did it by unflinching perseverance—by a determination that *he would not do aught, while he lived, but preach the Gospel*. He determined he would do this, if he did it in rags and lived on bread and water. He would neither let his own pride nor the sneers of the public keep him from fulfilling this pledge. He kept it most sacredly, and the result was, he rose above all, and when the war broke out he had a nice property, perhaps worth ten thousand dollars. He had never followed any secular calling, and had raised a large family.

"We consider Brother Douglass' life as a standing monument to the truth, that if God *calls* a man to preach he *will sustain him* in some honorable way, if that man will *take* God at his word and *trust* his promise."

HAMILTON, WOODS M.—Rev. JOEL KNIGHT, of Sullivan, Ill., prepared a memoir, from which this is taken:—After the death of Mr. Hamilton an autobiography was found among his papers, as follows:—"No man of sound mind, and possessing a moderate share of moral principle, would engage in writing anything of an autobiography of himself, unless he had some considerable views of his own importance in some respects, or for the purpose of obliging a friend. The last of these I present as the only reason why I engage in the following scrap:

"I have not, as far as I know myself, ever sought popularity. With the knowledge I have had of myself, I have always chosen to live retired, as much as I could, from the busy, ambitious world, only so far as duty im-

periously called me into the busy arena of life. I have generally been delighted with the sentiments expressed by Mr. Pope in the following lines:

“Thus let me live, unseen, unknown,
Thus, unlamented, let me die;
Steal from the world, and not a stone
Tell where I lie.”

“The request of a friend, reasonably and earnestly made, has, however, induced me to note some of the events of my life.

“My parents were raised and lived in Virginia till some time near the year 1790, when they started for Kentucky. The Cherokees becoming troublesome and hostile, they stopped on Little Pigeon, in Severe County, East Tennessee, where I was born the 3d of June, 1791. My first remembrance was in Blount County; and the first thing I remember was, hearing my mother pray in secret, and being baptized by Rev. Gideon Blackburn.

“My parents moved to Livingston County, Kentucky; and the same year my father died. I was the youngest of nine children, and one sister younger than myself, made us ten in number. The four youngest of the family and one son, who had come to manhood, remained with our mother and made a living, and would have gotten along very well, had it not been for the want of schools, books and teachers; but these were scarce, and could hardly be obtained at all. I obtained but six months' schooling, and that very irregular. Learned to read fluently, but without much knowledge of orthography. I learned to write on a piece of plank; would write it all over, plane it off, and write it full again. The first knowledge of arithmetic I obtained by using a fire-coal and a clab-board, while attending Sugar Camp.

“My mother died when I was thirteen or fourteen years old, after setting an example of devotion, which I have never seen excelled. The family was at once broken up, and I was measurably alone, on the broad surface of a rough and wicked world; and no one who seemed actively to care for my soul. I soon became desperately wicked; lost all the feelings and practices produced by parental influences and example; and for my age, was a ring-leader in wickedness.

“When about sixteen years old I got lost, and was out two days in extremely cold weather; and had my feet so badly frozen, that nearly half my toes came off, and I was partly made a cripple for life. This caused me to adopt a different plan of living. I took a school when about seventeen years old, in a neighborhood of Presbyterians; and before I quit the business of teaching, in connection with a young lady, who afterward became my wife, I became deeply convicted, and for six weeks I had no peace, day nor night, under the sense of guilt and condemnation. For a time I thought, when I had repented and prayed enough, I would obtain the blessing I needed. But although I was untiring in my course of efforts, I found no relief. And becoming more alarmed at my condition, and examining more closely the calls and propositions of the Gospel, I came to the conclusion that I was one of the reprobates. Under that conclusion I sank into despair. For a time my guilt and fear became insupportable; finally, I concluded I could not help it; I had done all I could do, and it availed nothing. A malignant opposition arose, and my heart, in all the stubborn opposition to God and his plan, arose, and I only desired that the Almighty would place a mark on me, as he had done on Cain, that no one would, by me, be influenced to go to hell. With this view I retired to a secluded place to pray for that mark. When at the place to which I had

retired, I stopped and examined the case anew. I was a sinner—the worst in the world—I had no strength to help myself, and unless the Lord knew some plan, of which I had no knowledge, and as a sovereign would save, I was, and must in justice be forever lost. And with these views and conclusions, I fell down on my knees to pray (for the first time in my life) for saving, unmerited mercy; and in an instant my burden of sin was gone, my fears of hell removed, and I was exclaiming, “I’m happy! I’m happy! O! wondrous account. My joys are immortal! I stand on the mount.”

“But temptations suddenly came. This that I had obtained could not be religion; I had looked for something in a very different way; I became perplexed; my conviction was gone, and I had submitted to deception. Sometimes a gleam of joy and light would flash into my mind, but I instantly repulsed it under the determination to have some certain knowledge of the fact of my salvation. For a number of days my mind was tossed and not comforted, until I was led to view the gospel plan, as illustrated by the great supper. By that I saw that provision was made for the needy, unworthy and helpless; and that God could be just and justify the guilty, through and for the sake of what Christ had done. Peace then flowed like a river; for weeks and months the love of God in Christ was my almost constant theme. An anxious desire that all might be saved led me to make efforts to persuade others to seek salvation; believing, too, that I could so direct and persuade them that they would yield. But I found myself painfully disappointed; and began to think seriously of seeking to become prepared for the work of calling my fellow-men to repentance. I joined the Presbyterian Church, and determined, as soon as possible, to obtain an education and devote my life to the ministry. My opportunities were entirely limited and discouraging. Married with a design still to obtain a good education.

“Waiting in vain to obtain an education, and believing that I must, in the exercise of my own agency, adopt and pursue some plan to get my mind at rest on the subject of preaching, in the fall of 1818 I joined the Cumberland Presbyterian Church, and the same season was received under the care of Logan Presbytery, when Fathers Ewing, Harris, Chapman, the two elder Barnetts and some younger brethren were members. I was directed to pursue the course required of candidates for the ministry. After reading two trial sermons, was licensed to preach. In the Spring of 1822 was ordained by the same Presbytery, and shortly after removed to Illinois, and settled in Burnt Prairie, White County, where I remained about twenty-five years.

“In 1823, agreeable to an order of Synod, Illinois Presbytery constituted at Bear Creek church, Montgomery County, Illinois, by David W. McLin, John M. Berry and myself.

“I have remained and still remain of the same Presbytery. And although I have always enjoyed a full and free opportunity of being useful, (with one very serious exception.) I know myself to have been an unprofitable servant; have had my discouragements, darkness and doubts, and am less than the least of saints, and not worthy to be called a minister. Yet, by the grace of God, I am what I am. And by his grace I hope at last to finish my course and gain admission into that ‘Temple not made with hands, eternal in heaven,’ through Him who has eternal life for all who believe in his name.”

The author’s signature is not appended to the foregoing, but it is known to be his production, in his own hand-writing; was probably prepared a short time before his death, and unknown to any other person while he

lived. But it is a fair expression of the disposition, seclusion and self-retirement, clearly manifested in the spirit and life of the author. But, notwithstanding such a disposition, yet impelled forward by a sense of duty, encouraged by the solicitude and approbation of the Church, and other surrounding circumstances, he pushed forward through difficulties, and made sacrifices such as are only known by those who were devoted in like manner, and about the same period of time, to save souls and to build up the Church in this new State, and other places similarly situated.

The writer, in the early part of his own ministry, was an intimate co-laborer with the deceased, and loved him as Jonathan loved David. At that period his brilliant talents, devoted services and extensive usefulness, both in his active ministry and in the councils of the Church, caused him to rise rapidly in popularity. All eyes seemed to be fixed upon him; he wielded a powerful influence in the Church.

He was the first man that ever introduced the subject of temperance into our Church Judicatures in this State. He, and at least one other member, had agreed in their private councils, in order to promote the cause of temperance, to introduce the subject in Presbytery; and by a preamble and resolutions, call out Presbyterial action; and through the members (ministers, elders,) reach the Churches. They did not know how such an effort would be received in Presbytery; but, if it called out discussion, and opposition, they determined to stand by the effort to the last. The thing called out little or no opposition. This was done at Village Church, White County, Ill.

Mr. Hamilton was connected with the Free and Accepted Masons from early life. He was a respected and devoted member in life; and was buried under the usual honors of the fraternity. He, too, was a fast friend of the Institution of Odd Fellows, and was also a member of that order.

In the account given of his early life, Mr. Hamilton manifested such determined purpose, and such perseverance to obtain knowledge (education) as are seldom found among the youth of the present age. But where they are manifest they never fail of success. And those who feel the want of education in early life, should be encouraged to put forth all their energies in that direction, and that with a perseverance that never yields to discouragements.

Mr. Hamilton was a great student; his prevailing disposition seemed to be mental application and development—his head was clear, his knowledge profound. But he is gone. Yet his wisdom may live to bless the Church and the world.

The last of the three ministers who constituted the first Cumberland Presbyterian Presbytery in this State, (Illinois,) is now gone to his rest and his reward.

He died, of Paralysis, at home, near Jonesboro, Union County, Ill., February 13, 1865, in the seventy-fourth year of his age. He died in the midst of kind and kindred friends, who rendered every possible attention for his comfort and benefit. His widow, with several children, survives him.

NICKELL, JAMES HAGGARD—The son of James and Elizabeth Nickell, was born August 1, 1829. He was educated at Cumberland College, Princeton, Ky., graduating in 1854. He studied theology privately, under Richard Bean, D.D., afterward Professor of Systematic theology in the Cumberland University, Lebanon, Tenn. He was licensed by Princeton Presbytery in 1854, and ordained by the same Presbytery in 1855, and

labored within the bounds of said Presbytery, at Salubria, Sharon and Liberty Churches in Kentucky, until 1860, when he removed to Salem, Marion County, Ills., in McLin Presbytery, and here he labored until his death. He died at his residence, Salem, Ills., Nov. 20, 1864, of Typhoid Fever. He married Miss Mollie E. Kennedy, a daughter of Hon. U. E. Kennedy, of Ky., who with three children, survive him.

S. S. CHANCE, a ruling elder in the church at Salem, Ills., writes as follows :—

“SALEM, October 27, 1866.

“You request me to place my estimate upon the character of our lamented brother. I may be permitted briefly to notice some of the traits which adorned his character. But were I to attempt an estimate I would signally fail for want of language. Hence I leave that for older and wiser heads. Rev. James H. Nickell was a model man, possessing all the requisites which constitute a perfect gentleman. Kind and courteous to all. None knew him but to love him, none named him but to praise, and those who knew him best loved him most. As a minister of the gospel of peace, he had but few equals, possessing all the vitality and energy of manhood, with the judgment and discretion of age and experience. He was plain and unassuming; if you saw him yesterday, you found him the same to-day. Full of burning zeal for his Master's cause. Learned in Biblical and theological science, using his knowledge with a rare skill. Dignified, earnest and impressive, though sometimes of awkward manners, having reached through labor and almost incessant toil a cultivated and elegant style; he became a delightful and instructive preacher. He was one of nature's noblemen, he was a man of untiring energy, and literally did with his might whatever his hand found to do; fearless in the discharge of duty, and whenever he was satisfied what duty was he would discharge that duty though the heavens might fall. He was a man full of reverence, and when he entered the sanctuary he felt that he was in the house of God. And when he ascended the sacred desk to deliver his message to the people, it seemed that his heart was touched with a live coal from off the altar. He possessed an undefinable something peculiar to himself of reaching the hearts of his hearers, and many, very many have been brought to the foot of the cross through his instrumentality. I never knew a man who had more faith than he, and he exhibited that faith in his everyday walk. He confidently trusted in the precious promises of God while living. The same faith cheered him while on his dying bed, and when the brittle thread of life was severed his trusting spirit was borne on the pinions of angels to his reward on high, where faith was lost in sight and hope was changed to glad fruition.

WITHERSPOON, F. A.*—The son of Isaac and Lurena Witherspoon, was born in Hopkins County, Ky., June 3, 1826. In 1840 his parents removed to Henry County, Mo. He was educated at Chapel Hill College, Lafayette County, Mo., under the care of Missouri Synod. He was early the subject of religious impression, and during a Camp-meeting held at the Old Post Oak camp ground in Johnson County, Mo., in September, 1842, under a sermon of Rev. J. B. Morrow, he with many others yielded to the heavenly call. On making a public profession of his faith, he felt that he was called to preach the gospel, and in 1843, he presented himself before Lexington Presbytery at Independence, Mo., and was received under their care. At Rock Spring Church, Johnson County, Mo., in 1847, he joined

* Rev. R. S. Reed, of Salem, Ills., prepared this memoir.

New Lebanon Presbytery. At Salt Fork Church, Cooper County, Mo., in April, 1849, he was ordained by the latter Presbytery.

On September 19, 1850, he was married to Miss A. M. McCutchen, of Mt. Vernon congregation, Cooper County, Mo.; a lady possessing those mental, moral, and social qualities which admirably adapted her to the important position of a minister's wife.

Brother Witherspoon now settled as pastor of Mt. Vernon congregation, where he labored for seven years: then removed to New Salem congregation, in the same County, where he lived and preached for four years; thence to Otterville on the Pacific Railroad; with which congregation he lived and labored as their pastor until the unhappy condition of our country, amidst the fearful surges of civil war, forced him to seek a quiet home, where he could preach in peace.

His church at Otterville being occupied as a military hospital; the troubles and excitement of the country being so great, and his health rapidly failing, that he determined to leave Missouri. Accordingly in August, 1862, he left Otterville, as Abraham left his own country, "Not knowing whither he went." He first went to St. Louis, Mo., then travelled through various parts of the state of Illinois; and receiving a cordial invitation from Rev. J. H. Nickell, of Salem, Ills., he concluded to remove his family to that place for the time being. Soon after arriving at Salem, he received a regular call to take charge of the church at Kinnmundy, Marion County, Ills. He accepted, and immediately removed to the latter place, and entered upon his pastoral work. Here he labored faithfully, earnestly, and with great success, until his death.

His devoted companion marked the zeal, devotion, and entire consecration which now characterized him in his Master's work, thinking that he was preparing anew, for more extensive usefulness, little dreaming that he was but making "full proof of his ministry;" that he had already fought a good fight, and the time of his departure was at hand.

On May 4, 1863, at the house of Miller Sweney, an elder in Kinnmundy congregation, after a severe illness of seventeen days, of Typhoid pneumonia, he fell asleep in Jesus. His death was peaceful; almost his last words were, "All is well with me."

His remains were taken to Missouri, and deposited in the family burying-ground at Mt. Vernon, Cooper County. Before starting, his funeral was preached in his church at Kinnmundy, by Rev. J. H. Nickell, from Heb. xi. 4, "He being dead yet speaketh." And after his interment, by request of friends, Rev. R. L. Morrow, D.D., preached his funeral at Mt. Vernon and New Salem, from 2 Cor. v. 1, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." The congregation was large, and the flowing tears from almost every eye fell as balm to the memory of him who had so long and faithfully labored in their midst.

And what shall I say of the many virtues, private and public, which adorned the life of Brother Witherspoon? If I know my heart, I do not wish to speak his praise, merely because he is gone, and it is customary to write in eulogistic strains of the departed.

His piety was deep-toned. He was an everyday Christian, in all the relations of life. Everywhere the same independent, high-minded Christian gentleman. As to his private character, as a Christian, a citizen, a neighbor and friend, his virtues shone forth so as to win for him an almost universal popularity. A plain outspoken man about everything, he would not dissemble. This was a prominent trait in his character, in all his

private dealings; in the social circle, in the pulpit, and in ecclesiastical councils.

He was emphatically a man of truth and candor. In the domestic circle he was hospitable and kind, providing honestly, in the sight of all men, a full competency to meet the desires and wants of his family: and, in connection with his amiable, and much respected wife, so ordering the affairs of his household as to render his home agreeable, attractive and instructive, to all who might feel disposed to share their kindness and hospitalities.

As a preacher, he was evidently a man of God, sound, logical and earnest. His preaching was characterized by originality of thought, simplicity of style; with plain and forcible address: whether doctrinal, experimental or practical, commanding the attention and respect of all who heard him. It was heart-searching. He did not labor to charm the ear, or feast the intellect; but addressed himself to the understanding and the heart; and his soul-stirring appeals were not made in vain.

One writes, "I have seen signal displays of Divine power under his ministrations; in the edification of the church, and the awakening of sinners, he was regarded by many, as one of our ablest and most efficient ministers." Another writes, "His preaching was well received wherever he went. His efforts always characterized with dignity and solemnity; delivered with courtesy and mildness, yet with a warmth and persuasiveness that rarely failed to engage the attention, enlist the sympathies and convince the mind. As a legitimate consequence his preaching was attended with good results."

I will give an incident, illustrative of the character of his preaching, and of its effects.

One of his first sermons in the bounds of New Lebanon Presbytery, and while he was yet a licentiate, was preached at Heath's Creek camp-ground, Pettis County, Mo.; and being rather a superior sermon for a boy of his age in the ministry, he was caressed and petted a good deal; and appointed to preach the next day at a popular hour; all of which, naturally, had an undue effect upon his mind. He thought he must make an extra effort, or disappoint the expectations of the people. A short time before preaching hour the next day, he took his Bible, and went out to a retired place to make preparation. A text presented itself to his mind; but he thought it too deep a subject, and if he attempted to preach from that he would certainly fail.

He refused it, and began turning the leaves of his Bible in search of a text, but could find none on which he had a thought, except the one first presented; this he utterly refused, feeling confident, that if he undertook it he would forever disgrace himself. His mind was suddenly led off in a singular train of thought. He first began to doubt his call to preach, then his religion, then the truth and reality of all religion, and finally settled down in the feeling, there is no God, no heaven or hell, and no such thing as immortality.

By this time the congregation had assembled and were waiting for him; singing had commenced at the stand. His first impulse was to get on his horse and leave; but conscience smote him, and he could not do it. Oh! what dread suspense for a few moments. He finally resolved to make one honest effort, believing if there was a God he would help him, but if he got no help from on high he would conclude the whole thing a farce, throw down his Bible, go home and never try to preach again. By this time the audience was becoming impatient. He arose, still no text, and could think of none save the one first presented. He ascended the pulpit, read and sang

his hymn, still feeling it was all mockery, and began to pray, almost saying, "if there is a God." But as he advanced he became interested in prayer. The Lord assisted him. He read his text, the one which he at first refused. The Lord Almighty helped him, and a powerful work of grace followed. A brother who was present writes, "I never heard such a sermon from one of his age."

He often referred to *that* day as the happiest of his life; and from that to the day of his death never had a serious doubt as to his religion, and internal call to the work of the ministry.

As a presbyter, Brother W. had but few, if any, superiors. On this subject a brother writes, "As a presbyter we regarded him as second to none, because, 1st. He was well posted. 2d. Always present. 3d. Would scrutinize every motion and action of the judicatory, no matter whether he was in the chair, at the table, or in his seat; advocating what to him appeared to be of interest to the Church, repudiating everything contrariwise. I have thought I have not seen his equal in the chair, in the dispatch of business. I remember on one occasion when he was chosen Moderator of Synod, the retiring Moderator, one of our oldest ministers, remarked to me, 'We will not have a tardy session, for we have one of the most efficient men of the Synod in the chair.'"

Another writes, "He stood in the first rank as a presbyter, both in New Lebanon Presbytery and Missouri Synod, in point of ability. Had an influence in Prebytery and Synod second to but few."

While he felt a deep interest in all the great enterprises of the Church, it was especially for young men preparing for the ministry that his zeal burned with a holy ardor. He felt deeply the great importance of a thorough education on the part of those who would enter the sacred office.

A worthy young brother writes, "In my struggles to prepare to preach the riches of Christ, in him I found a true friend and my principal counsellor. One who was always ready to give encouragement and advice. Immediately after I was taken under care of Presbytery he came to me and told me that I was welcome to make his house my home; that my board should cost me nothing; that I should have the use of his library, and he would assist me all he could in my studies. During our national troubles he often wrote me, gave me encouragement and advice, exhorting me to be quiet and put my trust in God. Surely, in his death, the young man preparing for the work of the ministry has lost a good counsellor and a true friend." Through his efforts, mainly, two young men were kept for some time at Cumberland University, Lebanon, Tenn.

If ever the writer of this sketch has been, or is likely to be, worth anything to the Church, he and the Church are more indebted to Brother Witherspoon than any other man.

At his home he received me, when but a boy, as a brother, and bestowed upon me material aid, prayers and counsels which can never be forgotten. And thus was formed a friendship like that of David and Jonathan. I still see him, in my imagination, in his own quiet home, as he sits at his well-furnished library, searching for hidden truths; or as he, with all the strength of the whole man, takes recreation in innocent amusements.

Brother W. was ardently attached to the Church. Says his bereft companion, "I have often heard him say, 'there was no sacrifice that he could make but he was ready to meet it, if he conceived that it would turn to the good of the Church.' This he confirmed by his actions; in disposing of a valuable tract of land, containing every improvement necessary to render

it a luxurious and comfortable home, for the sole purpose of devoting his whole time and talents and his all to the service of his God."

In a letter written to me, dated, Kimmunday, February 20, 1863, he says:—"I have done better preaching this Winter, and learned more about it than ever before in the same length of time; the reason, I have had nothing else to do or think about. In addition to which, I determined to let the war take its course, politics the same, and as far as possible, 'know nothing, save Jesus Christ and him crucified.' The people here nearly all endorse this course, and what is better still, I think the God of heaven endorses it. My position is that the Church and State are separate; and the officers of Church cannot dabble in politics except at the expense of their ecclesiastical duties." What a glorious record. A short time before his last illness he was waited on by a lady, and urged to define his political status from the pulpit. He listened respectfully to her representations and then, with characteristic candor, replied, "Madam, I would suffer my throat cut from ear to ear before I would do it."

His known abilities and tact for business frequently placed him in the Moderator's chair, both in Presbytery and Synod, where he always presided with dignity and impartiality. He was a member of the General Assembly which convened at Pittsburg, Pa., in 1851; Princeton, Ky., in 1853; Louisville, Ky., in 1856; Nashville, Tenn., in 1860; Owensboro, Ky., 1862. He was appointed to go to Huntsville, Alabama, but declined in favor of his alternate, an old brother, who wished, in connection with the meeting of the Assembly, to visit the place of his nativity; and was member elect from McLin Presbytery to attend the Assembly at Alton, Ill., May 15, 1863. But just before its sittings he was, in the providence of God, called to the "General Assembly and Church of the first-born, which are just men made perfect."

I feel that I cannot better close this brief and imperfect sketch than in the words of Rev. J. H. Nickell, since deceased, written to our afflicted sister W. not a great while after her irreparable loss.

"I would not bid you shed no tears over the grave of your loved husband. I can only find relief in tears myself when thinking of him. I would love to have the satisfaction of going with you to his grave, and there weeping with you. I feel that I shall never rest satisfied until I visit his last resting-place, and plant, with my own hands, some flowers and evergreens there, to his memory. Oh! I feel like I ought to have some one to comfort my own heart.

"I think of him by day, and dream of him by night. It seems to me I can never get over it. I loved him with a perfect love. Our last trip to Presbytery and back was the pleasantest time of my life. We rode together, slept together, ate together and preached together: and were together all the time. I never saw a man enjoy himself better than he did. It was a profitable meeting to us both. He was a fine presbyter. He was a noble man everywhere."

THE PRESBYTERIAN CHURCH.

THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE (LATE) CONFEDERATE STATES OF AMERICA (having been prevented by the condition of the country, from convening in May last according to appointment) met in pursuance of the call of its Moderator, in the Presbyterian Church at Macon, Ga., on Thursday, December 14, 1865, and was opened with a sermon by the retiring Moderator, JOHN S. WILSON, D.D., from Joshua xiii. 1, "There remaineth yet very much land to be possessed."

The Permanent Clerk reported the following Commission as members of the

Fifty General Assembly of the Presbyterian Church.

MINISTERS.	PRESBYTERIES.	RULING ELDERS.	MINISTERS.	PRESBYTERIES.	RULING ELDERS.
BAIRD, D.D., E. T.	C. Mississippi.	.....	Mitchell, D.D., J. D.	Roanoke.	.....
Beal, B. L.	Concord.	.....	Mitchell, D.D., W.H.	Tusculumbia.	.....
Bell, Robert	E. Mississippi.	.....	McCallum, A.	Mississippi.	A. Baker.
Berry, Robert T.	Winchester.	.....	McIlwain, Richard	W. Hanover.	.....
Blanton, L. H.	Montgomery.	A.G. Matthews.	McQueen, Donald	Harmony.	.....
Bowman, F. H.	Lexington.	.....	McQueen, James	Fayetteville.	A. J. McQueen.
Brown, J. C.	Greenbriar.	.....	NALL, D.D., R.	E. Alabama.	N. S. Graham.
Brown, D.D., Wm.	East Hanover.	James Miller.	PALMER, E. P.	Cherokee.	W.L. Whitman.
CALDWELL, A. H.	N. Mississippi.	.....	Park, James	Knoxville.	.....
Caldwell, Geo. A.	Holston.	.....	Patterson, D.D., J. C.	Flint River.	Henry H. Jones
Calhoun, P.	New Orleans.	H. T. Bartlett.	RILEY, J. R.	S. Carolina.	.....
Cleby, A. W.	Florida.	.....	Rogers, O. F.	Chickasaw.	.....
DAVIDS, Samuel W.	Arkansas.	Thos. D. Churn.	Ross, D.D., F. A.	N. Alabama.	.....
GALLARD, S. S.	S. Carolina.	A. Walker.	SHERWOOD, J. M.	Fayetteville.	.....
Gillespie, J. H.	W. District.	.....	Smythe, D.D., Thos.	Charleston.	.....
Gladney, R. S.	Tombeckbee.	R. A. Minnis.	Stillman, D.D., C. A.	Tuscaloosa.	.....
HAZEN, JAMES K.	E. Alabama.	.....	THOMPSON, F. H.	Memphis.	.....
Hill, H. G.	Orange.	Chas. Phillips.	WALKER, R. C.	Lexington.	J. T. L. Preston.
Hooper, T. W.	Montgomery.	.....	Wells, David	Hopewell.	W. L. Mitchell.
Howe, D.D., George	Charleston.	.....	Wilson, D.D., J. L.	Harmony.	W. L. T. Prince.
KING, SAMUEL A.	Cent'l. Texas.	.....	.....	Orange.	J. H. Lindsay.
Kirkpatrick, J. L.	Concord.	Dani. H. Hill.	.....	S. Alabama.	B. H. Craig.
MILLER, JOHN	East Hanover.	R. F. Lester.			

MINISTERS, 43.

RULING ELDERS, 19.

TOTAL, 62.

GEORGE HOWE, D.D., of Charleston Presbytery, was elected Moderator. Rev. H. G. HILL, of Orange Presbytery, Temporary Clerk.

Bills and Overtures.

E. THOMPSON BAIRD, D.D., Chairman, reported as follows:—

OVERTURE NO. I.—From a convention of Ministers and Elders belonging to Nashville Synod, informing the Assembly, that that Synod had not been able to meet since the fall of 1861, declaring their cordial adherence to this body, and their approval of our position and principles, and requesting the Assembly to appoint a meeting of Synod at an early day.

The Committee recommend that the request be granted; and that Nashville Synod be directed to meet on Thursday, January 16, 1866, in the Presbyterian Church, Huntsville, Ala., that Rev. Robert Hardin, D.D., be Moderator, or in case of his absence, the oldest minister present, who shall preside till a moderator be chosen. Adopted.

NOS. II. and III.—Papers concerning the name for the church. The Committee recommended that it shall be THE PRESBYTERIAN CHURCH IN THE UNITED STATES. Various other names were proposed. A motion was made by J. L. Wilson, D.D., that the various names shall be disposed of *seriatim*, and speeches on the subject shall be limited to five minutes each. This was amended on motion of Rev. F. H. Bowman, as follows, "If on the first ballot no name shall have received a majority of the votes, then all the names shall be withdrawn, except the four highest, and then continue to drop the name having the smallest vote, until one shall have a majority, and that the vote be taken by calling the roll."

After considerable discussion the vote was taken with the following result. The Presbyterian Church in the United States, 42. Presbyterian Church in the South, 7. American Presbyterian Church, 2. Protestant Presbyterian Church in the United States, 2. The vote was made unanimous, and the report adopted.

NO. IV.—An inquiry from an Elder of one of our churches as to what is the duty and Christian course of a Church Session, when a minister or agent of the Old School General Assembly (North) presents himself amongst us, with a request to labor in our churches, or occupy one of our vacant houses of worship.

The Committee recommend that this overture be answered by the adoption of the following resolutions, viz:

Resolved, 1. That the Presbyterian Church of the North (Old School) is to be looked upon simply as a separate and distinct ecclesiastical body; and that the ministers and agents of that Church have no further or higher claims on our courtesy than any other Churches of the same section of the country, which hold to the same symbols of faith and order with ourselves.

2. That this Assembly has no reason for recommending any other usages or rules in respect to our fellowship with other ecclesiastical bodies than those that have long been familiar in all our Sessions and Presbyteries; and will not attempt to define afresh in what cases and in what degree errors in belief and practice shall exclude from our pulpits, or suspend ecclesiastical communion.

3. That our ministers and churches be, and hereby are warned against all ministers, and other agents, who may come among us to sow the seeds of division and strife in our congregations, or to create schism in our beloved Zion. And owing to the peculiar reasons for prudence which now

exist, we enjoin it upon our ministers and Sessions to exercise special caution as to whom they admit to their pulpits; and in cases of doubt, to refer to the judgment of the Presbyteries the whole question of the nature and extent of courtesy or countenance they may extend.

4. That the Assembly would remind Sessions that in no case is it proper for them to invite ministers of other denominations stately to occupy any of our pulpits without the consent of the Presbyteries, and the known purpose of such ministers, at the earliest suitable opportunity to unite with us in ecclesiastical relations. Adopted.

Nos. V. and VI.—From the Synod of Alabama and the Presbytery of South Alabama respectively, requesting the Assembly to amend the rule requiring the examination of ministers on their reception by the Presbyteries, so as to make it optional.

The Committee recommend that as there is no evidence that the rule has not worked well, the Assembly decline to make the change requested.

No. VII.—From Central Mississippi Presbytery, representing that under the terms of the union agreed upon with the United Synod, two ministers and at least two churches properly in the bounds of the Synod of Memphis, were transferred to that Presbytery, and requesting the Assembly to rectify this matter.

The Committee recommend that the Rev. E. M. Richardson and Rev. George P. Richardson, together with the churches of Granada and Panola, and any other churches formerly connected with Lexington South Presbytery, which lie north of the northern boundary of Mississippi Synod, be and hereby are transferred from Central Mississippi Presbytery to North Mississippi Presbytery of Memphis Synod. Adopted.

No. VIII.—From South Carolina Synod, declaring in substance its continued approval of the course adopted by the Southern Presbyteries, in organizing this General Assembly; declaring its purpose to adhere with renewed energy and affection to our own cherished denomination, extending a welcome to our communion and fellowship, to all who cordially adopt our standards and sympathize with us in our principles as to the province of the Church; and warning our churches against all schismatical intruders. Adopted.

No. IX.—A paper from the Rev. Frederick Ross, D.D., on the subject of fashionable amusements, containing three inquiries, with their proposed answers.

The Committee recommend that the inquiries be answered as follows, viz:

1. "Whether every Church Session has the right to make it a rule that dancing and other amusements are disciplinary?"

Answer.—No Church Judicatory has a right to make any new rules of church membership, different from those contained in the constitution; but it is the undoubted right of the Church Session and of every other judicatory, to make a deliverance, affirming its sense of what is "an offence," in the meaning of the Book of Discipline, ch. I., sec. 3.

2. "Whether such rule commonly exists in Presbyterian Churches?"

Answer.—Probably none of our judicatories are as faithful as they ought to be; but it is believed that the churches generally do, in some form, discountenance dancing. And the Presbyterian Church, through its supreme

judicatory, has repeatedly borne its testimony against dancing, and other worldly amusements.

3. "Whether such rule is expedient; or what should be the mind of the whole body, and what its action?"

Answer.—It is the duty of every judicatory to enforce the teachings of our standards on this and other fashionable amusements, such as theatrical performances, card-playing, &c. And while the Assembly believes that the "lascivious dancings" declared to be forbidden in the seventh commandment, by the answer to the 139th question of the Larger Catechism, are not those usual in our best society, yet it is our belief that the tenor of the teachings of the Scriptures and of our standards, is in direct opposition to this social usage. Christ's kingdom is not of this world; and the Apostle exhorts Christians not to be conformed to the world. Though we do not say that all these worldly amusements are "in their own nature sinful," it is clear that they "may tempt" those who engage in them, and others, to sin; and moreover, the Scriptures condemn them as worldliness. If the practice of the dance in mixed assemblies be not conforming to the world, it is difficult to name any offence against the injunction of the Apostle. Nor need the Church of Christ have any hesitancy in announcing its position on this subject; for the men of the world, with one consent, agree that it is inconsistent with the nature of the Christian profession, for members of the Church to engage in the dance.

In this connection, the Assembly would take occasion to exhort our Christian people to avoid the excesses into which they are in danger of being drawn by the demands of fashion. The Scriptures forbid "revellings," and all intemperate self-indulgence; with which teachings the prevalent custom of protracting social assemblies, with or without music and dancing, to the hours of the morning, but especially when accompanied with drinking or card-playing, is manifestly inconsistent. Moreover, the Assembly, observing that parties of pleasure are usually composed almost exclusively of unmarried young people, would give it as its earnest advice that the best form of social re-union be made to partake as much as possible of the style and tone of the family circle, in which youthful enjoyment is tempered by the presence of the older and married members.

The Assembly expresses itself with the more earnestness on this whole subject, because of the disposition which is observed in all parts of our borders to run into inordinate indulgence of worldliness at this time, in forgetfulness of the mighty chastenings of God which are even yet upon us; and because we see members of our Churches and our beloved baptized youth, in forgetfulness of the covenant of God, which is upon them, carried away with the world's delusions, to the subversion of the divine influences of the sanctuary, and to the neglect of the interests of their souls. Wherefore, the Assembly would urge our people to take the word of exhortation; to abstain from all forms of evil; and to study and pursue that sobriety which becometh the Gospel, so that the Church of Christ shall indeed be "a peculiar people." And we hereby exhort our ministers and Church Sessions to a discharge of their duties. Let them proceed by affectionate and faithful instruction from the pulpit, as well as in private; by admonition, and by such other measures as Christian prudence may dictate; but when all other means fail, then let them proceed to such methods of discipline as shall separate from the Church those who love the world and practice conformity thereto rather than to the law of Christ. Adopted.

No. X.—From North Alabama Presbytery, requesting this Assembly to

re-adjust the boundary between Nashville and Memphis Synods, so as to throw Madison County, in Alabama, into the North Alabama Presbytery and Nashville Synod, and

No. XI.—From a member of the Memphis Synod, requesting that in whatever arrangements of the boundary adopted, the churches and church property within the bounds of Tusculum Presbytery, shall belong still to Memphis Synod.

The Committee recommend the following:

Resolved, That the ministers and churches within Madison County, Alabama, formerly connected with the United Synod be adjudged to belong to North Alabama Presbytery, for the present; but that all the interests of Tusculum Presbytery and Memphis Synod be preserved intact. This temporary arrangement the Assembly adopts for want of the necessary information; but it hereby urges the judicatories interested to endeavor to agree on a definite boundary line, and to report to the next Assembly, in order that this matter may be conclusively settled. Adopted.

No. XII.—From Mississippi Synod, requesting the Assembly to adjust the matter of conflicting boundaries between that Synod and Alabama Synod, arising out of the terms of union with the United Synod.

The Committee recommend that all the ministers and churches formerly connected with the Presbyteries of the United Synod, but which lie within the bounds of Alabama Synod, be and hereby are transferred to the Presbyteries within which they are respectively located. Adopted.

No. XIII.—An inquiry from a member of this Assembly, asking whether a Presbytery has a right to ordain a licentiate to the work of the Gospel Ministry, simply because he desires it, although neither one or more churches have requested that he should be ordained.

The Committee recommend the following: Every office in the Church of God, according to the Scriptures and the standard of our Church, is a definite charge; and hence no man can lawfully be ordained to the Gospel Ministry unless it be to the performance of some work appropriate to that office according to the constitution. And as one great evidence of a divine vocation is a call from a particular church, no man ought to be ordained, except in cases extraordinary, without such a call. Moreover, as persons are liable to mistake their calling, and as the office of the ministry is a permanent one, by Divine institution, Presbyteries ought to exercise great caution in ordaining Evangelists, lest the ministry be filled with intruders, and the Church be afflicted with a vagrant and secularized clergy. Nor ought they ever to do so, until full proof has been made of the licentiate, by the Presbytery which ordains him, and it has received such a favorable report concerning him from the churches, as gives the promise of wide usefulness.

The case mentioned in the memorial seems to violate all these principles. If the licentiate be not called to a particular church, and if he be not looking to the work of the Evangelist in frontier and destitute settlements, his ordination, *sine titulo*, would be not only irregular and unconstitutional, but manifestly unscriptural. Adopted.

No. XIV.—An inquiry from a Ruling Elder of Flint River Presbytery, viz: Can a Ruling Elder who has removed from the bounds of his church, and who for a period of eighteen months or two years, has not communed or worshipped with the Church, be allowed to resume his seat in the Session without returning to reside in the limits of the congregation?

The Committee recommend the following: The provision of the consti-

tution, that no man is eligible to the office of Elder unless he is a member of the church in which he is to serve, was evidently designed to prevent the existence of a non-resident Eldership. And since the rights of office and the discharge of its duties go together in the ordination engagements, this Assembly judges that when an Elder voluntarily and permanently removes beyond the bounds of a congregation, he is therefore disqualified from discharging the functions of his office, and is no longer to be considered as an Acting Elder. Adopted.

No. XV.—From Central Mississippi Presbytery dissenting from certain language used in the minutes of the last General Assembly on the subject of valid and invalid baptism, and requesting this Assembly to make a new and more satisfactory deliverance.

The Committee recommend the following:

The language from which the Presbytery dissent, that this is "the true idea of baptism, viz: that it sets forth the death of Christ," taken by itself, is possibly liable to misapprehension. But inasmuch as the minute in question, in two or three different forms, does distinctly state the true doctrine, it is manifest that the last Assembly meant to teach that baptism "sets forth the death of Christ," by exhibiting to us the benefits thereof in their effectual application to us by the Holy Ghost. In the similar expression in the same deliverance where it is said that baptism "sets Him (Christ) forth as crucified for us and raised again for our justification," it is evident that this language is used in the sense previously explained in the minute itself, viz: "that baptism was designed to signify and seal our fellowship with Christ, in his death and in his resurrection, with all the benefits thereof." These expressions, thus explained, are assuredly in accordance with our standards and with the word of God. Adopted.

No. XVI.—What is the course to be pursued towards the colored people within our bounds?

On this subject your Committee recommend the following:

WHEREAS, the colored people never stood in any other relation to the Church than that of human beings lost with us in the fall of Adam; and redeemed with us by the infinitely meritorious death and sacrifice of Christ, and participants with us in all the benefits and blessings of the Gospel; and whereas, our churches, pastors and people have always recognized this claim to Christian equality and brotherhood, and have rejoiced to have them associated in Christian union and communion in the public services and precious sacraments of the sanctuary:

1. That the abolition of slavery by the civil and military powers, has not altered the relations as above defined, in which our Church stands to the colored people, nor in any degree lessened the debt of love and service which we owe to them, nor the interest with which we would still desire to be associated with them in all the privileges of our common Christianity.

2. That whereas experience has invariably proved the advantages of the colored people and the white being united together in the worship of God, we see no reason why it should be otherwise, now that they are freedmen and not slaves. Should our colored friends think it best to separate from us, and organize themselves into distinct congregations under white pastors and elders for the present, or under colored elders and pastors as soon as God, in his providence, shall raise up men suitably qualified for those offices, this Church will do all in its power to encourage, foster and assist them.

3. That the Rev. J. L. Girardeau, of Charleston Presbytery, Rev.

David Wills, of Hopewell Presbytery, Rev. H. C. Alexander and Rev. Alexander Martin, of Roanoke Presbytery, and Dr. J. L. Wilson be appointed a Committee to report on this whole subject, and to recommend action to the next General Assembly.

4. That the Committee appointed in the above resolution, be also the Committee provided for in the Report on Domestic Missions.

Theological Seminaries.

C. A. STILLMAN, D.D., Chairman, reported as follows:—

THEOLOGICAL SEMINARY AT COLUMBIA, S. C.—The following statement of the condition of the Seminary is reported by the Board of Directors.—“Owing to the derangement of all business and the breaking down of all public transportation, consequent upon the fall of the Confederate Government, no meeting of the Board of Directors of the Seminary has been held during the present year, and no official report can be made.

“The undersigned, deeming it matter of great importance that the General Assembly should have before it the subject matter of the Seminary, has thought it not improper to submit this statement with the reports of the Treasurer and Faculty, for your consideration.

“The report of the Treasurer containing his account of receipts and expenditures up to the first of May last, the end of the fiscal year, is complete, and believed to be correct. His letter, sent in with the report, shows the loss to the Seminary, by the overthrow of the Southern Government, to be very large. Of the investments, which amounted at the last annual report to over two hundred and sixty thousand dollars, he thinks now that not more than sixty-nine thousand dollars can be regarded as solvent. This heavy loss, it is feared, will seriously embarrass the General Assembly in its expectations as to the operations of the Seminary. We have, however, abundant cause to be thankful that the buildings and library of the Seminary have been saved.

“Believing that it is very important that the Seminary should still be kept open, for the reception and instruction of candidates for the ministry, the Faculty, with commendable zeal, have consented to continue their labors in the Seminary. It is hoped that some arrangement will be made for their support at least.

“For the particulars, as to the investments, you are referred to the Appendix of the Minutes of the General Assembly of 1864.*

“The Professorship of Didactic and Polemic Theology is vacant.

“The report of the Faculty, herewith submitted, will give you the state of the Seminary and its prospects.

“Hoping that this school of the prophets may survive the shock that it has received, and that it may soon be restored to its former power and usefulness.

“THOS. C. PERRIN, *Chairman.*”

THIRD ANNUAL REPORT OF THE FACULTY OF THE THEOLOGICAL SEMINARY AT COLUMBIA, S. C.—In making our *Third Annual Report* we have

* See *The Presbyterian Historical Almanac* for 1865, pages 288—295.

to lament over the disasters which have befallen this beloved institution, in connection with the general ruin which surrounds us on every side. During the occupation of Columbia by the forces of General Sherman, when he laid two-thirds of the city in ashes, the buildings of the Seminary were saved from conflagration, through the good providence of God, by the vigilance, intercessions and representations, chiefly of the refugee families which had sought shelter within them. The valuable Library is intact, with the exception of some volumes which were loaned out, and perished in the dwellings of those who had them in possession. The fences, too, were in great part destroyed, and some of the furniture has disappeared, but otherwise the premises have sustained no permanent injury. The funds of the institution, however, which, according to the tabular statement in the Appendix to your last Minutes, amounted to \$270,224, have been in a good measure lost in the general crash and ruin of all investments. Only one item of the whole, amounting to less than \$3,000, yields any immediate cash income. For a particular statement of the funded condition of the Seminary, we must refer you to the report of the Treasurer and Board of Directors. Under these circumstances, it has been a question among those most immediately connected with the institution, whether the Seminary should temporarily suspend its operations, or be continued without interruption. We have regarded it worthy of the utmost efforts of the Church to sustain it. The number of students educated within its walls, is 364, of whom 67 have departed this life. Of the remainder, 83 are laboring in South Carolina, 38 in Georgia, 28 in Alabama, 35 in North Carolina, 28 in Mississippi, 8 in Tennessee, 5 in Louisiana, 6 in Arkansas, 6 in Virginia, 6 in Florida, 4 in Kentucky. It has its representatives too in New York, Pennsylvania, New Jersey, Illinois, California, Vermont, New Hampshire, Connecticut, Massachusetts, Texas, Minnesota, Oregon, Missouri, Ohio, India and China, and has had its missionaries in the Indian Territory and Western Africa. An institution yielding such fruits should not be abandoned, and its temporary suspension would be a great evil, both because the attention of students would be diverted from it, and the affection of the churches would become cooled towards it. The Professors feel it their duty, therefore, to re-open the Seminary to such students as may resort to it, and to appeal to the generosity of the Church to sustain it by their contributions, as was done before the invested foundations were established. As the scholarships for the support of beneficiary students have shared the same fate with other funds, provision should be made also for them. The Synod of South Carolina has already initiated a system by which it is hoped contributions in money, clothing and provisions may be obtained, and, if other Synods, Presbyteries and Churches, will follow this example, the Seminary may still be carried forward in these times of public and private calamity.

There are two professorships vacant in the Faculty: that of Pastoral Theology and Sacred Rhetoric, formerly occupied by the Rev. Dr. Leland, now Professor Emeritus, and the chair of Didactic and Polemic Theology, occupied provisionally by Rev. Dr. Palmer, whose time of office has expired, and who has resumed his post as Pastor of the First Presbyterian Church in New Orleans. The duties of these departments of instruction will be assumed, as far as practicable, by the existing Faculty, in accordance with the requirements of the Constitution. But this arrangement cannot long continue. The prosperity of the Seminary demands that these chairs be filled by judicious and able divines, who can bestow upon them their entire labors. There have been but three students connected with the

Seminary the last year, and its exercises were wholly suspended after the burning of Columbia by the Federal army on the 17th of February last.

In behalf of the Faculty.

GEORGE HOWE, *Chairman*.

THEOLOGICAL SEMINARY, *Columbia, Dec. 4, 1865.*

TREASURY.—No change has been made in the investments since last year. See Minutes of the General Assembly of 1864.*

ANDREW CRAWFORD, *Treasurer*.

THIRD ANNUAL REPORT OF THE UNION THEOLOGICAL SEMINARY, *Hampden Sidney, Prince Edward County, Va.*—Owing to the state of the country the Board of Directors held no meeting during the past year; consequently there will be no report from that body to the General Assembly.

The Faculty of the Seminary conceive that they will be rendering an acceptable service to the Assembly, and a useful one to the Seminary, by presenting a brief statement of the condition and prospects of the institution. During the session closing on the 2d Monday of May last, there was only one student, an exempt from military service for physical infirmity, attending the instructions of the Seminary. About the close of the session, one who had been in service, a resident of the vicinity, and former student, Mr. P. P. Flournoy, resumed his studies, which he continued to prosecute till this session, when he was joined by seven others of the former students: Messrs. Barnett, Brown, Bailey, Hitner, Greenlee, M'Intyre and Martin. Besides these, the following young gentlemen have matriculated this session:

NAME.	WHERE EDUCATED.	NAME.	WHERE EDUCATED.
Huston, Matthew Hale,	Washington College, Va.	Nall, Robert H.	Oglethorpe University, Ga.
Lane, Edward.	Oglethorpe University, Ga.	Swoope, Francis McF.,	Virginia University, Va.
Leyburn, George L.,	Washington College, Va.	Young, John Silas,	Cumberland Univ., Tenn.
Murklaud, William F.,	Hampden Sidney Col., Va.	Total, 7.	

During the four years, in the generally thinly occupied condition of the building, and the want of means for proper repairs, by the ordinary course of decay in such circumstances, both the buildings and enclosures have become considerably dilapidated. Lawless persons have taken advantage of the times to deplete on the contents of the rooms, to some extent, and some articles of furniture have suffered for want of the attention which constant use supplies. The Library is in good condition, though a few books have been misplaced, probably through the negligence of persons who had the use of them sometimes without the Librarian's knowledge.

Until last July, the funds of the institution continued to yield the usual income, and they had considerably increased nominally, though the depreciation of the currency of the country greatly reduced their real value. By the generosity of the friends of the Seminary, by other than professional labors, and by a very stringent economy, the Professors continued at their posts with the single exception that one of their number was employed for some months in the army as a chaplain or an officer, with the approval of the Board. In July, however, there was no income from the funds. So much of the funds of the institution as was invested in Bank stocks is totally lost; the amount is from sixteen to twenty thousand dollars. The remaining funds, amounting, to the best of our knowledge, to ninety or

* See *The Presbyterian Historical Almanac* for 1865, page 293.

one hundred thousand dollars, consist of State and other securities, which may ultimately be available as sources of income. For the present, and we know not how much longer, the institution has not a cent of income from any source. During the last summer, some benevolent persons of the Presbyterian churches in Baltimore, understanding the straightened condition of the Seminary, and the prospective difficulty of keeping it open, conceived the idea of offering aid. They made contributions in money and goods, and sent them by one of their number, who, on ascertaining more fully the condition of the institution, proposed that one of the professors should visit Baltimore to make further collections for the temporary support of the Seminary. This was done. On reaching Baltimore he was most cordially welcomed by those whose friendly and sympathizing sentiments for Southern people, had, for years, endeared them to thousands of sufferers by wounds and disease and imprisonment. He applied to no others. After spending two weeks in Baltimore, he was encouraged to extend his visit to New York. After spending about three weeks in all, in the prosecution of his object, it was left for farther effort in the hands of a most efficient and zealous clergyman of Baltimore. It has been since ascertained that six thousand dollars have been raised, nearly two-thirds of which have been paid. Part of these funds are to be applied for necessary repairs, and part for the aid of indigent students. Doubtless, but for pecuniary difficulties, more of them would now be at the Seminary. It is important they should be. Having lost their means, often injured their health, and expended four years in military service, they have not the funds for supporting themselves while studying, and have not the time, even if the few and thronged avenues for gain afforded the opportunity for engaging in remunerative labors.

Under these circumstances, the Faculty recommended to the Synod of Virginia that measures should be promptly adopted, for securing such aid that no student need hesitate in pursuing his theological studies. They felt that this was not only an act of justice to these young men, but one of the soundest policy on the part of the Church. There may be, for reasons of temporary force, and in special localities, a redundancy of ministers, but a few years of the ordinary ravages of death, and of the natural increase of population, not to mention what may accrue by immigration, will effect great changes in the aspect of the Church. It is therefore believed that prompt and zealous efforts should be made to sustain the means for furnishing our people increasing numbers of able and faithful ministers of the gospel. In compliance with these views, the Synod of Virginia adopted means for raising contributions for the support of both professors and students; and directed a member of the Faculty to resume the agency for the collection of funds in Baltimore and at other points North, among persons favorable to Southern interests, both for temporary sustentation and for replacing the lost endowment. This has been begun with encouraging prospects of success. These plans having been reported to the Synod of North Carolina, were also heartily approved by that body.

The undersigned beg leave to conclude this report by an earnest appeal, through the Assembly, to the churches and the people for their renewed and fervent prayers for the school of the prophets over which the Head of the Church has called them to preside. [Signed] SAMUEL B. WILSON, B. M. SMITH, THOMAS E. PECK, R. L. DABNEY, *Faculty of Union Seminary.*

UNION THEOLOGICAL SEMINARY, *Prince Edward County, Va., December 5, 1865.*

The Committee to whom these reports were submitted, reported as fol-

lows:—"These reports bring us painful intelligence in regard to the present condition of these cherished institutions of the church. The public calamities which have depressed all the interests of our portion of the land have fallen with heavy weight upon them. By the failure of the Confederate Government, and the partial destruction of the moneyed corporations in which the funds of these Seminaries were invested their large endowments have been reduced to dimensions which are entirely inadequate to their support. But we learn also that in both instances the buildings and libraries with slight exceptions, have been preserved intact. The members of the two faculties also retain their chairs, and continue their labors, sustained, in great measure, by the liberality of the churches within the States in which they are located. While then these heavy losses are a most trying dispensation, we cannot but be encouraged by the indications of the Divine favor, in what is still preserved to us, and in the strong hold which these nurseries of the Church have upon the hearts of God's people.

The endowment of Union Seminary is reduced to ninety or one hundred thousand dollars, and even that does not yield at present one cent of income. But Virginia Synod, with the co-operation of the North Carolina Synod, have adopted measures for the temporary support of both professors and students, and for replacing the lost endowment, which have already been attended with encouraging success. The Assembly has only an advisory control of this Seminary—but we suggest that they heartily commend the energy and zeal with which its managers have met the emergency, and urge upon the Churches such a response to these efforts as shall not only sustain it through its present trials, but in due time place it upon a broader foundation than ever.

The endowment of the Seminary at Columbia has been reduced from two hundred and seventy thousand to sixty-nine or seventy thousand dollars—only three thousand of which, or a little less, yields any cash income at present. Three professors, besides the emeritus professor, retain their positions. No provision has been made for their support, except that South Carolina Synod has initiated a system by which contributions in money, clothing and provisions are being secured for the support of both professors and students—the scholarships for the support of the latter being reduced in value to about five thousand dollars. But it is evident that this system, or some similar one, must become general, in order to meet the demand. The whole Church must come up to our help in this emergency. This institution must be sustained. In connection with the sister seminary in Virginia, it is indispensable as the grand means by which the Church is to extend or even maintain her strength, and her very life. Its past history is full of marks of the Divine recognition and blessing. Its fruits are found throughout all our bounds, and in many other parts of the earth. As an approved, established and successful means of sending forth laborers into the harvest, we cannot afford to dispense with it, even temporarily. We recommend, therefore, that the Assembly urge upon all our pastors and stated supplies to take up contributions in money and in other forms, as may be convenient, at the earliest practicable time, for the support of this Seminary, to be forwarded to the treasurer, Mr. Andrew Crawford, at Columbia, South Carolina, to be applied by the board of directors to the support of the professors—and upon the Presbyteries to give special attention to this call.

Two chairs in this Seminary are vacant, viz : that of Pastoral Theology and Sacred Rhetoric, and that of Didactic and Polemic Theology. In the present condition of the endowment, and the state of the whole Church,

we do not deem it expedient to attempt, at present, to fill these chairs. We lament the necessity for delay, but as the constitution of the Seminary provides that the duties of all vacant professorships shall be performed by the members of the existing faculty; as these members are already engaged in these duties, and as they are fully competent to discharge them to the satisfaction of the Church, we feel assured that the Seminary will go forward efficiently and successfully in its great work; and that it will continue to enjoy the confidence and support of the Church.

Domestic Missions.

The *Fourth Annual Report* is as follows:—

The committee report that during the Ecclesiastical year ending May, 1865, they have prosecuted the work with what energy and wisdom they possessed—but very little was done or attempted in the way of promoting evangelical religion in the more destitute and frontier regions of the country, owing to the unsettled state of public affairs and the want of suitable missionaries. Only one missionary was commissioned during the year, and it is not certainly known that he ever entered upon the work assigned him.

The work in the army, to which the attention of the committee was mainly directed, was carried on with systematic efficiency, and perhaps with as important results as those of any previous year. More than one hundred missionary laborers were commissioned during the year, nine-tenths of whom were in active service for longer or shorter periods, and all whom received their support, in part or whole, from the contributions of the churches. What number were in actual service at the time of the surrender of our two main armies, is not certainly known, but perhaps more than fifty. A large proportion of these brethren had been connected with the army for periods varying from two to four years, and performed labors, and endured hardships, which perhaps will never be fully understood in this present life. The churches, to the last, were exceedingly generous in their contributions, and at no time was the work retarded for the want of funds. Thousands of our beloved soldiers were converted through the instrumentality of these labors, some of whom are gone to rest, whilst others have been spared to beautify and uphold the Church of Christ on earth. Whatever disappointment may have been experienced by us as a people, in relation to the establishment of our independence, as a Church we should ever be grateful to Almighty God for the repeated and abundant outpouring of his Holy Spirit upon our armies during the progress of the bloody conflict. That our camps should have been made nurseries of piety, is something not only new and unprecedented in warfare, but may be regarded as an encouraging token of God's purpose to favor and bless our future Zion. If these rich and spiritual fruits are carefully gathered and husbanded for the Master's use, we may soon have occasion to forget our temporal sorrows in the abundance of our spiritual joys.

As the clouds that have so long overspread the country are gradually being lifted up, we have revealed to us a work of immense proportions to be done in healing the wounds, restoring the desolations, and building up

the broken down walls of Zion, as well as extending her borders to the more remote and frontier regions of the country.

In the judgment of your committee, three departments of missionary labor claim the attention of the Assembly at the present time, viz: 1st. The building up of our crippled and broken down churches. 2d. The extending of the knowledge of the Gospel to the destitute and frontier regions of the country. 3d. Providing religious instruction for the colored people among us.

The first of these is undoubtedly the most urgent, but, it is hoped, will claim the attention of the Assembly only for a limited period. The second is a permanent work, and must come up for consideration from year to year. The third has claims of the most weighty and serious character, and like the second, will come up for consideration as often as the Assembly shall meet. In the present undeveloped state of feeling among the negro population, it is impossible to decide what general course of instruction would be best suited to their circumstances. Perhaps the best course for the Assembly, at its present session, will be to remind the churches under their care of their duty to instruct these people in the way of salvation—leaving it for each church to pursue that course which in its judgment will seem best—and appoint a committee to report to the next Assembly some general plan to be adopted by all our churches. It would be well for that committee to be composed of individuals from the different sections of the country, so that all the varied aspects of the subject may be before their minds in preparing the report.

The restoration of our crippled and broken down churches is undoubtedly the object which claims the immediate and earnest attention of this Assembly. These churches are to be found in every section of our country that has been occupied for any length of time by Northern soldiers, and especially along the broad track of those desolating marches that were made through most of the central Southern States. Wherever the armies have gone, the country has been desolated, the people have been impoverished, and in the great majority of cases, the sanctuaries of the living God have either been entirely destroyed, or so much injured as to be unfit for use. In many places our people are not only without houses in which to worship, but are without ministers to break to them the bread of life. Some of our ablest and most earnest ministers have been compelled to betake themselves to school-keeping, or some other secular employment, in order to provide their families with the means of subsistence. Worse than all, in the very midst of this distress and prostration, an enemy threatens to invade our borders, sow dissensions among our people, and gather our flocks into folds which they have not known. If ever there was occasion for the people of God to rally as one man, and put forth all their energies with united front against those who are seeking to divide and destroy, the present is that occasion. If we should be true to the great Head of the Church, or would be faithful to those spiritual flocks of which He hath given us the care, we must defend them from all these insidious encroachments in whatever name or garb they may come.

No doubt all our churches are suffering, to a greater or less extent, from the effects of the terrible conflict through which we have just passed. But some have not suffered to the same extent with others, and such would no doubt be glad to testify their gratitude to God, as well as their love to the brethren, by contributing of their substance to the general welfare of all the suffering churches. May not God have permitted these great calamities to overtake us for the purpose of developing among us that spirit of liber-

ality which distinguished the primitive churches, in like poverty, and which may be the means of uniting us as one common brotherhood for any trials or triumphs He may have in reserve for us?

What seems especially necessary at the present time, in the judgment of your committee, to rally the whole Southern church, and bring out all her disposable resources, is to bring forward some feasible plan by which their gifts may be brought together and be laid out wisely and judiciously in relieving the distresses of the suffering churches. The committee, therefore, would recommend the appointment of what may be called a *Sustentation Committee*, somewhat after the plan of the Free Church of Scotland, whose duty it shall be to raise and disburse funds in connection with this great object. That committee need consist only of a chairman, a secretary, and one commissioner from each Synod. Let it be the duty of the chairman, or secretary, to occupy some central position in the country, from which he can have easy access to the churches and the commissioners, and, for the time being, have the general direction of affairs. Let it be the duty of the commissioners to canvass their respective Synods, ascertain what churches are needing help, what ones are able to contribute, and do all they can by correspondence and visitation to collect funds for this general object. At the expiration of three months, or as soon after as practicable, the secretary and the commissioners shall meet together, and with all the facts they have gathered, proceed to disburse the funds according to their best judgment. It would be also well for the Assembly to designate a day when collections should be taken up in all the churches for this object. It is not proposed that the commissioners should receive any compensation for their services further than have their traveling expenses paid. It is confidently believed, that there are brethren in all our Synods who, if called by the Assembly to this work, would cheerfully devote three months to this purpose without any pay, further than the satisfaction of knowing that they are engaged in a work of mercy.

It is confidently believed, also, that by this plan, all our crippled churches may be placed on their feet, at least so far as the support of their pastors is concerned, before the meeting of the next Assembly. The question of aiding these churches in rebuilding their houses of worship had better be deferred until that time. The Assembly will then be in possession of facts that will enable them to act wisely and efficiently in relation to whatever course it may then be thought best to pursue.

If objection is felt to the multiplication of agencies under the direction of the Assembly, then the same object may be attained simply by uniting the commissioners above mentioned to the Executive Committee of Domestic Missions, and giving them the power of committee-men, so far as this particular enterprise is concerned.

TREASURY.—Balance May 1, 1864, \$33,464 04; Receipts, &c., \$63,189 82; Total \$96,653 83; Payments, \$61,631 90; Balance on hand, \$35,021 96. The auditors of the treasury state that this balance is in the form of *Confederate* money.

Foreign Missions.

The *Fourth* Annual Report is as follows:—

The Committee have to lament that their labors are still restricted to a narrow sphere, and even in relation to this they cannot render a very satisfactory account owing to their very restricted intercourse with the missionaries during the last eighteen months. No letters at all have been received from Southern missionaries laboring in foreign lands; and none from missionary brethren in the Indian country, except such as have been brought by casual travelers from that region. One was received from the venerable Dr. Kingsbury, of June last, in which it was stated that the missionary work was going on as usual, and the inquiry was made, whether, in the prostrated condition of the country, any further pecuniary aid could be expected from the Southern churches. The Executive Committee responded by forwarding \$1,300 to New Orleans, of funds that were providentially on hand, for their use. At the same time, they were assured that as soon as our religious newspapers and railroads were established, their wants would be brought to the notice of the churches. That pledge as yet has only been partially redeemed.

More recently fuller communications have been received from the missionaries, several of whom were at Little Rock, in attendance upon the Synod of Arkansas, to which they belong, and which met there in October last. There was some sickness among the missionaries at that time, and a good deal of distress among the Indians, owing to desolations occasioned by the war and misunderstanding with the government in the settlement of their affairs. The missionaries seemed to be deeply impressed with the importance and the duty of continuing their labors among the people, but could not do so unless sustained by help from abroad. According to their estimates, it will require about \$6,000 for their support. This sum, in former times, could easily have been raised, and the committee are of the opinion that it can be done the coming year, unless there is more distress and prostration in general affairs than is hoped will be the case. What changes are to be made in the general condition of the Indian country cannot be foreseen, and therefore it is impossible to determine what plan of missionary operation should be adopted for that field at the present time. It would seem to be the duty of the Church to go forward on the same general plan heretofore pursued, committing the whole to the great Head of the Church, and wait for clearer light to guide us in the future.

But, whatever course may be adopted in relation to this particular matter, the committee earnestly recommend the continuance of your Foreign Missionary organization. Much may be done, even in our crippled condition, to carry on this great work. We can scarcely set up a claim to be regarded as a true branch of the Church of Christ, or take an honorable place in the sisterhood of evangelical churches, unless we keep this object constantly and distinctly before our minds.

It should ever be made the controlling principle of all our movements. The command to go into all the world and preach the Gospel to every creature, is in fact the only commission which the Lord Jesus has given to his Church on earth: and any branch of that Church that disregards this command, imperils its own spiritual life.

In setting out in this great work, we shall find that other branches of the

Church are greatly in the advance of us. Many of them have made progress in the establishment of Christian churches among the heathen, in the acquisition of their languages and the translation of the Word of God into those languages, in the establishment of Christian institutions, and the training of young men in those institutions to preach the Gospel, which we may not attain for half a century. But what of that? If it is not too late for us to commence our career as a separate and independent church, surely it is not too late to commence the faithful discharge of those functions which are the inseparable attributes of every true Church of Christ. The same providence which forced us to take one step, requires us to take the other. That we are few and feeble, is no sufficient reason for withholding our hands from the work. With God there is no constraint to work by few or many. In the course of His providence, many that are first shall be last, and the last the first. He may, in the exercise of His sovereign pleasure, crown our feeble efforts with his richest blessings, and hasten the time when our Southern Zion shall occupy a prominent and leading position in the prosecution of this great undertaking.

We are not to suppose, for one moment, that the great work of evangelizing the heathen nations of the earth is drawing to a close. All that has already been achieved by missionary effort, important as those achievements are, can scarcely admit of comparison with what remains to be done. As yet, only the outposts of the kingdom of darkness have been assailed. The surface of heathendom has scarcely been ruffled. If thousands and hundreds of thousands of benighted heathen men have been made to rejoice in the light of the Gospel, millions and hundreds of millions remain in all the darkness of unmitigated paganism. Not to make particular mention of the millions in Europe and South America who are enveloped in papal darkness, the great pagan nations of Africa, India, China, Northern Asia and Japan, have as yet scarcely felt the first glow of that Christian love that is to transform their whole moral character, or caught the first gleam of that glorious Gospel day that is to chase away all their darkness. Your missionaries, in the inscrutable providence of God, may have reserved for them the great honor of being the first to carry the light of the Gospel into the deepest recesses of this darkness; and though last in the field, may be the first in the rich harvest that is to be reaped by the combined labors of the whole Church.

Before entering largely upon this undertaking, however, we have an important work of preparation to be done at home. Our people, it is true, are not strangers to the work of Foreign Missions. In former years they have borne an honorable share in carrying it on. They have contributed of their substance to its support; they have prayed earnestly for its success; and in many cases, they have cheerfully given up their sons and daughters to labor in it. But, after all, Southern Christians have only been co-operators in the work. The chief agency and chief responsibility have heretofore been with the Northern Church, by whom we are now excluded from even an honorable co-operation. If, therefore, we would continue to have a share in it, we must carry on the independent work which has already been commenced, the chief responsibility of which, under God, must rest upon our own shoulders. Hereafter, our contributions, our prayers, and the consecration of our children, must be made under a more direct sense of our responsibility to the great Head of the Church. Our people must be made familiar with this great idea, and they must be trained to all that benevolence, self-denial, energy and self-reliance which is necessary for the successful prosecution of so great a work. The rising genera-

tion must be made to appreciate the greatness of the cause, and that no sublimer object can possibly challenge their personal devotement. The children and youth, in our Sabbath-schools and in our seminaries of learning, must be instructed, not only in relation to the general claims of this cause, but they must be made familiar with the actual facts and results that attend the prosecution of it by other branches of the Church. But all this can be accomplished only by an agency appointed by the Church for this express purpose. Besides which, we know not how soon we may be called, in the providence of God, to take an active part in the prosecution of it. It is believed that there are young men in the Church, at the present time, who are looking forward to engaging in it, and are only waiting for the Church to bid them go forward. Let us then be prepared for any duty to which the great Head of the Church may call us, feeling assured that He will give us grace and necessary resources to accomplish any task He may assign us.

TREASURY.—Balance May 1, 1864, \$35,656 46; Receipts, \$10,371 43; Total, \$46,027 89; Payments, \$11,873 99; Balance, \$34,153 90. The Auditors of the treasury, state that this balance is in the form of *Confederate* money, except \$2,298 37 in gold, on deposit in the London Joint Stock Bank, England.

Publication.

The *Fourth* Annual Report is as follows:—

The Committee of Publication, in presenting to the General Assembly the report here submitted, have to regret that, under existing circumstances the materials for preparing it were so defective. By the fire which on the 3d of April last laid in ashes so much of the city of Richmond, our office, with all its contents, was entirely consumed. Not even the office books were saved, from which various items of interest might have been embodied in this report. Your Secretary, the Rev. Dr. Leyburn, finding his work suspended for the time, and no longer the means from it of a pecuniary support, withdrew to another part of the country. In the absence, therefore, of the usual sources of information, nothing definite can be produced in the document here offered. It may, however, be stated, in general, that the operations of the committee continue to be prosecuted with increasing energy and success.

A very large amount of reading matter, consisting of Bibles, New Testaments, and other religious books and tracts obtained from England, as well as valuable tracts of our own publication, was put into circulation, most of it in the Confederate army. Of the "Soldiers' Visitor" a large edition continued to be published, and the demand for it, as well as for all other gospel truth we could supply, showed how eager were our soldiers for whatever would teach them the way of salvation, and strengthen them in the trials through which they were passing.

The "Children's Friend" was kept alive, but with an issue greatly diminished. Its highest circulation (in the Spring of 1863) was about twelve

thousand; at the time our operations were suspended, it was only about three thousand. This was owing, in a large degree, to the disturbed state of the country, and to the very imperfect facilities for its distribution through the mails.

In reviewing our operations for a period of about three years, we find cause for both humiliation and gratitude. Our Church has certainly not rendered to the Lord according to all his benefits. To reflect how much more might have been accomplished had we possessed more ample means, and been moved by a supreme consecration to God, should fill us with sorrow. When, on the other hand, we bring to view the undoubted fact that, through the agency of the committee, a great multitude have been brought nearer to the Saviour, we find cause to bless his holy name.

The past, with its scenes of strife and bloodshed, its convulsions and changes, its public calamities, its private sorrows and desolations, has now vanished beyond our reach, and gone to make its record for history and for the final judgment. Praying to be instructed by its awful voice, we find ourselves called now to reach forth unto the things which are before.

The question presents itself, how can we best supply our people with religious literature under the circumstances in which we are now placed? After much deliberation, the committee would recommend to the attention of the General Assembly a scheme of which the following is the outline:

The Committee of Publication shall be charged with the duty of most carefully selecting from every available quarter, whether in Europe or America, the very best tracts and books suited for Sabbath-schools, and other religious reading. Let a descriptive catalogue of these publications be prepared and distributed among our churches. From this list let them make selections, and send orders accordingly. The proceeds of sales to be re-invested. A small profit to be laid upon purchases—which would be at wholesale—so as to cover expenses. Annual collections to be taken in our churches, as heretofore, from which donations can be made to the destitute and for publishing such books and tracts, original and selected, as may be specially demanded.

The necessity and usefulness of some plan of this kind, and also its practicability, need not be here presented, especially as the General Assembly has already given the scheme, in its essential parts, a hearty approval. See minutes for 1863.

Should it still thus receive the sanction of the Church, it will be necessary for the General Assembly to provide for the details required to carry it into practical effect.

The Synod of Virginia having, at its last meeting, requested the committee to take immediate steps to meet the pressing wants of its churches for Sabbath-school books, and having raised on the spot \$1,000 for defraying the expenses connected with a beginning of the work, we are gratified to report that some valuable results have been already reached. An agent was sent, as soon as practicable, to visit various houses of publication in the Northern cities, and make such selections as were judged suitable. His report is herewith submitted for inspection. It will show that he was very courteously received, and that very generous terms were offered in many cases.

To the house of Robert Carter & Son, of New York, we are indebted for a reduction of one-half the usual price upon all books which our agent selected as specimens from their catalogue. The Presbyterian Board of Publication in Philadelphia were so kind as to present to us all the books selected for the same purpose from their large and valuable list.

Your committee cannot doubt that, should some scheme of this kind be entered upon and prosecuted with energy, it will meet the hearty approbation of our people, and grow into wide usefulness in the diffusion of the truth as it is in Jesus.

The publication of the "Children's Friend" has not been resumed, for two reasons. One is that the means of circulating it over the country have been too limited. This hindrance, it is expected, will soon be removed by the re-establishment of the mails and post-offices throughout the land. Another serious difficulty arises from the limited circulation which the paper had when suspended, and the apprehension that it is not practicable to sustain a paper of this kind by our denomination alone. Without entering into this subject more minutely, the committee would refer the Assembly to such of its members as may be in attendance upon its approaching sessions, for any explanations that may be needed. A thoroughly good paper for the children of the Church is an enterprise of unspeakable importance, and the best way, all things considered, for securing such an agency for those committed to our care, merits the most careful consideration of her highest judicatory.

Undismayed by any trials and toils through which we may be called to pass; cheerfully trusting in the merciful and almighty guidance and protection of Him who was with his Church in the wilderness, we desire to go forth sowing the precious seed by the side of all waters, assured of the joyful harvest in God's own good time, and to the praise of the glory of his grace.

TREASURY.—Balance April 1, 1864, \$27,001 61; Receipts, \$66,553 81; Total, \$93,555 42; Payments, \$79,124 71; Balance on hand in bonds and notes of Confederate States, \$14,430 71.

Education.

The *Third* Annual Report is as follows:—

Your committee have had no beneficiaries receiving aid since the last report.

The statement of the Treasurer, accompanying this report, will show that the contributions have been \$2,552 80, which, together with a balance on hand March 31, 1865, makes the whole amount in his hands in Confederate money, (now worthless) to be \$7,002 41.

All that the committee deem it necessary to say farther, is that during the war this part of our benevolent operations was suspended. Nearly all of our young men receiving aid were called into the army, or were, by causes connected with the war, interrupted in their studies.

In the present changed condition of affairs, this great work is opened to us with new interest, not only because of the increasing need of Ministers of the Gospel to enter upon the labors of our vast field, but also because, for reasons well known, the means of those seeking the holy office are generally so greatly diminished.

This subject, in all the magnitude of its interests, is under God, in the hands of our General Assembly, for such advice and control as, in their wisdom, may be judged best in the circumstances.

Narrative of the State of Religion.

BELOVED BRETHERN:—"Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ." Since the meeting of our last Assembly, the clangor of war has ceased to reverberate through our beloved country. The black cloud which lowered so portentously in the political horizon, has burst, and left behind it deplorable evidences of the tornado of which it was the harbinger. To-day, however, as the supreme judicatory of our Church, we are permitted to send you our fraternal and affectionate salutations amid comparative peace and quietude.

Although the untoward termination of the sanguinary conflict has blighted the hopes and disappointed the expectations of thousands, we deem it our duty, as part of the people of God, to thank and praise his holy name, because the sword has been sheathed, and the precious lives of multitudes of our valuable citizens have been spared.

Whilst we mourn over the sad scenes which we are compelled to contemplate, it is exceedingly gratifying to enumerate some of the tokens of God's goodness and grace which he has vouchsafed to us as a Church.

From the reports of the Presbyteries presented to the Assembly, we learn that, notwithstanding the terrible trials and tribulations through which our people have passed; notwithstanding the lamentable fact that some of our churches have to gaze with riven hearts, on the sanctuaries of the living God demolished, and others on their houses of worship desecrated and dilapidated, still we have much cause for praise and gratitude to our covenant-keeping God.

We are happy to inform you that the reports from the Presbyteries of Cherokee, Montgomery, Florida, Fayetteville and South Alabama, communicate the pleasing intelligence that some of their churches have enjoyed seasons of refreshing from the presence of the Lord. And the last named Presbytery also reports that, at its last meeting, two candidates for the Gospel ministry were taken under its care. The Presbytery of Tuscaloosa, also, has been most signally blessed by a gracious and extensive revival in four of its churches; the result of which was the reception of one hundred members on profession of faith in the Lord Jesus Christ. And these glorious results have been induced by protracted and persevering efforts, on the part of Christ's ministers, in the pulpit from day to day, and by the fervent prayers of God's people.

In the important field of Domestic Missions, also, the laborers have reaped a rich harvest. In the army, hundreds, perhaps thousands of gallant soldiers, have, we trust, believed to the saving of their souls, and put on "the whole armor of God, that they may be able to withstand in the evil day."

Another indication of the presence and power of God's grace in our midst, we derive from the fact that, although the property of our people

has been devastated, and their homes desolated, several of our churches express a laudable determination to support those faithful ministers of Christ who have sympathized with them in their sorrows, comforted their hearts in the dark night of afflictions, and participated in their privations and perils. The duty of sustaining the laborers in the Lord's vineyard, we would earnestly urge on all our churches, especially at the present time, lest, owing to the high price of provisions and of other necessities of life, they may be constrained to turn aside to secular avocations, in order to obtain a comfortable support for their families, which the scanty salaries they generally receive, as ministers, do not afford. And should they be compelled, from necessity, to pursue other employments, you well know that their spirituality would be injured, their pulpit ministrations would become less edifying, the piety of our communicants would be diminished, and the spread of the Gospel retarded.

Several of the Presbyterial reports present another encouraging item. They inform us that the youth of our churches continue, regularly, to receive instruction in our Sabbath-schools. We have always attached the seal of our approbation to these institutions, and fully recognized their beneficial influence in the moral and religious culture of the young; but, we fear, it not unfrequently happens that parents depute to Sunday-school teachers the important duty, and delightful privilege, which appertain to themselves, of training up their children "in the nurture and admonition of the Lord."

It causes surprise and sorrow to learn that so very many of our churches have neglected to make any, even the smallest, contributions to the support of the committees which the Assembly has elected to carry on the benevolent operations of the Church. These committees need additional funds to give greater efficiency to their important work; and the Committee on Theological Seminaries, at the present meeting, reports the painful intelligence that "the public calamities have fallen so disastrously on these cherished institutions as to reduce their endowments to dimensions wholly inadequate to their support."

We would earnestly impress on every member of the Church, the duty of making self-denying efforts to sustain these benevolent enterprises. Until we endeavor to attain to the same measure of duty in this regard, it would be presumption to expect that copious showers of Divine grace shall be affused on our churches.

We have also to express our deep sorrow that the vice of intemperance, which so frequently causes the ruin of families, the loss of health, fortune and character, and the damnation of immortal souls, prevails, not, indeed, among our members, but within the bounds of several of our congregations; and that in other parts of our Zion there is apparent among our communicants an apathy in regard to spiritual things, and a sinful conformity to the pleasures and fashions of the world, which tend to obliterate that plain line of demarcation which should ever exist between the Church and those who possess no love for the Saviour, and make no professions of piety.

In regard to the instruction of the colored population, a field once so faithfully cultivated, and so fruitful, the reports narrate that there is, of late, a marked change in their religious deportment. Instead of crowding the courts of the Lord, as formerly, and making the churches resound with their hymns of praise, and listening with tearful eyes to the glad tidings of salvation, comparatively but few of them are seen in the assemblies of the saints. This change, it is believed, is to be attributed to the insinuations of designing men, who, for sinister purposes, have sought to alienate their

affections from those ministers whom they once delighted to honor, and whose preaching was blest to their salvation and edification: and to a misconception of the relations which we sustain towards them as a Church, and a misapprehension of the feelings we entertain for them as a people. We have, however, evidences recently, of an improvement among them, and a desire to seek the good old paths, and again to listen to the proclamation of the great truths of religion.

Hymn Book Revision.

B. M. PALMER, D.D., Chairman, reported as follows:—

That no meeting of the committee has been held since the sessions of the Assembly at Charlotte, in 1864. The extremely agitated state of the country after that period, and the rapid rushing of events in the early part of the present year, rendered it impracticable to convene the committee, widely scattered as it was over the country: and the failure of the Assembly to meet last Spring, cut off the last hope of bringing it together. Since that time the disorganization of the country has been so entire as to restrain the intercourse which might have been held by correspondence. The work of revision stands precisely as in the last report to the Assembly, in May, 1864.

It must also be mentioned that the original revised copy of the Hymn Book, prepared by the committee, was destroyed, together with all my private papers, books and household effects, in the general conflagration of Columbia in February last. This, however, is a loss easily repaired; as it will cost little labor to re-produce the work from the consecutive reports of committees, as published in the Appendix to the Assembly's Minutes.

Having had no conference with the other members of the committee, the following suggestion is made with diffidence as resting upon the single judgment of the writer. As the Assembly desires to produce a Hymn Book which shall not soon be displaced in the worship of our churches, it may be well, at this stage of the revision, to commit the work to an entirely new set of men, who shall bring their taste and judgment, reviewing the work of your committee and completing it—thus securing a double guarantee that the book when published will meet the wishes and wants of the whole Church. This suggestion, made without the knowledge of his colleagues, springs from no desire to throw the labor or the responsibility of this important work upon others: but from a simple wish to add every possible assurance that the work, when accomplished, will be worthy of acceptance by the Church—and this assurance will at least be double if the work passes through the hands of two committees; the second of which enjoying the fruits of criticism by the first. Should this suggestion commend itself to the judgment of the Assembly, I would strongly urge that the committee be a LOCAL one, or at least not so widely scattered as the present committee. The work to be performed is simply executive—and one or two weeks, solidly devoted to the business by a committee that can easily be convened, will finish it in season to present it complete for adoption by the Assembly in the Spring. Hymn Books are now wanted through-

out all our churches, which yet are restrained from the purchase by the expectation of the revised book which shall supersede those now in use. It would have been impossible hitherto to have published the Hymn Book, even if it had been ready for the press—but, as all restriction is now removed, it is important to meet promptly the wants and wishes of the Church in this particular. Adopted, and the Assembly appointed Rev. Drs. T. V. Moore, M. Hoge, C. H. Read, W. Brown, I. L. Kirkpatrick, T. Smythe, J. D. Mitchell, R. L. Dabney, B. M. Palmer, C. S. Dodd, and J. L. Girardeau.

Charter.

The Committee on the subject of the Charter would report:—

That although no official information has been laid before the General Assembly, the following statement of facts touching the matter of the Charter, as provided for by the last Assembly, may be received as undoubtedly correct, viz :

Soon after the adjournment of the last General Assembly, an application was made to the Legislature of the State of North Carolina for an act of incorporation; which application proved successful, and a charter was obtained with only one slight and immaterial modification of the terms proposed by the committee of the General Assembly. As required by the Charter, the trustees assembled in Charlotte, N. C., on — day of —, 1864, declared their acceptance of the Charter, and organized by the appointment of the Hon. Thomas C. Perrin, of Abbeville, South Carolina, President; the Rev. Dr. B. M. Palmer, of New Orleans, Secretary; and John Crawford, Esq., of Columbia, South Carolina, Treasurer.

It is believed that all that is now necessary to be done is for the General Assembly to appoint a committee to make an application to the Legislature of North Carolina, to change the name and style of the body to which the Charter has been granted from the "General Assembly of the Presbyterian Church in the Confederate States," to "The General Assembly of the Presbyterian Church in the United States."

We, therefore, recommend that Joseph H. Wilson, James M. Hutchinson, A. A. McLean and Duncan Shaw, Ruling Elders of our Church, now holding seats in the Legislature of North Carolina, be appointed and requested to obtain from that body the above change in the Charter, and do what else, if anything, may be necessary to secure to us the full benefits of that instrument.

Pastoral Letter.

FROM THE GENERAL ASSEMBLY TO THE CHURCHES UNDER THEIR CARE.

Beloved Brethren in the Lord :—Such were the convulsions of the country and interruptions of travel last Spring, that a meeting of the General Assembly of our Church at the time appointed, was impracticable. It has been now convened under circumstances of peculiar interest, involving the gravest responsibility. From this fact arises the special duty of addressing a pastoral letter to the churches under our care, by which they may be the more comfortably re-assured concerning various points of great importance connected with our position, and be counselled in faithful love concerning the solemn obligations resting upon them.

That these weighty matters may be the more distinctly set in order before you, let the following points, concisely presented, be brought under your prayerful consideration :

I. *Our Relation to the Civil Governments of the Country.*—The storm of war has, during the four years past, swept over nearly every part of our bounds ; a war so vast in its proportions, so bitter in its animosities, so desolating in its effects, as to make it an astonishment to the nations. Its sacrifices in treasure and in blood, its public losses and private griefs, swell beyond all calculation. As to its particular causes, or upon which party rests the blame, chiefly or wholly—these are questions which the Church of Christ has no commission to decide. Beyond a doubt, however, its great root is to be found in those lusts which war in the members. Of these it becomes us to own our full share, and because of them to humble ourselves under the mighty hand of God.

During the prevalence of this war, “the higher powers” actually bearing rule over most of our bounds, and to which under the word of God we were required to be “subject,” were the Government of the Confederate States, and those of the several States constituting it. By the event of the war, the first has been overthrown, and the second, as constituents thereof, are changed. The “higher powers,” now bearing rule over us, are confessedly the Government of the United States, and those existing in the States wherein we reside. The rightfulness of these several authorities, or to which of them the allegiance of our people, as citizens, was, or is primarily due, are matters upon which a judicatory of the Church has no right to pronounce judgment. The relation of the Church of Christ to civil governments is not one *de jure* but *de facto*. As right and good, or wrong and wicked, they rise and fall by the agency or permission of God’s providence. In either case, the attitude of the Church towards them is essentially the same. As long as they stand and are acknowledged, obedience is to be enjoined as a duty, factious resistance condemned as a sin. But in regard to conflicts between existing governments, or as to movements in society, peaceful or otherwise, to effect political changes, the Church as such has no more control over them, than it has over the polls of the country. If it has authority to uphold on the one side, it has equal power to condemn on the other ; if to suppress a political movement, then also to instigate it. In truth it has neither ; and to assert the contrary is to corrupt the Church in its principles, forever embroil it with the strifes of the world, and plunge it headlong into ruin.

Under these views, and considering the extraordinary conflict through

which the country has passed, as well as the extraordinary circumstances in which it is now placed, it is incumbent upon us to exhort you, brethren, to "obey them that have the rule over you, and submit yourselves." Fulfill with scrupulous fidelity all your obligations to the governments of the land; remembering the duty of this compliance, "not only for wrath, but also for conscience' sake." "For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men."

II. *Our Relation to the Church.*—It is not necessary we should here minutely define the nature of the Church. It is enough to say that it is a kingdom, though in the world yet not of it; that it is a body of which Christ is the sole Head; purchased by his blood, to the exclusion of all other merit, and renewed by his Spirit, to the exclusion of all other power; and that it is united to him by the bond of faith. From this living Head the members receive all their vitality, control and protection. It is therefore a spiritual body. Its sole commission is to preach the Gospel to every creature, and it is called to that holy living which the gospel enforces.

It follows from this, according to the admirable statement of our Confession of Faith, chap. 31, sec. 4, that—"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, unless by way of humble petition in cases extraordinary, or by way of advice, for satisfaction of conscience, if they be thereunto required by the civil magistrate."

It is equally clear from this and from what was before observed, that the civil magistrate or military ruler has not the shadow of a right to restrain the freedom of the Church, by excluding its own chosen pastors and imposing others, or closing its houses of worship, or visiting pains and penalties upon its ministers or members, for using the privilege of worship.

How often both of these great principles have been trampled into the dust within a few years past, melancholy facts most fully attest. Of all such utter confusion of the things of Cæsar with the things of God, it becomes our people to beware, and against it faithfully to bear witness.

The events passing before us bring up with fresh power the importance of keeping in mind this very point, this vital truth, that the Church of Christ is indeed a *spiritual* kingdom, and is *therefore* like Mount Zion, that abideth forever. The Church is safe through the deluge, but only in her ark, not in the ark of the State. It is owing to this fact, and to this only, that she can ride out the storms that leave the shores of this world strewn with the wreck of everything which the hand of man has constructed.

But it is our desire, brethren, to counsel you at present concerning the special relation you sustain to this part of the Church with which you are more immediately connected. Four years ago we were constrained to organize a separate General Assembly. This was done because of an attempt by a part of the Church to impose a yoke upon our consciences "which neither we nor our fathers were able to bear." Our testimony upon this and other points of great interest, is before the Christian Churches of the world, in the address made to them by the General Assembly of 1861: and if any schism exists, we are willing the impartial judgment of men should be passed upon the question, as to where the sin of it lies. This organization was formed out of elements among the oldest in the history of the Presbyterian Church in this country. It carries with it nearly one-third of the whole original Church. It includes a territory of twelve States. It embraces ten Synods, forty-six Presbyteries, one thousand ministers, and about seventy thousand church members, and was effected and has been continued with a unanimity which has hardly a parallel in the history of

such movements. It was not made to subserve any political or secular interest whatsoever. The reasons for its continuance not only remain as conclusive as at first, but have been exceedingly strengthened by events of public notoriety, occurring each succeeding year.

It may be proper at this point to declare concerning other churches in the most explicit manner, that, in the true idea of "the communion of saints," we would willingly hold fellowship with all who love our Lord Jesus Christ in sincerity; and especially do we signify to all bodies, ministers, and people of the Presbyterian Church struggling to maintain the true principles of the same time-honored Confession, our desire to establish the most intimate relations with them which may be found mutually edifying and for the glory of God.

But, whilst earnestly exhorting you to walk in love towards all your fellow-Christians, peculiar circumstances, well known, make it our plain duty to put you on your guard against attempts to disturb and divide your congregations. We are a branch of the Church as complete in our organization, as thoroughly distinct and harmonious, and as secure in our prospects as any other in the land. Appreciating this fact, we are sure common self-respect, to say nothing of a jealous care for the honor of your Church will repel all unworthy attempts of men who may lie in wait to deceive, and to cause you to fall from your own steadfastness.

III. *Our Relations to the Negro Population.*—The extraordinary circumstances in which, by recent events, this people are now placed, and our relations to them is a subject too immense to be passed over in silence. The former relation between our citizens and most of this population, was that of a master and servant. The address of our General Assembly before referred to, contains the only full, unambiguous, and deliberate, and authoritative exposition of our views in regard to this matter. We here re-affirm its whole doctrine to be that of Scripture and reason. It is the old doctrine of the Church, and the only one which keeps its foundations secure. That address contains, among other statements, the following:

"We would have it distinctly understood that in our ecclesiastical capacity, we are neither the friends nor the foes of slavery; that is to say, we have no commission either to propagate or abolish it. The policy of its existence, or non-existence, is a question which exclusively belongs to the State. We have no right, as a Church, to enjoin it as a duty or condemn it as a sin. Our business is with the duties which spring from the relation; the duties of the masters on the one hand, and of their slaves on the other. These duties we are to proclaim and enforce with spiritual sanctions. The social, civil, political problems connected with this great subject transcend our sphere, as God has not entrusted to his Church the organization of society, the construction of Government, nor the allotment of individuals to their various stations. The Church has as much right to preach to the monarchies of Europe, and the despotisms of Asia, the doctrines of republican equality, as to preach to the governments of the South the extirpation of slavery."

This relation is now overthrown, suddenly and violently: whether justly or unjustly, in wrath or in mercy, for weal or for woe, let history and the Judge of all the earth decide. But there are two considerations of vital interest which still remain.

One is, that while the existence of slavery may, in its civil aspects, be regarded as a settled question, an issue now gone, yet the lawfulness of the relation as a question of social morality, and of scriptural truth, has lost nothing of its importance. When we solemnly declare to you, brethren,

that the dogma which asserts the inherent sinfulness of this relation is unscriptural and fanatical; that it is condemned not only by the word of God, but by the voice of the church in all ages; that it is one of the most pernicious heresies of modern times; that its countenance by any church, is a just cause of separation from it, (1 Tim. vi. 1-5) we have surely said enough to warn you away from this insidious error, as from a fatal shore.

Whatever therefore we may have to lament before God, either for neglect of duty or for actual wrong towards our servants, while the relation lasted, we are not called, now that it has been abolished, to bow the head in humiliation before men, or admit that the memory of many of our dear kindred is to be covered with shame because, like Abraham, Isaac and Jacob, they had bond-servants born in their house, or bought with their money; and who now, redeemed by the same precious blood, sit down together in the kingdom of God.

The other consideration connected with this subject is *the present condition of this people*. We may righteously protest that with their wretchedness, already incalculably great, that with their prospects, to human view dismal as the grave, our church is not chargeable; that it may hold up its hands before heaven and earth, washed of the tremendous responsibility involved in this change in the condition of nearly four million bond-servants, and for which it has hitherto been generally conceded they were unprepared.

But in this dispensation of Providence which has befallen the negroes of the Southern States, and mainly without their agency, your obligations to promote their welfare, though diminished, have not ceased. Debtors before to them when bound, you are still debtors to them free. You are bound to them not only by the ties of a common nature, a common sin, but a common redemption also. They have grown up around and in your households, have toiled for your benefit, ministered to your comforts and wants, and have often tenderly, faithfully nursed you in sickness. They are still around your doors, in the bosom of your community. Many of them are your fellow-heirs of salvation. Together with you, they all need it; greatly need it for time—for eternity. We are persuaded you will not turn away from them in this day of their imagined millenium—we fear of terrible calamity. Do all you can for their best welfare, and do it quickly, for they already begin to pass rapidly away. “By pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report,” let it be shown to all men that nothing shall withdraw the sympathy of your heart or the labor of your hand from a work which must of necessity and ever rest chiefly upon those who dwell in the land, not upon the strangers who visit it. If their condition is made better, if souls are plucked as brands from the burning, you will have the comfort of knowing that you were, under God, instrumental in such happy results. Should our worst fears be realized, and their doom be sealed, you will have a pure conscience at the bar of the final Judge.

We have thought it important to restate the general principles here presented, not because your faithful devotion to them is doubted, but because, as those who watch for your souls, we “would not be negligent, putting you always in remembrance of these things, though you know them, and be established in the present truth,” and because, to the reproach of religion in many places, they have sunk out of view, and the Church of God has been thereby brought into perilous times.

Bear with us now while we would, in faithful love, counsel you concerning the solemn responsibilities resting upon you.

Think, first, of the *magnitude of the work thrown upon our hands.*

We find ourselves with our two theological seminaries much shattered in their resources. Most of our colleges are financially disabled, many almost ruined. Many of our houses of worship are despoiled or laid in ashes, our people impoverished, our ministers scantily supported. We are indeed deeply afflicted. But shall we therefore draw back, sink down into despair, leave our beloved Church to sit in sackcloth, and gross darkness to cover the people? Every heart cries out—"This must never be!" On the contrary, our Church must invigorate and extend all her present schemes of action, as well as embrace new ones as they offer themselves. If so, then she must address herself to this work with an energy she has never yet known. But how shall she be strengthened for it? Allow us, in a few words, to remind you of old, well-tried principles: for our rules and plans need keeping rather than mending, and there is ample room prepared within the scope of our cherished schemes, for bringing out of the grave an untold treasure of *buried talent*, and making it useful in the Master's cause. To effect this,

We must have a supreme consecration to God. "Ye are not your own, ye are bought with a price," must be engraven more deeply upon our hearts. The great practical drawback in the Church is not that the consecration of its members is insincere, but that it is not habitually supreme. It does not subordinate everything else to the cause of Christ. Is it any wonder, then, that the aim of life is so earthly, and the work of life so feebly grasped? If ever our Zion shall arise and shine, it will be under the light of a people intensely, constantly devoted to doing the will of God. "Wherefore we beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Remember that there is Work for All.—One infallible sign of a redeemed heart is a desire to know and obey God. Its very birth-cry is: "Lord, what wilt thou have me to do?" When you became members of the church, from the very nature of the transaction, some of its interest was transferred to your keeping; you assumed a part of its responsibility. In your profession you identified yourself with the Lord Jesus, with his cause and kingdom.

Is this, however, a deep, or a very general impression? Is it not manifest that multitudes come into the Church with the feeblest conviction of duty in view? They seem hardly to know or to care whether the Master has done such a thing as to give to "every man his own work." We entreat you to remember that He has omitted none of His servants in the great command, "Occupy till I come." And it is only when in Him the whole body is fitly framed together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, that it maketh increase to the edifying of itself in love.

If, then, contemplating the magnitude of our work, we shall consecrate ourselves supremely to Him who gave himself for us, and then remember that there is a work for all to do, what will be the result?

The treasury of the Lord will be full. There will be such an outpouring by our people as has never been known in our history. "All experience shows that the Church has never been replenished in her operations by the ample bounty of a few men, so much as by the collected mites of her innumerable poor disciples." In this as in other respects, the history of the

Free Church of Scotland is full of instruction for us. Are we poor. So were they. But nobly did they bear out with them, not only their grand testimony to the supreme Headship of Christ as King in Zion, but the burden also of sustaining every scheme of benevolence necessary to the complete equipment of their organization. Are we afflicted as well as poor? So were the churches in Macedonia; yet, "in the great trial of their affliction, their deep poverty abounded unto the riches of their liberality." Let but this spirit thoroughly pervade our people, and what shall we soon witness? You will educate your ministry, and then amply support them; and to do this you will give a generous support to your colleges and theological seminaries. You will supply your people with the printed truth in every proper form of it, and therefore you will give them the Bible, the tract, and the religious volume. You will plant churches where they are needed; you will push church enterprise into every accessible part of the land. The Holy Spirit will be poured out from on high. Our desolations shall be repaired, until "streams shall break out in the desert, and the wilderness shall blossom as the rose."

And now, brethren, "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." "Consider what we say, and the Lord give you understanding in all things." Strive to "stand complete in all the will of God." Strive to be "living epistles known and read of all men." Serve the Lord in cheerfulness. Refrain from murmuring; pray for a meek and submissive spirit. Desire more that your trials should be sanctified than removed. So forgive your enemies that you may be able to "lift up holy hands without wrath or doubting." Be humble, watchful, prayerful and useful. Do all in your power to minister to the comfort of those who minister to you in holy things. Try to do good in a Saviour's church and a world of sin. Let piety be shown at home; let the Holy Sabbath be indeed a day for God, and let your children be trained up in the nurture and admonition of the Lord. Live daily near to the Cross of the Saviour, and then will all these fruits of righteousness abound through Jesus Christ, to the praise of the glory of his grace.

You have been called to pass through deep waters; you have had sorrow upon sorrow. It was the path your Saviour trod, and he will grant you in it the comfort of his love, and the fellowship of his Spirit. Some of our dear brethren in Christ, and some of them in the ministry, have had cruel mockings and scourgings, have suffered stripes and imprisonments, and the loss of all things. Our prayer has been with you in your calamity. Cast your burden on the Lord, and he will sustain you. Remember that the Church of God has often passed through the heated furnace, but the form of the Son of God has been seen with her, and she is still unconsumed. "The bush"—said Rutherford, that great light of the Church of Scotland—"the bush has been burning these four thousand years, but no man hath seen the ashes of that fire to this day." Be faithful unto death. Very soon will all these troubles end, and your home be reached, into which no enemy shall ever enter, and from which no friend shall ever depart.

We desire to tell you, dear brethren, and with thankful, joyful hearts, how good we have felt it to be here. We have taken sweet counsel together, and gone to the house of God in company. We are in peace and love one with another. No strife distracts our beloved Zion. We depart to our homes thanking God and taking courage, resolved to stand in our lot and

labor with a more unreserved devotion for the upbuilding of that only Kingdom which cannot be moved.

Receive these words of instruction and exhortation, which in the fullness of our hearts we send to you, greeting.

"And now, brethren, we commend you to God, and to the word of his grace which is able to build you up, and to give you an inheritance among all them that are sanctified."

"The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, establish, strengthen, settle you."

"The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Ghost be with you all. Amen."

GEORGE HOWE, *Moderator*.

MACON, GA., December 19, 1865.

It was requested by the Assembly that this letter shall be printed by the religious papers of our Church, and that the Committee of Publication was directed to furnish five thousand copies in pamphlet form for circulation, and the letter was recommended to be read in all our churches on the second Sabbath in February next.

The Rev. Dr. Ross obtained leave to enter the following dissent on the Minutes:

"I regret that I must dissent from that part of this admirable paper, which declares that the Church has no right to give its deliverances on political questions arising either in the State or Federal legislatures, or courts of justice. Because the Church is two-fold—the Church spiritual, and the Church as organized.

"In its first idea, it is not of this world. In its second, it is of the world in manifold relations. For illustration: it may be united to the State, and if not, it may decide what is the power over it. (See Rom. xii. 1-4). And it may declare when the power has ceased to be God's ministry for good. The only limitation to its action is Christian wisdom, and love.

"There are two ideas on this great and delicate subject. The committee represents the one—I believe the other. I know, too, that this General Assembly feels itself committed to the position taken in the Pastoral Letter.

"I thus desire to express my dissent, in a manner most delicate, from the opinions of brethren I so highly honor—while to every thing else in the letter I give my cordial assent. F. A. Ross."

KENTUCKY BOARD OF AID FOR SOUTHERN PASTORS.—Rev. Robert Morrison of Kentucky, representative of this Board, was introduced to the Assembly and presented the following salutatory letter in explanation of the agency he represents:

"Kentucky Board of Aid for Southern Pastors: To the General Assembly of the Presbyterian Church, Macon, Ga.:"

Brethren, beloved in the Lord, "Grace be to you, and peace from God our Father, and from our Lord Jesus Christ. Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in trouble by the comfort wherewith we ourselves are comforted."

These presents are to tell you that, out of the love we bear for you in

our Lord Jesus Christ, and from the belief that if we were in any trouble, you would try to comfort us; and above all, from the knowledge that our Master's cause demands that his pastors within your bounds should be speedily relieved from pressing want, freed from worldly care and avocations, to the end that they may devote their whole labor to his business, your brethren in this city and commonwealth make this overture.

In forming a plan which the accompanying documents name, to thus build up the Redeemer's kingdom, all parties in our Church have met upon common ground, and such has been their zeal and quick response to this call, that, although but a very few days have elapsed since it was made, yet already the funds of the Board amount to six thousand dollars, and the work, it can be said, has but just begun. Let the hearts of the brethren of your Assembly be joined together with one heart in this work. We ask of you that you will, in order to effect a prompt and efficient disbursement of the funds entrusted to our hands, appoint one or more brethren, as may seem good to you, from each of your Presbyteries, whose duty shall be to correspond with this Board, and indicate to us to whom our offering of love shall be sent. This co-operation on your part will be of great importance to us, as it will insure a speedy and careful discharge of our duty in this matter as stewards of the Lord. We trust, therefore, that you will not deny our request, and that we may quickly hear from you, acquainting us with the names of the brethren you will appoint agreeably thereto.

Beloved brethren, hope in the Lord, and remember his words unto his servants, upon which he has caused us to hope, wherein he saith: "The Lord shall comfort Zion. He will comfort all her waste places: And he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein. Thanksgiving! and the voice of melody."

"Brethren, pray for us. Now the God of peace, that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, though the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen."

"Peace be to the brethren, and love with faith from God the Father, and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in sincerity. Amen."

Written from Louisville, Kentucky, December 12th, 1865, in behalf of the Board, by your servant and brother, for Christ's sake,

JAMES H. HUBER, *Secretary and Treasurer.*

After the reading of this letter, the Rev. Mr. Morrison proceeded to address the Assembly in further explanation of the subject of its contents: when, on motion of the Rev. Dr. Baird, the following resolutions were unanimously adopted:

Resolved, 1. That this Assembly express their great satisfaction at the presence of Rev. Robert Morrison, as the representative of the "Kentucky Board of Aid for Southern Pastors," recently organized at Louisville, and return him their sincere thanks for his able and interesting address.

2. That the letter from the Kentucky Aid Association and the subject matter of Mr. Morrison's address, be referred to the Standing Committee on Domestic Missions, with instructions to prepare a suitable minute for our adoption. Which was done and is as follows:

That the General Assembly express their profound gratification at the manifestation of Christian sympathy and kindness on the part of our brethren in Kentucky, as exhibited in their fraternal letter to this body,

and in the name of the great Master, theirs and ours, accept their generous tender of aid in ministering to the necessities of our impoverished churches. Further—that the Moderator of the Assembly address a communication to these brethren, expressive of our feelings in this regard.

That the General Assembly appoint the Executive Committee our agent for receiving and disbursing such aid as may be forwarded to them by the Kentucky Board of Aid for Southern pastors, and enjoin upon the committee promptness in distributing the benefaction according to the urgency of the necessities existing in the various portions of the country.

It was on motion resolved that this General Assembly be dissolved and that another constituted in a similar manner be requested to meet in the First Presbyterian Church, Memphis, Tennessee, Thursday, November, 1866, at 11 A. M.

JOSEPH R. WILSON, D. D., WM. BROWN, GEORGE HOWE, D. D.,
Stated Clerk. *Permanent Clerk,* *Moderator.*

THIS TABLE GIVES THE NAMES OF THOSE WHO HAVE DIED DURING THE YEAR. ITEMS OF INFORMATION CONCERNING THEM ARE SET FORTH IN HEAD-LINES OVER EACH COLUMN. THE LETTERS AT THE END OF EACH NAME HAVE THE FOLLOWING INDICATION: P, STANDS FOR PASTOR; S, S. STATED SUPPLY; W, C. WITHOUT CHARGE.

	NAME.	COLLEGE WHERE EDUCATED.	STUDIED THEOLOGY AT	LICENSED BY THE PRESBYTERY OF	ORDAINED BY THE PRESBYTERY OF	MEMBER OF THE PRESBYTERY OF	YEAR OF OR'D'N.	YEAR OF DEATH.	AGE.	CAUSE OF DEATH.
1	Beattie, Alexander, s. s.	Belfast College, Ireland.	Belfast Seminary, Ireland.	Ouachita.	Ouachita.	Ouachita.	1851	1865	41	Dysentery.
2	Boozier, John Jay, s. s.	Oglethorpe University, Geo.	Columbia Seminary, S. C.	South Carolina.	South Carolina.	Ouachita.	1850	1864	49	Bilious Fever.
3	Carithers, D.D., Eli W., w. c.	New Jersey College, N. J.	Princeton Seminary, N. J.	Orange.	Orange.	Orange.	1821	1865	72	Erysipelas.
4	Church, D.D., Alonzo, w. c.	Middlebury College, Vt.	Privately.	Hopewell.	Hopewell.	Hopewell.	1824	1862	69	.....
5	Dupre, Benjamin D., s. s.	Privately.	Privately.	South Carolina.	South Carolina.	Cherokee.	1827	1863	64	.....
6	Hendrick, Calvin S., w. c.	Stewart College, Tenn.	Danville Seminary, Ky.	Paducah.	Louisiana.	Louisiana.	1861	1865	27	Consumption.
7	Kridler, Barnabas Scott, s. s.	Davidson College, N. C.	Princeton Seminary, N. J.	Concord.	Concord.	Concord.	1856	1865	40	.....
8	Lafferty, Robert Hervey, P.	Washington College, Pa.	Columbia Seminary, S. C.	Harmony.	Concord.	Concord.	1846	1864	52	Typhoid Fever.
9	Moore, William S., P.	Davidson College, N. C.	Union Seminary, Va.	Concord.	Concord.	Concord.	1853	1865	41	Typhoid Fever.
10	McBryde, D.D., Thos. Livingston, P.	Franklin College, Geo.	Columbia Seminary, S. C.	Hopewell.	Charleston.	Charleston.	1839	1863	46	Consumption.
11	McNeill, James H., w. c.	Delaware College, Del.	Princeton Seminary, N. J.	Fayetteville.	Fayetteville.	Fayetteville.	1850	1865	40	Killed in Battle.
12	Osborne, Michael, P.	Privately.	Princeton Seminary, N. J.	New York.	Elizabethtown.	West Hanover.	1825	1863	67	Consumption.
13	Shields, Hugh, w. c.	Jackson College, Tenn.	Privately.	West Tennessee.	West Tennessee.	North Alabama.	1837	1865	59	Paralysis.
14	Small, Arthur M., P.	Oglethorpe University, Geo.	Columbia Seminary, S. C.	Charleston.	Harmony.	South Alabama.	1857	1865	...	Killed in Battle.
15	Talmage, D.D., S. Kennedy, w. c.	New Jersey College, N. J.	Princeton Seminary, N. J.	Newton.	Newton.	Hopewell.	1825	1865	67	Paralysis.
16	Wilson, Charlton H.	Oglethorpe University, Geo.	Columbia Seminary, S. C.	Harmony.	Harmony.	Harmony.	1855	1864	37	Consumption.

In Memoriam.

"I WILL BEHOLD THY FACE IN RIGHTEOUSNESS: I SHALL BE SATISFIED WHEN I AWAKE, WITH THY LIKENESS."—*Psalm xvii.* 15.

BEATTIE, ALEXANDER—The son of Thomas Beattie, was born in Antrim County, Ireland, July 21, 1824. He was educated in Belfast College, Ireland, and studied theology in the seminary at Belfast, under the care of the General Assembly of Ireland.

He emigrated to Canada and subsequently to the United States. He was licensed by Ouachita Presbytery of Arkansas Synod, and ordained by same Presbytery in 1851, and labored first at Ebenezer and Mt. Carmel churches, in Union County, Ark., second at Three Creeks, Scotland and Eldorado, third, La Pile and Carolina, and forth, Arkadelphia, Clarke County, Ark.

He died on August 16, 1865, of Dysentery, at his residence in Arkadelphia, Ark. He married Moriah Wilson, of Canada, who, with five children survive him.

Rev. A. R. BANKS, of Rocky Mount, La., writes as follows:—"He was a close student, and a profound thinker—an humble Christian, a bold and animated speaker, often eloquent. In our church courts he said but little, owing to partial deafness; but was a fine writer, and was often put on important committees. He was compelled to engage in teaching to support his family, his congregations being too feeble to afford an adequate salary for preaching. A good and useful minister has fallen, and our Presbytery greatly deplore its loss. We intend a short historical sketch of his life upon our records.

A Ruling Elder in the Arkadelphia Church writes:—"He was a man of high order of talents, a devout Christian, a kind and affectionate husband, and one of the purest and best men I have ever known. His death was universally regretted by all who knew him without regard to denominations. In all the relations of life he was "without reproach."

BOOZER, JOHN JAY—Was born in Newberry District, South Carolina, in the year 1825. He was educated in Oglethorpe University, Milledgeville, Geo., and studied theology in the Seminary at Columbia, South Carolina. He was licensed by South Carolina Presbytery, and about the year 1850 was ordained by same Presbytery, as Pastor of Hopewell Church. At the same time he was stated supply of Little River Church. In 1855 he removed to Lexington, N. C., and became stated supply of that church. The year following he joined Orange Presbytery, N. C. In 1858, he removed to Arkansas, and joined Ouachita Presbytery. He became Pastor of the church at Pine Bluff, Ark. Here he labored until his death, August, 1864, of Bilious Fever. He married Miss Hunt, of Lexington, N. C., who with two children survive him."

Rev. A. R. BANKS, of Rocky Mount, La., writes as follows:—"His most prominent trait as a minister, probably, was energy of character, united with uncommon prudence. He was a good extemporary speaker, composed his sermons with care, and made a good pastor, visiting all his flock, frequently. Mainly through his personal efforts was that beautiful church edifice, an ornament to the city of Pine Bluff, erected, and filled with attentive hearers of the word. "Being dead, he yet speaketh."

CARUTHERS, D.D., ELI W.—The son of James and Elizabeth Caruthers, was born in Rowan County, North Carolina, October 26, 1793. He was educated at Hampden Sidney College, Va., and New Jersey College, Princeton, N. J., where he was graduated in 1815. He studied divinity in the Princeton Theological Seminary, N. J., and was licensed by New-Brunswick Presbytery, in April, 1820, and was ordained by Orange Presbytery, in April, 1821, and became pastor of Buffalo, Alamance and Bethel Church, in Guilford County, N. C. At the close of his first year as pastor he gave up Bethel Church, and in 1846 that of Buffalo, but remained at Alamance, until the rebellion, when the public troubles and other causes induced him to resign, which he did in 1861, after a pastorate of over forty years.

His declining years were full of affliction; though he continued to preach his system was broken down, not only by disease, but by anxiety for his country. He died at the residence of Samuel H. Denny, Esq., near Greensboro, Guilford County, N. C., Nov. 24, 1865, of Erysipelas. He had preached his last sermon at Shoemaker's Church, and called to tarry over night and rest with his honored friend, and there in that pious and hospitable family the Master bid him lay off his armor and rest from his warfare. By those who honored and loved him his body was carried to rest among his many friends, near the Alamance church. He never married.

Rev. A. G. HUGHES, of Mebanesville, N. C., preached his funeral sermon in the church at Alamance, whence the following is taken:—"The early years of his life were spent with his parents. As he grew in strength he aided his father in the cultivation of the farm. About the age of sixteen his father sought to impress upon him the importance of forming some definite plan of life, and throw upon him the responsibility of cherishing the question, what should be his mission. Already were there stirring in his young heart high and noble aspirations, to be and to do something by which the world should be the better for his having a place in it. And he so far, under God, cherished the question, as to make choice of an education. His father gave to this choice the seal of his approbation. He employed a teacher and a school was kept for a time on his own farm. In this school, 16th of May, 1810, his son began in earnest the life of a student: the pursuit of knowledge, in which he persevered, till the silver cord was loosed and the golden bowl broken. Near the close of the same year he left this school for one taught by the Rev. Joseph Kirkpatrick. Here he continued about three sessions, and gave such proof of capacity and diligence in study, as to make the most favorable impression on the mind of his teacher.

"But his father, straightened in means, was unable to bear the burden longer of sending his son to school, without doing injustice to the other members of the family. Consequently he was thrown almost wholly upon his own personal exertions. He was now, under God, to help himself. And here it was, if we mistake not, that he began to learn the lesson of self-reliance, a hard but necessary lesson for every young man to learn, whose future life is to be a success.

"It was about this time also, that he was led to take up and seek a Scriptural solution of that most momentous question, 'What must I do to be saved?' And it was, doubtless, settled by him, as it was by the trembling jailer, even by believing in the Lord Jesus Christ.

"But to promote his studies, how formidable the difficulties which confronted him! His father, though anxious to do so, is unable to help him. Himself, as yet but a beardless youth and without means, kind friends

advised him to throw himself on the funds of the church. For a time he hesitated—worried. But the manly principle of self-reliance gained the mastery. He adopted the stern resolve, with God's help, to grapple with and overcome difficulties; or be overcome by them. And no one can doubt but that these early struggles contributed greatly to that solidity and force of character, which he exhibited in after life.

"About the year 1812 he entered Hampden Sydney College, Va. He remained here about three years. He worked his own way, speaking about three hours each day, teaching a few pupils, by which he raised means to pay expenses. His college studies were carried on at the same time.

"About this time began the last war between England and our own country. He was called, for a time, to lay aside the pleasant pursuits of study for the hard and perilous duties of a soldier. But happily for him and the nation, the war was soon closed, and he was permitted to return to college and resume his studies.

"It was, perhaps, in the year 1814, that there was a rebellion on the part of the students of that institution, somewhat memorable in its history, and which left it, for a time, under a cloud. Discouraged with the prospect of completing his literary course here, he left Hampden Sydney for New Jersey College, Princeton, N. J., where he was graduated.

"He entered Princeton Seminary and passed through his theological course. He was licensed by New Brunswick Presbytery, in April, 1820.

"Soon after being licensed, he received a unanimous call from Buffalo, Bethel and Alamance churches, in Guilford County, N. C. Early in 1821, he began his labors in this field. He was ordained by Orange Presbytery, at Buffalo, November 10th, 1821. After serving Bethel in connection with the other churches, for about a year, he gave it up, and devoted all his time to the united charge of Buffalo and Alamance.

"About the year 1846 he gave up the Buffalo Church, but continued to serve Alamance Church until 1861, a period of forty years, or more. He and Rev. Joseph Caldwell, his predecessor, supplied this church for more than a century, which, in this world of change, is certainly a rare occurrence. The remains of Dr. Caldwell sleep in the Buffalo church-yard, while those of Dr. Caruthers lie buried at Alamance church.

"And now, what shall we say of this long life of labor, toil and effort? Has it been a success or a failure?

"I will not indulge in extravagant eulogy on the character of him who has passed away. I have no heart for any such work. And if our honored friend, who is gone, could speak, he would enter his solemn protest against all such trifling. Nor will I claim for the character he has left us, that it is absolutely spotless and pure. While he lived he set up no claims for himself. That he has made mistakes, erred in judgment, wavered in faith and done wrong, is more than possible. But who, even among the best of Christians, has not cause to weep over his mistakes and imperfections? "Let him that is without sin cast the first stone." But let us try to do justice to the character of the dead. "For with what measure ye mete, it shall be measured to you again."

"And here let me say, it is no just estimate of a man's character, to view him only amid the closing years of his life, when his once manly form is bending under the influence of disease, and the infirmities of age. No, we must gather within one comprehensive view his life-time effort, and from this form our estimate of his real worth.

"Joseph rendered such service in Egypt, as to make even kings feel it alike their privilege and their duty to patronize and honor him. But Joseph

lived so long in that land, that there rose up a new king ignorant of his real worth, and utterly wanting in gratitude for the valuable services which had been rendered the kingdom.

“How difficult for the young of this congregation, to form a just estimate of the actual service by the former pastor of this church during a ministry extending through a period of forty long years. As you know him, my young friends, it was as an old man well nigh worn out by disease and age. Oh! could those venerable fathers and mothers, whose bodies have been sleeping in the grave for a quarter of a century, or more, with whom their honored pastor so often wept and prayed, and whom, one after another, he has followed with a sad heart to their last resting-place. Could they speak to us of his worth, it would doubtless be to present his character in a most favorable light.

1. “Dr. Caruthers was a modest man. Perhaps, if he had been less so he would have rendered more practical service in the Master’s vineyard. He entertained a very humble opinion of his abilities as a preacher. It is now about half a century, since he came a young man just licensed from Princeton back to his native state, cherishing the humble purpose of looking out, in the hedges and highways, for some obscure field of labor, and then serve his Master the best he could. But God had different arrangements in waiting for him, and at once placed on him the vast responsibilities of this important field.

2. “Dr. Caruthers, while yet in the full strength and vigor of manhood, was a preacher of no ordinary power. Those who enjoyed his regular Sabbath services listened to him with pleasure and profit, were edified, strengthened and built up in faith. And in those days when disease and age had not as yet impaired his strength, it is said by those who had the best opportunity to know, that he had peculiar skill in administering comfort to the afflicted and the bereaved; that he was a very son of consolation.

“In those days also his occasional services were sought and highly prized by other congregations. He has often preached with apparently marked success to my own people long years since.

“As evidence of his success as a pastor, we may point you to your own church. That the same pastor should serve the same people for forty years and then leave them a self-sustaining church, we may surely regard as substantial proof, that he has ‘Not labored in vain, nor spent his strength for naught.’

“During this long period your church has enjoyed many precious seasons of revival. An old father in the ministry, now gone to his rest, gave me an interesting account of one of these seasons. He was presiding on a communion occasion. The services were solemn and impressive. But there was no very marked evidence that God was about doing marvellous things on account of which your fathers and mothers were to be made glad. Monday of that occasion came, and what was expected to be the last sermon was preached. There were signs of thoughtfulness over the large congregation. But the perplexing question was, whether the interest was such as to justify the continuance of the meeting. The conclusion was to dismiss the congregation. Your former pastor rose and pronounced the benediction. But the people sat down again. Once more he intimated that the services were ended. But there they sat. The suspense was awful. Bewildered, and perhaps, scarcely knowing what he did, the pastor took his hat and walked down the aisle, as if to leave the house. Just out there several important persons caught him by the hand and begged an interest in his prayers. He fell upon his knees, and from every part of the house

persons were passing towards the same point and dropped also upon their knees, and there was witnessed, doubtless, at that moment a scene on which angels looked and rejoiced. It proved a glorious harvest time for your church.

3. "Dr. Caruthers, in his early struggles to secure an education and to prepare himself for usefulness in his day, the success he has achieved has left behind him a bright and encouraging example for the young men of this generation. With such an example before you, let no young man, whose soul is fired with the aspirations of genius and whose heart yearns to be of service to his country and to the church of God—let no such young man say he is too poor—that want of means must keep him from rising. No! Rather let the plowshare of stern resolve be run through all obstructions. Your many struggles with difficulties and victory over them, will but help to make you the more of a man.

4. "Dr. Caruthers has done good service in his day, by taking young men of promise by the hand, and encouraging them by kind words and often by more substantial aid, to prepare for usefulness in life. Some of these have won for themselves a name and a place, which do honor, as well to their early and fast friend, as to themselves. No man's life is a failure, if he has succeeded in helping forward but one such young man to fill a place of usefulness in church or state."

Rev. J. HENRY SMITH, of Greensboro, N. C., writes: "He was quite a recluse; for months and years I never saw him; rarely I met him for a few minutes at the Court House. During the war he was a sort of wanderer. How he lived through the terribly hard times I do not know. I never heard him preach or pray. For the past five years he was not at Presbytery or Synod, and was, I am told, always irregular in his attendance at the Church judicatories. In revivals of religion, years ago, he was considered by all, as clear, cogent, Scriptural, earnest, practical and very effective. He had no sympathy I believe at all, with the Southern Confederacy or with anything connected with it, or springing from it. He was certainly spoken of during the war as a 'tory,' but I think all believed him a conscientious Christian."

JAMES PHILLIPS, D.D., of Chapel Hill, N. C., writes as follows:—"He was esteemed as a man, as a Christian, and as a good preacher and a successful one. He was a student, a recluse, and not of a very sociable disposition, and therefore but little understood. He published two octavo volumes during his life. The first a sketch of the life of David Caldwell, D.D., printed in Greensboro, N. C., in 1842. The second, *Revolutionary Incidents and Sketches of Character*, chiefly in the Old North State, printed by Hayes & Zell, Philadelphia, Pa., in 1854."

WILLIAM L. SCOTT, Esq., of Greensboro, N. C., writes thus:—"My mother was a member of his church at Alamance, and, from a small boy, I attended regularly upon his preaching. He prepared me at the Alamance Classical School for the State University. I knew him well socially and as a public minister. He was pure and elevated in his Christian character; socially, he was exceedingly amiable; and was very fond of his friends. He was all his life a diligent student. He often wrote and read his sermons, but most generally in his congregations preached extemporaneously. He was always able. When he preached from brief heads, he was much more earnest, and was often eloquent on such occasions. Some few of his old friends were estranged from him in consequence of his unwavering devotion to the American Union; but all conceded that he was an eminently pious and good man. When he was buried, they, as well as his closest and

dearest friends, vied in showing him respect and even reverence. Notwithstanding their difference of opinion, they all loved him."

CHURCH, D.D., ALONZO—Son of Reuben Church, was born in Brattleboro, Vt., April 9, 1793. He was educated in Middlebury College, Vt., and studied theology privately. He was licensed by Hopewell Presbytery in 1820, and ordained by the same in 1824. He never had any pastoral charge, though always ready to preach, which he did for many small churches in the neighborhood of Athens, Ga. He was for thirty years President of Georgia University, resigning in 1859. He still continued his labors as a minister until his death, which occurred at his residence in Athens, Ga., May 18, 1862. He married Miss Sarah Trippe of Eatonton, Ga., in 1817. They had a large family.

JOHN S. WILSON, D.D., of Atlanta, Ga., writes "that he was a man of great worth, sterling integrity, ardent piety, a good preacher, gentlemanly manners, an excellent scholar, a successful teacher of youth, and one of the best Presidents that has ever blessed any of our Southern Colleges.

DUPRE, BENJAMIN D.—Was born in South Carolina in 1799. But little is reported of his early years, save that he was not a graduate of any college, and that he studied theology privately. He was licensed by South Carolina Presbytery in 1826 and ordained in 1827. He organized Mount Zion and Westminster churches, South Carolina, where he labored for several years, and then at Pendleton, S. C. In 1844 he resigned his pastorate, and was without charge for a year. He joined Cherokee Presbytery in 1845, as Stated Supply for the Hickory Flats Church, Ponder Springs, Ga. In 1847 he was appointed Domestic Missionary in Cherokee Presbytery, laboring for various churches; in 1856 he removed to Marietta, Ga., as Stated Supply for Harmony and Midway Churches. This relation existed till his death, at Midway, near Marietta, Ga., April 18, 1863. He was married, and left a family of four children.

N. A. PRATT, D.D., of Roswell, Ga., writes as follows: "He was a pious man, a good preacher, and for the last twelve or fifteen years of his life, a very laborious missionary, or itinerant preacher, having three or four churches in his circuit which he visited once a month, and some of them thirty miles apart. He was an agreeable, affectionate and social companion. He loved good men, who were always welcome to his home.

Punctual and prompt in all his appointments and business arrangements, and like Paul he labored with his own hands, to supplement the meager support derived from his poor churches. He was popular with the young. He had the rare faculty of combining impressive religious instruction, with amusing anecdotes and brief historical sketches, which were eminently attractive to the young, and opened the way for solemn appeals to the heart.

During his ministry in Georgia, he brought many into the church.

HENDRICK, CALVIN S.—The son of Rev. John T. and Jane Elizabeth (Bigelow) Hendrick, was born in Bourbon County, Ky., March 17, 1838. He was educated at Stewart College, Clarksville, Tenn., and studied theology with his father in the Danville Seminary, Ky.

He was licensed by Paducah Presbytery, and on accepting a call from the church in Baton Rouge, La., he was ordained by Louisiana Presbytery August 6, 1861. This was his only charge, and here he gained a good report as an earnest faithful laborer in the cause of Christ.

Owing to failing health he returned to Paducah, Ky., where he died of

Consumption, September 14, 1865. He married Miss Elizabeth Campbell of Paducah, Ky., who with one child survives him.

A friend who knew him well, writes: "He was amiable, very social, popular as a preacher, zealous, devoted to his church, anxious to be useful, but in poor health. He first studied law and practiced it one year, was an eloquent, ready speaker. He long contemplated death and made all his arrangements for it with great composure. Among his last acts was an affectionate letter of resignation of his pastoral charge and farewell address to his church in Baton Rouge, which was found in his portfolio after his death. He was fond of talking about death, the rest of heaven, the sainted dead. He died surrounded by his family, very calmly, without a struggle. His last request was to be laid beside his mother. He was a most affectionate son, a devoted tender husband and father, a kind and gentle brother, and a man of God.

KRIDER, BARNABAS SCOTT—Was born in Rowan County, N. C., in 1825, was educated in Davidson College, Mecklenburg County, N. C., where he was graduated in 1850. He studied theology in the Columbia, S. C. and Princeton, N. J. Seminaries, finishing his course in 1855. He was licensed and ordained by Concord Presbytery in 1856 as pastor of Bethany and Tabor churches. In 1858 he took charge of Unity and Franklin churches, near Rowan's Mills, N. C. The following year he gave up Franklin church and took charge of Thyatira church. This relation existed till his death, October 19, 1865. He was amiable in disposition, popular in address, a general friend, judicious and practical, and won the affection of his people.

LAFFERTY, ROBERT HERVEY—The son of John and Ann Lafferty, was born in Trumbull County, Ohio, March 10, 1812. He was educated in Washington College, Pa., and studied theology in the Seminary at Columbia, S. C. He was licensed by Harmony Presbytery, and ordained by Concord Presbytery in 1846, as pastor of Sugar Creek Church, in Mecklenburg County, N. C. This was his only charge. He died at his residence in Charlotte, N. C., July 18, 1864, of Typhoid Fever, contracted whilst chaplain in the Confederate army.

He was twice married, first, to Miss Jane T. Chamberlain, second to Miss C. H. Park, who with five children survives him.

Rev. H. B. Cunningham, D. D., of Columbia, S. C., delivered a discourse on his death, an extract of which is as follows: "He was born and passed the earlier years of his life in that beautifully undulating region, where the northwestern spurs of the Alleghanies have sunk down into gentle hills and valleys, forming the middle ground between the mountain range on the east, and the vast prairies of the west; and also the water-shed between Lake Erie and the beautiful Ohio.

"Wandering beneath the shade of those primeval points—by the side of purling rills—cheered by the sweet songsters of the grove, hymning their Creator's praise—his youthful mind, doubtless first sent its aspirations

'Through nature up to nature's God.'

"Descended from parents of the Scotch Irish stock, with whom the Bible, Confession of Faith, and Catechisms usually formed the nucleus of the Library, to be supplemented as opportunity permitted, by the standard works of the reformers and divines of the seventeenth century.

"It was a region too where the school-house was not only found usually

in close proximity to the church, but where, by making the Bible a daily text book, and requiring a weekly recitation in the Catechism, the school not unfrequently became the nursery of the church. Favored with such an ancestry, surrounded by such scenery and appliances, knowing what we do of his character in after life, as noted for seriousness of disposition, close observation, and independent thought; we may easily picture to ourselves the dark-eyed wayward boy growing up into the calm, thoughtful, self-reliant youth. And thus in the peculiar privileges and circumstances of his early days, we may easily discern those causes, which like embryo germs indicated that character which mature life developed.

"Thus with God's two great volumes of nature and revelation open before him, and early conversant with their sublime truths, his faculties gradually expanded, and his desire of knowledge increased.

"Soon he began, in imagination, to look beyond the quiet scenes of home, to the neighboring College, in whose classic halls his eager thirst for knowledge might be gratified if not satiated, as he moved step by step along the ascending path of science.

"He acquired the rudiments of his classic studies under the tuition of the Rev. J. T. Smith, then resident in the adjacent county of Butler, Pa., now the Rev. Dr. Smith of Baltimore, Md. We next find him teaching an academy in Kentucky, for the purpose of better preparing himself for entering college, and receiving the pecuniary means necessary to defray his expenses. In the fall of 1837 he entered the sophomore class in Washington College, Pa., where he graduated in September, 1840, having by his correct Christian deportment, and ripe scholarship secured the approbation and commendation of the faculty.

"Immediately after leaving his Alma Mater, he proceeded to South Carolina, and took charge of an academy in the bounds of Indiantown congregation, Williamsburg District. In the fall of 1842, he entered the Theological Seminary, at Columbia, S. C., where he spent the full term of three years, in close application, perfecting his Theological studies.

"He was licensed as a probationer for the holy ministry, by Harmony Presbytery, on the seventh day of April, 1845, but remained in the Seminary until the close of the session—about the first of July. About the first of August of that year, by special request from me, he visited this part of North Carolina, and supplied the pulpit of Hopewell church one Sabbath, during my absence. On the next Sabbath, at my suggestion, and by special invitation, he visited and preached in Sugar Creek church, then vacant by the recent removal of the Rev. J. M. M. Caldwell to Georgia. Immediate arrangements were made for his supplying the church temporarily; and at the regular spring meeting of Concord Presbytery, to whose care he had been transferred, a call for his pastoral services in Sugar Creek church was presented and accepted. And on Saturday, April 25, 1846, he was regularly ordained and installed pastor of Sugar Creek church; where for nineteen years, the whole period of his ministry, he continued faithfully and assiduously, and with increasing acceptability, to perform the duties of his sacred office, until on the eighteenth of July, 1864, it pleased the great Master of the vineyard to relieve him from the labors and sufferings of time and reward him with the happiness and joy of that rest which remains for the people of God.

"So much for his history. Now let us glance at his character as a scholar and a theologian.

"In both, his attainments were solid and practical rather than brilliant. In literature he had made himself familiar with the usual branches of a college

curriculum. As a theologian, he was sound in the faith, thoroughly indoctrinated in, and warmly attached to the system of truth taught by the Westminster divines. And while disposed on all subjects to examine closely and think for himself, yet he ever bowed with meek humility to any truth, for which he found a 'Thus saith the Lord.'

"As a member of the church judicatures, he occupied a prominent place. Well skilled both in the doctrines and discipline of our church, he was well qualified to take an efficient part in all the acts and deliberations of these courts. The influences of his opinions were felt both in the Presbytery and synod; and the faithful manner in which he kept for so many years, the records of the former, will constitute a model for his successors in office.

"As a preacher, he may be characterized as doctrinal and practical. Familiar with the word of God, he quoted it largely and frequently in his discourses. Earnestness and sincerity were conspicuous in his delivery.

"He evidently loved the truth, and felt its power upon his own heart, and therefore he strove to commend it to every man's conscience in the sight of God, as the wisdom and power of God to every one that believeth.

"Like the apostle, he believed, and therefore he spoke from a full and warm heart. His style was clear and forcible, rather than ornate. He made no pretensions to the graces of oratory, and seldom yielded to the flights of imagination.

"As a pastor he was faithful, conscientious, laborious and sympathetic. Ever prompt in attending where duty called; ready not only to rejoice with those that do rejoice, but also to weep with those that mourn. How many of you can testify to the faithfulness and sympathy, with which he ministered the consolations of the gospel, around the couch of sickness, or in the chamber of death. And how successful he was as a pastor, the records of your church will show. From them it appears that during the nineteen years of his pastorate, not a single communion occurred when there were not some additions to the church. And the whole number added on examination during that period was two hundred and fifty. And what must have been cheering to his heart, the increase for the last ten years was larger than for any preceding decade.

"As a man and a Christian, his character was marked by strictest integrity and high-toned moral principle. Fearless in the discharge of duty, he was ever disposed to do what he knew to be right, never stopping to inquire if his course would secure the approval of the multitude. In his code of morals, mere expediency received no countenance.

"As a Christian, unassuming and humble, his piety while evidently deep and sincere, had nothing in it that was Pharisaic or obtrusive. He was a man of prayer; he evidently loved to go to the mercy seat, and therefore he cultivated a spirit of prayer. He cherished an humble spirit, placing no confidence in himself, but ever saying, 'By the grace of God, I am what I am.' Submissive under trials, of which like all of us, he had his full share; he bowed to the chastisement however severe, without murmuring, saying, 'It is the Lord, let him do what to him seemeth good.'

"He evidently grew in grace as life advanced. And forgetting the things behind, he seemed to be pressing on to those before, that he might make sure of the high calling of God in Christ Jesus.

"Such was he whose departure we this day mourn, whose virtues we thus commemorate. Such was your beloved pastor, who for nineteen years dispensed to you the gospel of the grace of God, and adorned that gospel by a consistent life and conversation."

MOORE, WILLIAM S.—Was born in Mecklenburg County, N. C., in 1824, and educated in Dandron College, Mecklenburg County, N. C., and studied theology in the Union Theological Seminary, Prince Edward County, Va., and ordained by Concord Presbytery as a Domestic Missionary. He labored in this capacity until he was called as pastor of Franklin and Ebenezer churches, in Macon County, N. C. This connection lasted till his death, August 19, 1865, of Typhoid Fever at his residence, in Franklin, N. C.

NORTH CAROLINA SYNOD at their session in Fayetteville, N. C., in October, 1865, adopted the following minute: "He was a close student, a well read theologian and an accurate thinker. He was well calculated to instruct his hearers and ground them in the faith of the gospel. Reared in the mountains of North Carolina, he returned to that field and labored through his whole ministerial life, as the missionary pastor of Franklin and Ebenezer Churches, in Macon County. Occupied in the outpost of Presbyterianism in North Carolina, it was seldom his privilege to mingle with his brethren on the floor of the Synod, but he enjoyed the confidence of his brethren and won their affection by his earnest piety and zeal for the glory of God, and by his patient endurance of hardship as a good soldier of Jesus Christ. Under the privations and trials of these troublous times his health gave way, and the Saviour called him from his labors in the prime of life. He that winneth souls is wise, and the trophies of his ministry vindicate his claim to this highest style of wisdom. He shineth now as the brightness of the firmament, and as the stars forever and ever."

His widow with four children, survives him.

MCBRYDE, D. D., THOMAS LIVINGSTON*—A beloved minister of the Southern Presbyterian Church, was born in Abbeville District, South Carolina, on February 25, 1817. His parents were Scotch Irish, and bestowed great labor and pains in training him up in the truths of our holy religion. He was converted while a youth and publicly professed his faith in Christ at the age of fifteen, in the Presbyterian Church of Hamburg, S. C. He pursued his literary course in Franklin College, Athens, Ga., and was graduated in his twentieth year. He then entered the Theological Seminary in Columbia, S. C., and having completed his studies there he was licensed to preach the gospel, in April, 1839, by Harmony Presbytery. He felt himself called upon by the Great Head of the church, to labor in the Foreign field, and having received an appointment as missionary to China, he was ordained in December, 1839, by Charleston Presbytery, and sailed for Singapore in March, 1840. After laboring faithfully for a time in that distant land, his health failed and he returned to this country in 1843. In 1846 he was installed pastor of Providence and Rocky River Churches in Abbeville District, S. C., and after a few years of diligent toil in this field his health again failed. He received a call from Hopewell Church, Pendleton, S. C. And this call he felt it his duty to accept, thinking that the pure and bracing climate of Pendleton might restore him to health. In this last named church he labored zealously, humbly and usefully until April 15, 1863, when he rested from his labors, and now he is doubtless forever with the Lord. He received some years before his death the degree of Doctor of Divinity from Erskine College, S. C.

Those who were well acquainted with Brother McBryde, testify that he was an able minister, a sound divine, a wise counsellor, an active Presbyter

* Rev. JOHN R. DOW, of Charleston, S. C., prepared this memoir.

and a growing Christian. His memory will long be cherished by his brethren. The Synod of South Carolina at its sessions in Greenwood in 1863, adopted a minute relative to his decease, in which the following language is used. "A living faith in Jesus was the leading principle in the character of our brother. To an eminent degree he walked by faith and not by sight. For many years he possessed an habitual certainty as to the existence of that city which hath foundations, whose builder and maker is God. He had an assurance of his title through Christ to an eternal abode in heaven. He could say, 'We know that if our earthly house of this tabernacle were dissolved we have a building of God, a house not made with hands, eternal in the heavens.' He believed that God, who by a covenant had secured his eternal happiness, would secure temporal provisions. Hence he took little thought for the present life, pursuing a course which to the view of unbelief appeared quite reckless. But his reliance on Providence was not disappointed, and God through his people took care of his widow and orphans. Receiving an adequate support from the church he unreservedly devoted himself to ministerial duties, as a ruler in God's house, as a preacher of the gospel, as a shepherd watching over, guiding and comforting his people."

MCNEILL, JAMES H.—The son of Geo. McNeill, was born in Fayetteville, N. C., May 23, 1825. His father was for forty years a ruling elder in the Presbyterian Church in Fayetteville, one who feared God with all his house. He was educated in the schools of his native town, and was fitted for college under the care of Simeon Colton, D.D., and entered North Carolina University at Chapel Hill, N. C. After one year he went to Yale College, New Haven, Conn., but soon after he became a student of Delaware College, Newark, Del., where he was graduated in 1844.

Whilst a student in College during 1843, he made a profession of his faith and he resolved to study for the ministry. With this view, a year was spent in private study with Dr. Gilbert, President of the College, after taking his degree. He then entered the Union Theological Seminary, New York, where he spent two years; but completed his course at Princeton, N. J. He was licensed by Fayetteville Presbytery, in the church of his native town, June 23, 1848.

The attention of Mr. McNeill was at once directed to a Missionary field within the bounds of Orange Presbytery, in Chatham and Randolph counties, N. C. At this time no organized church existed in either of these counties, though in each there were some members of the Presbyterian church, and others who wished to hear Presbyterian preaching. After some months of labor in this field, finding it too large for one man to cultivate properly, he succeeded in inducing his brother, the late Rev. George McNeill, to take charge of Asheboro' and vicinity, while he confined himself chiefly to Pittsboro' and other points in Chatham County. During this time he retained his connection with Fayetteville Presbytery; and on May 5, 1849, he was ordained *sine titulo* to the full work of the gospel Ministry, by this body. In the mean time, however, a church having been organized in Pittsboro', a call was made out for his pastoral services, and by permission of Orange Presbytery, was placed in his hands, in April, 1850. The call was accepted, and he took his dismission to Orange Presbytery.

In October, 1848, he married Miss Kate Chamberlain, of Newark, Del., a lady in every respect worthy of her husband. She survives him, with three children, two sons and a daughter.

Mr. McNeill remained at Pittsboro' until the spring of 1853, preaching

part of his time at Euphronia church, within the bounds of Fayetteville Presbytery. Early in the year 1853, he was elected one of the Corresponding Secretaries of the American Bible Society, and the pastoral relation between him and the Pittsboro' church having been dissolved, he removed to the city of New York and entered upon this new branch of labor. He finally settled his family in Elizabethtown, N. J., whence he could attend to his duties at the Bible House, New York, and removed his ecclesiastical connection from Orange Presbytery, in 1855, to Elizabethtown Presbytery.

Mr. McNeill retained his connection with the American Bible Society until the commencement of the war in 1861. When it became evident that a struggle for a permanent dissolution of the American Union, was inaugurated, he at once determined to give up his position in New York, cost what it might in pecuniary sacrifice, and return to his native State. Accordingly in June, 1861, he reached Fayetteville with his family. A vacancy having just occurred in connection with the editorial management of the North Carolina Presbyterian, he was elected associate editor of that paper, and entered forthwith upon the duties of his new vocation. After the death of his brother George, in August, 1861, he was made sole editor, which position he held until he entered the army; from which time his connection with the paper was but nominal.

In October, 1861, Mr. McNeill attended the meeting of the Fayetteville Presbytery, and stated that he wished to become again ecclesiastically connected with us, but owing to the disturbed state of the country, he had not been able to procure the usual letter of dismission from Elizabethtown Presbytery. Whereupon he was examined to the satisfaction of the Presbytery, and received as a member.

In the Spring of 1862, when the federal forces had obtained possession of several points on the Eastern coast of North Carolina, and strong appeals were made by the authorities that then existed for men to defend the State, Mr. McNeill was strongly solicited by a number of young men in Fayetteville and vicinity, to become captain of a company for cavalry service. He at length signified his willingness to accept such a position, and in May, 1862, he left Fayetteville in command of a company organized as Partisan Rangers. He remained with his company in the Eastern part of North Carolina for some months, until the organization of the 5th Regiment of North Carolina Cavalry, of which his command formed a part. At the organization of this Regiment, he was tendered the position of Major, and accepted it. Soon after, the Regiment was attached to the army of Northern Virginia, and remained with that army until its final defeat and surrender, in 1865.

In June, 1863, in the march upon Maryland and Pennsylvania, by the army under Gen. Lee, Mr. McNeill, in command of a part of his regiment was severely wounded, near Middleburg, Loudoun county, Va. He returned home as soon as he was able to be conveyed thither, and was not sufficiently recovered to return to his Regiment until January, 1864. From that time, until his death, the command of the Regiment devolved almost exclusively upon him; Col. Evans having been mortally wounded and captured, in the campaign of 1863, and the Lieut. Colonel being absent much of the time from feeble health. Some months before his death, he was promoted, and received his commission as Colonel of the Regiment.

On the 31st of March, 1865, Col. McNeill was on the lines around Petersburg, Va. The last desperate fighting for the possession of that city was just commencing. He was ordered to dismount and press forward with a part of his regiment as skirmishers, to try the strength of a position in

front. The force with which they thus came in contact, was found much heavier than had been suspected; and the order was at length received to fall back. Just as this command had been given to his men, a ball pierced his side and he fell. Those near rushed to him, that they might bear off their beloved commander from the field; but they were not permitted to render him this labor of love. His spirit had already departed, and from that scene of blood had passed to the immediate presence of the Great Judge of all the earth. It was an instantaneous transit from the fierce storm of battle to the calm, and peace, and rest, of heaven.

The body of Col. McNeill was buried in the vicinity, by his faithful servant Richard, and the place of interment marked, so that it might be subsequently recovered. Under the charge of this devoted servant, who had shared the toils, the privations, and no little of the dangers of his master from the time he entered the service, the remains were removed from their resting-place in Virginia, and February 25, 1866, they were deposited among those of beloved kindred and friends, in the Cemetery at Fayetteville.

The character of Mr. McNeill may be contemplated from three points of view.

I. As a Man. He was formed in no ordinary mould. A distinct individuality marks every feature in him presented to our study. There was nothing of the potter's clay, very little indeed of the sculptor's marble, found in his composition. The Creator gave him a strong will, great independence of thought and action, much confidence in the convictions of his own judgment, a firm reliance upon himself in every strait or difficulty that environed him, with great energy both of mind and body. To these may be added also a conscientious discharge of duty in the various relations of life. Anterior to the words of divine grace upon his heart, there was that within him that impelled to the proper observance of right between man and man. And whatever course of action the convictions of his mind told him was just and proper, was pursued with all the zeal and devotion of his ardent nature.

II. As a Christian Minister Mr. McNeill exhibited these traits of the man purified by divine grace, sanctified by the Holy Spirit, and consecrated to the Master's service. He bore into the ministry of God's dear Son the features of character already noticed; and of consequence his ministrations were marked by the peculiarities naturally resulting from such a combination of talents and acquirements. His system of doctrinal truth was formed upon his understanding of the teachings of the Apostles and Prophets, "Jesus Christ being the chief corner-stone." A "thus saith the Lord" commanded his unqualified assent and hearty submission; but no man was more free from the trammels of hereditary opinion, or was farther from receiving any doctrine or the binding obligation of any duty, simply because others had received it before him. The sacred Scriptures were read for himself—to hear what the Lord said and to learn what duty the Lord required of him. And when his judgment was convinced, flesh and blood were not consulted. Firmly relying on the word and providence of God, he went forth in the path thus marked out for him; for the great truth of God's superintendence, control and government in all the affairs of men, was one of the fixed articles of his creed. And it was not something acknowledged in theory, but rejected in practice. Firmly believed and received into the heart, it had a most important influence upon his whole life, giving courage in danger and an apparent disregard of consequences that to some seemed rashness. Duties are ours; results are God's;

but rarely do we find one who so firmly grasped the truth, and permitted it to control his life, as this beloved brother.

But all this gave him great power over the hearts and minds of men, not only in the ministrations of the sanctuary, but also in social life. The truth was presented clearly and impressively. Nothing was kept back simply because it might be unpleasant to the minds of his hearers; but "the whole counsel of God" was declared, each portion in its season and to every man his part.

Success—not the mere ephemeral popularity that attracts the multitude without producing any lasting effects for good, but permanent results in the conversion of souls, in the edification of saints, in the establishment of churches and in the proper management of benevolent aims and objects—success in securing these ends is the best test of ministerial fitness and faithfulness. And in all these, our beloved brother acquitted himself to the gratification of friends and the hearty approval of the Church. His early ministerial life was spent in the Domestic Missionary work, in some respects the most difficult of all positions to fill satisfactorily. There is such a variety of tastes and habits to be consulted; there are so many prejudices to be met and parried; there is so much prudence and discretion to be used in dealing with the rude material that is to be moulded into forms of spiritual beauty and grace; that it requires no ordinary judgment and skill to steer clear of the dangers that lie in the course of the Domestic Missionary. But the Churches of Asheboro' and Pittsboro', with the affection cherished for his memory by many in the counties of Randolph and Chatham, as their spiritual guide and comforter, afford the best proof of his fitness for this self-denying work. And the acceptance in which his pulpit ministrations were always held, wherever in the providence of God his lot subsequently fell, and especially the acknowledged ability with which his duties in connection with the great benevolent institution of this country, the American Bible Society, were discharged, mark him out as one fitted for the highest station where usefulness in the ministry or executive talent is demanded. Indeed, his whole character as a Christian Minister might be summed up in this remark: Mr. McNeill was one of those men who, without genius, in the ordinary acceptation of that term, are always able to maintain themselves with credit and usefulness in any position of that term, are always able to maintain themselves with credit and usefulness in any position where the providence of God may place them. Their station is well filled, whatever it may be; so that the world never knows how much they are capable of accomplishing.

III. As a Christian Soldier. Mr. McNeill presents the same great outlines of character already considered, shaped and colored by his new relations and new duties.

And here let it be understood, that no vindication of our brother's course is proposed, in girding on the sword and going forth to wield the weapons of carnal warfare. No other vindication is deemed necessary than the firm convictions of his own mind that he was in the path of duty—convictions formed after an intelligent view of all the principles and circumstances involved, and with the approval, as to the right and justice of the cause to which he thus devoted his life, of a whole people struggling in the same conflict. This much will be accorded him by those who knew him, whatever they may think of the course he pursued. No one could be more thoroughly convinced that duty demanded this sacrifice of personal ease and safety, if not of life, at his hands; and this conviction seemed to become stronger and more firmly fixed the longer he remained in the service.

And certainly he possessed many of the higher qualifications of a military commander. Bold, energetic, self-reliant, daring, with a personal courage never questioned, and yet all under the control of a clear judgment that rarely failed to apprehend the real situation of affairs, he was well fitted to lead in the conflict of armies; while his stern sense of duty and obligation to God and man made him grasp firmly the reins of command and enforce a healthy and even rigid discipline. Those under his command, inspired with confidence by his own enthusiasm and impetuous valor, were ever ready to follow into the bloody charge, or to stand firm against the impetuous assault, or to nerve themselves for the fiery blasts of artillery, as he might order. For he was their leader, as well as their commander. When the post of danger was assigned them, or the long and weary and exhausting march was before them, they knew that he would share their dangers, their toils and their privations. His marching orders were, come!—follow!

But it is gratifying to know that the Christian Minister was not lost in the Military Commander. The sword of the Spirit was not laid aside, when the sword of the flesh was assumed. In all the pressure of the service—in all the perplexities and dangers of the most arduous campaign ever known to the continent of America, if not to the world—he never forgot his high and holy calling of God to make known to perishing sinners the way of salvation through Christ Jesus. Whenever circumstances would permit, regular Sabbath services were held by him at the Headquarters of the Brigade to which his regiment belonged. And the keenest regret he had, connected with his duties as a Military Commander, as he expressed himself during his last visit home, was the fact that the faithful discharge of his duties in the one position lessened his power for good in the other. The spiritual interests of those in his own command especially lay near his heart; and nothing gave him greater pleasure than to feel assured that their souls prospered. That this might be secured the more effectually, he earnestly desired that a chaplain, whose sole duty it should be to look after their spiritual interests, might be secured to the regiment. And when a brother came to this work, he was heartily received by him, as the commanding officer, and all the aid and encouragement possible was rendered him in the prosecution of his work.

The loss of such a man from the Ministry would be no light calamity at any time or under any circumstances; but at present, it is a peculiarly heavy loss. He might have accomplished so much for the glory of God and the welfare of immortal souls. We would have retained him here, to aid us further in the warfare of life, knowing the warmth of his heart and the strength of his arm. But God ordered otherwise; and we bow to his decree.

The editor of *The North Carolina Presbyterian* writes: "The remains of our former colleague, Rev. James H. McNeill, reached Fayetteville on Saturday morning last, in charge of the faithful servant who had attended his master through all his campaigns of the late war. The funeral services were held in the Presbyterian Church, and we have never witnessed a more imposing demonstration of respect and sorrow, than was exhibited by the large number of persons who assembled to do honor to the remains of one who, while he lived, was held in high esteem for the possession of every manly and noble trait of character, and who being dead yet speaketh.

The discourse, by Rev. J. M. Sherwood, pastor of the Church, was strikingly beautiful and true in its delineation of the character of his subject as a man, a Christian minister and a Christian soldier. What would

have been panegyric in the praise of most men, was felt to be only a just tribute to him whose loss we so feelingly mourned. The striking and intense individuality of Mr. McNeill was the first topic of discussion, and properly so, as it marked him in all the relations of life as a man of strong will, of fearless heart, of energetic and vigorous action, which scorned those difficulties which other men reckoned among impossible things, and carried him, unspent and tireless, to the attainment of his proposed objects. This was a peculiarity which distinguished him from his early youth, and when grace had well refined and purified the desires and aspirations of his soul, he still retained in a conspicuous degree, that same earnestness and vigor, which he had so often found effective in mastering opposition and overcoming difficulties. Accordingly, his views and statements of divine truth, as a Minister of the Word, were always direct, pointed and practical, as if he would drive home to the hearts of his hearers, that degree of conviction which he felt himself, and transfuse into their own characters something of that burning zeal which made him so active in the accomplishment of his Master's work.

And, when the clear convictions of his own mind forced him to the conclusion that duty called him, away from ease and comfort and influence in another position, to the stern discipline and dangers of the camp and the battle-field, not the persuasive voice of affection for his family, nor the well-meant and earnest appeals of his friends, could move him from his steadfast purpose. It was God's will, as he accepted it after many a prayer for enlightenment and direction, which determined him to brave death in a thousand forms, that he might honestly fulfill what he received as the behest of duty. And in this new sphere, the qualities which made him a man, in all the endowments of mind and person, were destined to receive a new and final illustration. With a courage which was never questioned, with an energy and endurance rarely equalled, he discharged the various offices to which he was called by the voice of his command, or the appointment of his superiors, with ability and fidelity; until, almost at the very close of the struggle, the death which he had so often confronted and avoided, met him on the field of honor and glory. It was not for him to witness the overthrow of that cause to which he had given himself with unselfish sacrifice and devotion. He did not live to see his battle-flag numbered amongst the spoils of a victorious army; but suddenly, amid the murderous din of arms, with death-shots flying thick and fast, he yielded his brave and dauntless life into the hands of Him who gave it.

OSBORNE, MICHAEL—The son of Abner and Rebecca (Bonnell) Osborne, was born in Essex County, N. J., March 21, 1796. He did not go to college, but received a fair academical training and studied Theology in the Princeton Seminary, N. J. He was licensed by New York Presbytery October 10, 1822, and ordained by Elizabethtown Presbytery, in 1825. He labored successively in Savannah, Ga., Woodbridge, N. J., Charlotte C. H., Va., Newbern and Raleigh, N. C., Briery and Cub Creek, Va. and Farmville, Va. He died at his residence in Farmville, Va., July 3, 1863, of Consumption. He was twice married, first to Miss Harriet Hutchings, July 16, 1824, and second to Miss Sophronia Osborne, November 14, 1836, who survives him. He was father of seventeen children, ten of whom are living.

Rev. RICHARD McLLVAINE, of Farmville, Va., writes of him: "He was no ordinary man. He had an excellent understanding. His judgment was sound and logical, his perception quick and accurate, and his memory

retentive. His information was both minute and extensive. He was a first-rate classical scholar, and had an exact idea and thorough command of the English language. In the Bible and Theology he was a master. In the earlier part of his life his preaching was of the highest order of excellence, being characterized by a depth of feeling, a pathos, a fire which in later years had somewhat abated and it was always eminently exact, simple, Biblical and instructive. He was an admirable expounder and interpreter of the Holy Scriptures, was eminently a man of prayer, and spent much time in secret devotion. Parental duties discharged with great assiduity and faith. He was a man of unflinching moral integrity, of courage seldom equalled, of uncompromising honesty, and of a firm and persistent adherence to duty. His whole life was spent for God, and his end was peace. Said he in death, 'I am at peace, All is peace. The peace of God which passeth all understanding ruleth in my heart and mind.'"

SHIELDS, HUGH K.—Was born near Elk Ridge Church, Giles County, Tenn., December 10, 1806. He made a profession of religion in his seventeenth year, and feeling it to be his duty to become a minister he entered upon a course of study with that object in view, first at an academy near Elk Ridge, then in Jackson College, Columbus, Tenn., where he was graduated. He studied Theology under Robert Harden, D.D., and was licensed by West Tennessee Presbytery, in 1836, and ordained by the same Presbytery, in 1837.

His active ministry lasted twenty-seven years, having been disabled from his work two years before his death. Bethberei, Hopewell, Savannah, Elk Ridge, Cornersville, Richland, Campbellsville and Lynnville Churches, each consecutively enjoyed his ministry; the Elk Ridge the major part. The latter two years of his life he was extremely afflicted, having fallen from a fruit tree in his yard, from which his body was paralyzed, and which finally resulted in his death, September 13, 1865, leaving a widow.

As a Christian, he exhibited to a high degree the characteristics of one who walked with God.

As a minister of the Gospel, he was zealous and efficient, beloved and endeared to all his people. A prominent feature of this lovely man's character was faithfulness in attendance upon, and discharge of all his duties as a Presbyter.

Although dead, he yet speaketh in a life of unusual piety and faithfulness to his Master's cause, and leaves an example rarely equalled in zeal and devotion to his ministry.

SMALL, ARTHUR M.—Was born in Charleston, S. C. He made a profession of religion in early life and united with the church in Charleston, S. C., under the pastoral care of Thos. Smyth, D.D. He felt it to be his duty to become a minister, and after an academical training in his native city he entered Oglethorpe University, Milledgeville, Ga., where he graduated. He studied Theology in the Columbia Seminary, S. C., and was licensed by Charleston Presbytery, in 1854, and for a few months supplied the pulpit of the Huguenot Church in Charleston. He joined Harmony Presbytery, and was ordained by that body in 1857. He preached for some time at Liberty Hill, S. C. Thence removing to Tuskegee, Ala., he became a member of East Alabama Presbytery. He labored here over two years, and removed to Selma, Ala., in the bounds of South Alabama Presbytery, and as a Christian pastor he fulfilled his ministry with acceptance and usefulness.

During one of the many raids made by portions of the United States

Army in the suppression of the rebellion, the town of Selma was attacked, and with others, Mr. Small rallied to its defence, where he was instantly killed, in the fight on April 2, 1865. His remains were deposited in the cemetery at Selma, amid the tears and grief of his beloved friends and people. Rev. JAMES WATSON, of Valley Creek Church, Selma, Ala., preached his funeral sermon.

Alabama Synod at its meeting in October, 1865, recorded the following minute: "In youth and manhood our brother was greatly loved and respected. His talents were of a high order. He was courteous in his manners; in his disposition he was eminently social; in his personal appearance he was attractive. With great suavity he blended an inflexible regard to principle, and an unswerving fidelity in discharge of duty. As a Christian, he was humble and devoted, strong in faith, relying with a simple and trusting confidence on the Lord Jesus Christ; possessing and manifesting a spirit of remarkable equanimity, and relying with sweet and cheerful hope, in seasons of heaviest trial, on the arm of the Lord. As a friend, he was warm-hearted, faithful, and enduring. As a preacher of the gospel, he was universally and greatly admired. Few young men have entered the ministry with a greater share of popular favor, and with greater prospects of usefulness to their fellow-men. In preaching, his studious aim was to place before the mind with great distinctness the plain, simple truths of the gospel, unmingled with anything that might detract from their force, or dilute their strength. Those who heard him even occasionally, could not fail to notice this characteristic of his pulpit exercises. He never need be misunderstood. He was both clear and forcible, and on his lips the truth was not shorn of its strength by an inadequate presentation of it. In all his work as a servant of Christ, pulpit and pastoral, he was eminently judicious and zealous, and ever sought to make full proof of his ministry. And wherever he labored, he was encouraged in spiritual results, by the ingathering of precious souls, and the edification of God's people. The churches he served, loved and honored him: and so also did the people of God who were not of his own fold; for he felt, and cherished, and manifested a sincere and ardent affection for all who love the Lord Jesus Christ; and was ever ready to unite with them in such means as promised favorably for the advancement of the common faith.

"By this dispensation, God has called us to mourning for ourselves and our Church, that at such a time, such a man, whose piety, talents, and position, were so beneficial to his cause, should be stricken down. But we will not repine, for we are to remember that he is removed to some higher, holier, and happier sphere of service: he, a star in our moral firmament, is removed to burn more gloriously in the firmament of heaven."

TALMAGE, D.D., SAMUEL KENNEDY—The son of Thomas and Mary Talmage, was born in Somerville, N. J., December 11, 1798. At the age of seventeen he was entirely dependant upon his own resources. During the year 1815 he taught in a classical school at Georgetown, D. C., as an assistant to the late James Carnahan, D.D.* In 1816-17, he was engaged teaching in Maryland. He entered New Jersey College, Princeton, N. J., in 1818, and was graduated in 1820. After teaching in an Academy for two years, he was appointed tutor in New Jersey College, which position

* A memoir of JAMES CARNAHAN, D.D., is published in *The Presbyterian Historical Almanac*, vol. II. 1860, pp. 68.

he held for three years employing his leisure hours in studying theology under the guidance of the professors in the Princeton Seminary. In the spring of 1825, he was licensed by Newton Presbytery, and in the autumn following, he was ordained by the same Presbytery as an Evangelist.

Immediately after his ordination he went South as a missionary, and labored one year in that capacity at Hamburg and other points in Edgefield District, S. C. During 1827 he was united with Rev. Dr. S. S. Davis, in supplying the First Presbyterian Church at Augusta, Geo. In 1828 he became Pastor of the Augusta Church, which relationship he sustained till 1836. In 1836 he was elected Professor of Languages in Oglethorpe University, which chair he held until 1840, when he was elected President of the Institution. He continued in the active discharge of the duties of this office from the time of his election till the autumn of 1862, when his health began to fail. During this long period of able and devoted service as a College Officer, his pulpit labors were never laid aside. He preached regularly at the college and at various churches during the college sessions; and often spent his vacations in preaching tours through various parts of the land. After several years of disease and suffering peculiarly painful and trying, he died at Talmage, Geo., September 2, 1865, of Paralysis. He was married to Miss Ruth Stenett, of Augusta, Geo. They had no family.

JOHN S. WILSON, D.D., of Atlanta, Geo., writes as follows: "He was a good man, a fine scholar, an able minister and a successful instructor. He was a man of great uniformity of temper, a pleasant companion, an instructive talker, of gentle and winning manners. In one word; He was an eloquent Christian gentleman."

WILSON, CHARLTON H.—The son of William T. and Eunice Wilson, was born in Marion District, S. C., March 6, 1828.* He received his early education at an academy near his father's residence, and spent one year under the tuition of Dr. Alexander Wilson, in Greensboro', N. C. He entered Oglethorpe University, Milledgeville, Geo., in January, 1848, and was graduated with the first honor, in 1850. During his College course he made a profession of religion, and resolved to become a minister. After leaving College he spent one year teaching in Alabama, being associated with Rev. James Woodrow, at the present time one of the Professors in the Columbia Theological Seminary, S. C.

He entered the Seminary at Columbia, S. C., in 1852, completing his course in 1855, and was licensed soon after by Harmony Presbytery, at the Kingstree Church, Williamsburg District, S. C.

He was married to Miss Julia A. Wilson, of Sumter, S. C., May 9, 1855, and on the 1st of June following, they set out to labor as Foreign Missionaries among the Chickasaw Indians, on the western borders of Arkansas. He spent four years among these Indians, having charge of the large and influential school at Wapanucka. He was appointed to this place by the Board of Foreign Missions in New York, because of his known prudence and fine executive talents, and his success proved the wisdom of the appointment, for his prudence, sagacity and Christian frankness and conciliatory manners soon won for him the esteem and respect of all classes. He left the Indian Country on account of the failure of the health of his family, and returned to South Carolina, in 1859. He soon after commenced Missionary labors under the direction of Harmony Presbytery, mainly at

* J. LEIGHTON WILSON, D.D., of Columbia, S. C., preached his funeral sermon, in the Great Peedee Church, from which this narrative is taken.

Conwayboro'. In the spring of 1860, he returned to the Indian Country to settle up some unfinished business and whilst absent a call was made out for him by the Great Peedec and Bennellsville Churches, S. C. This was accepted, and he was installed as pastor of the united churches in July, 1860. and this relation lasted till his death, June 4, 1864, of Typhoid Fever in the Officers' Hospital, Richmond, Va.

In the spring of 1862, he entered the Confederate army as a chaplain, but continued only a short time, sickness and loss of voice making it necessary for him to withdraw.

His heart continued in the work, however, and as soon as providential circumstances allowed, he re-entered upon the work, determined to continue it, if God so willed, until the end of the war, but he was permitted to labor only one short month in the cause he had so dear to his heart and for which he seemed so eminently qualified. He was attacked with violent sickness the latter part of May and was removed to the Officers' Hospital at Richmond, Va., where he received every attention that could be bestowed by kind and skillful Physicians, by affectionate brethren in the ministry, and by those noble Christian women of Richmond, who have been so untiring in their efforts to relieve our sick and wounded, and whose names deserve to be embalmed in the memories of every family in the Confederacy. He died on the 4th of June, 1864, having as he expressed himself fully committed himself, his family and his church to the care of his heavenly Father.

The last sermon he preached was to the Cavalry of Holcomb's Legion, from the text, Ps. xc. 12: So teach us to number our days that we may apply our hearts unto wisdom.

It would be pleasant to dwell upon the varied excellencies of his character. He was a man of decided and eminent piety; of a sound and highly cultivated intellect, of a remarkably clear and discriminating judgment; open, frank and judicious in all his intercourse with his fellow-men; sincere and earnest as a friend; acceptable and impressive as a preacher; but especially conscientious and faithful in the discharge of every duty that devolved upon him as a Christian and citizen.

THE CANADA PRESBYTERIAN CHURCH.

The FIFTH SYNOD was held in Cole Street Church, Montreal, C. E., June 6, 1865, and was opened with a discourse by the retiring moderator, Rev. John McTavish, from Galatians iv. 19.

Rev. W. AITKEN, of Ottawa Presbytery, was elected Moderator.

BILLS AND OVERTURES.—No. 1—From Paris Presbytery in regard to Baptism, praying that Synod would take action to secure uniformity in the dispensation of that ordinance throughout the church. It was resolved that the overture be sustained and that the act of the Presbyterian Church of Canada be adopted, and that said act be published in the minutes—and it is as follows:

ACT ON BAPTISM.—The Synod having had their attention directed to the subject of Baptism, and the relation in which this initiatory sacrament of the church of Christ stands to the other sacrament of the New Testament; also to the question of public or private administration of the initiatory ordinance, Declare and Resolve—

“That, as is already in our excellent subordinate Standards set forth, ‘a Sacrament is an Holy Ordinance instituted by Christ, to signify, seal and exhibit unto those that are within the covenant of grace, the benefits of his mediation; to distinguish them from those who are without; and to oblige the partakers of such ordinances to obedience.’

“That ‘Baptism is not to be administered to any that are out of the visible Church, and so strangers to the covenant of promise, till they profess their faith in Christ and obedience to him, but infants descending from parents, either both or but one of them, professing faith in Christ and obedience to Him, are, in that respect, within the covenant, and to be baptized.’

“That, adhering to these principles, the Synod earnestly urge on all ministers and sessions to be careful, in administering Baptism, that they who receive this privilege at their hands be such only of whom there is good reason to believe that they are consistently professing the name of Christ and obedience to him; and, inasmuch as one appointed method of solemnly confessing the Saviour, and acknowledging ourselves to be in communion with his followers, is by commemorating his love and death in the holy ordinance of the Supper, they shall satisfy themselves that parents receiving baptism for their children be not neglecting this command of Christ, but that, at the least, they be equally in the intention, as God may afford opportunity, to comply with both ordinances, and giving token of this by willingly waiting on such instructions as it may be judged necessary to impart to them on the nature and design of the Sacraments.

“Parties soliciting the privilege should be informed that as every one taking on himself the baptismal vow, or seeking Baptism for another, does

thereby say, 'I am the Lord's,' and does profess to value the blood and Spirit of Christ, signified in the water of Baptism, they ought to know that in receiving this seal and token of spiritual cleansing, they do as truly declare their acceptance of Christ and fellowship with him as in the ordinance of the Supper; so as a declining or evading of this latter ordinance by any, being adults who have received the privilege of the initiatory sacrament for themselves and their children, is, except good cause be shown for their neglect, in circumstances not under their control, presumptive evidence either of an imperfect apprehension of the design of the Sacraments, or of an inexcusable unwillingness to follow the Lord fully: Therefore, ministers and Church Sessions are warranted to decline, except on good and special cause shown, the administration of Baptism to the children of such as are living in the neglect of the Lord's Supper, or do not avail themselves of instructions offered towards a right preparing of them for its observance.

"That, while due tenderness is recommended to be used in dealing with individuals who withhold themselves from the Table of the Lord, rather from misapprehension and solemn awe than from blameable indifference, yet inasmuch as both Sacraments are seals of the same covenant, and imply for their right observance a like necessity of faith and resolutions of holy living, the Synod do anxiously caution against a too easy or indiscriminate admission to the Baptismal ordinance. And, both as tending the better to ensure purity of communion, and as required by a regard to the design of Baptism, as a seal of fellowship in the church, as well as of engrafting into Christ, the Synod recommend, as much as possible, that the ordinance be dispensed publicly—not precluding cases in which it may be judged necessary to baptize in dwelling-houses, or cases in which attendance at the ordinary place of public worship may be greatly inconvenient. But the Synod earnestly advise that, as rarely as possible, the privilege be given without public notification from the pulpit, and never without the word of exhortation or exposition: that if, at any time application be made for the administration suddenly and hastily of the ordinance of Baptism, the circumstances be well considered, and care exercised mildly and faithfully to distinguish what is essential from what may be desirable, between the relation of Baptism to salvation, and to Church fellowship; explaining where it may be necessary so to explain, that as the privilege of Baptism is not to be, without good reason, neglected, so neither is its administration indispensable where God, in his providence, has not afforded opportunity for observing it in due order, or in a manner edifying to the individual or to the church in general. And if, in peculiar circumstances of locality or otherwise, it shall be judged for edification to administer this seal of the covenant, without a Session having had regular opportunity to confer with the parties applying, or formally to receive them into the fellowship of any congregation, that the minister so receiving to Baptism shall, at the earliest opportunity, report the case to the Session, and that the individuals thus recognized shall be duly enrolled and considered within the range of the inspection of the pastor and elders, and as being *bona fide* members of the congregation, in connection with which the privilege has been received, (generally, it may be presumed, that which is nearest in locality,) although precluded by distance, or other lawful cause, from giving regular attendance on the weekly ministrations of the sanctuary; this participation in the privileges of the Church being always understood to imply also the obligation to conform to the ordinary rules of the Church, and responsibility to its tribunals."

No. II.—On the reception of Ministers from other churches, it was resolved to adopt the act already adopted. (See *Presbyterian Historical Almanac*, 1864, page 385.)

No. III.—On the assassination of Abraham Lincoln, President of the United States, the following was adopted.

That this Synod embraces the earliest opportunity that presents itself of placing on record its unfeigned sorrow at the violent death of Abraham Lincoln, late President of the United States; its profound abhorrence of the monstrous crime by which his death was caused; its deepest sympathy with the American nation thus suddenly bereaved of their honored President, and its fervent hope that the righteous cause of emancipation, which Mr. Lincoln had so heartily espoused, may not be retarded by his untimely end, but may go on to its full consummation. Records also its strong desire that the bounds of peace and friendship between the nations of Great Britain and the United States, identified as they are in origin and language, in commerce and religion, may be strengthened and perpetuated.

No. IV.—On the subject of Intemperance, the Synod adopted the following:

1st. That the indiscriminate use of intoxicating liquors as a beverage has a direct tendency to hinder the extension of Christ's Kingdom, is the fruitful cause of backsliding amongst the members of the church, and of much of the crime and misery we find in the world.

2nd. That this Synod reiterates its former recommendation to Presbyteries and Sessions to take such steps as they may deem most expedient and efficient for the suppression of intemperance, for the maintenance of a pure and Scriptural discipline in this matter, in each of their respective congregations.

3rd. That it gives this court pleasure to know that during last session of parliament an act was passed entitled the Temperance Act of 1864, and commonly known as Mr. Dunkin's Act, giving to the different municipalities the power, if they think fit, of prohibiting the sale of intoxicating liquors within their bounds, and regarding this measure as well adapted to effect the object it seeks if faithfully and honestly carried out, the Synod recommends it to the different Presbyteries, Sessions, and the members of the churches generally, to lend their aid in giving this measure a fair trial.

That the Synod recommend ministers and sessions to bring the subject of the above resolutions under the notice of their people in such manner as they deem best fitted to promote the object.

DISSENTS AND COMPLAINTS, No. I.—Of Rev. J. Ewing against the decision of Cobourg Presbytery. The Synod took up a dissent and complaint of Rev. John Ewing, against action of the Presbytery of Cobourg, reversing decision of Session of Keene, suspending a member of the Church from communion, for bankruptcy, without trial. Parties were heard, all the papers on the case were read, and various questions were put and answered. The Synod on the motion of Mr. Kemp, seconded by Mr. W. B. Clark, dismissed the dissent and complaint, confirmed the decision of the Presbytery of Cobourg, inasmuch as the party in question was deprived of Ordinances without sufficient cause, and in a manner contrary to the laws of the Church.

No. II.—The Synod took up a dissent and complaint of Mr. J. L. Gourlay against a finding of the Presbytery of Ottawa, in the matter of a petition laid before them by certain parties, in the west end of the City of

Ottawa, praying to be recognized as a Mission Station. The Synod dismissed the dissent and complaint on the ground, that the complainant had neither moved nor voted in the case before the Presbytery.

GENERAL ASSEMBLY.—“That the Synod having considered the returns of Presbyteries on the draft act of Assembly, and finding that a large majority approve generally of the proposed act, agree, in view of the amount of business demanding the attention of the Synod during its present session, to postpone the further consideration of the recommendations of Presbyteries until next meeting of Synod.” Adopted.

STATISTICS.—The Committee on the Subject reported Ministers, 251; Ruling Elders, 1,336; Churches and Preaching Stations, 512; Manses, 89; Communicants, 36,980; Total Contributions, \$230,630.

The Synod adjourned to meet in the Central Presbyterian Church, Hamilton, C. W., June 5, 1866.

Rev. WILLIAM REID, A. M.,	} Clerks of	WM. AITKEN,
Rev. WILLIAM FRASER,			} Synod.	Moderator.

In Memoriam

“I WILL BEHOLD THY FACE IN RIGHTEOUSNESS: I SHALL BE SATISFIED WHEN I AWAKE, WITH THY LIKENESS.”—*Psalms* xvii. 15.

EASTMAN, DANIEL WARD—Was born in Orange County, New York, September 2, 1778. His parents were from New England. In his youth he gave his heart to Christ, and at the age of fourteen entered into full communion with the Church. He early became impressed with the duty of devoting himself to the work of the Gospel ministry, and at the age of fifteen commenced his studies with that view. He attended the Grammar school at Goshen in his native country, and afterwards the North Salem Seminary. In his divinity course he had the advantages of the instruction of the Rev. Mr. Lewis of North Stamford, Ct., a man whose praise is in the churches of his country, and who was noted for introducing excellent young men into the Gospel ministry. Mr. Eastman ever retained a grateful remembrance of him as a benefactor who had treated him as affectionately as a son.

Mr. Eastman studied Divinity in New Jersey, under the Rev. Dr. Benedict, and was licensed by Morristown Presbytery, at Colville, N. J., March 17, 1801. In his native country the congregations of Warwick and Amity gave him a call but he declined it. And his father-in-law, Mr. Hopkins, the father of Caleb Hopkins, late M. P. P. for Co. Halton, coming to this country, he determined to accompany him and labor for the Lord among his countrymen, and others who were then settling this new territory. He preached his first sermon in Canada at Beaverdams in Thorold in July, 1801. He continued his labors there and at Drummondville and Beechwoods from 1801, having been ordained in 1802, till 1815, when he removed his family to Barton, near Hamilton. In the meantime as there was no Presbytery in this country his congregation sent him to the United States for ordina-

tion. And Onondago Presbytery, after having duly examined him, ordained him at Palmyra, Ontario County, N. Y., in 1802. Immediately upon his return, he received authority from our Government to celebrate marriages. And as at that early day no Protestant Ministers, except those of the Episcopal and Presbyterian Churches were permitted this function, he was in great demand for this duty. Indeed, he celebrated about seventeen hundred marriages in the Niagara and Gore Districts, and the most of these before the year 1830.

In 1819 Mr. Eastman removed to the Township of Grimsby where he resided till his death. After his removal to this latter place he became the minister of the congregations of Gainsboro' (now St. Ann's,) Clinton, South Pelham and Wellandport. By his energy, mainly, in those congregations he got seven places of worship erected,—one in each of those five townships, as well as one at the village of Grimsby, and another in Gainsboro' at Vienna. As already noticed, when Mr. Eastman came to this country there was no Presbytery in it, and he was one of the ministers who originally formed the "United Presbyteries of York and Brockville," which afterwards formed the "United Synod." To this body he belonged till he, with the majority of it, united with the Church of Scotland. But at the disruption of that Church in this country in 1844, he cast in his lot with the few fathers that founded the Presbyterian Church of Canada. And hearty indeed was his gratitude that he lived to see the Union that has formed the Canada Presbyterian Church, and the growth of a spirit of Union in the Presbyterian family everywhere. About 1840 he began to suffer from failing sight, and in 1850 he was compelled to retire from his public labors in the pulpit. About 1856 he became totally blind; yet still continued to preach occasionally for four or five years. As long as he was able to attend the communion at Grimsby, he took part in the services at the tables, and always with much vigor, energy and earnest evangelical sentiment. His interest in the cause of his Master was deep and unabated, and as a laborer in his vineyard, he was active and earnest. In the early history of his country he travelled and preached night and day, over a very extensive region. From his active energetic nature his blindness was a grievous trial to him, and therefore hard was the struggle to be resigned to God's will. But he did struggle and battle to the last. And now he has got the victory, and faith itself is lost in sight. He died at his residence at Grimsby, C. W., August 4, 1865.

Mr. Eastman was married three times. His third wife survives him. He had but one son, a highly esteemed and very active elder in the Church, W. O. Eastman, who died about twenty years ago. Five daughters survive him, and two are dead, who had been the wives of Presbyterian Ministers in the United States.

GEGGIE, JAMES—Was born in 1793 in Chirnside, Berwickshire, Scotland. His parents were members of the Reformed Presbyterian Church, and were known as persons of undoubted piety and worth. His father was for many years an elder of the Reformed Presbyterian Church, but was at the same time on most intimate terms with the minister of the Parish, the Rev. Mr. Logan. After receiving the rudiments of education at home, and at the parish school, he attended (for two years) a private and select school, taught by the Rev. J. Phillips, minister of the Reformed Presbyterian Church. Mr. Phillips having resigned his charge, he was placed under the care of Mr. John Strachan, Allanton, an excellent scholar, and one of the best linguists in the country. Under these teachers his progress was consider-

able, so much so, that when he proceeded to the University of Edinburg, he was allowed, during his first year, to attend the second classes in Latin and Greek. He studied diligently during the four years of his college course, and in his leisure time gave attention to the study of Hebrew, under the guidance of the Rev. Professor Paxton, the grandfather of Professor Young of Knox College, Canada West. His mind seems early to have been influenced by the truth, and he was led to look forward to the ministry in connection with the Reformed Presbyterian Church. He accordingly studied Theology for four years, under the late Dr. Andrew Symington, of Paisley. Having gone through the usual course, he was licensed in 1823.

From this period until 1837, when he was ordained as a missionary to Canada, he was employed in supplying vacant congregations in various parts of the country.

The first field in which he labored, in this side of the Atlantic, was in the county of Megantic in Canada East. He opened four preaching stations, viz., one in St. Sylvester, two in Leeds, and one in Inverness. His labors were very great, and were not without success; although he found it difficult to organize permanent congregations on the peculiarly strict principles of the Reformed Presbyterian Church. Besides, the settlers were mostly in destitute circumstances, and unable to do much to sustain the ordinances of the Gospel among them. As an evidence of the progress of things now, it may be stated that where Mr. Geggie first labored there are now three flourishing congregations under ministers connected with the Canada Presbyterian Church, and another connected with the Established Church of Scotland.

Mr. Geggie having been led by circumstances to leave Megantic, was intending to return to Scotland. But on conferring with friends in Quebec, he was led to connect himself with the Presbyterian Church in Canada, in connection with the Church of Scotland. He had less reluctance to take this step, from observing the tokens of spiritual revival and progress in the Church of Scotland, and from the conviction which he had, that, if there was a door open, it was his duty to remain in Canada, where there was great destitution of the means of grace. Having been received by Quebec Presbytery, he was sent to supply Val Cartier, and soon received a call to become the pastor of that congregation. The people were poor, but the congregations in Quebec generously aided them in sustaining a minister.

Here Mr. Geggie labored with great acceptance, until the disruption, when adhering, as he felt himself conscientiously constrained to do, to the party who separated from the Establishment, he felt himself under the necessity of leaving Val Cartier, as the church there was firmly bound to the Church of Scotland. He proceeded to Canada West, and after preaching for some time to congregations in Edwardsburgh, gathered together by that indefatigable pioneer, the Rev. Dr. Boyd, he was called by the people of Edwardsburgh, and was inducted there in January, 1846. With his characteristic diligence and devotedness he entered on all the duties of the pastoral office, preaching frequently, visiting and catechising from house to house, and striving to advance the cause of God in the locality. He was here as elsewhere faithful in the administration of the discipline of the church, and this, not unfrequently, raised up difficulties, which less strict pastors might not have experienced.

After laboring in Edwardsburgh for upwards of nine years, he removed to Dalhousie. Here his labors were scarcely less than they had been in Edwardsburgh. Ere long, however, his health began to give way, and after having been engaged in the pastoral work in Dalhousie for six and a half years, he found himself under the necessity of resigning his charge. He

then returned to Edwardsburgh, and after some months to Spencerville, where he had many attached friends. His disease, dropsy, continued to make progress, so that after he removed to Spencerville he was never able to go out. His last sermon was preached, before he removed to Spencerville, on the last Sabbath of August last, from Mark i. 15, "The time is fulfilled, repent ye, and believe the Gospel." He maintained perfect resignation to the will of God, and was habitually in a happy and cheerful frame of mind. He died January 3, 1863, leaving a wife and eight children.

McLEAN, ALEXANDER—The son of A. and Catharine (MacDonald) McLean, was born on the Island of North Uist, Scotland, in March, 1827. His parents were both just and devout, his father was one of God's gentle ones, a Nathaniel in character and disposition; his mother, Catherine MacDonald, was earnest, active, energetic and loving, a Martha in business and a Mary in affection, a strong-minded and efficient woman. Her will her son inherited, blended with her earnest love and his father's thoughtfulness.

About his tenth year he followed his parents to a distant part of the country, and grace began to curb his bold and free energy, and bound him to Christ. A sacramental sermon at Musselborough, by the Rev. Mr. Glass, when he was about twelve years of age, settled his purpose to be a minister. The difficulties of his position and circumstances, through want of schools, were equalled only by his energy. Any but one nursed in storms, and whose element was conflict, would have failed, but trials moulded him and made him mighty.

He was not only eradled in storms, but his life at Barra, where he was endeavoring in boyhood to do good, was a constant battle, a fight for existence against the strong arm of Romanism; a ready apology for any degree of keenness in debate, an answer why one so loving in heart should be so hard in the hand, for he mourned over his habit so early acquired, and by love healed the wounds he made. A mere boy, unfriended, unfurnished, and unfitted, but indomitable under difficulties, he made his way to Edinburgh, entered the University, completed the literary course, and entered upon Theology; whilst thus engaged he became associated with the Rev. Mr. Hall, in the Glasgow Home Mission work, in which he gathered many incidents with which he painted his powerful appeals in the pulpit, and rendering his caustic, humorous, and substantial speeches in Presbytery and in Synod commanding.

Mr. McLean was an earnest Free Churchman. His father and family suffered the loss of livelihood and home for that Church through landlord intolerance, and came to Canada, and gave still another son to the cause of the Redeemer, the Rev. Donald McLean, whose promise and prospects were bright, but now the Great Shepherd calls him from active usefulness, to the service of silent suffering. Having been called also to two other places, shortly after his licensure, Mr. McLean, in 1856, was ordained pastor of the East Puslinch congregation, now in Guelph Presbytery; there till his death he laid out his energies in storing his mind for the pulpit and the pen, acquiring in the meantime one of the choicest and most extensive libraries in the Province. He was ardent in missionary work, and was often called to explore and organize the out-lying fields, especially those requiring the Gaelic. On the day of his hurt, he went out of his own house the last time alive singing, on his way to the prayer-meeting in Morriston.

"Lord, thee my God, I'll early seek :

My soul doth thirst for Thee:

My flesh longs in a dry parched land,

Wherein no waters be."

His subject of address at the prayer-meeting was, death, its terrors to the unbelieving, the unprepared, and its bliss to the ready believer. At the close he shook hands more affectionately than usual with those present, when he was asked to visit a sick person near, he went; conversed, prayed; and hastened away, pressed with the necessity of telling his triumph over old shivering fears of death, to which reference has already been made, to one of his flock who had been in distress of soul through similar bondage: this he did, and arose to depart from his friend's house saying as he arose, "Thanks be unto God who giveth us the victory through our Lord Jesus Christ." He passed out full of happiness, refusing to be lighted down the outside stair, which was between five and six feet high, and in a moment met the shock which rendered him insensible for a time, and which ended in death in seventeen hours, through the internal injuries received by the fall. Half an hour after he left, his friend on going out to set a cask to catch the coming rain, found her pastor coming to consciousness; he walked unaided up the stair and to the seat he had just left; becoming faint again, the physician was called, who on finding the cause and extent of his injuries, applied restoratives, through the blessing of God on which he was restored to perfect consciousness, which remained unclouded till the last moment.

Shortly after he was laid down on the bed, he seemed suddenly to get a great impulse of bliss. As if filled with the love of God, he lifted up his hands in astonishment saying, "Lord, what is man that thou art mindful of him?" From that moment, (says his friend, who was constantly by him), he was freed from every unhappy apprehension, from that time he "feared none ill," his mind was constantly exercised with the things of God in Christ; when visited by a brother minister, his answers, and heavenly countenance comforted the heart which sought to console him. His countenance even then bore the glory of a better state, and as well as his words, declared his rest on the Rock, and the presence of the Friend of Sinners. He broke out aloud with "Trust not in princes," &c., when his friend said, "If this shall end in death, how does it affect you?" He said, "I am perfectly resigned to God's will and way with me."

His wife said to him, "Do you now regret being a minister?" "No," said he, "It was all my salvation, and all my desire 'to preach Christ.'" Again he said, "One soweth and another reapeth." He then repeated two of the verses, which he had left home singing the night before.

The water he drank was to him an emblem of the bliss above; he blessed and praised the Lord for such mercies to him and for him. He looked up humbly and sweetly, like a little child, making those near remember the words of Jesus, "Except ye be humbled as a little child, ye shall not enter into the kingdom of heaven." Saying, (for his own mind took notice of death's dissolving work on himself,) "Ah! my mind cannot now be fixed one moment! Do you not notice it yourselves?" Thus he spoke to those around him, and without the twinge of a muscle, or the motion of a limb, or feature, he fell into a placid sleep in Jesus, and was gathered to the redeemed, written above. We say over his dust, Alas! our Brother, so honest and earnest, so early seeking, so early serving, and so early gathered home. May it be said of the pastors left in our bereaved neighborhoods, where so many have closed their ministry in the grave, "The spirit of Elijah doth rest on Elisha." "O Lord, in the midst of wrath remember mercy." He died May 25, 1864, at Morriston, Canada.

THE PRESBYTERIAN CHURCH OF CANADA,

IN CONNECTION WITH

THE CHURCH OF SCOTLAND.

THE SYNOD met in St. Andrew's Church, Ottawa, C. W., June 7, 1865, and was opened with a discourse by the retiring Moderator, Rev. Archibald Walker, from Matt. xiii. 35: The field is the world.

Rev. GEORGE THOMSON, M. A., was elected Moderator. Rev. J. H. McKERRAS, M. A., was elected Clerk of Synod in place of Wm. Snodgrass, D.D., whose resignation was accepted.

PRESBYTERIES.—Application was made by Toronto Presbytery to have the law of the Church, which requires students preparing for the holy ministry, to pursue an annual course of study of three sessions in the Faculty of Arts, preparatory to entering the Divinity Hall, relaxed in favor of Donald Strachan, Gaelic Catechist. It was resolved, that in consideration of the scarcity of Gaelic Ministers, and the proved fitness of Mr. Strachan to build up the cause of Christ, among our Highland population, to allow him to enter Divinity Hall at once, and to request the Senators of the University to direct all his studies, as may seem best suited to his particular case.

APPLICATION OF JOHN JENKINS, D.D.—For admission as a minister of this church, with an extract from the minutes of Montreal Presbytery, unanimously recommending the same, and certificates from the Philadelphia Third Presbytery of the General Assembly of the Presbyterian Church in the United States, and from London Presbytery, England, the latter dated December 13, 1864. It was agreed to receive him as a member of this church, to suspend in his favor the standing orders of the Synod regarding the admission of ministers from other churches, and to authorize any Presbytery to induct Dr. Jenkins into any charge within its bounds without requiring a year's probation.

PRESBYTERY RECORDS.—Were received, and it appearing that Montreal Presbytery had received a probationer from Scotland, without his producing the usual Presbyterial certificate, it was resolved that the action of Montreal Presbytery was contrary to the rules of the church, and the said reception is hereby annulled.

CAMDEN GLEBE.—Kingston Presbytery made application for leave to sell the Glebe at Camden, because it was badly situated for the interests of the congregation. Permission was granted, provided that the proceeds of the sale be invested in the purchase of land for the benefit of Camden Church.

LOYAL ADDRESSES.—The customary addresses to the Queen and Governor-General of Canada, were read, adopted, and ordered to be transmitted the usual way.

GAELIC SCHOLARSHIP.—On motion of Mr. John Darrach of Lochiel it was resolved that with a view to encourage the study of the Gaelic language so as the more effectually to promote the spiritual interests of a large portion of our adherents who speak that language, a Gaelic Scholarship be organized in Queen's College to the amount of sixty dollars, to be made up by an annual collection among our Gaelic charges, and to be open for all students in divinity and arts in Queen's College and to be awarded at the close of each term by the college authorities in such a way as they may see proper to determine.

BOOK OF HYMNS.—The Committee reported, suggesting the preparation of a more perfect edition than that now issued. It was resolved to accept the report, and that the committee continue their important labors. They recommend the committee to confine their selection to hymns of acknowledged soundness and purity as well as of appropriateness for public worship; suggest, in consideration of the admirable psalmody which the Church has inherited from her fathers, in the version of the psalms, Scripture paraphrases, and hymns, the desirableness of limiting the number of hymns to one hundred; suggest also that care be taken in adopting modern alterations of well-known hymns, and recommend kirk sessions to accept the offer of the committee to distribute among Sabbath-schools at a cheap rate the remaining one thousand of the Book of Hymns, selected and published by them.

The Synod adjourned to meet in St. Andrew's Church, Toronto, C. W., June 5, 1866.

Rev. J. H. MCKERRAS, M. A.,

Stated Clerk.

Rev. GEORGE THOMSON, M. A.,

Moderator.

THE PRESBYTERIAN CHURCH.

OF THE

LOWER PROVINCES OF BRITISH NORTH AMERICA.

The Synod met in Poplar Grove Church, Halifax, Nova Scotia, June 27, 1865, and was opened with a discourse from the retiring Moderator, Rev. Duncan B. Blair, from 2 Cor. v. 20, "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead be ye reconciled to God."

Rev. GEORGE CHRISTIE was elected Moderator.

THE CANADA PRESBYTERIAN CHURCH.—Adopted a series of resolutions on the subject of missions, which were forwarded to this body, and they were on motion referred to the Committee on Foreign Missions.

SYNOD OF NOVA SCOTIA AND PRINCE EDWARD ISLAND.—In connection with the Church of Scotland, informed the Synod of the appointment of a deputation to convey their fraternal greetings, and requesting if such visit be agreeable, that this Synod name the time which would be most convenient. It was resolved that the deputation be heard at four o'clock this afternoon. At the appointed time the deputation appeared, consisting of Rev. Messrs. Herdman, Philips and Duncan, and Mr. James Thompson, ruling elder. Their commission being read, the different members of the deputation addressed the synod, expressing very fully and in a very cordial manner the fraternal feelings with which they and the synod represented by them, regarded the ministers and members of this body; and their desire to co-operate with us in advancing the glory of the Redeemer, the work of Education and the cause of Missions.

These sentiments were responded to by Rev. Dr. Bayne and Rev. Professor McKnight, Rev. J. Baxter and Samuel Creelman, Esq., when the following motion passed by acclamation:

"That this synod having heard the sentiments of friendship and fraternal regard, and the desires for mutual co-operation expressed in the addresses of the deputies from the other synod, express satisfaction at their presence among us, and our earnest desires individually, and as a synod, to cherish such fraternal feelings, and to co-operate in such works of usefulness as our brethren have referred to, in the addresses to which we have listened with so much interest and pleasure."

The moderator having read this resolution and briefly addressed the deputation, on suggestion of Rev. Mr. Downie, called on Rev. Dr. Smith to engage in prayer, after which the deputation retired.

PRESBYTERIAN SYNOD OF NEW BRUNSWICK.—Rev. Messrs. Bennet, Alves and McKay, members of this synod, being present, were invited to sit as Corresponding members. They having presented their commissions as a deputation from the Synod of New Brunswick, they were introduced to the

moderator and addressed the synod, expressing the fraternal feelings of the body which they represented, and their earnest desires that a union between the two bodies may be speedily consummated. Rev. Mr. McKay laid on the table the sum of one hundred and ninety-one dollars as a gift from the sister synod to our Foreign Mission Fund.

After the reciprocation of these sentiments by several members of synod, it was agreed unanimously that the synod express the pleasure which the brethren among them has afforded, the heartfelt satisfaction with which they have received the expression of the fraternal feelings of the body which they represent, their cordial reciprocation of the feelings expressed, and their desire that in the providence of God, the union may ere long be satisfactorily accomplished.

The moderator communicated this resolution to the deputation in suitable terms. It was further agreed that the thanks of the synod be given to the Synod of New Brunswick, through the deputation, for their liberal contribution to our Foreign Mission Fund.

The moderator communicated this resolution to the deputation, after which the synod adjourned, concluding with prayer.

CANADA PRESBYTERIAN CHURCH.—The commission of J. Jennings, D.D., of Toronto, C. W., as a deputy from the synod having been read, he addressed the synod expressing his own gratification in meeting old associates and class fellows in this synod, and in meeting the synod itself, with whose missionary and union movements he so deeply sympathized; and giving interesting information respecting the numbers and operations of the synod which he represented, and whose feelings of affection and sentiments of good-will, he was authorized and commissioned to carry to this synod.

At the request of the moderator, Dr. Bayne, Rev. R. Sedgwick, Duff, Walker, Patterson, Waddell, M. Stewart and Roy, responded to the sentiments expressed, and the following resolution prepared by the clerk, moved by Rev. G. Patterson, and seconded by Rev. James Waddell, was passed by acclamation.

“With unfeigned delight the synod would welcome among us Rev. Dr. Jennings, of Toronto, long known to us as a faithful friend of this church, and especially of its missionary enterprises; and as the Rev. Dr. on this occasion appears among us as the deputy of the Canada Presbyterian Church, a body in constitution, doctrine and missionary effort closely allied to our own; this synod would express the unmingled satisfaction with which they have heard from the lips of their highly esteemed brother and friend, the fraternal congratulations and good wishes of the Synod which he represents; and in cordially reciprocating these sentiments and good wishes would give thanks to God for that unity of sentiment, of feeling and of aim which so manifestly prevails among the three synods represented here this day, the Canada Presbyterian Synod, the Synod of New Brunswick and the Synod of the Presbyterian Church of the Lower Provinces.”

This resolution having passed by acclamation, the moderator, with suitable remarks, communicated this expression of the feeling of synod to Dr. Jennings, who thanked the synod in his own name and in the name of his synod. The first and second verses of the 133rd Psalm were then sung, when Rev. Mr. Maxwell addressed the throne of grace in thanksgiving to the God of Zion for all his grace and mercy to this and sister synods in the neighboring provinces.

BURSARIES FOR GAELIC-SPEAKING STUDENTS.—The following rules were adopted.

1. That Bursaries are not intended for students whose private means are such as to render aid from the funds of the Church unnecessary.

2. Applicants are to be recommended to the Board by their respective Presbyteries, and Presbyteries are expected in their letters of recommendation to name the sum which in their judgment ought to be given, if the state of the funds permit.

3. The Board have authority to examine the applicants if they think fit, and to attach such weight as they think proper to the results of their examination, in graduating the scale of payments.

4. In the event of the students receiving aid, accepting an English-speaking charge, or going beyond the bounds of this Church, the payment of the money received shall be left to the good feeling of the recipients themselves.

FOREIGN MISSIONS.—The Board of Foreign Missions reported, when on motion of Rev. George Patterson, the following was adopted by a rising vote of the synod.

That it is with feelings too deep for utterance, and too varied for description, that the synod behold among them their beloved and honored first foreign missionary, the Rev. John Geddie, after so long an absence, and so many years' onerous labors. The synod have great pleasure in embracing the opportunity now afforded them of recording on their minutes their sense of the zeal and assiduity, the Christian heroism and self-denial, the perseverance and faithfulness, together with that wisdom from above which he and his devoted partner have manifested during so many years' service in the Foreign Mission field. The synod also agree to express their gratitude to Almighty God, for the gifts, natural and spiritual, conferred upon them by which they have been so abundantly qualified for their work, for their preservation amid unnumbered perils, for the providence which has led them in all the way in which they have gone, for the goodness and mercy which have constantly followed them, for the abundant grace given them to be faithful throughout, and for the great success which he has vouchsafed to their labors.

That the moderator communicate this resolution to Mr. Geddie, and in the name of the synod welcome him to our midst, and that he be invited to take his seat beside the moderator, during the remaining sessions of this meeting of synod, and that after hearing such statements as he may be pleased to make, two members of synod be appointed to lead the devotions of this synod in expressing our fervent thanksgivings for God's goodness to our missionaries, both personally and in their work, and our earnest prayers for their future welfare, and the success of the cause in which they are engaged, accompanied with the singing of God's praise for the great things which he hath done among the heathen, through their instrumentality.

Mr. Geddie addressed the synod at length, thanking the synod, and showing what the church had been the means of accomplishing, in diffusing the gospel in the New Hebrides, and more especially by provoking others to engage in the work of missions, after which he occupied the chair which had been placed for that purpose beside the moderator. The 126th Psalm was then sung.

Rev. Mr. Sedgwick then, at the request of the moderator, engaged in prayer.

JEWES.—The returns from Presbyteries and Sessions on the subject of a mission to the Jews having been called for, reports were read from the Presbyteries of P. E. Island, Pictou, Truro, Tatamagouche and Halifax,

and from the sessions of Lower Londonderry, Shubenacadie, Tatamagouche, New Annan, Windsor and Princetown, all unfavorable to the undertaking of a Jewish Mission by this church. The following motion was then adopted, That as the returns of Presbyteries are unanimously against the synod's engaging in a mission to the Jews, the synod agree to drop the subject for the present.

Correspondence was then read between the Board of Missions and J. B. Dales, D.D., of Philadelphia, Pa., on the subject of missionary effort in the East. After full discussion the following resolution was adopted, That as the way does not seem to be open for our resuming operations in the East, the matter be deferred in the meantime.

UNION WITH THE PRESBYTERIAN SYNOD OF NEW BRUNSWICK.—On motion of Rev. George Patterson the following resolution was adopted, "That we approve of the report and subsequent proceedings of the committee on union with the Synod of New Brunswick, and adhere to our previously expressed desire that the union be consummated without unnecessary delay; instruct ministers to bring the matter before their congregations as they may see cause; invite expressions of opinion from Presbyteries and Sessions, and appoint next meeting of synod be held in the St. John Presbyterian Church, St. John, N. B., on June 29, 1866, in the expectation that we will then be prepared to arrange for the consummation of the union."

UNITED STATES.—On motion of R. Murray, the following resolution was adopted. This synod thankfully recognize the mercy of Almighty God in the restoration of peace in the United States, and adore the heavenly wisdom which has so controlled and restrained the wrath of man and the horrors of war, as to furnish the occasion for the abolition of African slavery, and for most noble manifestations of Christian liberality and beneficence. The synod express their profound sympathy with their Christian brethren in their sorrow over the death of President Lincoln, and their deep abhorrence of the atrocious crime which caused it; and it is their hope and earnest prayer that the great and sore trials of the last few years, culminating in this deplorable event, may lead to the establishment of true liberty and order, and to the glory of God in the furtherance of the gospel of his Son. This synod rejoice in the friendly relations existing between Great Britain and the United States, and fervently pray for the continuance of such relations, acknowledging with gratitude to the Head of the Church the high attainments in love and good works of sister churches in the United States; this synod implore for them the continued grace and guidance of the Holy Spirit in going forth to occupy the vast fields of usefulness now open before them.

HISTORICAL RECORDS.—Pictou Presbytery presented the following overture which was deferred for the present year.

Whereas, the preservation of the records of the church, and other documents illustrative of its history, is a measure of justice to the memory of those who have gone before us, and is fitted to be useful to succeeding generations, and

Whereas, many such documents have already perished, and others are in danger of the same fate, from want of proper care, therefore

Resolved, that this Presbytery overture the Synod of the Presbyterian Church of the Lower Provinces to adopt measures for collecting, arranging, and preserving in some secure place, documents and other memorials of her past history.

CAPE BRETON.—Presbytery presented a petition for division into two, was read. It was agreed that the prayer of the petition be granted, and that the Presbytery be divided into two, Cape Breton Presbytery and Victoria and Richmond Presbytery; Cape Breton Presbytery to consist of the congregations of Cape North, St. Ann's, Boularderie, Sydney Mines, Leitch's Creek, Sydney, Gabarus and Grand River, with all the stations appertaining to these, which is hereby appointed to meet in St. Andrew's Church, Sydney, on the 26th day of July, 1865, at 11 o'clock, A. M., to be constituted by the senior minister present.

Victoria and Richmond Presbytery to include all the other congregations on the island connected with this body, and which is hereby appointed to meet at the Presbyterian Church at Lake Ainslie on the 24th day of July, at 4 o'clock, P. M., to be constituted by the senior minister present.

The Synod adjourned to meet in St. John Presbyterian Church, St. John, New Brunswick, on June 29, 1866.

Rev. PETER G. MCGREGOR,

Stated Clerk.

Rev. GEORGE CHRISTIE,

Moderator.

SYNOD OF NOVA SCOTIA AND PRINCE EDWARD ISLAND

IN CONNECTION WITH

THE CHURCH OF SCOTLAND.

THE SYNOD met in St. Andrew's Church, Halifax, N. S., June 28, 1865. The sessions were opened with a discourse by the retiring Moderator, Rev. M. McCurdy, from 2 Tim. iv. 5: Making full proof of thy ministry.

Rev. George M. Grant was elected Moderator.

PRESBYTERIAN CHURCH OF NEW BRUNSWICK.

THE SYNOD met as usual in June, 1865. Among the more important matters was the proposed union with the Presbyterian Church of the Lower Provinces. The committee was continued. The synod adjourned to meet in St. John, N. B., in June, 1866.

THE PRESBYTERIAN CHURCH OF NEW BRUNSWICK

IN CONNECTION WITH

THE CHURCH OF SCOTLAND.

THIS SYNOD met in June, 1865.

THE CHURCH OF SCOTLAND.*

THE NATIONAL CHURCH OF SCOTLAND met in Edinburgh on May 24, 1865. The Statistics are: Ministers, 1,200; Churches, 1,230; Communicants not given.

FREE CHURCH OF SCOTLAND.

THE FREE CHURCH met in Edinburgh, May, 1865. The statistics are: Ministers, 810; Churches, 900.

UNITED PRES. CHURCH OF SCOTLAND.

THE SYNOD met in Edinburgh, in May, 1865. Statistics are: Ministers, 600; Churches, 650.

REFORMED PRES. CHURCH OF SCOTLAND.

THE SYNOD met in Glasgow, in May, 1865. Statistics are: Ministers, 90; Churches, 100.

PRESBYTERIAN CHURCH OF IRELAND.

THE ASSEMBLY met in July, 1865. The Statistics are: Ministers, 586; Churches, 531; Ruling Elders, 2,155.

REFORMED PRES. CHURCH IN IRELAND.

THE SYNOD met in 1865. Statistics: Ministers, 50; Churches, 60.

PRESBYTERIAN CHURCH IN ENGLAND.

THE SYNOD met in May, 1865. Statistics: Ministers, 100; Churches, 110.

PRES. CHURCH IN VICTORIA, AUSTRALIA.

Statistics: Ministers, 83; Churches, 163.

* The Churches in Scotland, Ireland, England, and Australia, will be reported as the others, when arrangements now contemplated will be fully carried out.

THE MANSE;

OR,

COMFORTABLE HOMES FOR PRESBYTERIAN MINISTERS FREE OF RENT.

ALSO,

LIBRARIES FOR MINISTERS AND CONGREGATIONS.

AN examination of the relations existing between Presbyterian Ministers as a class, and the members of the Presbyterian church, led me, in 1861, to inquire, what efforts had been made by the people to provide their pastors with MANSES? The replies were published in my *Almanac* for 1862—and they show, that in the two branches of the Presbyterian church and the United Presbyterian church, comprising 5,823 congregations, only 489 had manses—leaving 5,334 congregations yet to be provided for. The following year (1862) I carefully examined the condition of the church (as reported in the official records of Assemblies and Synods) and prepared a series of tables, which I published in my *Almanac* for 1863. They show, that in those branches of the Presbyterian church, comprising 5,823 churches, there were only 90 congregations with over four hundred members; 144 with between three and four hundred; 364 with between two and three hundred; 1089 with between one and two hundred; 1417 with between fifty and one hundred; 2375 with less than fifty; and 344 with the number of members *not* given (these of course are small congregations). In these tables the contributions for congregational purposes are also given, and it shows that two dollars and forty cents is the average amount paid by members of the church to support the ministry. It will thus be seen, that 4,136 congregations do not give their Ministers much more than two hundred and forty dollars salary per annum. Many of these congregations are “*vacant*,” but in others the ministers are aided by the Committees and Boards of Home and Domestic Missions, and during that year about \$230,000 were raised for said purpose.

The result of inquiries indicates \$130 as the average rent paid by ministers, and as 850 ministers were aided by the missionary fund, it shows that \$110,500, nearly half of the whole amount, went to pay for rented houses within a year.

It will thus be seen that the ministry is poorly paid, and that the efforts made by the people to sustain them and their families

is, to a great extent, too often defeated by the exactions of the landlord. It was reasonable to suppose that these inquiries would impress the minds and hearts of the earnest and thoughtful men and women in the church; they led to others, and I presented to the General Assemblies of 1864 a series of resolutions, followed in 1865 by others; in which I submitted to the church a number of questions involving the whole subject. These were directed to the *Presbyteries*, from which a number of replies were received.

I will submit the returns from two Presbyteries as samples of the rest, and it will be noticed how heavily Ministers are taxed for rent, who do not come under the title of Domestic or Home Missionaries; in 1865, the ministers of — Presbytery paid \$7000 rent, during the same time the churches of said Presbytery contributed for Domestic Missions \$4,290, that is, the Ministers of the Presbytery paid \$2,710 more in rent than the 5632 communicants belonging to the congregations in that Presbytery gave to Domestic Missions. The ministers of — Presbytery (exclusive of those living in Manses and their own Homes) paid during the year over \$11,000 in rent, whilst the churches in the Presbytery gave \$15,563 for Domestic Missions—that is, the nineteen ministers (*not* living in Manses or their own homes) paid at the rate of \$578 each per annum, whilst the 6,432 members of the church contributed (\$2.41) two dollars and forty-one cents each. It will be seen that the ministers of but two Presbyteries pay \$18,000 each year to the landlord. Any one wishing to pursue this line of thought, can discover that the Presbyterian Ministers of this country pay each year for house-rent more than the whole church contributes for Home and Foreign Missions and education within the same period.

The result of direct inquiries shows that the average rent a minister pays for the house he lives in, is \$130 per year. This comes out of his small salary; but suppose he was living in a Manse, he would have \$130 for which he could insure his life. This important subject is engaging the attention of the thinking men and women of the church, and it would be a wise as well as a Christian act on the part of congregations who have not provided themselves with a Manse, to have their Pastor's life insured. Ministers form a good class of lives to insure, and no one act would give more comfort to a Minister's family than a Life Policy on the husband and father.

The mortality of the Presbyterian Ministry in this country reaches about one hundred annually; *this* volume of the *Almanac* contains the memoirs of one hundred and thirty; the average age

at death is fifty-four years. The average age at ordination is twenty-seven years. Now, if at ordination the amount (\$130) they were called upon to pay for house-rent, had been paid for a Life Insurance Policy, how much better it would have been for their families.*

At twenty-seven years of age, \$130 would secure a policy for life for \$6000; living to the average age of fifty-four years, would require twenty-seven annual payments, amounting to \$4,210. The profits, however, accruing to the assured, may be set down at 40 per cent.; this would amount to \$1,684, which, added to the original amount of the policy, would increase its value to \$7,684, which each family would receive; and if this wise course had been pursued, the widows and orphans of ministers, that are added to the church each year, would receive \$768,400.† But under the indifference of the people, as shown by their lack of MANSES, the subject "*What can be done to support disabled ministers, and the widows and children of deceased ministers?*" presses heavily upon the hearts and consciences of the earnest and thoughtful men and women of the church. Read the following extracts from a late Annual Report of the Committee to aid this class of persons. An aged minister writes thus: "I am about to resign my present charge; and there is no probability that I shall ever have another. Without the means of living for six months, you cannot imagine how discouraged and sad I feel. I have served four different churches over forty years, for about three hundred and forty dollars per annum, besides spending some hundreds of my own, just to live. But now, an old man, burdened with years and bodily infirmities, I must cease to labor."

Another writes as follows: "With heartfelt gratitude, I acknowledge the receipt of your most timely and generous remittance. Before I had any intimation of receiving this aid, I looked with deep, fearful, and chilling anxiety to the future. Smitten with almost total blindness, with a broken-down body shattered by paralysis, I felt cut off from every avenue of support in this world."

A Presbytery making application for aid says, "It is for a minister

* During the progress of this work, I have prepared and published in its pages the memoirs of seven hundred and two Presbyterian Ministers. From these I have arranged the following tables, in order more fully to awaken the interest of the reader, and to place upon permanent record valuable facts regarding the Presbyterian Ministry. The tables are five in number. The first gives the *year* of ordination; the second, their *age* at ordination; the third, the *length of time* from ordination until death; the fourth, their *age* at death; the fifth, the cause of death. SEE NEXT PAGE.

† I have here given one form of Life Insurance, viz., that of adding the accumulated profits to the policy. There are other forms, such as paying a specified sum at fifty or sixty or more years of age, or an annuity at any specified time, etc., and I would recommend that parties confer with such Life Insurance Companies that come under their notice, and they will get fully detailed information.

YEARS OF ORDINATION AND NUMBER ORDAINED.

In 1787	1	In 1806	3	In 1818	22	In 1830	13	In 1842	14	In 1854	12
" 1793	2	" 1807	8	" 1819	11	" 1831	11	" 1843	5	" 1855	15
" 1794	2	" 1808	7	" 1820	11	" 1832	18	" 1844	9	" 1856	18
" 1796	1	" 1809	5	" 1821	11	" 1833	12	" 1845	11	" 1857	22
" 1797	1	" 1810	12	" 1822	11	" 1834	9	" 1846	12	" 1858	14
" 1799	3	" 1811	3	" 1823	8	" 1835	12	" 1847	7	" 1859	10
" 1800	5	" 1812	7	" 1824	13	" 1836	12	" 1848	9	" 1860	9
" 1801	5	" 1813	4	" 1825	12	" 1837	9	" 1849	9	" 1861	9
" 1802	3	" 1814	8	" 1826	14	" 1838	9	" 1850	19	" 1862	7
" 1803	5	" 1815	5	" 1827	16	" 1839	10	" 1851	6	" 1863	5
" 1804	3	" 1816	6	" 1828	9	" 1840	15	" 1852	12	" 1864	5
" 1805	3	" 1817	6	" 1829	12	" 1841	7	" 1853	19	Unknown,	49
										TOTAL,	702

AGE AT ORDINATION AND NUMBER ORDAINED.

Age, 20	7	Age, 26	62	Age, 32	36	Age, 38	9	Age, 44	1	Age, 55	1
" 21	8	" 27	55	" 33	32	" 39	3	" 46	1	" 56	1
" 22	23	" 28	50	" 34	29	" 40	7	" 47	1	Unknown	49
" 23	25	" 29	56	" 35	12	" 41	9	" 48	1		
" 24	47	" 30	43	" 36	17	" 42	2	" 49	1	TOTAL,	702
" 25	58	" 31	38	" 37	14	" 43	3	" 52	1		

NUMBER OF YEARS FROM ORDINATION UNTIL DEATH.

1 Year,	25	12 Years,	11	23 Years,	15	34 Years,	13	45 Years,	7	56 Years,	3	
2 "	17	13 "	11	24 "	14	35 "	10	46 "	7	57 "	5	
3 "	10	14 "	14	25 "	10	36 "	18	47 "	9	58 "	4	
4 "	20	15 "	13	26 "	15	37 "	7	48 "	7	59 "	6	
5 "	14	16 "	12	27 "	16	38 "	15	49 "	2	60 "	2	
6 "	16	17 "	6	28 "	15	39 "	15	50 "	4	61 "	2	
7 "	18	18 "	11	29 "	12	40 "	7	51 "	8	62 "	1	
8 "	10	19 "	10	30 "	19	41 "	4	52 "	4	63 "	1	
9 "	15	20 "	11	31 "	10	42 "	14	53 "	2	64 "	2	
10 "	9	21 "	9	32 "	11	43 "	13	54 "	12	71 "	1	
11 "	3	22 "	12	33 "	15	44 "	14	55 "	5	Unknown,	49	
											TOTAL,	702

AGE AT DEATH.

Aged, 22	1	Aged, 35	15	Aged, 48	12	Aged, 61	15	Aged, 74	7	Aged, 87	6
" 23	1	" 36	10	" 49	8	" 62	10	" 75	12	" 88	3
" 24	6	" 37	8	" 50	12	" 63	9	" 76	10	" 89	3
" 25	5	" 38	16	" 51	8	" 64	13	" 77	9	" 90	2
" 26	7	" 39	5	" 52	12	" 65	18	" 78	10	" 91	2
" 27	8	" 40	12	" 53	13	" 66	12	" 79	3	" 92	1
" 28	12	" 41	6	" 54	12	" 67	10	" 80	5	" 96	1
" 29	10	" 42	11	" 55	17	" 68	12	" 81	5	" 99	1
" 30	9	" 43	7	" 56	12	" 69	15	" 82	6	" 100	1
" 31	13	" 44	9	" 57	8	" 70	24	" 83	10	Unknown	30
" 32	8	" 45	13	" 58	12	" 71	7	" 84	5		
" 33	10	" 46	14	" 59	19	" 72	8	" 85	3	TOTAL,	702
" 34	7	" 47	12	" 60	16	" 73	13	" 86	5		

THE CAUSE OF DEATH.

Abscess	2	Diabetes.....	6	Jaundice.....	2	
Accidental Burnt.....	2	Diarrhoea.....	9	Kidneys, Disease of.....	6	
" Drowned.....	2	Diphtheria.....	3	Killed in Battle.....	10	
" Fall.....	2	Dropsy	12	" By Hindoos.....	6	
" Stage Upset.....	3	Dysentery	22	Laryngitis.....	2	
" Thrown fr. Carriage	1	Dyspepsia	6	Liver, Disease of.....	10	
Amputation of Leg.....	1	Epilepsy	2	Measles.....	1	
Angina Pectoris.....	1	Erysipelas	12	Neuralgia.....	8	
Apoplexy.....	12	Fever, African.....	6	Paralysis.....	41	
Asthma.....	4	" Biliary.....	8	Pleurisy.....	1	
Bowels, Disease of.....	16	" Remittent.....	2	Pneumonia.....	32	
Brain, Congestion of.....	8	" Scarlet.....	1	Prostate, Disease of.....	2	
Bronchitis.....	9	" Typhoid.....	74	Scrofula.....	2	
Cancer.....	8	" Yellow.....	3	Small Pox.....	3	
Cholera.....	3	Gastritis.....	1	Spine, Disease of.....	5	
Congestive Chills.....	8	Heart, Disease of.....	31	Struck by Lightning.....	1	
Congestion of Lungs.....	29	Hemorrhage.....	7	Suddenly.....	10	
Consumption.....	107	Hernia	1	Tumor.....	3	
Decay of Vital Power.....	93	Ileus	1	Unknown.....	39	
					TOTAL,	702

with a wife and seven children, only three of whom are old enough to support themselves, but not able to do much for the parents. Though a man of more than ordinary talents and culture, he has preached for several years to a small congregation, deriving more than half his support from a school taught by his accomplished wife. Within the past two years his health has so far failed that he has ceased to preach, and is evidently losing the powers of his mind."

Another Presbytery, making a similar application for an aged and infirm minister, many of whose years were spent in missionary service, says: "The present appearance is that he will not live to burden the Church a long time, and the alternatives with respect to his future are only three: the assistance of the Church, begging, or the poor-house." And the following from the widow of a missionary past three-score years and ten; she writes: "I have not a pound of flour in the house, and am in debt for all I have eaten for three months. If I could do anything for a living, I would cheerfully do it; but my health is so shattered that I dare not attempt it."

Let the reader conceive of the desperate condition of affairs, when the widow of a Presbyterian minister would try and support herself, even when past seventy years of age, but ruined health prevents it. I will not add any more to this melancholy catalogue. These are not isolated cases, for the "Report," whence they are taken, says: "So numerous are the examples of severe privation among elderly ministers, so much discarded in these fastidious times by the public distaste, that anxiety and want are fast becoming their usual condition."

How can it be otherwise? Small salaries, irregularly paid, will not meet the expenses of a family; debt sets in, and the result is always the same. But if the people had been wise in their day and generation, and on calling their ministers had welcomed them to comfortable MANSES, the result could not have been so disastrous.

Why should this sad neglect of MANSES, prepare other ministers, their widows and orphans, for such suffering? Rather let us do all we can to stop this tide of misery at the fountain, by giving to the ministers larger salaries, and in all cases place them and their families in Manses free of rent. Careful inquiry shows that each year adds on an average sixty widows and one hundred and eighty orphans of Presbyterian ministers, to the Church; a fact of sufficient importance to awaken the attention of the most indifferent.

In accordance with the Presbyterian system the ministers ex-

pect to become settled Pastors, and it is but just that the people should realize *their* duty. It must not be forgotten that the people *call* their minister. He is not set over them as is the polity of our Methodist brethren; but in obedience to *their* call he comes among them, in all the generous confidence of a trusting Christian heart, for the people have promised him (in the very words of the call) "all proper support, encouragement, and obedience in the Lord." And to make it still stronger, they add: "And that you (the Minister) may be free from worldly care and avocation, we (the people) hereby promise and oblige ourselves to pay a certain amount," etc. It will be seen, that according to the call, the congregation not only promises but *obliges* itself to relieve their Pastor from all care and avocations. And what is the result? Alas, too often in disappointment, the pastoral relation is dissolved by circumstances too strong for human control. And the strange spectacle is presented at this day in the Presbyterian Church, where permanence should be the order, about 40 ministers out of each hundred are Pastors.

It is not necessary to inquire whether the duties of a minister can be as usefully performed as a "Stated Supply." But the relation in itself considered is not a satisfactory one, and not the legitimate fruit of Presbyterian order.

The question to be considered is: Can the Ruling Elders, deacons, trustees, members, the men and women of the church, justify this state of things, when they can to a great extent remedy the evil by providing MANSES for ministers and their families, in which they can enjoy the comforts of a home, and upon which the baleful shadow of the landlord never falls?

Think of the difference between a rented house, so many of which, especially in villages and the country, are ill contrived, without ventilation, out-of-the-way forlorn-looking tenements, without closets, without a "guest-chamber," without a study, a sort of visible illustration of nothingness; and a MANSE, that emblem of vital piety, where all the comforts of life fraternize with the graces of Christian experience, where everything indicates an intelligent and decided effort to secure personal and general comfort. In the MANSE the pastor treads on solid ground, around his heart

"Are spun those nameless ties,
In which the charm of friendship lies."

He becomes fully absorbed in the welfare of his people, feelings of mutual regard are created, and the congregation becomes as homogeneous as a well-ordered family.

Whilst a MANSE would add untold comfort to a Minister and family, the people must also bear in mind, that it is a great benefit to them; in fact, the MANSE is an institution for the people. It remains when the Minister passes away. The MANSE would, by reason of the intelligence and taste belonging to cultivated minds, become the beauty and pride of the community; and the people of the congregation would have associations connected with their Pastor of the sweetest character. His smile of welcome, his sympathizing tear at the funeral, his genial presence at the wedding, his solemn utterances from the pulpit, welling up from a heart full of tender affection. How easily will MANSES arise all over the church, when the people have a heart for the work; when they realize that the Christian life is doing good, especially to God's chosen people and in his name.

The want of MANSES bears heavily upon the spirituality of the Ministry. They are poorly paid. Their limited income is generally known; and they are in debt. This combination touches the limits of human endurance, and would go beyond it, were it not for the consolations of religion granted those whose daily sacrifices are worthy of a martyr's crown. And yet public opinion demands, in this class of men, the highest degree of Christian character; and they are condemned if all the virtues are not kept in a lively degree of exercise. Whilst writing the memoirs of the ministers published in my *Almanac*, I have been deeply impressed, as the evidence of their struggles to maintain their families had been presented to my mind: the pains they endured, the trials they encountered; these could have been borne, with God's help, as belonging to the common lot of humanity; but rising above all other ills was for them to find, that amidst *Homes* they had none, amidst scenes of domestic bliss, they were deprived of its enjoyment. And many a man is thus compelled to change from place to place, hoping to find some church where the grace of God had given visible proof of its presence among the people by their having a MANSE.

It drives nearly one-fifth of the ministry into the waste places known as "without charge." It compels many to make long continued efforts to support families by following some other occupation. And when amid such discouragements, some there are, whose love for the Pastorate prompts them to abide with a congregation, they are prevented by the rent they pay, from manifesting that Christian liberality which they would gladly see adopted by their people, and are also thus prevented from using that great lever teaching "by example."

The question is, how can this unfortunate state of affairs be remedied?

It will be borne in mind, that in nearly every Presbytery, one or more of the ministers are living in MANSES, and it seems reasonable to expect, that ministers thus blessed would make it a matter of conscience to aid their brethren who are without them. Carrying out the Golden Rule in this way, would be giving grateful evidence of practical Christianity. It can be depended upon, that in the Presbyteries, these ministers will form a nucleus around which will gather an active MANSE interest. Another source whence co-operation can be expected, arises from a desire of those who have joined the church, and in the freshness of their zeal put up their petition, "What wilt thou have me to do?" and where can they obtain a more direct reply than to find comfort for the "man of God?"

The interest in behalf of MANSES must increase, and in order to obtain full information regarding them, with their cost, and all other specifications, I would suggest that their Stated Clerks of each Presbytery purchase for the use of the Presbytery several works on architecture. The following will doubtless meet all requirements: VILLAS AND COTTAGES. This is a large illustrated Octavo Volume, being a new edition of DOWNING'S celebrated work enlarged by CALVERT VEAUX, architect. It has 400 engravings, giving information on the subject of architecture, from the simplest room to the most elaborate villa. It is published by HARPER & BROTHERS, New York, at \$3 per copy.

WOODWARD'S ARCHITECTURE—THE HOUSE—COUNTRY HOMES, are three volumes, published by George E. & F. W. Woodward, New York, which I most heartily recommend. Four dollars will buy these three volumes. The reason why these works are recommended, they contain all that need be said by parties thoroughly conversant with the subject. DOWNING was confessedly a man of the most extensive culture, and his work, continued by Mr. VEAUX, Architect, is an acknowledged standard on all questions of taste. The Messrs. WOODWARDS are Architects, keeping up to the demands of the present hour. Practical and beautiful in their designs, combining comfort with economy in the arrangement of their dwelling.

How much better then for Presbyteries to have such works, than to be guided by the suggestions and notions of inexperienced persons.

These volumes treat of I. THE FUNDAMENTAL PRINCIPLES OF ARCHITECTURE, viz. 1. Adaptation to use. 2. Expression of pur-

pose. 3. Manifestation of beauty. II. THE SELECTION OF SITE. 1. Healthfulness. 2. Convenience of access. 3. Suitableness of ground. 4. Altitude. 5. Aspect. 6. Trees, shrubbery, &c. III. THE ADOPTION OF A PLAN. 1. The general form. 2. Aspect. 3. Arrangement of rooms. 4. Miscellaneous hints. IV. THE STYLE OF ARCHITECTURE. V. MATERIALS. 1. Wood. 2. Stone. 3. Brick. 4. Concrete. VI. MISCELLANEOUS DETAILS. 1. Cellars. 2. Chimneys. 3. Warming. 4. Ventilation. 5. Exterior color. 6. Interior color, wall, paper, &c. 7. Roofing. 8. Stucco. 9. Rough cement. 10. Drainage. 11. Trees, Shrubs and Vines. VII. COMMON ERRORS AND HOW TO AVOID THEM.

These subjects are treated in a plain and easily understood manner, avoiding those technical phrases, that might confuse the reader, but giving such advice to those interested in having a good home, as will enable all to get them.

It will be seen that when efforts are made to awaken the interest of the church to the importance of MANSES, there are two classes who will enter with zeal upon the consideration of the subject, viz. Ministers who are enjoying the comforts of a Manse, and those members of congregations who are willing, as well as anxious to do some good, who wish to show their faith by their works. In order to keep this question before the church, I brought the matter before the Assemblies of 1865, as set forth in the pages of this Almanac.* The resolutions adopted submit these questions, among others, to the churches at the semi-annual meetings of the Presbyteries. "What have they done? What are they now doing? and What they propose to do towards erecting MANSES. And this is the question for the church to consider. To my mind it is one of the most important that can take up the time, arrest the attention, and impress the hearts and consciences of the men and women of the Church, and when the time comes, as it must surely come, when MANSES will be the *rule* and not the *exception*, the great wonder will be that neglect and indifference had delayed the matter so long.

Whilst thus pleading for MANSES I will also bear willing testimony in behalf of LIBRARIES for the MANSE. The people in all these arrangements are the gainers; a church with the Pastor and his family enjoying the comforts 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.

* See pages 83, 84, 85 and 254, 255.

Let the proposal of a library be submitted to any minister, even if he is not blessed with a MANSE, and he will freely admit that books he must have. As the body needs material food so does the mind intellectual, not the musty folios of antiquity, nor the ponderous volumes of the schools, nor the class-books and authors that accompanied them through college or the seminary, but the living books of the day, taking up the vital issues of the times, and illustrating them by that high degree of intelligence for which the present age is noted.

And still such is the condition of the church that with a press teeming with new publications, and every subject that comes within the range of human thoughts and effort is set forth by pen and pencil, there are over 5,000 ministers, or churches, or Manses, yet to be supplied with Libraries. It is absolutely amazing to think of the neglect of this matter, and that too in the Presbyterian church, striving as she always has done for a highly educated ministry, and highly educated they are, so far as schools and Seminaries can educate them, but after that, they must know the *world in which they live*; if they do not, they suffer, and their people suffer, their preaching may partake (as it possibly too often does) of the intellectual element and yet be free from those touches of nature that make all akin; they may reach the head but not affect the heart. To make matters worse it is too often the case that the families of the congregations may be as barren of libraries or of any special degree of intellectual culture; as though books could not be obtained. Whenever such is the case, the minister ought to reform it altogether. More could be said on this matter, but the experience of the ministry is so wide-spread and the subject comes home to so many, that this reference is all that is necessary at the present time.

With a view to correct the evil I will refer to a number of publications and publishers so that parties interested can begin at once the good work of a library for the MINISTER or a MANSE.

I was prompted a few years ago to introduce this important department into my Almanac, by a known want experienced by very many throughout the church. The notices and advertisements upon which so many depend for information, are evanescent; (this applies with comparative force to the daily, the weekly and monthly issues of the Press). Good as all these sources are for reaching the people, there is yet need of a volume where these publications will be referred to, and in a permanent manner have their claims for attention recorded. Experience and observation, fully prove that a library in a congregation, will create a taste for read-

ing; this will elevate the standard of intelligence among the people; which will develop a desire to obtain books for themselves and families. Sympathizing with this view of the subject, I have received the co-operation of a number of publishers, and I would suggest that parties interested will send to them for catalogues of their respective publications. I have received the following from,

HARPER & BROTHERS, *Franklin Square, New York.*

NARRATIVE OF AN EXPEDITION TO THE ZAMBESI AND ITS TRIBUTARIES, AND THE DISCOVERY OF THE LAKES SHIRWA AND NYASSA, 1858—1864. By David and Charles Livingstone. 8vo. pp. 660. \$5.00. Illustrated with Maps and Engravings.

This volume goes over ground previously unexplored. They give a favorable account of the capacity of the African race, and the results of the various missionary enterprises to Africa. It exposes the cruelty of the Portuguese government in their protection and encouragement of the slave trade. The work stamps its author as one of the great explorers of this century. He is a most pains-taking and precise traveller. He looks and looks again at every thing that comes in his way, and he spares no trouble in turning aside to complete his knowledge, and fit himself to give a terse, vigorous, and truthful description of whatever is worth noticing at all. He has good eyes, and writes a skillful record, whatever may be the bias of his judgment. A volume of greater interest to science, philanthropy, and true religion, has not recently appeared.

HISTORY OF JULIUS CÆSAR. By Louis Napoleon. Vol. II. 8vo. pp. 454, Library Edition, \$3.50, also a 12mo. edition, cloth, \$1.50.

In this volume the author traces the career of the eminent Roman from his appointment to the government of Gaul to the crossing of the Rubicon, a very important period of his life. The literary and mechanical execution of the present volume is in all respects equal to that of the former. Napoleon has unquestionably great powers of mind; and a literary taste and ability equalled by but few among the great men of letters. Whatever the world may think of him as a ruler of a great nation, it must concede to him a high place among the living and departed historians.

HOMES WITHOUT HANDS. Being a Description of the Habitations of Animals, classed according to their Principle of Construction. By J. G. Wood, M. A., F. L. S., Author of "Illus-

trated Natural History." With about 140 Illustrations engraved on wood by G. Pearson, from original designs made by F. W. Keyl and E. A. Smith, under the Author's superintendence. 8vo. Cloth, pp. 651, Beveled Edges, \$4.50.

The author gives the fruits of extensive and pains-taking scientific research; and much of it is curious and wonderful. The illustrations are numerous and of a very superior character. It admits us to the private life, the home felicities, arts and annoyances of our elder but humbler brothers in the occupancy of this broad world, of the airy ocean above us, of the streams and beneath us. He describes 1. Those animals that burrow in the ground, being the simplest and most natural form of habitation. 2. Those that suspend their homes in the air. 3. Those that construct their domicils of mud, stones, sticks, etc. 4. Those that make their homes beneath the surface of the water. 5. Those that live socially in communities. 6. Those that are parasitic upon animals or plants. 7. Those that build on branches. Its rich instruction and pleasing styles are in keeping with the exceedingly fine and spirited pictures with which it abounds, and its perusal is a rare treat which fully compensates the reader, let his time be ever so valuable.

DRAPER'S ANATOMY, PHYSIOLOGY, AND HYGIENE. A Text-Book on Anatomy, Physiology, and Hygiene. For the use of schools and families. By John C. Draper, M.D., Professor of Natural History and Physiology in the College of the City of New York, and Professor of Analytical Chemistry in the University of New York. With 170 Illustrations. 8vo. pp. iv. 376, Cloth, \$3.75.

This volume combines a free and popular treatment of Physiology with great accuracy of detail. It is the work of a scholar, and is written with clearness and precision. For educational purposes questions are appended at the close of each chapter. Those who would prevent disease and preserve their health, would do well to attend to the directions given in this important volume.

LECTURES ON THE STUDY OF HISTORY. Delivered in Oxford, 1859-61. By Goldwin Smith, M.A., Regius Professor of Modern History in the University of Oxford. To which is added a Lecture delivered before the New York Historical Society, in December, 1864, on the University of Oxford. 12mo. Cloth, pp. 269, Beveled Edges, \$1.75.

The first of these Lectures was an inaugural one, on the Study

of Modern History in Oxford, delivered by Professor Goldwin, on taking the Chair of history in that Institution. The second and third Lectures are upon the Study of History. The fourth upon Some supposed Consequences of the Doctrine of Historical Progress. The fifth is upon The Moral Freedom of Man. The sixth on the Foundation of the American Colonies. The last one is a lecture delivered before the New York Historical Society in December, 1864, on the University of Oxford. The volume is an intelligent and earnest argument against that confident school of philosophers, to which Comte first gave form and authority in modern times. This philosophy is combated by Goldwin Smith in its chosen field of historical investigation and historical philosophy, with great thoroughness and in a truly liberal spirit, by a scholar who is no bigot, who is himself liberal in all his sympathies, and thoroughly fair in his appreciation and treatment of his antagonists.

MARCY'S ARMY LIFE ON THE BORDER. Thirty Years of Army Life on the Border. Comprising Descriptions of the Indian Nomads of the Plains; Explorations of New Territory; a Trip across the Rocky Mountains in the Winter; Descriptions of the Habits of Different Animals found in the West, and the Methods of Hunting them; with Incidents in the life of Different Frontier Men, &c., &c. By Brevet Brigadier-General R. B. Marcy, U. S. A., Author of "The Prairie Traveller." With numerous Illustrations. 8vo. Cloth, pp. 442, Beveled Edges, \$3,00.

The volume abounds in incidents in the life of men that have been prominent on the frontier. Making a book of rare interest and value. Indians in every conceivable shape, and the wild, glorious life of the white man among Indians, are the subjects of this vivid fresh record of our West. It abounds in anecdote, sketches of character, and a pleasant, manly humor which draws the reader on, to his own good, for the book is solid, and full of information, as well as pleasant.

A DICTIONARY OF THE HOLY BIBLE. Containing an historical account of the Persons; a Geographical and Historical account of the places; a literal, critical and systematical description of other objects, whether natural, artificial, civil, religious or military; and an explanation of the appellative terms mentioned in the Old and New Testaments, the whole comprising whatever important is known, concerning the antiquities of the Hebrew nation and church of God; forming a sacred commentary, a body of Scripture history, chronology and divinity; and serving in a great measure as

a concordance to the Holy Bible. By Rev. John Brown, of Had-
dington, Scotland. 8vo. pp. 554, \$2,25.

The importance of this work is indicated by its comprehensive title. It is enriched by the additional labors of the Author's sons, and is in many respects a concordance, encyclopædia, and a dictionary.

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These works are from the pen of Mrs. Sigourney, whose fame as an author is dear to Americans. Her letters are to be commended for their style as well as their wisdom.

TENT LIFE IN THE HOLY LAND. By William C. Prime, Author of the *Old House by the River*. Illustrated. 12mo. Cloth, pp. 498, \$2,00.

A truly charming narrative written with the ease and gracefulness of a scholar.

ENGLISH TRAVELLERS AND ITALIAN BRIGANDS. A Narrative of Capture and Captivity. By W. J. C. Moens. With a map and several illustrations. 12mo. pp. 355, \$1,75.

This interesting volume is an addition to our sources of information in regard to the bandits of Italy. In addition to the diary of Mr. Moens, we have that of his wife, detailing the efforts made for his release, giving us an insight into official life in Italy.

The narrative is impressive, and from its simplicity, clear and satisfactory. The attention of the reader is absorbed and the imagination fascinated by the wild scenes of adventure through which Mr. Moens passed.

AN AMERICAN FAMILY IN GERMANY. By J. Ross Brown, Author of "*Yusef*." 12mo. pp. 381, \$2,00. Illustrated with engravings.

This work adds to the fame of the author, racy, original, humorous. The illustrations are from his own drawings, and are replete with good honest fun. Some of the salient features of German life and manners are sketched with a pleasantness so lively that

even one who has never been abroad to see such originals will enjoy the perusal.

THE LOST TALES OF MILETUS. By the Rt. Hon. Sir Edward Bulwer Lytton, Bart, M.P. 12mo. Cloth, pp. 196, \$1,50.

These are eight poetical versions from fragments of the Old Greek Myths. The author's acquaintance with classic literature has given us an idea of those tales in which the Milesians luxuriated.

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THE GREAT REBELLION. Its Secret History, Rise, Progress, and Disastrous Failure. By Hon. John Minor Botts. 12mo. Cloth, pp. 430, Beveled Edges, \$2,50. Portrait.

This volume will enable the reader more fully to understand the character of the conspiracy against the Union. A large portion of its contents is personal; and is a vindication of the writer's political course; but there is much general historical information imparted which should not be overlooked by one who would investigate the events of the time.

WAR OF THE REBELLION; or Scylla and Charybdis. Consisting of Observations upon the Causes, Course and Consequences of the late Civil War in the United States. By H. S. Foote. 12mo. pp. 500, Cloth, \$2,50. Portrait.

This book throws much light upon the causes of the rebellion. It is written with fairness and with an earnest desire to place before the reader the true state of affairs. The author had peculiar facilities for his undertaking.

JAMES LOUIS PETIGRU. A Biographical Sketch. By William J. Grayson. With steel portrait. 12mo. Cloth, pp. 197, \$1,50.

This memoir is made up from the papers of Mr. Petigru, who for nearly fifty years was at the head of the South Carolina Bar. He was throughout the whole rebellion a true and faithful citizen of the United States, publicly and privately opposing secession.

He was, however, on account of his many virtues highly esteemed and respected by all.

LIFE OF NICHOLAS MURRAY, D.D. By S. Irenæus Prime, D.D. 12mo. Cloth, pp. 448, \$1,50. With portrait.

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This is in every respect an excellent work and admirably adapted to the end designed. To learn to read Latin with facility the scholar must have the right kind of books. The language must be easy, and the subjects suitable to their capacity; while the information conveyed should prepare them to understand the ancient writers, who lived under a different form of civilization and professed a different religion. And these volumes meet just such requirements.

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HALF A MILLION OF MONEY. By Amelia B. Edwards, Author of "Barbara's History." 8vo. Paper, 75 cts.

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THE TOILERS OF THE SEA. A Novel. By Victor Hugo, Author of "Les Miserables." 8vo. Paper, 75 cts.

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THE OIL REGIONS OF PENNSYLVANIA. By Wm. Wright. 12mo. Cloth, pp. 275, \$1,50.

HARPER'S MONTHLY MAGAZINE. One year, \$4,00.

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From ROBERT CARTER & BROTHERS, No. 530 Broadway, N. Y., the following have been received.

AN EXAMINATION OF MR. J. S. MILL'S PHILOSOPHY. Being a Defence of Fundamental Truth. By James M'Cosh, LL.D., Professor of Logic and Metaphysics, Queen's College, Belfast; author of the "Method of Divine Government," "Institutions of the Mind." 8vo. Cloth, pp. 434, \$3,00.

Three men have occupied prominently the attention of the British mind in the field of metaphysics, in this third quarter of the nineteenth century, Hamilton, Mill and M'Cosh. The first and second of these, may be regarded as representatives of somewhat antagonistic systems. The third differing in some respects from both, represents a different school. In this volume, he has paid special attention to what he regards as the errors of Mr. Mill; and incidentally criticises Mr. Hamilton. The freedom of his style increases the popularity and influence of his philosophical

writings. He seldom fails to detect the real issue between truth and error, and to do good service on the side of the former. His great mission is, indeed, the "defence of fundamental truth" against assaults of skeptics. And nobly does he fulfil it. He possesses that judicial mind in regard to philosophical questions which preserves its balance between contending parties, and rarely fails to seize and maintain the truth, sifting it clear of intermingled fallacies and sophisms. Among all the philosophical writers of the present time, none lays so firmly the foundations which underlie all truth, natural and revealed, and without which, all belief in substance, cause or reality of any sort, must totter and fall.

It was therefore eminently fit that he should bring to the test of a rigid examination the principles so industriously and ably propagated by one of the mightiest of our modern writers, John Stuart Mill. Such a work greatly needed to be done, and Dr. M'Cosh was the man to do it. This volume is important, not merely in reference to the views of Mr. Mill, but of the whole school of writers, past and present, British and continental which he represents.

THE SHEPHERD AND HIS FLOCK; or the Keeper of Israel and the Sheep of his Pasture. By J. R. Macduff, D.D., author of "Morning and Night Watches." 12mo. Cloth, pp. 275, \$1.50.

Our Saviour gathering, feeding, guiding and bringing home his flock, is set forth with great fervor by the highly gifted author. It is replete with instruction, and a deep tone of piety pervades every page. It is a living volume, showing how the life of Christ can burn in the soul of a Christian minister.

A HIGHLAND PARISH. By Norman Macleod, D.D., author of "Wee Davie," "Parish Papers." 16mo. Cloth, pp. 318, \$1.25. Illustrated.

The sketches given in this volume of a class of remarkable people who are passing away, are told with fascinating interest. The chapters on the MANSE; the Manse Boys and Girls, or The Communion Sunday, are truthfully told, and the scenes drawn with a master hand.

LYRA CONSOLATIONIS; or Hymns for the Day of Sorrow and Weariness, edited by Horatius Bonar, D.D. 12mo. Cloth extra, red edges, tinted paper, pp. 317, \$2.00.

Dr. Bonar has presented a rare collection of poetic gems. He

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WALKS FROM EDEN. By the authoress of "The Wide, Wide World." 16mo. illustrated, \$1,50.

This is the first volume (of a series on the Bible) comprising the time from the Creation to the death of Abraham. The authoress has made the subject exceedingly attractive. And the series will doubtless find their way into our Sabbath-schools and families.

CONSTANCE AND EDITH; or Incidents of Home Life. By a Clergyman's Wife. 18mo. 90 cents.

This is an excellent Sunday-school book, giving the history of two little girls who in their lives exhibited a high degree of Christian culture.

RESCUED FROM EGYPT. By A. L. O. E. 16mo. Cloth, illustrated, \$1,50.

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The following were received from HURD & HOUGHTON, No. 459 Broome Street, New York.

A BRIEF BIOGRAPHICAL DICTIONARY. Compiled and arranged by Rev. Charles Hole, B.A., Trinity College, Cambridge, with additions and corrections by William A. Wheeler, M.A., assistant Editor of Walker's Dictionary, and author of "A Dictionary of the noted names of Fiction." 12mo. pp. 468, \$2,00.

The object of this volume is to give ready information of the

birth and death of persons more or less noteworthy, of all countries and periods. It contains over 23,000 names, and is a very valuable book of reference. It brings down its reference to the present time (1866) and to students and scholars generally, it will be very useful. The author designs preparing a work of a similar character devoted to distinguished living persons.

SHAKESPEARE'S DELINEATIONS OF INSANITY, IMBECILITY AND SUICIDE. By A. O. Kellog, M.D., Assistant Physician State Lunatic Asylum, Utica, N. Y. 12mo. pp. 204, \$1,75.

Studying the various shades of mental diseases, as seen in the wards of a large hospital, the author professes himself better enabled to appreciate the fidelity of the great dramatist. And it is very suggestive to watch a plain, matter-of-fact mind, testing by its own modes, and from its own point of view, the noblest productions of the imagination. It is Prose dragged at the chariot wheels of Poetry, and swelling its triumphs. New light, such as could come from no one who had not made insanity and other mental diseases a study, is shed on many a passage, and the volume will take a very honorable place among the special Shakspearian monographs.

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In a preceding page of this article I have set forth the value of these works to Presbyteries and Congregations intending to build MANSES or to any persons who wish to obtain correct ideas regarding the building of houses or laying out grounds. The authors are men of intelligence and culture, and what they say is justly entitled to consideration.

The following are received from ALEXANDER STRAHAN, No. 139 *Grand Street, New York.* No. 148 *Strand, London.*

SERMONS AND EXPOSITIONS. By the late John Robertson, D.D., Glasgow Cathedral, with a Memoir of the author, by Rev. J. C. Young. 8vo. cloth, pp. 370, \$3.00.

These sermons are preceded by a memoir of their lamented author, Dr. Robertson was a minister of the Church of Scotland, that grand old church to which the hearts of Presbyterians turn with tender affection. After preaching a number of years to the church of Main and Strathmartine he was called to the Cathedral, Glasgow, where he sustained his already established reputation as one of the most scholarly and eloquent pulpit orators of the day. His success as a Pastor was eminent, he had a heart full of sensibility and he won the affection of the people. His labors were brought to a close at an early period of his life. He died January 9, 1865, in his forty-second year. He was the son-in-law of John Cook, D.D., Professor of Divinity and Ecclesiastical History, University of St. Andrew's, Scotland.

The first and second parts of the volume are taken up with sermons carefully and wisely selected. The first from those preached when at Main and Strathmartine. The second when at the Cathedral, where it was his custom to make one of his discourses each Sunday, practical and devotional. The other would be the exposition of a difficult passage of Scripture or the unfolding of some important point of doctrine. The latter sermons make up part second. Part third consists of thoughts and expositions, suggestive, comprehensive and instructive.

HOW TO STUDY THE NEW TESTAMENT. By Henry Alford, D.D., Dean of Canterbury. Small 8vo. Cloth, pp. 354, \$2.00.

This volume is devoted to the Gospels and the Acts of the Apostles, and is written in the well-known vigorous style of the author, thorough, scholarly and devotional. It is a valuable addition to the sacred classics of the times.

CHARACTERISTICS OF CHRIST'S TEACHING. Drawn from the sermon on the mount. By C. J. Vaughn, D.D., Vicar of Doncaster. Small 8vo. Cloth, pp. 307, \$1.50.

The subject of this volume cannot be too often studied. The author's style is worthy of being commended as a model. These sermons are most admirable, earnest and Scriptural. There is a self-controlled abstinence from rhetoric in them, while they possess freshness of thought giving them great power.

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PERSONAL NAMES IN THE BIBLE. Interpreted and Illustrated. By Rev. W. F. Wilkinson, A. M., Vicar of St. Werburgh, Derby. Small 8vo., cloth, pp. 556. \$2,00.

It is truly surprising to find what a great degree of interest can be gathered into a volume concerning names, and the author has taken up the subject with an intelligent zeal, making not only an interesting but a valuable work. There is a vast amount of instructive and curious learning in this volume.

THEOLOGY AND LIFE. By Rev. E. H. Plumptre, M. A., Professor of Divinity and Chaplain of King's College, London. Prebendary of St. Paul. Small 8vo., cloth, pp. 436. \$2,00.

This volume is composed of sermons preached on special occasions, and they are of the author's own collecting. When it is understood that he is one of the best educated men in England, and ranks among the foremost of her pulpit orators—an author of established reputation, and a poet of exquisite sweetness and power, the reader can understand the value of this his choicest work.

The foregoing are selections from the large catalogues of books published by Mr. Strahan, who is making earnest efforts to bring before the intelligent mind of the country the productions of the most cultivated and learned of the orators and divines of Great Britain. This effort should be freely and nobly sustained, the introduction of new phases of thought, wider range of expression, broader statements of the truth, into the literature of our country involving kindred topics will prove beneficial.

The following were received from GOULD & LINCOLN, No. 59 *Washington Street, Boston, Mass.*

BATTLE ECHOES OF THE WAR; or, Lessons from the War. By George B. Ide, D. D. 12mo., cloth, pp. 375. \$1,75.

This volume is intended to counteract the danger that the people of our country will forget the lessons which God has so so-

lemnly taught us during our great struggle. The author has brought forward much that will doubtless exert a happy influence in checking a tendency in such a direction.

GREAT IN GOODNESS. A Memoir of George N. Briggs, Governor of the Commonwealth of Massachusetts, from 1844 to 1851. By William C. Richards. 8vo., pp. 452. \$2,50. Illustrated with Portrait and Engravings.

This is the biography of one of the eminent men of our country. It is worthy of a place beside that of Amos Lawrence, published by the same house. The history of Governor Briggs is truly an American one, and it is here kindly and judiciously presented, from the poor boy, the young lawyer, the wise counsellor, the eminent statesman, the upright judge, and the useful Christian. Such a record is entitled to profound attention, setting forth as it does a beautiful example of honorable achievement and incorruptible virtue.

THE NEW BIRTH; or, the Work of the Holy Spirit. By Rev. Austin Phelps, Professor in Andover Theological Seminary, Author of "The Still Hour." 12mo., pp. 253.

This volume is put forth with an earnest hope that thinking men and women who do not own the Christian name will find the way of salvation commended to them by the same intuitions and calm reasonings to which they are accustomed to judge of truth in other things.

THE MEMORIAL HOUR; or, The Lord's Supper in its Relation to Doctrine and Life. By Jeremiah Chaplin, D.D. 12mo., pp. 283. \$1,25.

This is a purely devotional work, and is designed to deepen in the heart a sense of the value of the Memorial Ordinance.

THE TWO SICILIES; Sketches and Stories of their Scenery, Customs, History, Painters, &c. By M. G. Sleeper. Illustrated. 18mo., pp. 313. \$1,25.

This is an interesting volume for the young people, not only on account of the story, but for the information it contains.

The following were received from TICKNOR & FIELDS, No. 124 Tremont Street, Boston; No. 63 Bleeker Street, N. Y.

ROYAL TRUTHS. By Rev. Henry Ward Beecher, author of Life Thoughts. 12mo., cloth, pp. 324. \$1 75.

Truth itself is royal, but here are royal truths, each one touched by the magic wand of genius. It is a volume of thoughts and utterances fitted by their own vitality to stand alone, full of tenderness, practical in suggestion, playful in wit, heartfelt sympathy with humanity in its broadest aspect, and containing more of the good points of its author than any volume yet issued, with fewer not so good.

TREASURES FROM THE PROSE WRITINGS OF JOHN MILTON. 12mo., cloth, pp. 494. \$2.50. With Portrait.

These selections exhibit the best portion of Milton's prose which is the finest in the English language. Milton lived for his fellow-man. His lofty mind and great heart took the world for his audience and humanity for his theme. The stirring times in which he lived brought out his great powers, and his works stand foremost in the literature of freedom. To this holy cause were given the matured powers of a mind enriched by study and ripened by meditation. It is edited with care and beautifully printed on tinted paper—a complete index adds to the value of the work.

GEOLOGICAL SKETCHES. By L. Agassiz. 12mo., pp. 315. \$2.25. With Portrait and Illustrations.

This is a welcome volume from its great author. It is written in an intelligible style, the author wishing them to be considered as familiar talks on scientific subjects rather than as scientific papers. The topics of which they treat are as follows: America, The Old World, The Silurian Beach, The Fern Forests of the Carboniferous Period, Mountains and their Origin, The Growth of Continents, the Geological Middle Age, The Tertiary Age, and its characteristic Animals, The Formation of Glaciers, Internal Structure and Progression of Glaciers, External Appearance of Glaciers.

The power of the author in his lucid and fascinating exposition, rises to the pitch of genuine eloquence. He invests facts and principles with a new charm, and takes us step by step most easily up to the comprehension of the broadest and most inaccessible generalizations. We find ourselves at home, we scarcely know by what secret method of initiation, among the results of modern Geology and Paleontology. Professor Agassiz is peculiar in another particular. The study of nature is under his direction a study of the thoughts of the Creator. He looks "From nature up to nature's God." The investigation of the Geologic periods and the Geologic progress is a review of the original plan and anticipations of the intelligent author of the universe and of the conditions of its History.

Hence the value and interest of the work for the student of Natural Theology, and its great usefulness to counteract the both subtle and confident advocates of the doctrine of development or emanation, who are so numerous among living physicists.

RECOLLECTIONS OF SEVENTY YEARS. By Mrs. John Farrar. 12mo., pp. 331. \$1,50.

Mrs. Farrar is the widow of the late distinguished Professor of Astronomy in Harvard University, Cambridge, Mass. Her early life was spent in France and England, and these "Recollections," the enjoyment of which she has permitted the public to share with her, are for the most part of persons who were quite prominent in the current history of their day. They are written in a style of most unaffected simplicity, flowing with a certain colloquial ease, and marked with a rare good sense, as well as remarkable knowledge of the world. It has fallen to the lot of few persons to pass through such varied experiences as the author.

HOUSE AND HOME PAPERS. By Harriet Beecher Stowe. 12mo., pp. 333. \$1,50.

This is a collection of papers originally published in "The Atlantic Monthly," but well worth that degree of permanence this volume will give them. They are what their title indicates, *Home Papers*, treating of What is Home, The Economy of the Beautiful, Home Keeping vs. House Keeping, Economy, Servants, Cookery, The Lady who does her own Work, What can be got in America, Our House, and Home Religion. They are all treated in a most attractive manner—strong practical common sense underlies the whole work, and the tone is elevating and engaging; full of hints and suggestions exceedingly valuable. The chapter on "Our House" is worthy the attention of those congregations who intend erecting MANSES for their minister. The whole detail of style, location, arrangement, ventilation, &c., are given in a very pleasing manner.

MOSES FROM AN OLD MANSE. By Nathaniel Hawthorne. 2 vols., 12mo., pp. 583. \$3,00.

These volumes are a collection of stories in the peculiar vein of Hawthorne, most of them written whilst residing for a few years in an Old Manse, near Concord, N. H., where he passed the time in literary labors, with visits of congenial friends.

A YANKEE IN CANADA, WITH ANTI-SLAVERY AND REFORM PAPERS. By Henry D. Thoreau. 12mo., pp. 286. \$1,50.

The author was a man of genius, and he presents curious traits of intellectual power. His visit to Canada was full of adventures, and he tells them with graphic power. He was a devoted lover of liberty in its widest and fullest sense, and his anti-slavery papers fairly glow with the fervent heat of freedom.

THE SOUTH SINCE THE WAR: as shown by fourteen weeks of travel and observation in Georgia and the Carolinas. By Sidney Andrews. 12mo., pp. 400. \$2,00.

This is a series of letters, the last dated December 7, 1865. They are written by a sharp observer and an apparently candid and honest judge. They are of great interest and value at the present time, and hereafter will be esteemed of priceless worth by all who wish to know what was the state of feeling and opinion at the South very soon after the war came to an end.

THE RECREATIONS OF A COUNTRY PARSON. First Series. 1 vol., pp. 444. \$2,00.

THE RECREATIONS OF A COUNTRY PARSON. Second Series. 1 vol., pp. 430. \$2,00.

These are fairly named; they are recreations for the mind. The reader is led easily and naturally through a series of reflections in which honest opinions are expressed, open straightforward convictions are admitted. His shrewd remarks contain many a gem of wisdom, and are decorated with an affluence of illustration so judiciously arranged as to indicate a large share of culture, and refinement of thought and feeling. Besides being genial, humorous, and with an occasional display of wit, they are practical. The chapters concerning country houses and country life, concerning the moral uses of the dwelling in the *first* series, I earnestly commend to the parties interested in MANSES. They contain much that will be useful to those interested in that matter.

GRAVER THOUGHTS OF A COUNTRY PARSON. *First* Series. 1 vol., 12mo., pp. 307. \$2,00.

GRAVER THOUGHTS OF A COUNTRY PARSON. *Second* Series. 1 vol., 12mo., pp. 332. \$2,00.

As an essayist the author in his "Recreations" attained eminent success. No one of the many writers of the day has a stronger hold upon the public than "The Country Parson." In *these* volumes the essays become sermons, but they possess the same strong points of his former volumes. The religious experience of the author is woven into these sermons in such a natural and graceful manner that they become models.

COUNSEL AND COMFORT SPOKEN FROM A CITY PULPIT. By "The Country Parson." 1 vol., 12mo., pp. 311. \$2,00.

Still widening the range of thought the author here presents himself as a comforter to those who weep in sorrow; with a heart full of human sympathy, he bears special messages to those whose need of counsel is very pressing, and most successfully does he accomplish his mission.

SPARE HOURS. By John Brown, M.D. *First Series*. 1 vol., 12mo., pp. 436. \$2,00.

This volume is a series of essays by one of the most agreeable writers of our day. The story of Rab and his Friends, (the most perfect prose narrative in the language,) The Mystery of Black and Tan, Our Dogs, Education through the Senses, and many others, go to make up this interesting volume.

SPARE HOURS. By John Brown, M.D. *Second Series*. 12mo., pp. 426. \$2,00. With Portrait.

The interest of the reader is renewed by the attractions of the second series. The leading papers are on John Leech, Marjorie Fleming, Health, Thackeray, Bibliomania. There are also others making the number fifteen. Jeems the Door-keeper, or rather Sexton, is singularly humorous, and the whole collection sustains the acknowledged power of the author.

AGNES OR THE LITTLE KEY; or, Bereaved Parents Instructed and Comforted. By her Father. 12mo., pp. 191. \$1,50.

In the whole range of literature designed for mourners this precious volume has not its equal for delicacy of expression, tenderness of feeling, and simplicity of statement. The author, Rev. Nehemiah Adams, stands unrivalled.

BERTHA AND HER BAPTISM. By the author of Agnes or the Little Key. 12mo., pp. 297. \$1,50.

This is an interesting treatment of the Ordinance of Baptism, at the same time clear and convincing; the nature, grounds, importance, and influence of infant baptism are set forth in an intelligent manner.

CHRIST A FRIEND. By Nehemiah Adams, D.D., Pastor of the Essex Street Church, Boston, Mass. 12mo., pp. 290. \$1,50.

A series of discourses on Christ as a friend. The author has

taken up leading incidents in the Life of our Saviour, and treated them in a candid and impressive manner.

FLOWER DE LUCE. A new volume of Poems, by Longfellow. Small Quarto, extra gilt edges. Illustrated. \$2,25.

This is a collection of poetic gems, most beautifully illustrated. In drawing, engraving, printing, and binding, it is greatly in advance of the standard hitherto established for American illustrated works.

COUNTRY LIVING AND COUNTRY THINKING. 1 vol., 12mo. \$2,00.

GALA-DAYS. 1 vol., 12mo. \$2,00.

STUMBLING-BLOCKS. 1 vol., 12mo. \$2,00.

SKIRMISHES AND SKETCHES. 1 vol., 12mo. \$2,00.

SUMMER REST. 1 vol., 12mo. \$2,00.

These volumes are from the pen of "Gail Hamilton," one of the most piquant and fascinating writers of the day. Self-reliant she attacks with vigor what she supposes are popular errors or fallacies, and calls to her aid every variety of knowledge. There is no department of science or religion but what she refers to. At times there is a peculiar freedom in her style, making the reader feel somewhat nervous, especially if any pet theory is standing in her way. As a writer upon Nature in her visible manifestations and associations, and of those living creatures which inhabit and vivify all her places, her open pastures and her secret dells, she is especially charming.

CHRISTIE JOHNSTONE. By Charles Reade. 12mo. \$1,25.

GRIFFITH GAUNT; or, Jealousy. By Charles Reade. 8vo. \$1,50. Paper \$1,00.

The first of these volumes teaches the lesson that to be happy is to be useful. The latter volume is one of the most absorbing works published. The incidents are thrilling, owing to the power and beauty with which they are described. As a sample of fine artistic writing it is unequalled: Its style is clear, incisive, and epigrammatic, and its situations are worked up with the utmost energy and power.

THE ATLANTIC MONTHLY for 1867. Terms, \$4,00 per year.

EVERY SATURDAY. A Journal of choice reading. Terms, \$5,00 per year.

OUR YOUNG FOLKS. Terms, \$2,00 per year.

The following were received from ROBERTS BROTHERS, No. 143
Washington Street, Boston, Mass.

ECCE HOMO. A Survey of The Life and Work of Jesus Christ.
12mo., pp. 369. \$1,50.

This is a volume of singular attractiveness, written in a style of classical purity and filled with original and beautiful suggestion. It is fairly entitled to the absorbing interest its publication has created. The author distinctly avers that after reading many books on Christ he felt constrained to confess that there was no historical character whose motives, objects, and feelings remained so incomprehensible to him. Hence he placed himself in imagination at the time when Christ was simply as St. Luke describes him a young man of promise, popular with those who knew him, and appearing to enjoy the divine favor, to trace his biography from point to point and accept those conclusions which the facts themselves critically weighed seem to warrant.

What he offers to the reader he deems a fragment; no theological questions are discussed. The topics are considered in twenty-four chapters, under the following heads: The Baptist, The Temptation, The Kingdom of God, Christ's Royalty, Christ's Credentials, Christ's Kingdom, Baptism, Reflections on the Nature of Christ's Society, Christ's Legislation compared with Philosophic Systems, The Christian Republic, Universality of the Christian Republic, The Christian a Law to Himself, The Enthusiasm of Humanity, The Lord's Supper, Positive Morality, The Law of Philanthropy, The Law of Edification, The Law of Mercy, The Law of Resentment, The Law of Forgiveness and Conclusion.

HEAVEN OUR HOME. We have no Saviour but Jesus, and no home but heaven. 12mo., pp. 310. \$1,25.

The author believes that the mechanism of our moral nature—God's own workmanship—fits us for a social heaven. This is the leading idea which he has endeavored to embody and illustrate in this work. It treats, I. of Heaven our Home; II. Recognition of Friends in Heaven; III. The Interest those in Heaven feel in Earth.

MEET FOR HEAVEN. A State of Grace upon Earth the only Preparation for a State of Glory in Heaven. 12mo., pp. 306. \$1,25.

This volume takes up the question of that state of grace upon earth which makes up the preparation necessary to join the ranks of the redeemed in heaven. It treats, I. Meet for Heaven; II. Ana-

logues between a state of grace upon earth and a state of glory in heaven.

LIFE IN HEAVEN. There faith is changed into sight, and hope is passed into blissful fruition. 12mo., pp. 273. \$1,25.

The author has continued the subject of his preceding volumes, and has arrived at conclusions at once satisfactory and pleasing. These volumes are called by the Publishers "The Heaven Series," and they certainly are entitled to that appellation. They relate exclusively to Heaven; they give a form and substance to every thing revealed in the Bible respecting our Heavenly Home of love. To the bereaved the reading of these volumes will be eminently comforting.

The following were received from A. WILLIAMS & Co., No. 100
Washington Street, Boston, Mass.

HINTS TO YOUNG MEN—On the True Relation of the Sexes. 18mo., pp. 65. 40 cents.

This is a discourse delivered in Boston, by the late John Ware, M. D., at the request of several persons, and the author deals with the subject intelligently and wisely, and good will doubtless follow its perusal.

THE NURSERY. Edited by the Proprietor, Fanny P. Seaverns, Boston, Mass. This is a new Magazine published monthly. Terms, \$1,50. Single numbers 15 cents.

This Magazine is intended for the youngest readers of the family. Each number contains 32 pages, large type, beautifully illustrated.

The following were received from THE PRESBYTERIAN PUBLICATION COMMITTEE, No. 1334 *Chestnut Street, Philadelphia, Pa.*

ANNA CLAYTON; or, The Inquirer after Truth. By Rev. Francis M. Dimmick, A.M. 12mo., pp. 427. \$1,50. Illustrated.

The author is a Presbyterian Minister, who is faithfully laboring in Nebraska. It is a revised edition of a very interesting story into which is woven a popular treatment of the Ordinance of Baptism. This will be an eminently useful volume in removing many of the crude notions concerning Baptism, and it sets forth the truth in a clear and attractive manner. Those who think immersion all important can have their thoughts dissipated in an intelligent and genial manner, for though it is somewhat controversial it is always kind.

WALKS AND HOMES OF JESUS. By Rev. Daniel March, D.D., 8vo., pp. 339. \$2,50. Beautifully illustrated, gilt extra.

This is one of the handsomest volumes issued by The Presbyterian Publication Committee, and on a subject of absorbing interest. The author has endeavored to set forth our blessed Lord as he was seen and known by the men of his time, combining the more matured impressions which spring from faith in his redeeming work and divine nature. Thus with the gospel record as a guide, and keeping the present aspect of Palestine ever in mind the author leads us into the Homes of our Saviour where he dwelt, and joins him in his walks. There is a Christian fervor in the style of the work, placing it far in advance of the many volumes on Palestine now before the public.

The following was received from J. C. GARRIGUES & Co., No. 148 *South Fourth Street, Philadelphia, Pa.*

THE HOME VINEYARD. Sketches of Mission Work. By Caroline E. Kelly, Authoress of Arthur Merton. 18mo., pp. 193. Illustrated.

This volume is made up of the Experiences of a Home Mission Sunday-school Teacher, and its perusal will do much to cheer the faint-hearted who so often feel that it is very disheartening work. The idea kept in sight is the omnipotence of God's truth. None are so ignorant as to be beyond the reach of its power. The sketches are drawn with a graphic pen, and will interest whilst they instruct the reader.

THE SUNDAY SCHOOL TIMES. A weekly Journal devoted to the interests of Sunday-schools. \$1,50 per annum.

The following were received from T. B. PETERSON & BROTHERS, No. 306 *Chestnut Street, Philadelphia, Pa.*

FANCHON THE CRICKET. 12mo., pp. 230. \$1,50.

This is an exceedingly agreeable story, full of vivacity and sustains the interest till the close of the volume.

AMERICAN NOTES FOR GENERAL CIRCULATION. By Charles Dickens. 8vo., pp. 275. \$2,50.

This volume is eminently readable. The opinions of the writer, though written many years ago, are quite fresh and vivacious. He hits the foibles of the people, but does justice to the many worthy traits of character that came under his notice during his intercourse with the Americans.

MARTIN CHUZZLEWIT. By Charles Dickens. 8vo., pp. 320. \$2,50.

This is among the best of the Stories of Dickens, containing characters that will live forever.

COOKERY AS IT SHOULD BE. By Mrs. Goodfellow. A new Manual of the Dining Room and Kitchen, containing original receipts on every branch of Cookery; Domestic Beverages; Food for Invalids; Brandyng Fruits; Pickling; Preserving; Salting and Curing Meats, &c., &c.; together with rules on Carving, with full illustrations of the same; Suggestive Hints to Young Housekeepers; Table Cutlery; Wines; Yeasts and Fermented Beverages: also, Bills of Fare for every day in the year, forming one of the most complete Cook and Household Receipt Books ever published. 12mo., pp. 362. \$2,00.

NEW COOK BOOK; or, Practical Receipts for the Housewife. Comprising all the approved methods for Cooking and Preserving, &c., &c. By Hannah Widdifield. 12mo., pp. 410. \$2,00.

I have given the titles of these two valuable books in full. The relation between properly cooked victuals and good health is so direct that attention to the former will likely realize the latter. Burns has told us with all a truthful poet's fervor that—

"Man's inhumanity to man
Makes countless thousands mourn."

But where, oh! where is the poet, or even the man of prose who can do full justice to the miseries inflicted upon us all by the practical ignorance of those who do the cooking for the families of our land. Let these volumes find readers who will practice their valuable suggestions.

The following was received from J. P. SKELLY & Co., No. 21
South Seventh Street, Philadelphia, Pa.

PETROLEUM. A History of the Oil Region of Venango County, Pennsylvania. Its Resources, Mode of Development, and Value. Embracing a Discussion of Ancient Oil Operations. With a Map and Illustrations of Oil Scenes and Boring Implements. By Rev. S. J. M. Eaton, Pastor of the Presbyterian Church, Franklin, Pa. 12mo., pp. 373. \$1,50.

The author is a resident, and has been for many years, of the town of Franklin, in the centre of the oil region, and therefore well acquainted with the facts necessary for composing this work. The book gives us a great insight into the manner of procuring

petroleum, and is quite interesting in its way. The first portion of the volume is of local interest, and is a history of a part of our country hitherto almost unknown, but still it is a necessary introduction to the main body of the work. The author's subject is a comparatively new one, although it bids fair to become one of the most important products of the country.

What has been said in behalf of LIBRARIES can also be said in favor of PERIODICALS. There are many persons disposed to criticize the style of Sermons they hear, and think they are dull, or at least lack freshness, or possibly go further and say they do not grapple with the leading subjects of the times, but they forget the impossibility of any man being bright, or fresh, or ready to thoroughly discuss any of those subjects, when their acquaintance with Contemporary Literature is so very limited. Of critics I refer to those who are sincere in expressing their views, and who earnestly desire an improvement. To those persons I most earnestly commend the formation of PERIODICAL ASSOCIATIONS in their respective congregations. Such associations can readily be formed for the purpose of placing in the hands of their Pastors from thirty to fifty dollars per annum to enable them to subscribe for such Papers, Magazines, and Reviews as they may select.

Let the Ruling Elders, who are expected to lead in all good enterprises begin the work; let each member contribute to the fund what they can afford, from one dollar upward. Each contributor will be entitled to the reading of any or all of the Periodicals received, which, when read, are to be returned to the Minister, and at the end of each year they are to be bound for THE MANSE LIBRARY.*

Unless this is done what chance has a Minister—who can hardly afford to subscribe for a single Newspaper, Review, or Magazine, or who is possibly compelled to borrow or perhaps depend upon occasional copies of papers from distant friends, or stray numbers of Periodicals, to be bright or fresh, terse, vigorous or powerful. Let men and women think of these things; in fact, they must think of them if they want to improve them. On the Sabbath the Pastor

* 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 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.

is their teacher, and they expect to hear him present the truths of our Holy Religion in an intellectual manner, freely illustrated by clear and cogent suggestions followed by heart-searching and practical applications. During the week they expect him to become the sympathizing neighbor, the genial friend, the intelligent companion; but how can this be done, when on account of their small incomes they are cut off from the numerous streams of intelligence flowing from the periodical press, without a LIBRARY and without a MANSE.

By means of these associations the general intelligence of the congregations will be increased by their having, as well as their minister, access to the living literature of the day. Let us work for that good time when all will see—*First*, The MANSE; *Second*, The LIBRARY for the Manse; *Third*, The PERIODICAL ASSOCIATION for the Ministers and the people. Thus equipped each congregation will become a vital power in every community blessed with its presence, and this good time will surely come, if the people are granted grace sufficient for such things.

The Religious Statistics of the United States, according to the Census of 1860.

THE importance of direct and reliable information concerning the condition of our country cannot be over-estimated. Hence the necessity of giving a full and intelligible exposition of such matters as justly and fairly come within the province of *The Almanac*. The returns of the Census of 1860 were made under the authority of an Act of Congress. The superintendent, Joseph C. G. Kennedy, Esq., was eminently fitted for his position, and under his careful supervision the Eighth Census of the United States stands unequalled. In his official visits to Europe for the purpose of Statistical investigations, he acquired valuable knowledge both theoretical and practical, which, added to his own experience, makes him one of the most accomplished statisticians of our country.

Two departments of the Census are here given, viz., RELIGION and POPULATION, with such tables and deductions as flow from a careful and thoughtful consideration of them.

On the subject of RELIGION the Census Marshals, whose duty it was to collect the information, were instructed to "insert a separate account of churches and other places of worship belonging to all religious denominations in the town or country described, including halls or chapels if statedly used as places of public worship. By 'aggregate accommodations' is meant the number of seats for individuals in such places of worship. Under the heading 'Value of Church property' is inserted the present value of each of the Churches or Chapels, including the lands and real estate (such as Manses or Parsonages) owned by such religious societies. The facts relating to churches may generally be obtained with accuracy from the Pastor or Clergyman having the same in charge, or in case of absence application should be made to an Elder, Deacon, Trustee, Warden, or any other officer thereof."

Under this general order the returns were made, which are arranged under their appropriate heads in the following Tables. The head-lines explain themselves. It might be well to mention that under the title of "Methodist" are included all known by that title, such as Methodist Episcopal, Methodist Protestant, Wesleyans, &c. Those under the title of "Union" include various denominations using a house of worship conjointly. They are generally Presbyterian, Baptist, and Methodist who thus use the same house.

In examining the following Tables the reader will please bear in mind the fact that the collection, comparison, analysis, and interpretation of statistics constitute a science which is to be treated in a philosophical spirit, and not as a mere clerical combination of figures.

The following is TABLE, No. 1, giving the returns of the Religious Statistics of 1860.

THE RELIGIOUS STATISTICS OF THE UNITED STATES.—CENSUS, 1860.

STATES.	ADVENTIST.			BAPTIST.			BAPTIST, FREE-WILL.			BAPTIST, MENNONITE.			BAPTIST, SEVENTH-DAY.			BAPTIST, SIX PRINCIPLES.			BAPTIST, TUNKER.		
	Total value of church property.	Total aggregate accommodations.	Total number of churches.	Total value of church property.	Total aggregate accommodations.	Total number of churches.	Total value of church property.	Total aggregate accommodations.	Total number of churches.	Total value of church property.	Total aggregate accommodations.	Total number of churches.	Total value of church property.	Total aggregate accommodations.	Total number of churches.	Total value of church property.	Total aggregate accommodations.	Total number of churches.	Total value of church property.	Total aggregate accommodations.	Total number of churches.
1 Alabama.....	.....	.....	805	227,255	404,124	5	800	11,375	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
2 Arkansas.....	.....	.....	281	60,063	102,000	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
3 California.....	.....	.....	22	6,225	192,000	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
4 Connecticut.....	\$14,800	.....	115	44,735	661,730	2	600	3,500	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
5 Delaware.....	.....	.....	112	3,435	47,190	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
6 Florida.....	.....	.....	111	30,325	47,915	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
7 Georgia.....	.....	.....	1,111	37,038	787,195	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
8 Illinois.....	2,500	.....	457	125,700	730,510	9	2,550	6,000	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
9 Indiana.....	.....	.....	475	184,700	430,510	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
10 Iowa.....	.....	.....	112	95,705	145,250	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
11 Kansas.....	.....	.....	13	3,450	12,250	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
12 Kentucky.....	.....	.....	788	267,800	888,530	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
13 Louisiana.....	.....	.....	161	47,785	931,945	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
14 Maine.....	1,050	.....	217	65,771	536,035	147	39,871	211,225	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
15 Maryland.....	.....	.....	34	13,325	107,055	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
16 Massachusetts.....	3,000	82,800	270	108,448	2,060,090	16	6,283	60,000	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
17 Michigan.....	4	1,050	123	37,845	290,450	15	4,250	21,200	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
18 Minnesota.....	.....	.....	31	7,455	29,050	4	670	600	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
19 Mississippi.....	.....	.....	429	172,705	408,490	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
20 Missouri.....	.....	.....	452	141,313	573,370	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
21 New Hampshire.....	10	2,263	132	28,226	246,000	97	27,224	162,000	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
22 New Jersey.....	1	100	735	227,086	3,310,085	57	23,283	102,300	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
23 New York.....	6	1,250	713	271,086	473,094	37	8,443	7,465	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
24 North Carolina.....	.....	.....	489	157,060	392,045	31	11,325	92,200	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
25 Ohio.....	.....	.....	402	1,930	14,720	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
26 Oregon.....	4	900	402	148,769	1,434,320	10	3,225	13,900	95	31,875	129,460	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
27 Rhode Island.....	10	3,000	71	33,125	800,100	25	7,720	94,150	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
28 South Carolina.....	.....	.....	443	169,530	698,678	5	600	800	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
29 Tennessee.....	.....	.....	608	210,381	494,820	9	1,650	2,300	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
30 Texas.....	.....	.....	280	77,435	258,030	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
31 Vermont.....	8	1,750	184	307,780	221,950	11	2,860	13,200	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
32 Virginia.....	.....	.....	187	298,029	1,243,905	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
33 Wisconsin.....	.....	.....	100	25,500	179,700	26	6,225	24,700	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
States, total of.....	70	17,120	11,210	3,745,261	19,674,578	530	148,693	789,295	109	36,425	157,900	53	17,864	\$107,200	9	1,990	\$8,150	163	67,995	\$162,956	.....
TERRITORIES.																					
35 Colorado (no ret.).....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
36 Dakota (no ret.).....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
37 Nebraska.....	.....	.....	3	300	400	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
38 Nevada (no ret.).....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
39 New Mexico.....	.....	.....	3	650	7,000	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
40 Utah.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
41 Washington.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
42 Dist. of Columbia.....	.....	.....	5	3,340	46,000	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Territories, tot. of.....	.....	.....	11	4,200	53,400	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Tot. States & Ter.	70	17,120	11,221	3,749,563	19,729,378	530	148,693	779,295	109	36,425	157,900	53	17,864	\$107,200	9	1,990	\$8,150	163	67,995	\$162,956	.....

STATES.	PRESBYTERIAN, CUM'D.			PRESBYTERIAN, REFORMED.			PRESBYTERIAN, UNIFED.			ROMAN CATHOLIC.			SHAKER.			SPIRITUALIST.		
	Total num. of churches.	Total value of church pro- perty.	Total value of accom- modations.	Total num. of churches.	Total value of church pro- perty.	Total value of accom- modations.	Total num. of churches.	Total value of church pro- perty.	Total value of accom- modations.	Total num. of churches.	Total value of church pro- perty.	Total value of accom- modations.	Total num. of churches.	Total value of church pro- perty.	Total value of accom- modations.	Total num. of churches.	Total value of church pro- perty.	Total value of accom- modations.
1 Alabama.....	67	\$16,124	\$40,200	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
2 Arkansas.....	71	15,490	37,350	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
3 California.....	4	1,200	7,000	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
4 Connecticut.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
5 Delaware.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
6 Florida.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
7 Georgia.....	4	1,500	2,200	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
8 Illinois.....	43	15,000	58,450	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
9 Indiana.....	27	11,270	32,200	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
10 Iowa.....	13	2,650	20,350	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
11 Kansas.....	1	400	600	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
12 Kentucky.....	84	31,335	112,600	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
13 Louisiana.....	3	800	1,100	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
14 Maine.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
15 Maryland.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
16 Massachusetts.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
17 Michigan.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
18 Minnesota.....	1	200	200	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
19 Missouri.....	60	18,209	54,401	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
20 New Jersey.....	98	30,805	128,125	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
21 New Hampshire.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
22 New York.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
23 North Carolina.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
24 Ohio.....	14	6,050	87,800	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
25 Oregon.....	13	4,750	16,750	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
26 Pennsylvania.....	5	1,250	5,700	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
27 Rhode Island.....	34	11,500	42,600	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
28 South Carolina.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
29 Tennessee.....	240	81,145	307,200	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
30 Texas.....	52	19,350	47,430	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
31 Vermont.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
32 Virginia.....	10	3,100	20,075	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
33 Wisconsin.....	1	300	1,700	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
34 States, total of.....	820	262,978	\$914,256	136	48,897	\$386,635	389	165,236	\$1,312,275	2,442	1,311,402	\$26,044,159	12	5,200	41,000	17	6,275	\$7,500
TERRITORIES.																		
35 Colorado (no ret.).....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
36 Dakota (no ret.).....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
37 Nebraska.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
38 Nevada (no ret.).....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
39 New Mexico.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
40 Utah.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
41 Washington.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
42 Dist. of Columbia.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Territories, tot. of.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Tot. States & Ter.....	820	262,978	\$914,256	136	48,897	\$386,635	389	165,236	\$1,312,275	2,550	1,404,437	\$26,774,199	12	5,200	41,000	17	6,275	\$7,500

STATES.	SWEDENBORGHIAN.				UNION.				UNITARIAN.				UNIVERSALIST.				MINOR SECTS.				TOTAL.			
	Tot. numbr. of churches.	Tot. aggregate accommodations.	Total value of church prop.	Tot. numbr. of churches.	Total aggregate accommodations.	Total value of church prop.	Tot. numbr. of churches.	Total aggregate accommodations.	Total value of church prop.	Tot. numbr. of churches.	Total aggregate accommodations.	Total value of church prop.	Tot. numbr. of churches.	Total aggregate accommodations.	Total value of church prop.	Tot. numbr. of churches.	Total aggregate accommodations.	Total value of church prop.	Tot. numbr. of churches.	Total aggregate accommodations.	Total value of church prop.			
1 Alabama.....	17	5,410	\$13,100	2	350	\$500	2	350	2	350	\$500	2	350	2	350	\$500	1,875	550,404	\$1,950,400	1	1,875	550,404	\$1,950,400	
2 Arkansas.....	37	7,970	22,875	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	2,038	230,823	230,823	1	2,038	230,823	230,823
3 California.....	9	2,330	15,230	1	1,000	\$30,000	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	293	37,723	63,340	3	293	37,723	63,340
4 Connecticut.....	4	1,650	3,100	2	900	25,500	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	220	68,960	146,100	4	220	68,960	146,100
5 Delaware.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
6 Florida.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
7 Georgia.....	27	7,475	18,700	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
8 Illinois.....	19	4,910	21,600	11	4,235	119,000	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
9 Indiana.....	44	13,022	35,804	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
10 Iowa.....	35	1,370	2,650	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
11 Kansas.....	7	1,850	5,700	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
12 Kentucky.....	47	15,250	35,650	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
13 Louisiana.....	22	4,795	22,750	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
14 Maine.....	1,300	30,015	140,250	1	1,000	50,000	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
15 Maryland.....	4	1,000	15,000	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
16 Massachusetts.....	10	3,680	138,500	4	1,430	13,000	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
17 Michigan.....	6	1,625	9,700	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
18 Minnesota.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
19 Mississippi.....	22	5,900	21,200	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
20 Missouri.....	54	16,075	121,800	2	1,425	101,000	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
21 New Hampshire.....	1	100	2,000	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
22 New Jersey.....	2	350	7,500	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
23 New York.....	4	825	6,000	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
24 North Carolina.....	93	23,115	217,075	17	8,855	520,700	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
25 Ohio.....	66	24,380	55,795	8	3,250	134,600	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
26 Oregon.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
27 Pennsylvania.....	144	45,735	101,953	3	1,250	25,200	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
28 Rhode Island.....	3	1,250	3,500	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
29 South Carolina.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
30 Tennessee.....	48	12,025	23,115	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
31 Texas.....	96	10,830	30,255	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
32 Vermont.....	82	23,770	130,600	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
33 Virginia.....	175	46,800	121,000	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
34 Wisconsin.....	5	100	600	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
States, total of.....	1,366	371,809	\$1,370,212	263	137,213	\$4,323,316	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
TERRITORIES.																								
35 Colorado (no ret.).....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
36 Dakota (no ret.).....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
37 Nebraska.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
38 Nevada (no ret.).....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
39 New Mexico.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
40 Utah.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
41 Washington.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
42 Dist. of Columbia.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Territories, tot. of.....	1,366	371,809	\$1,370,212	264	138,213	\$4,338,316	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Tot. States & Ter.....	1,366	371,809	\$1,370,212	264	138,213	\$4,338,316	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

* Sauerdmann.

† Mormon.

THE FOLLOWING TABLES give the number of Churches of each Denomination in each State and Territory. Denominations are arranged alphabetically, and the States according to the highest number of churches. Under the general head of "Baptists," are included all known by that distinctive title. Under the head of "Presbyterians" are included all known by that name.

TABLE, No. 2, gives the number of churches; TABLE, No. 3, gives the aggregate church accommodations; TABLE, No. 4, gives the aggregate value of church property.

TABLE No. 2.—THE NUMBER OF CHURCHES.

ADVENTIST.		Kentucky.....	304	Michigan.....	20	North Carolina.....	22
Massachusetts.....	10	Missouri.....	150	Wisconsin.....	15	Maryland.....	20
New Hampshire.....	10	Illinois.....	148	Illinois.....	13	Rhode Island.....	20
Rhode Island.....	10	Tennessee.....	106	Pennsylvania.....	11	Virginia.....	17
Connecticut.....	9	New York.....	102	Indiana.....	6	New Hampshire.....	12
Vermont.....	8	Virginia.....	73	Iowa.....	4	Delaware.....	10
New York.....	6	Pennsylvania.....	69	<i>Total</i> ...440			
Maine.....	5	Texas.....	53	EPISCOPAL.			
Michigan.....	4	Iowa.....	51	New York.....	411	Tennessee.....	3
Pennsylvania.....	4	North Carolina.....	36	Pennsylvania.....	203	Wisconsin.....	3
Illinois.....	3	Arkansas.....	33	Virginia.....	188	Kansas.....	1
New Jersey.....	1	New Hampshire.....	33	Maryland.....	158	Dist. of Columbia... 1	
<i>Total</i> ...70		Massachusetts.....	28	Connecticut.....	112	<i>Total</i> ...726	
BAPTISTS.		Maine.....	26	New Jersey.....	105	GERMAN REFORMED	
Georgia.....	1,141	Mississippi.....	24	Ohio.....	93	Pennsylvania.....	474
New York.....	864	Alabama.....	22	South Carolina.....	82	Ohio.....	115
Virginia.....	828	Georgia.....	15	North Carolina.....	81	Maryland.....	29
Alabama.....	810	Michigan.....	13	Massachusetts.....	73	North Carolina.....	15
Kentucky.....	788	Vermont.....	11	Illinois.....	67	Virginia.....	12
North Carolina.....	780	New Jersey.....	10	Michigan.....	45	Indiana.....	9
Tennessee.....	780	Rhode Island.....	9	Wisconsin.....	45	Illinois.....	6
Pennsylvania.....	610	Wisconsin.....	8	Rhode Island.....	43	New York.....	5
Ohio.....	610	Oregon.....	6	Alabama.....	34	New Jersey.....	4
Mississippi.....	529	South Carolina.....	6	Louisiana.....	33	Michigan.....	3
Indiana.....	502	Connecticut.....	4	Vermont.....	33	Wisconsin.....	3
Missouri.....	457	Louisiana.....	3	Iowa.....	30	Delaware.....	1
Illinois.....	455	Minnesota.....	3	Indiana.....	29	<i>Total</i> ...676	
South Carolina.....	448	Maryland.....	2	Delaware.....	27	JEWISII.	
Maine.....	364	Nebraska Territory 2		Minnesota.....	26	New York.....	20
Massachusetts.....	286	<i>Total</i> ...2,065		Georgia.....	25	Pennsylvania.....	12
Arkansas.....	281	CONGREGATIONAL.		Kentucky.....	25	Ohio.....	8
Texas.....	280	Massachusetts.....	501	Mississippi.....	25	California.....	5
New Hampshire.....	189	Connecticut.....	281	Tennessee.....	21	Illinois.....	3
Louisiana.....	161	New York.....	231	Texas.....	19	Dist. of Columbia... 3	
Michigan.....	138	Maine.....	207	Missouri.....	18	Maryland.....	3
New Jersey.....	135	New Hampshire.....	179	New Hampshire.....	17	South Carolina.....	3
Wisconsin.....	129	Vermont.....	178	Maine.....	16	Virginia.....	3
Connecticut.....	120	Ohio.....	142	California.....	14	Alabama.....	2
Iowa.....	120	Illinois.....	140	Dist. of Columbia... 12		Indiana.....	2
Rhode Island.....	112	Wisconsin.....	112	Kansas.....	11	Massachusetts.....	2
Florida.....	110	Iowa.....	71	Florida.....	9	Missouri.....	2
Vermont.....	109	Michigan.....	69	Arkansas.....	7	Rhode Island.....	2
Maryland.....	54	Pennsylvania.....	34	Oregon.....	4	Connecticut.....	1
Minnesota.....	38	Rhode Island.....	26	Nebraska Territory 3		Georgia.....	1
California.....	22	Minnesota.....	23	Washington Ter'y... 1		New Jersey.....	1
Kansas.....	13	Indiana.....	11	<i>Total</i> ...2,145			
Delaware.....	12	California.....	10	FRIENDS.			
Oregon.....	8	Kansas.....	8	Pennsylvania.....	141	Wisconsin.....	1
Dist. of Columbia... 5		New Jersey.....	4	New York.....	116	Dist. of Columbia... 1	
Nebraska Territory 3		Nebraska Territory 4		Indiana.....	93	<i>Total</i> ...77	
New Mexico Ter'y. 3		Oregon.....	3	Ohio.....	92	LUTHERAN.	
<i>Total</i> ...12,160		<i>Total</i> ...2,234		New Jersey.....	61	Pennsylvania.....	730
CHRISTIAN.		DUTCH REFORMED.		Massachusetts.....	36	Ohio.....	374
Ohio.....	365	New York.....	287	Maine.....	28		
Indiana.....	347	New Jersey.....	84	Iowa.....	27		

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Indiana.....	150	Maryland.....	1	Delaware.....	6	Iowa.....	7
New York.....	137	Virginia.....	1	Kansas.....	6	Rhode Island.....	7
Wisconsin.....	117	<i>Total...49</i>		Nebraska Territory... 3	Kentucky.....	6	
Illinois.....	115	PRESBYTERIAN.		Washington Terr'y... 1	Maryland.....	4	
North Carolina..... 88		Pennsylvania..... 997		<i>Total...2,550</i>	Florida.....	4	
Virginia..... 69		New York..... 766		SHAKERS.	Georgia.....	3	
Maryland..... 55		Ohio..... 749		New York..... 3	Minnesota.....	3	
Missouri..... 55		Tennessee..... 431		Ohio..... 3	New Jersey.....	3	
South Carolina..... 48		Illinois..... 360		Maine..... 2	South Carolina... 3		
Iowa..... 37		Indiana..... 328		Massachusetts..... 2	Alabama.....	2	
Michigan..... 35		Virginia..... 300		New Hampshire... 2	Virginia.....	2	
Texas..... 19		Kentucky..... 250		<i>Total...12</i>	Mississippi.....	1	
Minnesota..... 18		Missouri..... 225		UNITARIAN.	<i>Total...664</i>		
Tennessee..... 18		New Jersey..... 212		SPIRITUALIST.	UNION.		
New Jersey..... 17		Mississippi..... 208		Massachusetts..... 4	Virginia.....	175	
Kentucky..... 10		Alabama..... 202		Connecticut..... 3	Pennsylvania.....	144	
Georgia..... 9		North Carolina... 182		Maine..... 3	New York.....	121	
Mississippi..... 9		Iowa..... 153		Rhode Island..... 2	Maine.....	106	
Louisiana..... 4		South Carolina... 149		New Hampshire... 1	Texas.....	96	
Dist. of Columbia.. 3		Arkansas..... 136		New Jersey..... 1	North Carolina... 93		
California..... 2		Georgia..... 129		New York..... 1	Vermont.....	82	
Florida..... 2		Texas..... 124		Ohio..... 1	Ohio.....	66	
Massachusetts..... 2		Michigan..... 106		Vermont..... 1	Missouri.....	54	
Nebraska Territory 2		Wisconsin..... 87		<i>Total...17</i>	Tennessee.....	48	
Kansas..... 1		Maryland..... 59		SWEDENBORGIAN.	Kentucky.....	47	
Maine..... 1		Louisiana..... 45		Massachusetts..... 10	Indiana.....	44	
Rhode Island..... 1		Delaware..... 32		Pennsylvania..... 10	Arkansas.....	37	
<i>Total...2,128</i>		California..... 26		Illinois..... 6	Iowa.....	35	
METHODIST.		Florida..... 25		Michigan..... 6	New Hampshire... 35		
Ohio..... 2,341		Minnesota..... 22		Ohio..... 5	Georgia.....	27	
New York..... 1,683		New Hampshire... 16		Wisconsin..... 5	Louisiana.....	22	
Pennsylvania..... 1,573		Oregon..... 15		Maine..... 4	Mississippi.....	22	
Virginia..... 1,403		Nebraska Territory 14		New York..... 4	Illinois.....	19	
Indiana..... 1,256		Connecticut..... 13		Alabama..... 4	Alabama.....	17	
Georgia..... 1,035		Vermont..... 11		New Jersey..... 2	Massachusetts... 13		
Tennessee..... 992		Dist. of Columbia.. 11		Rhode Island..... 2	Michigan.....	13	
North Carolina... 966		Massachusetts... 10		Delaware..... 1	New Jersey.....	11	
Illinois..... 881		Kansas..... 8		Maryland..... 1	South Carolina... 11		
Alabama..... 777		Rhode Island..... 3		New Hampshire... 1	California.....	9	
Kentucky..... 666		Washington Terr'y 2		Virginia..... 1	Kansas.....	7	
Mississippi..... 606		<i>Total...6,406</i>		<i>Total...58</i>	Connecticut.....	4	
Maryland..... 541		ROMAN CATHOLIC.		UNITARIAN.	Maryland.....	4	
Missouri..... 526		New York..... 360		Massachusetts..... 158	Rhode Island... 3		
South Carolina... 506		Pennsylvania..... 271		Maine..... 19	Wisconsin.....	1	
Arkansas..... 505		Ohio..... 222		New York..... 17	<i>Total...1,366</i>		
Texas..... 410		Wisconsin..... 205		New Hampshire... 15	MINOR SECTS.		
New Jersey..... 404		Illinois..... 156		Illinois..... 11	Washington Terr'y. 21		
Iowa..... 344		Indiana..... 127		Ohio..... 8	New Jersey..... 2		
Wisconsin..... 320		Louisiana..... 99		Rhode Island..... 8	Connecticut..... 1		
Massachusetts... 295		New Mexico Terr'y 97		Vermont..... 6	Maine..... 1		
Maine..... 278		Massachusetts... 88		New Jersey..... 5	Pennsylvania... 1		
Michigan..... 247		Michigan..... 88		Maryland..... 3	<i>Total...26</i>		
Louisiana..... 199		Missouri..... 88		Pennsylvania... 3	TOTALS.		
Connecticut..... 188		California..... 86		Wisconsin..... 3	Methodist..... 19,883		
Vermont..... 171		Kentucky..... 83		Connecticut..... 2	Baptist..... 12,150		
Florida..... 153		Maryland..... 82		Missouri..... 2	Presbyterian... 6,406		
Delaware..... 131		Iowa..... 70		California..... 1	Roman Catholic. 2,550		
California..... 118		New Jersey..... 61		Louisiana..... 1	Congregational.. 2,234		
New Hampshire... 117		Minnesota..... 47		Michigan..... 1	Episcopal..... 2,145		
Minnesota..... 80		Connecticut..... 43		Dist. of Columbia.. 1	Lutheran..... 2,128		
Kansas..... 36		Texas..... 33		<i>Total...264</i>	Christian..... 2,068		
Rhode Island... 36		Virginia..... 33		UNIVERSALIST.	Union..... 1,366		
Oregon..... 32		Maine..... 31		New York..... 148	Friends..... 726		
Nebraska Terr'y 32		Vermont..... 27		Massachusetts... 112	German Reformed 676		
Dist. of Columbia.. 27		Rhode Island... 23		Maine..... 76	Universalist... 664		
Washington Terr'y 8		Florida..... 17		Ohio..... 57	Dutch Reformed. 440		
<i>Total...19,883</i>		Mississippi... 17		Wisconsin..... 7	Unitarian..... 264		
MORAVIAN.		New Hampshire... 12		California..... 1	Jewish..... 77		
Pennsylvania..... 23		South Carolina... 11		Louisiana..... 1	Advent..... 70		
New York..... 5		Tennessee..... 10		Michigan..... 1	Swedenborgian.. 58		
Ohio..... 5		Alabama..... 9		New Jersey..... 52	Moravian..... 49		
Wisconsin..... 4		Arkansas..... 9		Illinois..... 30	Spiritualist... 17		
Illinois..... 3		Georgia..... 8		Pennsylvania... 27	Shaker..... 12		
Michigan..... 3		North Carolina... 7		Connecticut... 18	Minor Sects..... 26		
Rhode Island... 3		Oregon..... 7		Wisconsin..... 12	<i>Totals...54,009</i>		
Indiana..... 1		Dist. of Columbia.. 7		Michigan..... 9			

METHODIST.	
Ohio.....	828,843
New York.....	586,924
Pennsylvania.....	547,782
Virginia.....	438,244
Indiana.....	432,160
North Carolina.....	328,497
Georgia.....	309,079
Tennessee.....	288,460
Illinois.....	267,218
Kentucky.....	228,160
Alabama.....	212,555
Mississippi.....	168,705
Maryland.....	165,191
Missouri.....	150,160
South Carolina.....	149,812
New Jersey.....	144,783
Massachusetts.....	107,808
Texas.....	103,799
Arkansas.....	102,000
Iowa.....	90,739
Maine.....	79,883
Wisconsin.....	76,410
Michigan.....	71,095
Connecticut.....	68,566
Louisiana.....	58,181
Vermont.....	50,785
Delaware.....	37,695
New Hampshire.....	36,053
Florida.....	30,360
California.....	29,181
Dist. of Columbia.....	17,000
Rhode Island.....	16,896
Minnesota.....	12,860
Kansas.....	11,625
Oregon.....	7,625
Nebraska Ter'y.....	2,435
Washington Ter.....	1,850
Total.....	6,259,799
MORAVIAN.	
Pennsylvania.....	11,750
Ohio.....	2,950
New York.....	1,540
Illinois.....	1,050
Michigan.....	850
Wisconsin.....	710
Rhode Island.....	541
Indiana.....	400
Virginia.....	350
Maryland.....	175
Total.....	20,316
PRESBYTERIAN.	
Pennsylvania.....	431,763
New York.....	358,351
Ohio.....	312,375
Tennessee.....	159,800
Illinois.....	128,932
Indiana.....	125,265
Virginia.....	120,404
New Jersey.....	107,057
Kentucky.....	99,175
North Carolina.....	83,577
Missouri.....	77,855
Mississippi.....	75,182
South Carolina.....	70,525
Alabama.....	65,004
Georgia.....	50,097
Iowa.....	43,095

Michigan.....	39,462
Texas.....	38,417
Arkansas.....	34,895
Maryland.....	24,775
Wisconsin.....	22,830
Louisiana.....	17,350
Delaware.....	12,210
Florida.....	9,580
California.....	8,815
Dist. of Columbia.....	8,650
Connecticut.....	7,550
New Hampshire.....	6,980
Minnesota.....	6,375
Massachusetts.....	5,300
Oregon.....	4,425
Vermont.....	3,550
Kansas.....	3,350
Nebraska Ter'y.....	1,550
Rhode Island.....	978
Washington Ter.....	450
Total.....	2,565,949

ROMAN CATHOLIC.	
New York.....	229,570
Pennsylvania.....	152,926
Ohio.....	146,215
Illinois.....	91,118
New Mexico Ter.....	78,750
Massachusetts.....	74,225
Wisconsin.....	70,463
Indiana.....	57,960
Louisiana.....	57,600
Kentucky.....	44,820
Maryland.....	43,487
California.....	39,720
Missouri.....	33,826
Connecticut.....	38,790
Iowa.....	31,273
New Jersey.....	29,625
Michigan.....	27,915
Rhode Island.....	17,750
Minnesota.....	17,475
Virginia.....	16,650
Maine.....	13,968
Texas.....	12,772
Vermont.....	10,650
South Carolina.....	8,705
Dist. of Columbia.....	8,200
Alabama.....	8,000
New Hampshire.....	7,600
Mississippi.....	5,528
Florida.....	4,350
Tennessee.....	4,305
Georgia.....	4,300
North Carolina.....	3,250
Delaware.....	2,770
Arkansas.....	2,750
Washington Ter.....	2,325
Kansas.....	2,250
Oregon.....	1,850
Nebraska Ter'y.....	700
Total.....	1,404,437

SHAKER.	
New York.....	1,600
Ohio.....	1,600
Massachusetts.....	850
New Hampshire.....	600
Maine.....	500
Total.....	5,200

SPIRITUALIST.	
Rhode Island.....	2,400
Massachusetts.....	1,100
Maine.....	925
Connecticut.....	700
New Jersey.....	300
Vermont.....	300
New York.....	200
Ohio.....	200
New Hampshire.....	150
Total.....	6,275

SWEDENBORGIAN.	
Massachusetts.....	3,680
Pennsylvania.....	3,000
Michigan.....	1,625
Ohio.....	1,450
Maine.....	1,300
Illinois.....	1,035
Wisconsin.....	960
New York.....	855
Rhode Island.....	600
New Jersey.....	350
Delaware.....	260
Maryland.....	100
New Hampshire.....	100
Virginia.....	100
Total.....	15,395

UNITARIAN.	
Massachusetts.....	87,255
New York.....	8,885
Maine.....	8,205
New Hampshire.....	7,260
Rhode Island.....	5,478
Illinois.....	4,395
Ohio.....	3,270
Vermont.....	1,900
Maryland.....	1,500
Wisconsin.....	1,450
Missouri.....	1,425
New Jersey.....	1,260
Pennsylvania.....	1,250
California.....	1,000
Louisiana.....	1,000
Dist. of Columbia.....	1,000
Connecticut.....	900
Michigan.....	800
Total.....	138,213

UNIVERSALIST.	
New York.....	52,080
Massachusetts.....	48,183
Maine.....	22,189
Ohio.....	19,370
Vermont.....	18,785
New Hampshire.....	14,947
Pennsylvania.....	11,200
Illinois.....	9,575
Indiana.....	9,130
Connecticut.....	7,200
Rhode Island.....	4,600
Michigan.....	3,300
Wisconsin.....	2,670
Iowa.....	2,600
Kentucky.....	2,500
Maryland.....	1,800
South Carolina.....	1,200
New Jersey.....	1,150
Minnesota.....	1,050
Virginia.....	750

Florida.....	600
Georgia.....	450
Alabama.....	350
Mississippi.....	200
Total.....	235,219

UNION.	
Virginia.....	46,080
Pennsylvania.....	45,753
Maine.....	39,015
New York.....	36,820
Ohio.....	24,380
Vermont.....	23,770
North Carolina.....	21,115
Missouri.....	16,075
Kentucky.....	15,250
Indiana.....	13,922
Tennessee.....	12,625
Texas.....	10,830
New Hampshire.....	9,847
Arkansas.....	7,970
Georgia.....	7,475
Mississippi.....	5,900
Alabama.....	5,410
Illinois.....	4,910
Louisiana.....	4,705
Michigan.....	3,525
Massachusetts.....	3,072
South Carolina.....	2,950
New Jersey.....	2,600
California.....	2,330
Kansas.....	1,850
Maryland.....	1,450
Iowa.....	1,370
Rhode Island.....	1,250
Connecticut.....	1,060
Wisconsin.....	100
Total.....	571,890

MINOR SECTS.	
Utah Territory.....	12,950
Maine.....	500
New Jersey.....	350
Pennsylvania.....	200
Connecticut.....	150
Total.....	14,150

TOTALS.	
Methodist.....	6,259,799
Baptist.....	4,044,218
Presbyterian.....	2,565,949
Rom. Catholic.....	1,404,437
Congregational.....	956,351
Episcopal.....	847,296
Lutheran.....	757,637
Christian.....	681,016
Union.....	371,890
Ger. Reformed.....	273,637
Friends.....	269,084
Universalist.....	235,219
Dutch Reformed.....	211,063
Unitarian.....	138,213
Jewish.....	34,412
Moravian.....	20,316
Adventist.....	17,120
Swedenborgian.....	15,395
Spiritualist.....	6,275
Shaker.....	5,200
Minor Sects.....	14,150
Totals.....	19,128,751

Florida.....	111,325
Minnesota.....	67,350
Oregon.....	62,500
Kansas.....	45,200
Washington Ter.	14,700
Nebraska Ter.	9,990

Total...\$35,093,371

MORAVIANS.

Pennsylvania..	\$130,750
New York.....	60,100
Ohio.....	10,050
Illinois.....	8,850
Wisconsin.....	5,900
Indiana.....	3,500
Michigan.....	3,500
Rhode Island..	2,300
Maryland.....	1,500
Virginia.....	1,000

Total...\$227,450

PRESBYTERIANS.

New York.....	\$6,472,780
Pennsylvania	4,335,760
Ohio.....	2,595,842
New Jersey...	2,161,680
Illinois.....	1,233,760
Virginia.....	921,095
Tennessee....	785,780
Missouri.....	755,325
Kentucky.....	720,825
South Carolina	718,885
Indiana.....	699,285
Michigan.....	620,710
Maryland.....	523,050
Georgia.....	445,005
North Carolina	389,670
Alabama.....	368,500
Mississippi...	334,951
Louisiana.....	306,600
Iowa.....	288,935
Delaware.....	254,100
California.....	240,300
D. of Columbia	194,400
Wisconsin....	170,425
Texas.....	167,980
Connecticut..	131,500
Massachusetts	118,200
Arkansas.....	105,300
New Hampshire	89,482
Minnesota....	56,850
Florida.....	49,450
Oregon.....	32,025
Vermont.....	19,600
Nebraska Ter.	18,025
Rhode Island..	11,000
Kansas.....	10,350
Washington Ter.	4,500

Total...\$26,840,525

ROMAN CATHOLIC.

New York.....	\$4,749,075
Pennsylvania	2,933,440

Ohio.....	2,464,940
Massachusetts	1,867,750
Louisiana.....	1,744,700
Illinois.....	1,636,400
Maryland.....	1,611,500
Missouri.....	1,391,632
California.....	918,000
New Jersey...	815,350
Kentucky.....	695,850
Indiana.....	665,025
Rhode Island..	565,900
Connecticut..	555,500
Wisconsin....	545,477
New Mexico Ty.	422,460
Virginia.....	329,300
Iowa.....	304,350
South Carolina	304,300
D. of Columbia	269,300
Michigan.....	241,600
Alabama.....	230,450
Tennessee....	208,400
Maine.....	192,720
Texas.....	189,900
Minnesota....	189,250
Georgia.....	148,500
Mississippi...	117,050
Vermont.....	116,550
New Hampshire	97,450
Oregon.....	57,300
Delaware.....	51,300
North Carolina	41,500
Washington Ter.	35,200
Florida.....	31,200
Arkansas.....	23,300
Kansas.....	9,400
Nebraska Ter.	3,000

Total...\$26,774,199

SHAKERS.

New York.....	\$24,000
Ohio.....	5,800
Massachusetts	5,000
Maine.....	4,000
New Hampshire	2,200

Total...\$41,000

SPIRITUALIST.

Maine.....	\$2,700
Connecticut...	1,000
Massachusetts	1,000
New York.....	1,000
Vermont.....	800
New Jersey...	600
Ohio.....	400

Total...\$7,500

SWEDENBORGIAN.

Massachusetts	\$138,500
Pennsylvania..	71,000
Ohio.....	27,800
Illinois.....	18,450
Maine.....	15,000

Rhode Island..	12,000
Delaware.....	10,000
Michigan.....	9,700
New York.....	6,000
Wisconsin....	5,500
Maryland.....	4,000
New Hampshire	2,000
New Jersey...	750
Virginia.....	500

Total...\$321,200

UNITARIAN.

Massachusetts	\$2,665,216
New York.....	520,700
Rhode Island..	245,000
Ohio.....	134,500
New Hampshire	125,500
Illinois.....	113,900
Maine.....	113,900
Missouri.....	101,000
Maryland.....	76,600
Louisiana.....	50,000
Vermont.....	36,200
California....	30,000
Connecticut..	26,500
Pennsylvania..	26,200
Wisconsin....	25,000
Dist. of Columbia	15,000
New Jersey...	12,500
Michigan.....	12,000

Total...\$4,323,316

UNIVERSALIST.

Massachusetts	\$861,350
New York.....	622,325
Illinois.....	151,400
Maine.....	151,400
Rhode Island..	144,500
Ohio.....	144,320
Pennsylvania..	136,400
Connecticut..	134,000
Vermont.....	124,175
New Hampshire	112,550
South Carolina	55,475
Ohio.....	37,850
Iowa.....	35,600
Indiana.....	32,600
New Jersey...	29,950
Kentucky.....	29,950
Maryland.....	24,600
Michigan.....	20,100
Wisconsin....	14,500
Minnesota....	12,000
Virginia.....	10,200
Alabama.....	500
Mississippi...	500
Georgia.....	400

Total...\$2,856,095

UNION.

New York.....	\$217,075
Pennsylvania..	161,993

Maine.....	140,250
Vermont.....	130,600
Missouri.....	121,800
Virginia.....	121,000
Ohio.....	55,795
New Hampshire	36,500
Indiana.....	35,804
Kentucky.....	35,650
North Carolina	33,310
Texas.....	30,265
Massachusetts..	26,150
Tennessee....	23,115
Arkansas.....	22,875
Louisiana.....	22,750
Illinois.....	21,600
Mississippi...	21,200
Georgia.....	18,700
Michigan.....	16,950
California....	15,290
Alabama.....	13,100
Maryland.....	13,000
Rhode Island..	10,500
New Jersey...	9,400
Kansas.....	5,700
South Carolina	3,590
Connecticut..	3,100
Iowa.....	2,550
Wisconsin....	600

Total...\$1,370,212

MINOR SECTS.

Connecticut...	\$4,000
Pennsylvania..	1,300
New Jersey...	1,100
Utah Territory	888,700

Total...\$895,100

TOTALS.

Methodist...	\$33,098,371
Presbyterian	26,840,525
Rom.Catholic	26,774,119
Episcopal.....	21,665,693
Baptist.....	21,079,114
Congregat'l	13,327,511
Lutheran.....	5,385,179
Dutch Reform.	4,453,850
Unitarian ...	4,338,316
Universalist.	2,856,695
Friends	2,544,507
Christian	2,518,045
Ger. Reformed	2,422,670
Union	1,370,212
Jewish.....	1,135,300
Swedenborg'n	321,200
Moravian.....	227,450
Adventist....	101,170
Shakers.....	41,000
Spiritualist..	7,500
Minor Sects..	895,100

Totals...\$171,398,532

Jewish.....	2
Lutheran.....	2
Shaker.....	2
Union.....	13
<i>Total</i>	<i>1,636</i>

MICHIGAN.

Methodist.....	247
Baptist.....	138
Presbyterian.....	106
Roman Catholic.....	88
Congregational.....	69
Episcopal.....	45
Lutheran.....	35
Dutch Reformed.....	20
Christian.....	13
Universalist.....	9
Friends.....	7
Swedenborgian.....	6
Adventist.....	4
German Reformed.....	3
Moravian.....	3
Unitarian.....	1
Union.....	13
<i>Total</i>	<i>807</i>

MINNESOTA.

Methodist.....	80
Roman Catholic.....	47
Baptist.....	38
Episcopal.....	26
Congregational.....	23
Presbyterian.....	22
Lutheran.....	18
Christian.....	3
Universalist.....	3
<i>Total</i>	<i>260</i>

MISSISSIPPI.

Methodist.....	606
Baptist.....	529
Presbyterian.....	208
Episcopal.....	25
Christian.....	24
Roman Catholic.....	17
Lutheran.....	9
Universalist.....	1
Union.....	22
<i>Total</i>	<i>1,441</i>

MISSOURI.

Methodist.....	526
Baptist.....	457
Presbyterian.....	225
Christian.....	150
Roman Catholic.....	88
Lutheran.....	55
Episcopal.....	18
Jewish.....	2
Unitarian.....	2
Union.....	64
<i>Total</i>	<i>1,577</i>

NEW HAMPSHIRE.

Baptist.....	189
Congregational.....	179
Methodist.....	117
Universalist.....	42
Christian.....	33
Episcopal.....	17
Presbyterian.....	16
Unitarian.....	15
Friends.....	12
Roman Catholic.....	12
Adventist.....	10

Shaker.....	2
Spiritualist.....	1
Swedenborgian.....	1
Union.....	35
<i>Total</i>	<i>681</i>

NEW JERSEY.

Methodist.....	404
Presbyterian.....	212
Baptist.....	135
Episcopal.....	105
Dutch Reformed.....	84
Friends.....	61
Roman Catholic.....	61
Lutheran.....	17
Christian.....	10
Unitarian.....	5
Congregational.....	4
German Reformed.....	4
Swedenborgian.....	2
Adventist.....	1
Jewish.....	1
Spiritualist.....	1
Minor Sects.....	2
Union.....	11
<i>Total</i>	<i>1,123</i>

NEW YORK.

Methodist.....	1,683
Baptist.....	864
Presbyterian.....	766
Episcopal.....	411
Roman Catholic.....	360
Dutch Reformed.....	287
Congregational.....	231
Universalist.....	148
Lutheran.....	137
Friends.....	116
Christian.....	102
Jewish.....	20
Unitarian.....	17
Adventist.....	6
German Reformed.....	5
Moravian.....	5
Swedenborgian.....	4
Shaker.....	3
Spiritualist.....	1
Union.....	121
<i>Total</i>	<i>5,287</i>

NORTH CAROLINA.

Methodist.....	966
Baptist.....	780
Presbyterian.....	182
Lutheran.....	88
Episcopal.....	81
Christian.....	36
Friends.....	22
German Reformed.....	15
Roman Catholic.....	7
Union.....	93
<i>Total</i>	<i>2,270</i>

OHIO.

Methodist.....	2,341
Presbyterian.....	749
Baptist.....	564
Lutheran.....	374
Christian.....	365
Roman Catholic.....	292
Congregational.....	142
German Reformed.....	115
Episcopal.....	93
Friends.....	92

Universalist.....	57
Jewish.....	8
Unitarian.....	8
Moravian.....	5
Swedenborgian.....	5
Shaker.....	3
Spiritualist.....	1
Union.....	66
<i>Total</i>	<i>5,210</i>

OREGON.

Methodist.....	32
Presbyterian.....	15
Baptist.....	8
Roman Catholic.....	10
Christian.....	6
Episcopal.....	4
Congregational.....	3
<i>Total</i>	<i>75</i>

PENNSYLVANIA.

Methodist.....	1,573
Presbyterian.....	997
Lutheran.....	730
Baptist.....	610
German Reformed.....	474
Roman Catholic.....	271
Episcopal.....	203
Friends.....	141
Christian.....	69
Congregational.....	34
Universalist.....	27
Moravian.....	23
Jewish.....	12
Dutch Reformed.....	11
Swedenborgian.....	10
Adventist.....	4
Unitarian.....	3
Minor Sects.....	1
Union.....	144
<i>Total</i>	<i>5,337</i>

RHODE ISLAND.

Baptist.....	112
Episcopal.....	43
Methodist.....	36
Congregational.....	26
Roman Catholic.....	23
Friends.....	20
Adventist.....	10
Christian.....	9
Unitarian.....	8
Universalist.....	7
Moravian.....	3
Presbyterian.....	3
Jewish.....	3
Spiritualist.....	2
Swedenborgian.....	2
Lutheran.....	1
Union.....	3
<i>Total</i>	<i>310</i>

SOUTH CAROLINA.

Methodist.....	606
Baptist.....	448
Presbyterian.....	149
Episcopal.....	82
Lutheran.....	48
Roman Catholic.....	11
Christian.....	6
Jewish.....	3
Universalist.....	3
Union.....	11
<i>Total</i>	<i>1,267</i>

TENNESSEE.

Methodist.....	992
Baptist.....	682
Presbyterian.....	431
Christian.....	106
Episcopal.....	21
Lutheran.....	18
Roman Catholic.....	10
Friends.....	3
Union.....	48
<i>Total</i>	<i>2,311</i>

TEXAS.

Methodist.....	410
Baptist.....	280
Presbyterian.....	124
Christian.....	53
Roman Catholic.....	33
Episcopal.....	19
Lutheran.....	19
Union.....	96
<i>Total</i>	<i>1,034</i>

VERMONT.

Congregational.....	178
Methodist.....	171
Baptist.....	109
Universalist.....	55
Episcopal.....	33
Roman Catholic.....	27
Christian.....	11
Presbyterian.....	11
Adventist.....	8
Unitarian.....	6
Friends.....	5
Spiritualist.....	1
Union.....	82
<i>Total</i>	<i>697</i>

VIRGINIA.

Methodist.....	1,403
Baptist.....	823
Presbyterian.....	300
Episcopal.....	188
Christian.....	73
Lutheran.....	69
Roman Catholic.....	33
Friends.....	17
German Reformed.....	12
Jewish.....	3
Universalist.....	2
Moravian.....	1
Swedenborgian.....	1
Union.....	175
<i>Total</i>	<i>3,105</i>

WISCONSIN.

Methodist.....	320
Roman Catholic.....	205
Baptist.....	329
Lutheran.....	127
Congregational.....	117
Presbyterian.....	82
Episcopal.....	45
Dutch Reformed.....	15
Universalist.....	12
Christian.....	8
Swedenborgian.....	5
Moravian.....	4
Friends.....	3
German Reformed.....	3
Unitarian.....	3
Jewish.....	1
Union.....	1
<i>Total</i>	<i>1,970</i>

Presbyterian.....	5,300
Swedenborgian.....	3,680
Union.....	3,072
Adventist.....	3,000
Spiritualist.....	1,100
Shaker.....	850
Lutheran.....	730
Jewish.....	660
<i>Total</i>	<i>757,995</i>

MICHIGAN.

Methodist.....	71,005
Baptist.....	42,115
Presbyterian.....	39,462
Roman Catholic.....	27,915
Congregat'nal.....	22,026
Episcopal.....	16,051
Lutheran.....	9,785
Dutch Reformed.....	5,785
Union.....	3,525
Universalist.....	3,300
Christian.....	2,900
Friends.....	1,750
Swedenborgian.....	1,625
Adventist.....	1,050
German Reformed.....	850
Moravian.....	850
Unitarian.....	800
<i>Totals</i>	<i>250,794</i>

MINNESOTA.

Roman Catholic.....	17,475
Methodist.....	12,860
Baptist.....	8,125
Presbyterian.....	6,375
Episcopal.....	6,215
Congregational.....	5,040
Lutheran.....	3,095
Universalist.....	1,050
Christian.....	725
<i>Total</i>	<i>60,960</i>

MISSISSIPPI.

Baptist.....	172,703
Methodist.....	168,705
Presbyterian.....	75,184
Episcopal.....	8,175
Christian.....	7,020
Union.....	5,900
Roman Catholic.....	5,528
Lutheran.....	2,550
Universalist.....	200
<i>Total</i>	<i>445,965</i>

MISSOURI.

Methodist.....	150,160
Baptist.....	141,515
Presbyterian.....	77,855
Christian.....	54,100
Roman Catholic.....	38,826
Union.....	16,075
Lutheran.....	10,905
Episcopal.....	8,755
Unitarian.....	1,425
Jewish.....	1,000
<i>Total</i>	<i>500,616</i>

NEW HAMPSHIRE.

Congregat'nal.....	70,457
Baptist.....	56,150
Methodist.....	36,053
Universalist.....	14,947
Union.....	9,847
Christian.....	8,934
Roman Catholic.....	7,600

Unitarian.....	7,200
Presbyterian.....	6,980
Episcopal.....	5,820
Friends.....	4,200
Adventist.....	2,265
Shakers.....	600
Spiritualist.....	150
Swedenborgian.....	100
<i>Total</i>	<i>231,363</i>

NEW JERSEY.

Methodist.....	144,783
Presbyterian.....	107,057
Baptist.....	54,600
Dutch Reformed.....	47,393
Episcopal.....	36,525
Roman Catholic.....	29,625
Friends.....	21,925
Lutheran.....	6,925
Christian.....	3,850
Union.....	2,600
Congregat'nal.....	1,850
Unitarian.....	1,260
Universalist.....	1,150
German Reformed.....	925
Swedenborgian.....	350
Spiritualist.....	300
Jewish.....	228
Adventist.....	100
Minor Sects.....	350
<i>Total</i>	<i>461,796</i>

NEW YORK.

Methodist.....	586,924
Presbyterian.....	358,201
Baptist.....	329,831
Roman Catholic.....	229,570
Episcopal.....	175,394
Dutch Reformed.....	139,840
Congregational.....	103,225
Universalist.....	52,080
Lutheran.....	51,692
Union.....	36,820
Friends.....	35,465
Christian.....	29,785
Jewish.....	10,400
Unitarian.....	8,885
German Reformed.....	1,900
Moravian.....	1,540
Shakers.....	1,600
Adventists.....	1,250
Swedenborgian.....	835
Spiritualist.....	200
<i>Total</i>	<i>2,155,820</i>

NORTH CAROLINA.

Methodist.....	328,497
Baptist.....	250,341
Presbyterian.....	83,577
Lutheran.....	40,438
Episcopal.....	26,695
Unitarian.....	21,115
Christian.....	12,755
Friends.....	8,850
German Reformed.....	5,875
Roman Catholic.....	3,250
<i>Total</i>	<i>811,423</i>

OHIO.

Methodist.....	828,843
Presbyterian.....	312,375
Baptist.....	196,085
Roman Catholic.....	146,215
Lutheran.....	130,700
Christian.....	124,080
Congregat'nal.....	52,085
Ger. Reformed.....	42,565

Friends.....	38,290
Episcopal.....	36,940
Union.....	24,350
Universalist.....	19,370
Jewish.....	5,300
Unitarian.....	3,250
Moravian.....	2,950
Shakers.....	1,600
Swedenborgian.....	1,450
Spiritualist.....	200
<i>Total</i>	<i>1,966,678</i>

OREGON.

Methodist.....	7,625
Presbyterian.....	4,425
Christian.....	2,050
Baptist.....	1,930
Roman Catholic.....	1,850
Episcopal.....	800
Congregational.....	550
<i>Total</i>	<i>19,230</i>

PENNSYLVANIA.

Methodist.....	547,782
Presbyterian.....	431,763
Lutheran.....	290,347
Baptist.....	219,779
Ger. Reformed.....	193,482
Roman Catholic.....	152,926
Episcopal.....	98,917
Friends.....	61,585
Union.....	45,753
Christian.....	21,960
Moravian.....	11,750
Universalist.....	11,200
Congregational.....	11,081
Dutch Reformed.....	5,750
Jewish.....	3,295
Swedenborgian.....	3,000
Unitarian.....	1,250
Adventist.....	900
Minor Sects.....	200
<i>Total</i>	<i>2,112,920</i>

RIIODE ISLAND.

Baptist.....	44,969
Congregational.....	20,237
Episcopal.....	19,105
Roman Catholic.....	17,750
Methodist.....	16,896
Friends.....	6,665
Unitarian.....	5,478
Universalist.....	4,000
Christian.....	3,172
Adventist.....	3,000
Spiritualist.....	2,400
Union.....	1,250
Presbyterian.....	978
Swedenborgian.....	600
Moravian.....	541
Jewish.....	279
Lutheran.....	200
<i>Total</i>	<i>147,520</i>

SOUTH CAROLINA.

Baptist.....	170,130
Methodist.....	149,812
Presbyterian.....	70,523
Episcopal.....	30,109
Lutheran.....	15,775
Roman Catholic.....	8,705
Union.....	2,950
Christian.....	1,200
Universalist.....	1,200
Jewish.....	850
<i>Total</i>	<i>451,256</i>

TENNESSEE.

Methodist.....	288,460
Baptist.....	214,381
Presbyterian.....	159,800
Christian.....	35,100
Union.....	12,025
Episcopal.....	6,940
Lutheran.....	6,350
Roman Catholic.....	4,305
Friends.....	1,300
<i>Total</i>	<i>728,661</i>

TEXAS.

Methodist.....	103,790
Baptist.....	77,435
Presbyterian.....	38,474
Christian.....	15,905
Roman Catholic.....	12,772
Union.....	10,830
Episcopal.....	8,480
Lutheran.....	3,510
<i>Total</i>	<i>271,196</i>

VERMONT.

Congregational.....	70,855
Methodist.....	50,785
Baptist.....	33,640
Union.....	23,770
Universalist.....	18,785
Roman Catholic.....	10,650
Episcopal.....	10,350
Christian.....	3,650
Presbyterian.....	3,550
Unitarian.....	1,900
Adventist.....	1,750
Friends.....	1,250
Spiritualist.....	300
<i>Total</i>	<i>231,235</i>

VIRGINIA.

Methodist.....	438,244
Baptist.....	317,504
Presbyterian.....	120,404
Episcopal.....	68,498
Union.....	46,080
Lutheran.....	24,675
Christian.....	24,085
Roman Catholic.....	16,650
Friends.....	5,800
Ger. Reformed.....	4,000
Universalist.....	750
Jewish.....	700
Moravian.....	350
Swedenborgian.....	100
<i>Total</i>	<i>1,067,840</i>

WISCONSIN.

Methodist.....	76,440
Roman Catholic.....	70,469
Congregational.....	35,150
Baptist.....	32,835
Lutheran.....	29,230
Presbyterian.....	22,830
Episcopal.....	14,455
Dutch Reformed.....	3,380
Universalist.....	2,610
Christian.....	1,480
Unitarian.....	1,450
Swedenborgian.....	960
Moravian.....	710
German Reformed.....	650
Friends.....	460
Jewish.....	400
Union.....	100
<i>Total</i>	<i>293,699</i>

NEBRASKA TERY.	WASHINGTON TERY	TOTALS.	Wisconsin.....
Methodist..... 2,435	Roman Catholic.. 2,325	New York..... 2,155,828	Texas..... 271,196
Presbyterian..... 1,550	Methodist..... 1,850	Pennsylvania. 2,112,920	Iowa..... 256,891
Congregational.. 725	Presbyterian..... 450	Ohio..... 1,966,678	Michigan..... 250,794
Roman Catholic. 700	Episcopal..... 150	Virginia..... 1,067,840	New Hampshire 231,363
Episcopal..... 550		Indiana..... 1,047,211	Vermont..... 231,235
Lutheran..... 400		North Carolina 811,423	Arkansas..... 216,183
Christian..... 350		Illinois..... 798,336	Louisiana..... 206,196
Baptist..... 300		Kentucky..... 778,025	Rhode Island. 147,520
		Georgia..... 763,812	California..... 97,721
<i>Total</i> ...7,010		Massachusetts 757,995	Florida..... 68,990
		Tennessee..... 728,661	Delaware..... 68,560
		Alabama..... 550,494	Minnesota..... 60,900
NEW MEXICO TERY.	DIST. OF COLUMBIA.	Missouri..... 500,616	Kansas..... 32,650
Roman Catholic. 78,750	Methodist..... 17,500	New Jersey..... 461,796	Oregon..... 19,230
Baptist..... 650	Episcopal..... 9,000	South Carolina 451,256	New Mexico Ter. 79,400
	Presbyterian..... 8,650	Mississippi..... 445,965	Dist. of Columbia 50,040
<i>Total</i> ...79,400	Roman Catholic. 8,200	Connecticut... 374,686	Utah Territory 12,950
	Baptist..... 3,340	Maryland..... 377,022	Nebraska Tery 7,010
	Lutheran..... 1,600	Maine..... 370,814	Washington Ter. 4,775
	Unitarian..... 1,000		
	Jewish..... 400		
UTAH TERRITORY.	Friends..... 350		
Minor Sect..... 12,950	<i>Total</i> ...50,040		
			<i>Totals</i> ...19,128,751

TAB. No. 7.—VALUE OF CHURCH PROPERTY IN THE STATES.

ALABAMA.	UNION	UNIVERSALIST	EPISCOPAL
Methodist.....\$606,720	..... 3,100	..... 151,400	..... 23,500
Baptist..... 495,499	Friends..... 1,810	Unitarian..... 119,000	Baptist..... 12,250
Presbyterian..... 368,500	Spiritualist..... 1,000	Dutch Reformed 42,200	Presbyterian..... 10,350
Roman Catholic 230,450	<i>Total</i> ...\$6,354,205	Union..... 21,600	Roman Catholic 9,400
Episcopal..... 196,050		Swedenborgian 18,450	Christian..... 8,050
Union..... 13,100		Moravian..... 8,850	Union..... 5,700
Christian..... 11,680	DELAWARE.	Ger. Reformed.. 6,900	Friends..... 3,000
Jewish..... 8,000	Methodist.....\$282,000	Friends..... 5,650	Lutheran..... 3,000
Universalist..... 600	Presbyterian..... 254,100	Jewish..... 3,000	<i>Total</i> ...\$143,950
<i>Total</i> ...\$1,930,499	Episcopal..... 154,900	Adventist..... 2,500	
	Roman Catholic 51,300		
	Baptist..... 47,150		
	Friends..... 42,700		
	Swedenborgian 10,000		
	Ger. Reformed.. 4,000		
	<i>Total</i> ...\$546,150		
ARKANSAS.	FLORIDA.	INDIAN A.	KENTUCKY.
Methodist.....\$183,435	Methodist.....\$111,325	Methodist.....\$1,345,935	Baptist.....\$888,530
Baptist..... 107,595	Presbyterian..... 49,450	Presbyterian..... 699,285	Methodist..... 808,305
Presbyterian..... 105,300	Baptist..... 47,915	Roman Catholic 665,025	Presbyterian..... 720,825
Roman Catholic 23,300	Episcopal..... 44,000	Baptist..... 456,860	Roman Catholic 695,850
Union..... 22,875	Roman Catholic 31,200	Christian..... 270,515	Christian..... 499,810
Christian..... 12,625	Lutheran..... 500	Lutheran..... 237,000	Episcopal..... 199,100
Episcopal..... 11,000	<i>Total</i> ...\$284,300	Episcopal..... 117,800	Lutheran..... 50,600
<i>Total</i> ...\$468,130		Friends..... 111,650	Union..... 35,650
		Congregational. 42,600	Universalist..... 29,950
		Universalist..... 37,850	<i>Total</i> ...\$3,928,620
		Union..... 35,804	
		Ger. Reformed.. 26,600	
		Jewish..... 8,000	
		Dutch Reformed 7,850	
		Moravian..... 3,500	
		<i>Total</i> ...\$4,065,274	
CALIFORNIA.	GEORGIA.	IOWA.	LOUISIANA.
Rom. Catholic..\$918,000	Methodist.....\$796,138	Methodist.....\$484,160	Rom. Catholic \$1,744,700
Methodist..... 254,450	Baptist..... 787,198	Roman Catholic 304,350	Methodist..... 336,815
Presbyterian.... 270,300	Presbyterian... 445,005	Presbyterian... 288,935	Episcopal..... 334,000
Episcopal..... 127,200	Episcopal..... 211,256	Congregational. 160,795	Presbyterian... 306,600
Baptist..... 92,900	Roman Catholic 148,500	Baptist..... 148,750	Baptist..... 231,945
Congregational. 92,300	Lutheran..... 21,150	Episcopal..... 87,950	Jewish..... 106,500
Unitarian..... 30,000	Union..... 18,700	Christian..... 67,800	Unitarian..... 50,000
Jewish..... 18,500	Christian..... 7,050	Lutheran..... 22,750	Union..... 22,750
Union..... 15,290	Jewish..... 5,000	Christian..... 13,550	Christian..... 13,550
Lutheran..... 4,400	Universalist..... 400	Lutheran..... 13,500	Universalist..... 29,950
<i>Total</i> ...\$1,853,340	<i>Total</i> ...\$2,440,391	<i>Total</i> ...\$3,160,360	<i>Total</i> ...\$3,160,360
CONNECTICUT.	ILLINOIS.	MAINE.	
Congregational \$2,749,605	Methodist.....\$1,718,135	Congregational \$792,850	
Episcopal..... 1,271,660	Rom. Catholic 1,636,400	Baptist..... 757,320	
Methodist..... 768,800	Presbyterian... 1,233,760	Methodist..... 556,430	
Baptist..... 670,530	Baptist..... 752,695	Roman Catholic 192,720	
Roman Catholic 555,500	Congregational. 461,260	Universalist..... 151,400	
Universalist.... 134,000	Episcopal..... 306,000	Union..... 140,250	
Presbyterian... 131,500	Lutheran..... 209,310	Episcopal..... 120,000	
Unitarian..... 26,500	Christian..... 193,700	Unitarian..... 113,000	
Jewish..... 15,000		Christian..... 33,410	
Adventist..... 14,800		Friends..... 24,375	
Christian..... 6,400		Swedenborgian 15,000	
Minor Sect.... 4,000		Shakers..... 4,000	

Spiritualist.....	2,700
Lutheran.....	1,500
Adventist.....	1,050
<i>Total</i>	<i>\$2,856,905</i>

MARYLAND.

Rom. Catholic.....	\$1,611,500
Methodist.....	1,233,850
Episcopal.....	1,139,400
Presbyterian.....	523,050
Lutheran.....	311,100
Ger. Reformed.....	236,250
Baptist.....	162,200
Friends.....	111,100
Unitarian.....	76,600
Jewish.....	57,000
Universalist.....	24,600
Union.....	13,000
Christian.....	11,000
Swedenborgian.....	4,000
Moravian.....	1,500
<i>Total</i>	<i>\$5,516,150</i>

MASSACHUSETTS.

Congregat'l.....	\$4,689,735
Unitarian.....	2,665,316
Baptist.....	2,197,860
Rom. Catholic.....	1,867,750
Methodist.....	1,530,682
Episcopal.....	1,002,314
Universalist.....	861,350
Swedenborgian.....	138,500
Friends.....	127,200
Presbyterian.....	118,200
Christian.....	108,750
Adventist.....	32,800
Union.....	26,150
Lutheran.....	13,500
Jewish.....	7,500
Shakers.....	5,000
Spiritualist.....	1,000
<i>Total</i>	<i>\$15,393,607</i>

MICHIGAN.

Presbyterian.....	\$620,710
Methodist.....	483,000
Episcopal.....	313,450
Baptist.....	281,650
Rom. Catholic.....	241,600
Congregational.....	203,950
Lutheran.....	65,330
Dutch Reformed.....	33,550
Universalist.....	20,100
Union.....	16,950
Christian.....	13,800
Unitarian.....	12,000
Swedenborgian.....	9,700
Friends.....	6,950
Ger. Reformed.....	4,600
Moravian.....	3,500
Adventist.....	3,200
<i>Total</i>	<i>\$2,334,040</i>

MINNESOTA.

Rom. Catholic.....	\$189,250
Episcopal.....	72,500
Methodist.....	67,350
Presbyterian.....	56,850
Congregational.....	35,300
Baptist.....	32,650
Universalist.....	12,000
Lutheran.....	11,700
Christian.....	600
<i>Total</i>	<i>\$478,200</i>

MISSISSIPPI.

Methodist.....	\$575,770
Baptist.....	408,499
Presbyterian.....	334,951
Episcopal.....	136,900
Roman Catholic.....	117,000
Christian.....	34,150
Union.....	21,200
Lutheran.....	4,295
Universalist.....	500
<i>Total</i>	<i>\$1,633,315</i>

MISSOURI.

R. Catholic.....	\$1,391,632
Methodist.....	959,125
Presbyterian.....	755,325
Baptist.....	573,260
Episcopal.....	261,100
Christian.....	203,800
Union.....	121,800
Unitarian.....	101,000
Lutheran.....	92,725
Jewish.....	50,000
<i>Total</i>	<i>\$4,509,767</i>

NEW HAMPSHIRE.

Congregational.....	\$637,200
Baptist.....	409,100
Methodist.....	232,260
Unitarian.....	125,800
Episcopal.....	112,700
Universalist.....	112,550
Rom. Catholic.....	97,450
Presbyterian.....	83,482
Christian.....	43,150
Union.....	36,500
Friends.....	11,700
Adventist.....	7,600
Shakers.....	2,200
Swedenborgian.....	2,000
<i>Total</i>	<i>\$1,913,692</i>

NEW JERSEY.

Presbyterian.....	\$2,161,680
Methodist.....	1,546,150
Episcopal.....	1,164,350
Dutch Reform.....	886,600
Rom. Catholic.....	815,350
Baptist.....	744,725
Friends.....	239,500
Lutheran.....	78,700
Congregational.....	34,500
Universalist.....	32,600
Christian.....	18,500
Unitarian.....	12,500
Union.....	9,400
Ger. Reformed.....	8,700
Jewish.....	7,000
Swedenborgian.....	7,500
Spiritualist.....	600
Minor Sect.....	1,100
<i>Total</i>	<i>7,762,705</i>

NEW YORK.

Episcopal.....	\$7,175,800
Presbyterian.....	6,472,780
Methodist.....	5,739,137
Rom. Catholic.....	4,749,075
Baptist.....	3,462,685
Dutch Reform.....	3,274,900
Congregat'nal.....	1,495,110
Universalist.....	622,325
Lutheran.....	552,450
Unitarian.....	520,700
Jewish.....	376,000

Friends.....	237,800
Union.....	217,075
Christian.....	123,700
Moravian.....	60,100
Shakers.....	24,000
Ger. Reformed.....	11,300
Swedenborgian.....	6,000
Adventist.....	3,350
Spiritualist.....	1,000
<i>Total</i>	<i>\$35,125,257</i>

NORTH CAROLINA.

Methodist.....	\$628,859
Baptist.....	481,299
Presbyterian.....	389,670
Episcopal.....	313,230
Lutheran.....	49,167
Rom. Catholic.....	41,300
Union.....	33,310
Christian.....	22,295
Ger. Reformed.....	22,050
Friends.....	18,947
<i>Total</i>	<i>\$1,909,227</i>

OHIO.

Methodist.....	\$3,508,135
Presbyterian.....	2,595,982
Rom. Catholic.....	2,464,950
Baptist.....	1,021,920
Episcopal.....	829,965
Lutheran.....	698,310
Congregational.....	458,310
Christian.....	430,105
Ger. Reformed.....	243,445
Friends.....	184,875
Universalist.....	144,320
Jewish.....	144,000
Unitarian.....	134,600
Union.....	55,795
Swedenborgian.....	27,800
Moravian.....	10,050
Shaker.....	5,860
Spiritualist.....	400
<i>Total</i>	<i>\$12,988,762</i>

OREGON.

Methodist.....	\$62,500
Rom. Catholic.....	57,300
Presbyterian.....	32,925
Baptist.....	14,720
Congregational.....	12,800
Christian.....	11,700
Episcopal.....	4,850
<i>Total</i>	<i>\$196,050</i>

PENNSYLVANIA.

Presbyterian.....	\$4,825,760
Methodist.....	3,669,933
Rom. Catholic.....	2,933,440
Episcopal.....	2,926,700
Lutheran.....	2,399,637
Ger. Reformed.....	1,821,425
Baptist.....	1,693,061
Friends.....	1,278,750
Dutch Reform'd.....	185,250
Union.....	161,993
Jewish.....	134,300
Universalist.....	136,400
Moravian.....	130,750
Christian.....	115,240
Swedenborgian.....	71,000
Congregational.....	68,850
Unitarian.....	26,200
Adventist.....	1,470
Minor Sect.....	1,300
<i>Total</i>	<i>\$22,581,479</i>

RHODE ISLAND.

Baptist.....	\$916,450
Rom. Catholic.....	565,900
Episcopal.....	511,300
Congregational.....	462,300
Methodist.....	252,400
Unitarian.....	248,000
Universalist.....	144,500
Friends.....	84,200
Christian.....	33,900
Jewish.....	30,000
Adventist.....	23,600
Swedenborgian.....	12,000
Presbyterian.....	11,000
Union.....	10,500
Moravian.....	2,300
<i>Total</i>	<i>\$3,308,350</i>

SOUTH CAROLINA.

Episcopal.....	\$818,130
Presbyterian.....	718,885
Baptist.....	699,528
Methodist.....	632,943
Rom. Catholic.....	304,300
Lutheran.....	153,780
Jewish.....	88,000
Universalist.....	55,475
Christian.....	6,600
Union.....	3,590
<i>Total</i>	<i>\$3,451,236</i>

TENNESSEE.

Presbyterian.....	\$785,780
Methodist.....	763,655
Baptist.....	499,610
Rom. Catholic.....	208,400
Episcopal.....	165,000
Christian.....	94,720
Union.....	23,115
Lutheran.....	9,550
Friends.....	8,500
<i>Total</i>	<i>\$2,558,330</i>

TEXAS.

Methodist.....	\$319,934
Baptist.....	228,030
Rom. Catholic.....	189,900
Presbyterian.....	167,980
Episcopal.....	111,250
Union.....	30,265
Christian.....	27,395
Lutheran.....	20,500
<i>Total</i>	<i>\$1,095,254</i>

VERMONT.

Congregational.....	\$618,846
Methodist.....	353,800
Baptist.....	235,150
Episcopal.....	133,829
Union.....	130,600
Universalist.....	124,175
Rom. Catholic.....	116,550
Unitarian.....	36,200
Presbyterian.....	19,600
Christian.....	16,650
Adventist.....	10,800
Friends.....	3,600
Spiritualist.....	800
<i>Total</i>	<i>\$1,500,600</i>

VIRGINIA.

Methodist.....	\$1,619,010
Baptist.....	1,282,430
Presbyterian.....	921,095

Episcopal.....	\$73,120	Union.....	600	Presbyterian.....	4,500	Kentucky.....	3,928,620
Rom. Catholic.....	329,300	Friends.....	300	Episcopal.....	800	South Carolina.....	3,481,236
Lutheran.....	156,600					Rhode Island.....	3,208,350
Union.....	121,000	<i>Total</i>	<i>1,973,392</i>	<i>Total</i>	<i>\$55,200</i>	Louisiana.....	3,160,360
Christian.....	72,500	NEBRASKA TER. Y.		DIST. OF COLUMBIA.		Maine.....	2,886,905
Friends.....	37,950	Presbyterian.....	\$13,025	Rom. Catholic.....	\$269,300	Tennessee.....	2,558,330
Ger. Reformed.....	24,400	Methodist.....	9,990	Presbyterian.....	194,000	Georgia.....	2,440,301
Jewish.....	10,500	Congregational.....	6,000	Methodist.....	190,250	Michigan.....	2,334,040
Universalist.....	10,200	Episcopal.....	4,800	Episcopal.....	183,400	North Carolina.....	1,999,227
Moravian.....	1,000	Lutheran.....	3,500	Baptist.....	46,000	Wisconsin.....	1,973,392
Swedenborgian.....	500	Roman Catholic.....	3,000	Lutheran.....	32,500	Alabama.....	1,930,490
<i>Total</i>	<i>\$5,459,605</i>	Christian.....	2,000	Unitarian.....	15,000	N. Hampshire.....	1,913,692
		Baptist.....	400	Friends.....	10,000	California.....	1,853,340
		<i>Total</i>	<i>\$42,715</i>	Jewish.....	10,000	Vermont.....	1,800,600
WISCONSIN.				<i>Total</i>	<i>950,450</i>	Iowa.....	1,670,190
Rom. Catholic.....	\$545,477	NEW MEXICO TER.		TOTALS.		Mississippi.....	1,633,315
Methodist.....	370,065	Rom. Catholic.....	\$422,460	New York.....	\$35,125,287	Texas.....	1,095,254
Congregational.....	251,900	Baptist.....	7,000	Pennsylvania.....	22,581,479	Delaware.....	846,150
Episcopal.....	206,600	<i>Total</i>	<i>\$429,460</i>	Massachus'ts.....	13,395,607	Minnesota.....	478,200
Baptist.....	204,850	UTAH TERRITORY.		Ohio.....	12,988,762	Arkansas.....	468,130
Presbyterian.....	170,425	Minor Sect.....	\$888,700	New Jersey.....	7,762,705	Florida.....	284,390
Lutheran.....	145,825	WASHINGTON TER.		Illinois.....	6,890,810	Oregon.....	193,695
Unitarian.....	25,000	Rom Catholic.....	\$35,200	Connecticut.....	6,354,205	D. of Columbia.....	143,950
Universalist.....	14,500	Methodist.....	14,700	Maryland.....	5,516,150	Utah Territory.....	889,700
Dutch Reformed.....	13,500			Virginia.....	5,459,605	N. Mexico Ter.....	429,460
Jewish.....	7,000			Missouri.....	4,500,767	Washington T.....	55,200
Moravian.....	5,900			Indiana.....	4,065,274	Nebraska.....	42,715
Swedenborgian.....	5,500					<i>Totals</i>	<i>\$171,398,432</i>
Ger. Reformed.....	3,000						
Christian.....	2,950						

THE TABLES, Nos. 8, 9, and 10, give the following results:—

No. 8—The number of churches; the average extent of church accommodations; the average value of church property.

No. 9—The average extent of church accommodations in States.

No. 10—The average value of church property in the States.

These Tables show the difference in the average extent of churches, as shown by their accommodation; thus, TABLE, No. 8, shows that the average size of a Baptist church is 333; of a Congregational Church it is 428. They also show how the average extent of accommodations vary according to locality. Thus, TABLE, No. 9 shows that the extent of accommodation of a Presbyterian church in Iowa is 282; in New Jersey it is 505. TABLE, No. 10 shows that the value of church property also varies; the average value of a Methodist church in Ohio is \$1,498; in Rhode Island it is \$7,011.

TAB. No. 8.—CHURCHES WITH AVERAGE SIZE AND VALUE.

DENOMINATIONS.	Numb. of churches.	Average extent of accommodations.	Average value of Church property.	DENOMINATIONS.	Numb. of churches.	Average extent of accommodations.	Average value of church property.
Adventists.....	70	245	\$1,446	Moravian.....	49	414	\$4,642
Baptists.....	12,158	333	1,734	Presbyterian.....	6,406	409	4,189
Christian.....	2,068	329	1,217	Roman Catholic.....	2,550	550	10,499
Congregational.....	2,334	428	5,966	Shakers.....	12	433	3,416
Dutch Reformed.....	440	479	10,122	Spiritualist.....	17	369	441
Episcopal.....	2,145	395	10,100	Swedenborgian.....	58	265	5,583
Friends.....	726	370	3,505	Union.....	1,336	278	1,025
German Reformed.....	676	404	3,586	Unitarian.....	264	523	16,133
Jewish.....	77	447	14,744	Universalist.....	664	353	4,302
Lutheran.....	2,128	356	2,430	Minor Sects.....	26	544	42,119
Methodist.....	19,883	315	1,664				

TABLE, No. 9.—EXTENT OF CHURCH ACCOMMODATIONS WITH AVERAGE SIZE OF CHURCHES.

Note.—This Table gives the States in which the various Denominations exist, and the average size of the Churches per Accommodations reported in the different States.

STATES.	Adventists	Baptists	Christian.	Congrega- tional.	Dutch Reformed.	Episcopal.	Friends.	German Reformed.	Jewish.	Lutheran.	Methodist.	Moravian.	Presby- terian.	Roman Catholic.	Shakers.	Spiritu- alist.	Sweden- borgian.	Union.	Unitarian.	Univers- alist.	Minor Sects.
1 Alabama.....	294	288	.....	.....	407	.....	.....	475	.....	275	.....	.....	889	.....	.....	.....	318	.....	175	.....
2 Arkansas.....	215	195	.....	.....	290	.....	.....	.....	.....	290	.....	.....	.....	.....	.....	.....	215	.....	.....	.....
3 California.....	242	400	446	425	318	167	.....	800	170	246	.....	.....	416	.....	.....	.....	1000	.....	.....	.....
4 Connecticut.....	253	.....	325	542	.....	459	.....	.....	.....	.....	365	.....	.....	580	.....	.....	.....	263	.....	400	.....
5 Delaware.....	240	.....	.....	.....	.....	306	.....	.....	.....	288	.....	.....	462	.....	.....	.....	.....	.....	.....	.....
6 Florida.....	184	.....	.....	335	.....	.....	.....	.....	300	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
7 Georgia.....	370	277	.....	.....	347	.....	.....	150	706	298	.....	.....	388	.....	.....	.....	277	.....	200	.....
8 Illinois.....	300	332	449	314	206	425	500	250	303	316	358	584	.....	.....	.....	277	.....	150	.....
9 Indiana.....	347	362	477	250	357	444	423	225	709	344	400	382	456	.....	.....	172	309	.....	319	.....
10 Iowa.....	233	266	375	251	269	.....	.....	290	263	400	282	447	.....	.....	.....	296	.....	329	.....
11 Kansas.....	291	358	446	.....	327	400	.....	.....	400	323	.....	.....	375	.....	.....	.....	265	.....	372	.....
12 Kentucky.....	339	345	.....	.....	398	.....	.....	.....	540	343	.....	.....	317	.....	.....	.....	324	.....	.....	.....
13 Louisiana.....	296	316	.....	.....	500	.....	.....	250	213	291	.....	.....	388	.....	.....	.....	214	.....	416	.....
14 Maine.....	244	.....	.....	389	269	.....	.....	500	283	.....	.....	450	.....	.....	.....	325	.....	.....	.....
15 Maryland.....	403	437	.....	.....	370	412	579	1483	512	304	175	419	530	.....	.....	.....	363	.....	292	.....
16 Massachusetts.....	300	509	.....	461	300	.....	330	765	365	.....	.....	530	.....	.....	.....	500	.....	400	.....
17 Michigan.....	262	214	.....	.....	283	.....	.....	.....	276	287	283	372	317	.....	.....	.....	268	.....	.....	.....
18 Minnesota.....	219	.....	.....	279	.....	.....	.....	.....	172	.....	.....	372	.....	.....	.....	271	.....	.....	.....
19 Missouri.....	326	292	.....	.....	327	.....	.....	.....	.....	295	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
20 Mississippi.....	300	.....	.....	486	.....	.....	.....	199	286	.....	.....	361	.....	.....	.....	268	.....	200	.....
21 New Hampshire.....	270	380	.....	342	350	.....	.....	.....	308	.....	.....	429	.....	.....	.....	281	.....	.....	.....
22 New Jersey.....	348	463	564	348	359	291	228	407	350	.....	.....	505	.....	.....	.....	286	.....	.....	.....
23 New York.....	282	446	487	425	305	380	522	377	349	308	447	638	.....	.....	.....	252	.....	.....	.....
24 North Carolina.....	359	354	.....	329	401	391	.....	459	240	.....	.....	534	.....	.....	.....	304	.....	.....	.....
25 Ohio.....	348	339	366	.....	397	416	370	663	349	354	590	417	464	.....	.....	.....	227	.....	.....	.....
26 Oregon.....	241	342	.....	200	.....	.....	.....	.....	298	.....	.....	659	.....	.....	.....	569	.....	.....	.....
27 Pennsylvania.....	360	318	326	523	487	436	408	275	412	318	510	423	564	.....	.....	.....	310	.....	.....	.....
28 Rhode Island.....	401	552	778	444	383	.....	.....	290	469	180	326	.....	.....	.....	.....	416	.....	.....	.....
29 South Carolina.....	370	300	.....	367	.....	.....	.....	328	296	.....	.....	791	.....	.....	.....	288	.....	.....	.....
30 Tennessee.....	314	331	.....	330	434	.....	.....	352	290	.....	.....	430	.....	.....	.....	250	.....	.....	.....
31 Texas.....	276	300	.....	416	.....	.....	.....	185	253	.....	.....	387	.....	.....	.....	113	.....	.....	.....
32 Vermont.....	219	309	398	.....	311	250	.....	.....	296	.....	.....	.....	323	.....	.....	.....	290	.....	.....	.....
33 Virginia.....	383	329	.....	365	341	334	.....	358	312	550	494	504	.....	.....	.....	263	.....	.....	.....
34 Wisconsin.....	284	185	.....	314	225	.....	.....	.....	229	.....	.....	343	.....	.....	.....	100	.....	.....	.....
35 Nebraska Territory.....	100	175	.....	183	.....	.....	.....	290	76	.....	.....	111	.....	.....	.....	.....	.....	.....	.....
36 New Mexico Territory.....	812	.....	.....	.....	.....	.....	.....	.....
37 Utah Territory.....	225	.....	.....	.....	.....	.....	.....	.....
38 Washington Ter.....	150	.....	.....	.....	.....	234	.....	.....	786	.....	.....	.....	.....	.....	.....	.....
39 Dist. of Columbia.....	750	350	.....	400	334	648	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

Note.—No returns were received from Colorado, Dakota, and Nevada Territories.

TABLE, No. 10.—VALUE OF CHURCH PROPERTY WITH AVERAGE COST OF CHURCHES.
 Note.—This Table shows in which States Denominations exist and the different values of Church Property.

STATES.	Adventists	Baptists.	Christian.	Congregational.	Dutch Reformed.	Episcopal.	Friends.	German Reformed.	Jewish.	Lutheran.	Methodist.	Moravian.	Presby-terian.	Roman Catholic.	Shakers.	Spiritualist.	Sweden-borgian.	Union.	Unitarian.	Univer-salist.	Minor Sects.
1 Alabama.....	\$.....	\$531	\$.....	\$.....	\$.....	\$5,757	\$.....	\$.....	4,000	\$.....	\$781	\$.....	\$1,824	25,605	\$.....	\$.....	\$.....	\$770	\$.....	\$250	1
2 Arkansas.....	363	383	1,571	1,071	1,571	1,071	1,571	1,071	3,700	2,200	367	2,589	774	2,589	2,000	2,000	2,000	1,699	30,000	4,000	2
3 California.....	4,223	9,086	11,443	604	4,090	10,115	12,918	3,253	8,550	3,253	8,550	3,253	8,550	3,253	8,550	3,253	8,550	7,416	13,250	7,416	3
4 Connecticut.....	1,645	3,029	4,270	4,000	4,270	4,000	4,270	4,000	5,000	250	2,158	1,835	1,978	1,835	1,835	1,835	1,835	693	131	4,000	4
5 Delaware.....	436	409	4,889	4,889	4,889	4,889	4,889	4,889	5,000	250	2,158	1,835	1,978	1,835	1,835	1,835	1,835	693	131	4,000	5
6 Florida.....	690	470	8,450	8,450	8,450	8,450	8,450	8,450	5,000	250	2,158	1,835	1,978	1,835	1,835	1,835	1,835	693	131	4,000	6
7 Georgia.....	654	1,309	3,246	4,657	706	1,150	1,000	1,820	1,950	2,950	3,745	10,489	3,745	10,489	3,745	10,489	3,745	1,137	10,819	5,047	7
8 Illinois.....	908	777	3,873	1,309	4,932	1,291	2,955	4,000	1,580	1,072	2,326	3,500	1,322	2,326	3,500	1,322	2,326	474	5,047	1,352	8
9 Indiana.....	1,239	1,330	2,265	2,500	2,137	3,000	3,000	3,000	1,218	1,407	1,255	4,347	1,255	4,347	1,255	4,347	1,255	474	5,047	1,352	9
10 Iowa.....	942	1,342	2,938	2,137	3,000	3,000	3,000	3,000	1,218	1,407	1,255	4,347	1,255	4,347	1,255	4,347	1,255	474	5,047	1,352	10
11 Kansas.....	1,128	1,644	7,964	7,964	7,964	7,964	7,964	7,964	1,218	1,407	1,255	4,347	1,255	4,347	1,255	4,347	1,255	474	5,047	1,352	11
12 Kentucky.....	1,441	4,517	10,124	10,124	10,124	10,124	10,124	10,124	21,300	3,275	1,696	6,813	6,813	17,625	2,000	2,000	2,000	1,034	50,000	4,992	12
13 Louisiana.....	210	2,001	1,285	3,825	7,500	871	5,555	7,733	19,000	1,500	2,281	1,500	8,865	19,662	2,000	2,000	2,000	1,034	50,000	4,992	13
14 Maine.....	210	2,001	1,285	3,825	7,500	871	5,555	7,733	19,000	1,500	2,281	1,500	8,865	19,662	2,000	2,000	2,000	1,034	50,000	4,992	14
15 Maryland.....	3,280	3,004	5,500	9,362	13,730	3,533	5,533	7,733	3,750	8,750	5,189	11,820	11,820	21,224	2,500	2,500	2,500	4,090	25,534	6,150	15
16 Massachusetts.....	800	2,040	1,061	2,956	1,675	2,788	993	1,534	3,750	8,750	5,189	11,820	11,820	21,224	2,500	2,500	2,500	4,090	25,534	6,150	16
17 Michigan.....	859	2,001	1,285	3,825	7,500	871	5,555	7,733	3,750	8,750	5,189	11,820	11,820	21,224	2,500	2,500	2,500	4,090	25,534	6,150	17
18 Minnesota.....	772	1,421	5,476	5,476	5,476	5,476	5,476	5,476	1,667	1,956	1,167	1,167	5,818	2,745	1,167	1,167	1,167	1,304	12,000	2,234	18
19 Mississippi.....	1,254	1,359	14,505	14,505	14,505	14,505	14,505	14,505	650	842	650	842	2,584	4,027	650	842	650	1,304	12,000	2,234	19
20 Missouri.....	760	2,175	1,308	3,666	6,629	975	6,629	975	25,000	1,680	1,825	1,825	1,610	6,885	1,680	1,825	1,825	664	50,000	4,000	20
21 New Hampshire.....	5476	1,850	8,625	10,532	11,989	3,926	2,175	7,000	4,620	3,827	10,216	13,366	5,218	8,121	1,100	1,100	1,100	1,045	8,587	1,650	21
22 New Jersey.....	3,984	1,212	6,472	14,082	17,459	2,050	2,968	18,800	18,800	4,620	3,827	10,216	13,366	5,218	8,121	1,100	1,100	1,045	8,587	1,650	22
23 New York.....	617	630	3,867	8,222	2,009	4,210	8,222	2,009	18,000	1,866	1,683	12,020	9,583	13,192	8,000	1,000	1,000	1,794	30,629	4,305	23
24 North Carolina.....	1,828	1,178	3,439	8,922	2,009	4,210	8,222	2,009	18,000	1,866	1,683	12,020	9,583	13,192	8,000	1,000	1,000	1,794	30,629	4,305	24
25 Ohio.....	1,840	5,850	4,290	1,213	1,213	1,213	1,213	1,213	18,000	1,866	1,683	12,020	9,583	13,192	8,000	1,000	1,000	1,794	30,629	4,305	25
26 Oregon.....	368	2,776	1,699	2,034	16,841	14,417	8,755	3,568	18,000	1,866	1,683	12,020	9,583	13,192	8,000	1,000	1,000	1,794	30,629	4,305	26
27 Pennsylvania.....	2,360	8,182	3,757	17,780	11,891	11,891	11,891	11,891	18,000	1,866	1,683	12,020	9,583	13,192	8,000	1,000	1,000	1,794	30,629	4,305	27
28 Rhode Island.....	1,651	1,100	9,977	2,834	2,834	2,834	2,834	2,834	18,000	1,866	1,683	12,020	9,583	13,192	8,000	1,000	1,000	1,794	30,629	4,305	28
29 South Carolina.....	814	517	5,855	5,855	5,855	5,855	5,855	5,855	18,000	1,866	1,683	12,020	9,583	13,192	8,000	1,000	1,000	1,794	30,629	4,305	29
30 Tennessee.....	1,350	1,514	3,477	4,614	4,614	4,614	4,614	4,614	18,000	1,866	1,683	12,020	9,583	13,192	8,000	1,000	1,000	1,794	30,629	4,305	30
31 Texas.....	1,649	993	4,614	4,614	4,614	4,614	4,614	4,614	18,000	1,866	1,683	12,020	9,583	13,192	8,000	1,000	1,000	1,794	30,629	4,305	31
32 Vermont.....	1,449	369	2,249	2,249	2,249	2,249	2,249	2,249	18,000	1,866	1,683	12,020	9,583	13,192	8,000	1,000	1,000	1,794	30,629	4,305	32
33 Virginia.....	1,449	369	2,249	2,249	2,249	2,249	2,249	2,249	18,000	1,866	1,683	12,020	9,583	13,192	8,000	1,000	1,000	1,794	30,629	4,305	33
34 Wisconsin.....	1,449	369	2,249	2,249	2,249	2,249	2,249	2,249	18,000	1,866	1,683	12,020	9,583	13,192	8,000	1,000	1,000	1,794	30,629	4,305	34
35 Nebraska Territory.....	2,313	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	35
36 New Mexico Ter.....	37	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	36
37 Utah Territory.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	37
38 Washington Ter.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	38
39 Dist. of Columbia.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	39

Note.—No returns were received from Colorado, Dakota, and Nevada Territories.

THE FOLLOWING TABLES, Nos. 11, 12, and 13, give the following results:—

No. 11.—The number of churches, and the number of churches per extent of population.

No. 12.—The Population; the Aggregate Extent of Church Accommodations; the Extent of Church Accommodations per each thousand of inhabitants; the Aggregate Population for whom no church accommodations are provided, and the number of Boys and Girls under ten years of age.

No. 13.—The Population; the Aggregate Value of Church Property; the Average Cost per extent of Accommodation, and the Average Cost per extent of Population.

These Tables are arranged according to the highest point attained in the States. Arkansas is number *one*, according to the *number* of churches to the inhabitants, having one church for every 432 of citizens. Rhode Island is number *one* according to the extent of accommodations for every thousand of its inhabitants, having accommodation for 845 out of each thousand; and Rhode Island is also number *one* in the average cost or value of church property to the extent of accommodations, being \$22 42 each. The columns of Table, No. 12, giving the number for whom no accommodations are provided, will be modified by the large number of children, and a careful examination of the Table will show that in some of the States there is provision made for all of the adult population. The column of children under ten years gives the extent of that class of our population specially interesting to Sabbath-school teachers.

TABLE, No. 11.—POPULATION, NUMBER OF CHURCHES, AND NUMBER OF CHURCHES ACCORDING TO THE POPULATION.

	STATES.	Popula- tion.	No. of Ch's.	1 Ch. to every		STATES.	Popula- tion.	No. of Ch's.	1 Ch. to every
1	Arkansas.....	435,450	1,008	432	22	Minnesota.....	172,023	260	662
2	North Carolina.....	992,622	2,270	437	23	Maryland.....	687,049	1,016	676
3	Florida.....	140,424	319	440	24	Oregon.....	53,465	75	699
4	Georgia.....	1,057,286	2,393	442	25	Illinois.....	1,711,951	2,424	706
5	Ohio.....	2,339,511	5,210	449	26	Iowa.....	674,913	949	711
6	Vermont.....	315,098	697	452	27	Wisconsin.....	775,881	1,070	725
7	Indiana.....	1,350,424	2,933	460	28	New York.....	3,880,735	5,287	734
8	New Hampshire.....	326,073	681	479	29	Missouri.....	1,182,012	1,577	749
9	Tennessee.....	1,109,802	2,311	480	30	Massachusetts.....	1,231,066	1,636	752
10	Delaware.....	112,218	220	590	31	Michigan.....	749,113	807	928
11	Kentucky.....	1,155,684	2,179	503	32	Kansas.....	107,206	97	1,105
12	Alabama.....	964,201	1,875	514	33	Louisiana.....	708,002	572	1,237
13	Virginia.....	1,496,315	3,105	514	34	California.....	379,994	293	1,297
14	Maine.....	628,279	1,167	538	35	Nebraska Territory.....	28,841	63	453
15	Pennsylvania.....	2,906,215	5,337	544	36	New Mexico Terr'y.....	93,516	100	935
16	Mississippi.....	791,305	1,441	549	37	Washington Terr'y.....	11,594	12	966
17	South Carolina.....	703,708	1,267	554	38	Dist. of Columbia.....	75,080	68	1,111
18	Rhode Island.....	174,620	310	563	39	Utah Territory.....	40,273	21	1,913
19	Connecticut.....	460,147	802	574	40	Colorado Territory.....	34,277	.....	.....
20	Texas.....	604,215	1,034	584	41	Dakota Territory.....	4,837	.....	.....
21	New Jersey.....	672,035	1,123	598	42	Nevada Territory.....	6,857	.....	.....

NOTE.—No returns of churches received from Colorado, Dakota, and Nevada Territories.

TABLE, No. 12.—POPULATION, AGGREGATE CHURCH ACCOMMODATIONS, EXTENT OF ACCOMMODATIONS, &c., &c.

STATES.	Population.	Aggregate Church Accommodations.	Extent of Church Accom. to each 1000 population	Aggregate population for whom there are no Ch. Ac.	No. of children under 10 years of age.
1 Rhode Island.....	174,620	147,520	845	27,120	38,779
2 Ohio.....	2,339,511	1,966,678	842	372,833	681,497
3 North Carolina.....	992,622	811,423	817	181,199	302,214
4 Connecticut.....	460,147	374,686	814	85,461	102,585
5 Indiana.....	1,350,428	1,047,211	775	303,217	421,952
6 Vermont.....	315,098	231,235	734	84,863	72,642
7 Pennsylvania.....	2,906,215	2,112,920	727	893,295	827,591
8 Georgia.....	1,057,286	763,812	722	293,374	333,776
9 New Hampshire.....	326,073	231,363	710	94,710	67,578
10 New Jersey.....	672,035	461,796	687	210,239	178,904
11 Virginia.....	1,596,318	1,067,840	681	528,478	476,984
12 Kentucky.....	1,155,684	778,025	673	377,659	362,164
13 Tennessee.....	1,109,801	728,661	657	381,140	347,985
14 South Carolina.....	703,708	451,256	641	252,452	210,322
15 Massachusetts.....	1,231,066	757,995	616	474,071	279,815
16 Delaware.....	112,216	68,560	611	43,656	31,314
17 Maine.....	628,279	370,814	590	257,465	151,912
18 Alabama.....	964,201	550,494	570	413,707	301,853
19 Mississippi.....	791,305	445,965	564	345,340	206,988
20 New York.....	3,880,735	2,155,828	556	1,624,907	989,974
21 Maryland.....	687,049	377,022	549	310,027	189,850
22 Florida.....	140,424	68,990	491	71,434	43,434
23 Arkansas.....	435,450	216,183	473	219,267	143,648
24 Illinois.....	1,711,951	798,336	466	912,615	524,244
25 Texas.....	604,215	271,196	465	333,019	196,584
26 Missouri.....	1,182,012	500,616	424	681,396	373,897
27 Iowa.....	674,913	256,891	381	418,022	222,391
28 Wisconsin.....	775,881	293,699	379	482,182	248,526
29 Oregon.....	52,465	19,230	307	33,235	17,188
30 Minnesota.....	172,023	60,960	354	111,063	57,089
31 Michigan.....	749,113	250,794	335	498,319	208,545
32 Kansas.....	107,206	32,650	304	74,556	32,896
33 Louisiana.....	708,002	206,196	291	501,806	192,761
34 California.....	379,994	97,721	259	282,273	68,841
35 New Mexico Territory.....	93,516	79,400	849	14,516	27,865
36 District of Columbia.....	75,080	50,040	666	25,040	19,239
37 Washington Territory.....	11,594	4,775	412	6,819	2,478
38 Utah Territory.....	40,273	12,950	321	27,323	15,578
39 Nebraska Territory.....	28,841	7,010	243	21,831	8,232
40 Colorado Territory.....	34,277	.....	.....	.....	770
41 Dakota Territory.....	4,837	.....	.....	.....	1,332
42 Nevada Territory.....	6,857	.....	.....	.....	481
TOTALS.....	31,443,321	19,128,751	.....	12,314,570	8,964,698

TABLE, No. 13.—POPULATION, AGGREGATE VALUE OF CHURCH PROPERTY, AVERAGE COST PER EXTENT OF ACCOMMODATIONS, AND AVERAGE COST PER EXTENT OF POPULATION.

STATES.	Population.	Aggregate value of church property.	Average cost per extent of accommodations.	Average cost per population.	
1 Rhode Island.....	174,620	\$3,308,350	\$22,42	\$18,87	1
2 Massachusetts.....	1,231,066	15,393,607	20,30	12,50	2
3 California.....	379,994	1,853,340	18,96	4,90	3
4 Connecticut.....	460,147	6,354,205	16,90	13,80	4
5 New Jersey.....	672,035	7,762,705	16,80	11,40	5
6 New York.....	3,880,735	35,125,287	16,29	9,05	6
7 Louisiana.....	708,002	3,160,360	15,32	4,46	7
8 Maryland.....	687,049	5,516,150	14,63	8,03	8
9 Delaware.....	112,216	846,150	12,34	7,54	9
10 Pennsylvania.....	2,906,215	22,581,479	10,68	7,77	10
11 Oregon.....	52,465	195,695	10,17	3,73	11
12 Michigan.....	749,113	2,334,040	9,30	3,10	12
13 Missouri.....	1,182,012	4,509,767	9,00	3,81	13
14 Illinois.....	1,711,951	6,890,810	8,63	4,02	14
15 New Hampshire.....	326,073	1,913,692	8,27	5,87	15
16 Minnesota.....	172,023	478,200	7,84	2,77	16
17 Vermont.....	315,096	1,800,600	7,78	5,70	17
18 Maine.....	628,279	2,886,905	7,78	4,59	18
19 South Carolina.....	703,708	3,481,236	7,71	4,94	19
20 Wisconsin.....	775,881	1,973,302	6,71	2,54	20
21 Ohio.....	2,339,511	12,988,762	6,55	5,55	21
22 Iowa.....	674,913	1,670,190	6,50	2,49	22
23 Virginia.....	1,596,318	5,459,605	5,11	3,42	23
24 Kentucky.....	1,153,684	3,928,020	5,04	3,40	24
25 Mississippi.....	791,305	1,633,315	4,72	2,06	25
26 Kansas.....	107,206	143,950	4,40	1,34	26
27 Florida.....	140,424	284,300	4,12	2,00	27
28 Texas.....	604,215	1,095,254	4,04	1,81	28
29 Indiana.....	1,350,428	4,065,274	3,88	3,01	29
30 Tennessee.....	1,104,801	2,558,330	3,51	2,30	30
31 Alabama.....	964,201	1,930,499	3,50	2,00	31
32 Georgia.....	1,067,286	2,440,351	3,19	2,30	32
33 North Carolina.....	992,622	1,999,227	2,46	2,00	33
34 Arkansas.....	435,450	468,130	2,16	1,07	34
35 Utah Territory.....	40,273	888,700	68,63	22,07	35
36 District of Columbia.....	73,080	950,450	18,93	12,65	36
37 Washington Territory.....	11,594	55,200	11,56	4,76	37
38 Nebraska Territory.....	28,841	42,715	6,09	1,48	38
39 New Mexico Territory.....	93,516	429,460	5,41	4,59	39
40 Colorado Territory.....	34,277	.....	.....	.....	40
41 Dakota Territory.....	4,837	.....	.....	.....	41
42 Nevada Territory.....	6,837	.....	.....	.....	42

THE FOLLOWING TABLES are of a comparative character, setting forth the increase of the various Denominations by number of Churches, Extent of Church Accommodations, and Value of Church Property. TABLES, Nos. 14, 15, and 16, should be examined in connection with TABLES, Nos. 17, 18, and 19; for, whilst TABLES, Nos. 14, 15, and 16, show a *numerical* increase, the other Tables show how much this increase is modified when examined in comparison with the increase of population.

TABLES 14 AND 15.—SHOWING THE NUMERICAL INCREASE OF CHURCHES AND CHURCH ACCOMMODATIONS IN TEN YEARS.

CHURCHES.				CHURCH ACCOMMODATIONS.			
DENOMINATIONS.	1850.	1860.	Increase.	DENOMINATIONS.	1850.	1860.	Increase.
Adventist.....	.....	70	70	Adventist.....	.....	17,120	17,120
Baptist.....	9,539	12,150	2,611	Baptist.....	3,298,514	4,044,218	745,704
Christian.....	853	2,068	1,215	Christian.....	300,005	681,016	381,011
Congregational.....	1,715	2,234	519	Congregational.	804,935	956,351	151,416
Dutch Reformed.....	330	440	110	Dutch Reformed	180,636	211,068	30,432
Episcopal.....	1,459	2,145	686	Episcopal.....	643,598	847,296	203,698
Friends.....	726	726	.....	Friends.....	286,323	269,084*
German Reformed.....	338	676	338	Ger. Reformed..	158,932	273,697	114,765
Jewish.....	30	77	47	Jewish.....	15,175	34,412	19,237
Lutheran.....	1,217	2,128	911	Lutheran.....	534,250	757,637	223,387
Methodist.....	13,280	19,883	6,603	Methodist.....	4,343,579	6,259,799	1,916,220
Moravian.....	328	49	.....*	Moravian.....	109,257	20,316†
Presbyterian.....	4,824	6,406	1,582	Presbyterian...	2,079,690	2,565,949	486,259
Roman Catholic.....	1,221	2,550	1,329	Roman Catholic.	667,823	1,404,427	736,614
Shakers.....	.....	12	12	Shakers.....	.....	5,200	5,200
Spiritualist.....	.....	17	17	Spiritualist.....	.....	6,275	6,275
Swedenborgian.....	16	58	42	Swedenborgian..	5,170	15,395	10,225
Union.....	994	1,336	372	Union.....	317,404	371,899	54,495
Unitarian.....	242	264	22	Unitarian.....	136,417	138,213	1,796
Universalist.....	529	664	135	Universalist.....	214,115	235,219	21,104
Minor Sects.....	430	26	.....‡	Minor Sects.....	139,002	14,150‡
TOTALS.....	38,061	54,009	16,621	TOTALS.....	14,234,825	19,128,751	5,124,958

* Decrease 269. † Decrease 404. Tot. Decrease 673.* Decrease 17,239. ‡ Decrease 88,941. † Decrease 124,852.

TABLE, No. 16.—SHOWING THE NUMERICAL INCREASE OF THE VALUE OF CHURCH PROPERTY IN TEN YEARS.

DENOMINATIONS.	1850.	1860.	Increase.
Adventist.....	\$.....	\$101,170	\$101,170
Baptist.....	11,150,825	21,079,114	9,928,289
Christian.....	847,036	2,518,045	1,671,009
Congregational.....	7,987,445	13,327,511	5,340,066
Dutch Reformed.....	4,096,880	4,453,850	356,970
Episcopal.....	11,375,010	21,665,698	10,290,688
Friends.....	1,713,767	2,544,507	830,740
German Reformed.....	975,080	2,422,670	1,447,590
Jewish.....	330,600	1,125,300	804,700
Lutheran.....	2,854,286	5,385,179	2,530,893
Methodist.....	14,822,870	33,093,371	18,270,501
Moravian.....	411,667	227,450*
Presbyterian.....	14,543,789	26,840,525	12,296,736
Roman Catholic.....	9,256,768	26,774,119	17,517,361
Shakers.....	.....	41,000	41,000
Spiritualist.....	.....	7,500	7,500
Swedenborgian.....	108,600	321,200	212,600
Union.....	907,920	1,370,212	462,292
Unitarian.....	3,173,822	4,338,316	1,164,494
Universalist.....	1,752,316	2,856,695	1,104,379
Minor Sects.....	1,020,130	895,100‡
• TOTALS.....	\$87,328,801	\$171,398,532	\$84,378,978

* Decrease...\$184,217.

† Decrease...\$125,030.

Total Decrease...\$309,247.

THE FOLLOWING TABLES give the absolute increase of Churches, Church Accommodations, and Value of Church Property. The head lines will explain the Tables.

TABLE, No. 17, gives the number of churches in 1850, the average number of persons to each church out of the total population; the number of churches in 1860 and the average number of persons to each church out of the total population; the fifth column shows that for the churches to have increased in the same ratio as the population there should have been the numbers specified. Thus the Baptist Church, the first of the list, had in 1850 one church for every 2,431 of the population; in 1860 it was 2,588, a falling off of 157 persons from the general average. The Methodist church in 1850 showed one church to every 1,746 of the population, and in 1860 one church to every 1,581, an increase of 165 on the ratio of population.

TABLE, No. 18, gives the Church Accommodations. It will be observed there has been a general falling off in the size of the churches within these two periods. It thus shows that whilst there was a numerical increase in the Church Accommodations the falling off in the size of the churches changed the state of the case.

TABLE, No. 19, gives the Value of Church Property, the Average Cost per extent of Accommodations, and the Average Cost per Total Population, and in the Table the average of cost per population is reduced to a small figure. (I have avoided Decimals in these estimates.)

TABLE, No. 17.—CHURCHES.

DENOMINATIONS.	Churches in 1850.	Average number of persons to each Church out of Total Population.	Churches in 1860.	Average number of persons to each Church out of Total Population.	For Ch's to have increased in the same ratio as the Population their numbers should have been in 1860	This column gives the average in the num. of Churches beyond the ratio of the Population.	This column gives the decrease below the ratio of Pop'n.
Adventist.....	.....	.....	70	449,190	.....	.....	.....
Baptist.....	9,539	2,431	12,150	2,588	12,934	.....	784
Christian.....	853	27,189	2,068	15,205	1,152	916	.....
Congregational.....	1,715	13,523	2,234	14,074	2,325	.....	91
Dutch Reformed.....	330	70,278	440	71,462	447	.....	7
Episcopal.....	1,459	15,895	2,145	14,659	1,978	167	.....
Friends.....	726	31,945	726	43,310	984	.....	258
German Reformed.....	338	68,615	676	46,515	458	218	.....
Jewish.....	30	773,062	77	408,356	41	36	.....
Lutheran.....	1,217	19,057	2,128	14,776	1,650	478	.....
Methodist.....	13,280	1,746	19,883	1,581	18,009	1,874	.....
Moravian.....	328	70,705	49	641,700	445	.....	396
Presbyterian.....	4,824	4,807	6,406	4,908	6,541	.....	135
Roman Catholic.....	1,221	18,994	2,550	12,330	1,656	894	.....
Shakers.....	.....	.....	12	2,620,252	.....	.....	.....
Spiritualist.....	.....	.....	17	1,849,607	.....	.....	.....
Swedenborgian.....	16	1,449,492	58	524,126	22	36	.....
Union.....	994	23,331	1,366	23,535	1,382	16	.....
Unitarian.....	242	95,834	264	119,103	328	.....	64
Universalist.....	529	43,541	664	47,365	694	.....	30
Minor Sects.....	430	53,935	26	1,209,358	583	.....	557

TABLE, No. 18.—CHURCH ACCOMMODATIONS.

DENOMINATIONS.	Church Accommodations in 1850.	Average Church Accommodations in 1850.	Church Accommodations in 1860.	Average Church Accommodations in 1860.	Average Church Accommodations in 1860.	Average Decrease in the Extent of Church Accommodations.	For Ch. Accommodations to have increased in the same ratio as Population there should have been Accommodations in 1860 for	This column gives the decrease of Ch. Accommodations below the ratio of the Population.
Adventist	17,120	245
Baptist	3,298,514	346	4,044,218	333	13	4,202,500	158,282	
Christian	300,005	352	681,016	329	23	727,936	46,920	
Congregational	804,935	469	956,351	423	41	1,047,746	91,395	
Dutch Reformed	180,636	547	211,068	480	67	244,680	33,612	
Episcopal	643,598	441	847,296	395	46	954,945	98,649	
Friends	286,323	394	269,084	371	23	286,044	16,960	
German Reformed	158,932	470	273,697	305	65	317,720	44,023	
Jewish	15,175	506	34,412	447	59	38,962	4,550	
Lutheran	534,250	439	757,637	356	83	934,192	176,555	
Methodist	4,343,579	327	6,259,799	315	12	6,501,941	242,142	
Moravian	109,257	333	20,316	414	.....*	16,317	.....
Presbyterian	2,079,690	431	2,565,949	401	30	2,760,986	195,037	
Roman Catholic	667,823	547	1,404,437	551	.....†	1,394,850‡	
Shakers .....	.....	.....	5,200	433	.....	.....	.....
Spiritualist .....	.....	.....	6,275	369	.....	.....	.....
Swedenborgian	5,170	323	15,395	265	58	18,734	3,329	
Union	317,404	319	371,899	272	47	435,754	63,555	
Unitarian	136,417	563	138,213	524	39	148,632	10,119	
Universalist	214,115	405	235,319	352	51	268,920	33,701	
Minor Sects	139,002	323	14,150	544	.....	8,398	.....

* Increase of 81.

† Increase of 4.

‡ Increase 9,587.

TABLE, No. 19.—CHURCH PROPERTY.

DENOMINATIONS.	Value of Ch. Property in 1860.	Average cost per extent of Accommodations in 1860.	Average cost per Total Population in 1860.	Value of Ch. Property in 1860.	Average cost per extent of Accommodations in 1860.	Average cost per Total Population 1860.
Adventist	\$.....	...\$ cts.	...cts.	\$101,170	\$5 90	...\$ cts.
Baptist	11,150,825	3 38	48	21,079,114	5 46	66
Christian	847,036	2 82	05	2,518,045	3 40	07
Congregational	7,987,445	9 94	34	13,327,511	13 94	42
Dutch Reformed	4,006,880	23 68	19	4,453,850	21 10	14
Episcopal	11,375,010	17 36	49	21,665,698	25 57	69
Friends	1,713,767	5 99	07	2,544,507	9 46	08
German Reformed	975,080	6 26	05	2,422,670	8 85	07
Jewish	330,600	21 79	02	1,135,300	32 99	03
Lutheran	2,854,286	5 34	12	5,885,179	7 11	17
Methodist	14,822,870	3 41	64	33,093,371	5 29	1 05
Moravian	411,667	3 77	02	227,450	11 12	01
Presbyterian	14,543,789	6 99	62	26,840,525	10 46	85
Roman Catholic	9,256,758	13 83	32	26,774,119	19 06	85
Shakers .....	.....	.....	.....	41,000	7 88	.....
Spiritualist .....	.....	.....	.....	7,500	1 20	.....
Swedenborgian	108,600	21 01	01	321,200	20 86	01
Union	907,920	2 86	04	1,370,212	3 71	04
Unitarian	3,173,822	23 26	13	4,338,316	31 39	13
Universalist	1,752,316	8 18	09	2,856,695	12 14	09
Minor Sects	1,020,130	7 34	05	895,100	63 25	02

TABLE, No. 20.—NUMBER OF CHURCHES—COMPARATIVE TABLE.

DENOMINATIONS.		1850.	DENOMINATIONS.		1860.
1	Methodist.....	13,280	1	Methodist.....	19,883
2	Baptist.....	9,539	2	Baptist.....	12,150
3	Presbyterian.....	4,824	3	Presbyterian.....	6,406
4	Congregational.....	1,715	4	Roman Catholic.....	2,550
5	Episcopal.....	1,459	5	Congregational.....	2,234
6	Roman Catholic.....	1,221	6	Episcopal.....	2,145
7	Lutheran.....	1,217	7	Lutheran.....	2,128
8	Christian.....	563	8	Christian.....	2,068
9	Friends.....	726	9	Friends.....	726
10	Universalist.....	523	10	German Reformed.....	676
11	German Reformed.....	338	11	Universalist.....	664
12	Dutch Reformed.....	330	12	Dutch Reformed.....	440
13	Moravian.....	328	13	Unitarian.....	264
14	Unitarian.....	242	14	Jewish.....	77
15	Jewish.....	30	15	Adventist.....	70
16	Swedenborgian.....	16	16	Swedenborgian.....	68
17	Union.....	994	17	Moravian.....	49
18	Minor Sects.....	430	18	Spiritualist.....	17
	TOTAL.....	38,061	19	Shakers.....	12
			20	Union.....	1,366
			21	Minor Sects.....	26
				TOTAL.....	54,009

TABLE, No. 21.—CHURCH ACCOMMODATIONS—COMPARATIVE TABLE.

DENOMINATIONS.		1850.	DENOMINATIONS.		1860.
1	Methodist.....	4,243,379	1	Methodist.....	6,250,799
2	Baptist.....	3,298,514	2	Baptist.....	4,041,218
3	Presbyterian.....	2,072,690	3	Presbyterian.....	2,565,949
4	Congregational.....	804,935	4	Roman Catholic.....	1,404,437
5	Roman Catholic.....	697,823	5	Congregational.....	956,331
6	Episcopal.....	643,598	6	Episcopal.....	847,296
7	Lutheran.....	534,250	7	Lutheran.....	757,637
8	Christian.....	300,005	8	Christian.....	681,015
9	Friends.....	286,323	9	German Reformed.....	273,697
10	Universalist.....	214,115	10	Friends.....	269,084
11	Dutch Reformed.....	180,636	11	Universalist.....	235,219
12	German Reformed.....	158,952	12	Dutch Reformed.....	211,068
13	Unitarian.....	136,417	13	Unitarian.....	138,213
14	Moravian.....	109,257	14	Jewish.....	34,412
15	Jewish.....	15,175	15	Moravian.....	30,515
16	Swedenborgian.....	5,170	16	Adventist.....	17,120
17	Union.....	317,404	17	Swedenborgian.....	15,395
18	Minor Sects.....	132,012	18	Spiritualist.....	6,275
	TOTAL.....	14,234,825	19	Shaker.....	5,200
			20	Union.....	371,899
			21	Minor Sects.....	14,130
				TOTAL.....	19,128,751

TABLE No. 22.—VALUE OF CHURCH PROPERTY—COMPARATIVE TABLE.

DENOMINATIONS.		1850.	DENOMINATIONS.		1860.
1	Methodist.....	\$14,822,870	1	Methodist.....	\$33,093,371
2	Presbyterian.....	14,543,789	2	Presbyterian.....	26,840,525
3	Episcopal.....	11,375,010	3	Roman Catholic.....	28,774,119
4	Baptist.....	11,150,825	4	Episcopal.....	21,665,698
5	Roman Catholic.....	9,256,758	5	Baptist.....	21,079,114
6	Congregational.....	7,987,445	6	Congregational.....	13,527,511
7	Dutch Reformed.....	4,096,880	7	Lutheran.....	5,385,179
8	Unitarian.....	3,173,822	8	Dutch Reformed.....	4,443,850
9	Lutheran.....	2,884,286	9	Unitarian.....	4,338,316
10	Universalist.....	1,752,316	10	Universalist.....	2,856,695
11	Friends.....	1,713,767	11	Friends.....	2,444,507
12	German Reformed.....	975,080	12	Christian.....	2,518,045
13	Christian.....	847,036	13	German Reformed.....	2,422,670
14	Moravian.....	411,687	14	Jewish.....	1,125,300
15	Jewish.....	380,600	15	Swedenborgian.....	321,290
16	Swedenborgian.....	108,600	16	Moravian.....	227,450
17	Union.....	907,920	17	Adventist.....	101,170
18	Minor Sects.....	1,020,130	18	Shakers.....	41,000
	TOTAL.....	\$87,328,801	19	Spiritualist.....	7,500
			20	Union.....	1,370,212
			21	Minor Sects.....	895,100
				TOTAL.....	171,898,582

THE PRECEDING TABLES have shown the absolute condition of the Religious Statistics of the United States with a number of Comparative Tables and other deductions, at once suggestive and valuable. It now becomes a matter of interest to understand the nature of the Population, who they are, where they live, their age and sex.

The following TABLE, No. 23, gives the Ages and Sex of the Total Population; the first column gives the number of Boys and Girls under the age of 5 years; the next, from 5 years to fifteen. These comprehend the ages when the Sabbath-school has claims upon their attendance. The Total number of Children under 15 years is Twelve millions, seven hundred and thirty-four thousand and sixteen, (12,734,016.) The Total number of Men and Women from 15 years to 40 is Thirteen millions, one hundred and eight thousand, seven hundred and fifty-two, (13,108,752.) This might be deemed the aggressive strength of the country. Youth and manhood, inspired by hope and sustained by ambition develop the intellectual powers within this period. The Total number of Men and Women from 40 years to 70 years is Five millions, eighty-eight thousand, eight hundred and seventy-seven (5,088,877.) This might be considered the sedate term of life. Hope has often been deferred, and the heart would have sickened; but wisdom, matured by experience and meditation comes to our help amid the gradual encroachments of time. After seventy years the rising millions of childhood, the increasing millions of maturer life are reduced in this seventh decade to Four hundred and fifty-nine thousand, one hundred and thirteen, (459,113.) This line of thought can be carried out to an indefinite extent, and a close examination of the Table will yield an interesting return.

TABLE, No. 24, gives the Nativities of the Free Population of the United States, and the reader will be enabled to trace the course of migration of the native born population of each State, showing where they *go from* and where they *go to*. There are additional Tables showing the Foreign element in each of the States, the number of immigrants from foreign lands, with special Tables concerning the *Irish* and *German* immigration.

TABLE, No. 24.—AGES AND SEX

STATES.	Under 5 years.		5 and under 15.		15 and under 20.		20 and under 30.		30 and under 40.	
	Boys.	Girls.	Boys.	Girls.	Men.	Women.	Men.	Women.	Men.	Women.
1 Alabama.....	79,951	79,182	135,999	135,803	54,254	57,212	87,758	84,926	54,505	52,326
2 Arkansas.....	38,296	36,878	66,297	62,309	24,209	25,259	43,536	38,150	26,199	21,961
3 California.....	21,922	20,847	23,452	21,690	12,189	9,300	89,877	25,781	83,210	17,815
4 Connecticut.....	27,904	27,271	45,904	45,253	21,965	23,482	41,626	45,461	32,762	32,711
5 Delaware.....	8,452	8,249	14,612	13,916	6,779	6,309	10,147	10,046	6,621	6,557
6 Florida.....	11,617	11,365	20,295	19,181	7,596	7,918	13,094	11,815	8,584	7,348
7 Georgia.....	89,375	87,749	153,474	149,298	59,492	61,713	93,041	92,385	57,665	57,660
8 Illinois.....	148,839	144,350	220,240	211,382	92,223	90,271	174,538	150,256	124,273	99,162
9 Indiana.....	115,209	111,723	186,300	179,133	78,178	77,331	123,067	113,947	83,428	72,694
10 Iowa.....	65,528	61,378	99,964	86,480	35,056	34,961	60,314	56,119	48,428	38,344
11 Kansas.....	9,180	9,070	13,753	12,794	5,024	5,172	14,255	10,325	9,201	5,762
12 Kentucky.....	98,131	94,535	163,170	158,532	64,688	66,125	102,912	96,242	69,205	62,467
13 Louisiana.....	50,915	50,957	85,191	82,738	33,369	36,776	71,677	65,604	55,547	45,424
14 Maine.....	39,807	38,607	74,010	70,470	35,285	35,399	54,152	56,096	37,512	36,699
15 Maryland.....	50,626	49,994	87,692	85,244	36,779	39,104	58,047	62,180	43,783	43,643
16 Massachusetts.....	75,928	75,361	122,020	120,854	57,070	63,730	112,413	132,106	90,246	93,459
17 Michigan.....	57,367	56,002	92,185	88,446	41,288	40,958	73,822	65,951	54,611	44,427
18 Minnesota.....	17,358	16,805	20,259	19,962	6,635	6,877	17,827	15,463	16,917	11,243
19 Missouri.....	62,839	62,734	108,726	76,084	43,534	45,698	74,146	69,141	45,952	41,591
20 Mississippi.....	103,860	100,300	162,910	155,481	64,375	64,231	119,437	103,128	81,151	64,393
21 N. Hampshire.....	17,975	17,039	32,962	31,755	16,776	17,674	27,184	30,325	20,446	21,203
22 New Jersey.....	49,298	48,308	78,031	76,209	33,950	35,866	68,666	63,859	46,955	45,879
23 New York.....	268,287	261,848	435,879	425,297	188,893	205,604	341,037	386,141	283,390	278,104
24 N. Carolina.....	79,782	78,411	143,573	136,814	54,209	54,991	83,051	86,206	53,275	55,058
25 Ohio.....	184,929	179,496	303,640	295,889	129,972	135,081	203,704	204,473	146,799	135,831
26 Oregon.....	5,085	4,784	6,463	6,112	2,236	2,177	7,267	3,467	6,033	2,246
27 Pennsylvania.....	223,420	218,819	365,420	358,119	149,531	160,357	246,343	263,931	187,514	180,741
28 Rhode Island.....	10,347	10,287	17,806	17,682	8,535	9,322	15,727	18,048	12,287	12,976
29 S. Carolina.....	55,145	55,696	98,119	96,961	38,292	40,561	58,337	60,799	38,729	41,138
30 Tennessee.....	93,276	90,447	160,723	155,773	62,463	64,552	100,501	96,913	62,003	58,999
31 Texas.....	53,916	52,487	88,799	82,153	32,477	32,990	61,502	50,331	39,680	30,626
32 Vermont.....	18,800	18,551	35,149	34,003	17,174	16,555	25,857	26,241	19,238	19,265
33 Virginia.....	126,656	124,620	222,433	213,331	86,957	88,348	134,365	134,158	91,112	89,295
34 Wisconsin.....	69,869	67,986	101,992	97,206	37,012	36,767	63,098	59,647	59,252	49,438
35 Colorado Terr.....	258	187	369	244	855	169	17,611	532	10,525	281
36 Dakota Terr.....	367	306	753	571	201	240	628	392	415	279
37 Nebraska Terr.....	2,377	2,371	3,257	2,963	1,218	1,233	4,812	2,659	2,918	1,543
38 Nevada Terr.....	150	152	147	146	141	66	3,123	200	1,887	108
39 New Mexico T.....	7,173	7,201	12,384	11,824	4,040	4,548	10,363	9,446	7,011	5,230
40 Utah Terr.....	5,848	4,639	5,376	5,074	1,595	1,743	2,934	3,181	2,328	2,373
41 Washington T.....	791	726	861	801	305	312	3,296	628	2,239	386
42 D.of Columbia.....	5,344	5,151	8,226	8,630	3,444	4,519	6,416	7,913	5,261	5,728
TOTALS.....	2,449,444	2,392,859	4,010,279	3,881,434	1,649,933	1,711,416	2,911,504	2,814,766	2,128,956	1,892,167

OF TOTAL POPULATION.

40 and under 50.		50 and under 70.		Over 70 years age.		Ages nmk'wn.		Total.	Total.	TOTALS.	
MEN.	WOMEN.	MEN.	WOMEN.	MEN.	WOMEN.	MEN.	W'ON.	MEN.	WOMEN.		
35,935	32,674	31,327	28,024	4,439	4,719	65	44	489,291	474,910	964,201	1
15,672	12,812	11,951	9,184	1,241	1,042	254	108	227,747	207,703	435,750	2
28,913	6,861	12,820	3,858	736	444	218	63	273,337	106,657	379,994	3
23,896	23,298	25,826	28,417	6,152	8,254	19	6	225,994	234,153	460,147	4
4,975	4,759	4,631	4,783	714	927	...	...	56,689	55,527	112,216	5
5,605	4,783	4,755	3,785	699	590	85	89	72,930	67,494	140,424	6
37,364	36,146	34,664	33,544	6,559	6,658	260	188	531,945	525,341	1,057,286	7
73,326	58,169	61,987	49,176	7,136	6,270	200	154	902,761	809,190	1,711,951	8
52,429	46,712	53,147	42,692	7,196	6,286	126	131	699,260	651,168	1,350,428	9
39,613	22,649	24,032	18,369	2,498	2,082	60	38	354,493	320,420	674,913	10
4,551	2,883	2,887	1,856	172	136	65	30	59,178	48,028	107,206	11
44,932	40,156	41,882	37,378	7,454	7,852	147	136	592,321	563,363	1,155,684	12
38,089	28,199	25,724	20,260	3,181	2,065	199	87	369,994	338,008	708,002	13
30,629	38,573	47,091	36,038	8,703	9,208	...	...	317,189	311,090	628,279	14
31,159	30,286	28,530	29,411	4,881	6,006	1	3	340,898	346,151	687,049	15
63,826	61,644	62,145	69,181	13,064	18,018	1	...	596,713	624,353	1,231,066	16
37,027	28,816	33,824	26,101	4,513	3,670	57	48	394,694	354,419	749,113	17
7,811	5,180	5,734	4,017	542	391	3	1	93,084	78,939	172,023	18
29,423	25,479	24,307	19,823	3,277	3,168	314	222	405,948	385,357	791,305	19
48,661	38,032	37,308	30,265	4,221	3,767	278	154	622,201	559,811	1,182,012	20
16,524	17,089	21,915	23,823	6,084	7,355	...	...	159,816	166,257	326,073	21
32,541	29,764	30,115	30,510	5,455	6,571	40	18	335,051	336,984	672,035	22
195,713	177,967	185,286	176,136	35,004	36,071	43	35	1,933,532	1,947,293	3,880,735	23
35,628	37,054	38,964	39,197	7,786	8,977	334	286	475,616	497,606	992,622	24
101,726	90,919	100,379	90,416	18,577	16,842	436	402	1,190,162	1,149,349	2,339,511	25
2,607	1,218	1,762	909	137	59	1	2	31,591	20,874	52,465	26
132,039	121,726	127,250	122,849	22,784	25,255	18	7	1,454,919	1,451,796	2,906,215	27
8,914	9,193	8,664	10,272	1,853	2,697	...	...	84,133	90,487	174,620	28
26,888	28,282	26,638	26,991	5,075	5,782	187	178	347,320	356,388	703,708	29
38,071	37,174	38,385	35,890	6,946	7,124	350	241	562,718	547,073	1,109,801	30
23,370	17,631	17,691	12,851	1,703	1,461	158	88	320,167	284,048	604,215	31
16,037	15,471	21,096	20,479	5,435	5,646	...	1	158,786	156,312	314,098	32
64,438	61,870	66,309	63,920	13,088	14,447	343	318	806,101	790,217	1,596,319	33
39,915	29,414	33,042	24,743	4,047	3,236	122	95	407,449	368,432	775,881	34
2,114	96	468	23	10	1	471	62	32,691	1,586	34,277	35
254	157	169	91	10	4	...	...	2,797	2,640	4,837	36
1,293	834	825	540	58	38	1	...	16,760	12,081	28,841	37
539	30	149	17	1	1	...	...	6,137	720	6,857	38
3,997	3,052	3,342	2,500	770	580	11	4	49,091	44,425	93,516	39
1,584	1,436	1,387	1,360	145	152	4	4	20,255	20,018	40,273	40
690	191	304	99	20	5	...	...	8,446	3,148	11,594	41
3,502	3,471	2,832	3,433	433	625	11	21	35,499	39,581	75,080	42
1,392,187	1,222,074	1,291,064	1,183,532	223,400	235,713	28,423	24,124	16,085,196	15,358,125	31,443,321	

TABLE, No. 24.—NATIVITIES OF THE FREE POPULATION

No.	STATES.	Alabama.	Arkansas.	California.	Connecticut.	Delaware.	Florida.	Georgia.	Illinois.	Indiana.
1	Alabama.....	320,026	343	2	604	47	1,644	83,517	224	186
2	Arkansas.....	24,433	124,043	36	184	103	175	18,031	3,899	2,554
3	California.....	1,382	2,216	77,707	2,950	392	129	1,111	8,251	4,639
4	Connecticut.....	107	9	43	323,772	81	58	193	237	64
5	Delaware.....	6	7	.....	81	84,869	9	6	31	32
6	Florida.....	4,748	11	1	210	17	35,602	17,550	8	26
7	Georgia.....	4,628	98	13	823	104	1,659	475,496	67	47
8	Illinois.....	1,665	620	175	11,192	1,888	57	1,347	706,925	62,010
9	Indiana.....	358	223	56	2,505	2,301	20	561	7,925	774,721
10	Iowa.....	214	150	127	4,084	850	26	262	26,636	57,555
11	Kansas.....	240	448	30	650	91	23	179	9,367	9,945
12	Kentucky.....	920	364	18	470	307	24	879	2,617	7,883
13	Louisiana.....	12,078	1,314	37	378	105	635	9,028	507	581
14	Maine.....	7	5	68	360	16	7	31	63	18
15	Maryland.....	46	13	18	384	4,744	29	124	76	99
16	Massachusetts.....	112	23	289	15,580	124	57	235	534	123
17	Michigan.....	40	13	210	7,636	515	26	79	2,167	4,482
18	Minnesota.....	48	9	17	1,664	118	16	39	5,475	3,604
19	Mississippi.....	38,878	654	8	203	65	343	18,458	371	409
20	Missouri.....	3,473	4,395	213	1,422	747	57	2,568	30,138	30,463
21	New Hampshire.....	21	4	15	919	7	2	25	104	28
22	New Jersey.....	61	4	57	3,668	1,941	40	197	200	137
23	New York.....	410	25	451	53,141	936	194	768	1,863	663
24	North Carolina.....	184	32	2	301	60	47	1,219	29	52
25	Ohio.....	345	179	386	16,741	3,045	23	437	2,968	11,009
26	Oregon.....	110	333	486	192	46	11	78	3,895	2,497
27	Pennsylvania.....	139	28	75	8,044	12,385	64	315	999	707
28	Rhode Island.....	10	2	31	4,634	107	12	173	59	16
29	South Carolina.....	809	10	4	194	18	138	1,854	14	15
30	Tennessee.....	3,015	971	25	380	96	20	6,372	1,396	1,086
31	Texas.....	34,193	11,319	83	472	114	1,103	23,637	7,050	3,478
32	Vermont.....	86	5	11	2,733	4	4	33	147	66
33	Virginia.....	177	47	41	617	561	45	156	245	390
34	Wisconsin.....	69	14	235	7,203	266	16	113	8,943	5,158
1	Colorado Terr'ry	70	264	39	980	14	2	389	3,620	2,587
2	Dakota "	1	3	.....	9	.....	.....	.....	48	31
3	Dist. of Columbia	72	30	25	253	160	29	114	56	69
4	Nebraska Terr'ry	26	18	1	256	35	7	26	1,636	1,993
5	Nevada "	21	42	135	66	15	1	23	504	123
6	N. Mexico "	36	58	25	8	10	34	57	22	22
7	Utah "	96	9	236	232	47	5	46	1,796	322
8	Washington "	6	41	133	98	15	3	16	464	372
	Total, U.S. ...	457,766	148,376	81,597	476,310	117,362	42,372	665,719	841,661	990,262

NOTES TO THE TABLES OF NATIVITIES.—The tables of nativities on this and the following pages present a great many subjects for curious as well as philosophic consideration. By reading each column downwards (from the top towards the bottom) the reader will be enabled to trace the course of migration of the native-born population of each State into the other States, and so get a clue to the geographical, political, industrial, and social preferences of the moving population of every State. Thus, taking the State of Alabama, it appears that while 38,878 of her native-born citizens moved into Mississippi, 34,193 to Texas, and 24,433 to Arkansas, only 4625 moved into the adjoining State of Georgia, and but 328 moved into all the new Territories combined. The footing of each column gives the whole number of native citizens of the particular State residing in the whole United States. Again, by reading

the tables across from Alabama on the left, to the total column on the extreme right of the fourth page, the reader will be able to ascertain the proportions in which the population of each State is made up from the native-born citizens of the other States. Thus, while Alabama received but 2 of her residents from California, she received 83,517 from Georgia. Still again; the figures in the angle formed by the column under any State head, and the line of figures stretching to the right from the same State in the side column, show the number of native-born citizens of the State who remain in the State. Some of these movements, with their proportions, are shown in the following addenda to the tables; but others will occur to the studious reader. Similar addenda follow the table of nativities of our foreign-born population.

OF THE UNITED STATES.—Native Born.

Iowa.	Kansas.	Kentucky.	Louisiana.	Maine.	Maryland.	Massachusetts.	Michigan.	Minnesota.	Mississippi.	Missouri.	No.
23	22	1,966	1,149	272	683	753	23	7	4,848	191	1
214	43	11,083	2,313	112	431	217	66	9	16,351	8,638	2
2,571	64	7,029	2,020	9,864	2,456	12,165	2,301	83	894	14,002	3
62	7	38	85	1,195	379	14,674	157	20	30	45	4
4	1	6	4	35	5,110	214	5	2	6	17	5
3	2	97	226	222	204	295	8	.....	243	19	6
5	3	469	105	309	609	773	19	2	370	70	7
4,048	99	60,193	988	7,475	10,476	19,053	5,516	285	794	12,394	8
1,844	62	68,588	557	1,293	9,673	3,443	3,701	161	350	1,679	9
191,148	83	13,204	281	3,151	4,663	6,214	4,393	432	130	5,931	10
4,008	10,997	6,556	114	728	620	1,282	1,137	76	128	11,356	11
668	25	721,570	824	338	4,412	926	135	26	804	2,585	12
43	5	3,112	214,294	639	1,321	1,350	79	20	15,041	1,193	13
16	2	17	40	560,030	99	13,822	49	19	7	16	14
39	7	113	182	313	481,061	1,032	20	6	70	97	15
102	11	118	198	43,031	1,128	805,546	260	58	54	121	16
353	18	1,054	81	2,214	710	9,873	294,828	133	55	164	17
1,623	19	641	97	6,430	499	3,719	1,764	34,305	64	648	18
48	1	3,201	2,983	163	643	309	30	15	195,806	447	19
9,982	1,069	99,814	1,389	955	6,015	2,702	1,270	215	3,324	475,246	20
18	1	26	15	11,405	50	19,973	66	22	15	8	21
72	15	98	166	649	1,954	2,819	173	8	61	101	22
363	26	700	860	5,794	4,859	50,004	3,624	135	223	361	23
5	2	131	31	99	497	324	8	6	97	38	24
1,595	31	15,074	942	3,011	28,680	16,313	3,698	114	656	1,007	25
2,116	9	2,208	65	384	271	535	247	8	46	5,695	26
399	30	711	335	1,886	22,774	7,777	519	86	172	369	27
14	.....	15	30	1,301	450	13,965	48	18	4	9	28
4	1	68	37	96	279	322	5	1	114	5	29
253	73	12,975	525	161	1,222	680	115	17	3,567	1,471	30
702	29	14,545	9,660	459	916	660	248	70	19,902	12,487	31
49	3	14	22	1,214	39	11,913	100	13	6	18	32
90	7	2,938	122	419	12,599	1,431	53	15	155	387	33
1,030	13	1,543	121	8,467	874	12,115	3,672	544	86	1,022	34
797	197	1,861	150	611	461	1,400	806	132	88	3,312	1
54	.....	13	.....	18	2	20	110	480	.....	82	2
7	4	154	61	204	10,698	514	45	8	60	58	3
1,588	57	746	23	145	209	286	356	47	11	1,523	4
53	3	186	30	162	83	251	128	10	36	210	5
11	6	108	53	83	78	72	16	2	23	171	6
1,551	7	260	20	222	42	523	162	.....	113	726	7
208	2	231	60	557	84	326	60	5	40	394	8
228,683	13,056	1,053,474	241,268	676,066	618,319	1,040,585	330,023	37,615	264,847	564,289	

NATIVE-BORN CITIZENS OF EACH STATE IN THE WHOLE UNITED STATES.

Rank of the several States arranged according to the Native-Born Population contributed by each to the whole United States.

New York.....	3,469,492	Maine.....	676,066	Michigan.....	330,023	Territories.....	110,578
Pennsylvania.	2,862,516	Georgia.....	665,719	Wisconsin.....	278,362	California.....	81,397
Ohio.....	2,122,603	Maryland.....	618,319	Louisiana.....	241,268	Not stated.....	49,265
Virginia.....	1,401,410	New Jersey.....	612,034	Mississippi.....	264,847	Dist. of Col.....	42,484
Kentucky.....	1,053,474	Missouri.....	564,289	Iowa.....	228,683	Florida.....	42,372
Massachusetts.	1,040,585	Connecticut.....	476,310	Texas.....	160,399	Minnesota.....	37,615
Tennessee.....	1,005,345	South Carolina.	470,257	Rhode Island...	155,264	Oregon.....	17,910
Indiana.....	990,262	Alabama.....	457,766	Arkansas.....	148,376	Kansas.....	13,956
N. Carolina.....	906,826	Vermont.....	413,852	Delaware.....	117,362	At Sea.....	2,618
Illinois.....	841,661	N. Hampshire..	382,521				

NATIVITIES OF THE FREE POPULATION OF

No.	STATES.	New Hampshire.	New Jersey.	New York.	North Carolina.	Ohio.	Oregon.	Pennsylvania.	Rhode Island.	South Carolina.
1	Alabama.....	170	231	1,848	23,504	265	.....	989	132	45,185
2	Arkansas.....	69	115	897	17,747	1,513	.....	890	52	10,704
3	California.....	2,552	2,148	28,654	1,582	12,592	636	11,143	1,319	782
4	Connecticut.....	1,221	1,825	22,614	239	666	3	1,470	7,024	112
5	Delaware.....	31	1,877	456	9	109	.....	7,852	17	11
6	Florida.....	46	101	688	4,168	58	.....	201	58	8,284
7	Georgia.....	170	451	2,125	29,913	104	.....	981	189	50,112
8	Illinois.....	7,868	15,474	121,508	13,597	131,887	31	83,625	2,252	3,223
9	Indiana.....	1,072	8,202	30,555	26,942	171,245	8	57,210	455	2,662
10	Iowa.....	3,287	4,114	46,053	4,660	99,240	13	52,156	723	554
11	Kansas.....	466	499	6,331	1,234	11,617	2	6,463	180	215
12	Kentucky.....	185	955	4,170	13,600	14,419	6	7,841	103	2,478
13	Louisiana.....	191	481	5,538	2,810	1,594	3	2,339	146	5,011
14	Maine.....	12,366	122	1,161	28	118	.....	206	418	26
15	Maryland.....	202	1,337	2,364	266	610	2	18,457	123	145
16	Massachusetts.....	44,035	1,326	18,508	216	847	15	2,297	13,326	233
17	Michigan.....	3,482	7,531	191,128	532	34,235	7	17,460	1,122	105
18	Minnesota.....	2,387	777	21,574	141	7,533	2	7,606	414	39
19	Mississippi.....	118	182	1,336	18,321	729	.....	850	45	26,377
20	Missouri.....	794	2,088	14,555	20,259	35,389	68	17,929	303	3,913
21	New Hampshire.....	256,982	92	2,045	6	150	.....	227	637	8
22	New Jersey.....	527	469,015	35,540	124	786	.....	24,425	470	236
23	New York.....	12,497	36,499	2,602,460	891	5,603	17	30,232	9,555	1,139
24	North Carolina.....	83	165	609	634,229	43	1	545	51	6,670
25	Ohio.....	4,111	17,787	75,530	4,701	1,529,590	16	174,764	1,558	1,105
26	Oregon.....	169	238	2,206	422	3,285	16,564	1,361	73	80
27	Pennsylvania.....	1,773	31,006	70,673	439	12,119	.....	2,280,004	1,799	627
28	Rhode Island.....	1,482	249	2,730	45	115	.....	610	103,965	57
29	South Carolina.....	60	154	881	7,818	29	.....	374	81	276,868
30	Tennessee.....	179	384	2,475	55,227	2,140	3	2,659	135	11,423
31	Texas.....	210	387	3,221	12,138	2,183	6	1,796	165	10,576
32	Vermont.....	16,682	158	8,668	11	259	2	160	521	8
33	Virginia.....	330	1,611	4,617	9,978	7,785	.....	18,673	140	357
34	Wisconsin.....	5,907	3,306	120,637	337	24,301	7	21,043	1,462	150
1	Colorado Territ'y.....	235	143	3,942	130	4,125	4	1,405	43	42
2	Dakota ".....	60	3	117	4	47	2	47	1	.....
3	Dist. of Columbia.....	156	308	1,568	136	220	.....	2,039	50	126
4	Nebraska Territ'y.....	120	260	2,322	147	3,116	.....	2,048	41	24
5	Nevada ".....	38	55	811	41	489	4	523	19	16
6	N. Mexico ".....	18	38	400	22	97	3	215	16	20
7	Utah ".....	175	210	1,744	118	884	1	862	26	37
8	Washing'n ".....	68	113	833	64	556	484	441	51	17
	Total, U.S.....	382,521	612,034	3,469,492	906,826	2,122,603	17,910	2,862,516	155,264	470,257

NATIVE MIGRATION OUT OF EACH STATE.

Rank of the several States arranged according to the order in which each has contributed Native-Born Population to the other States.

New York.....	867,022	South Carolina.....	193,389	Maine.....	116,036	Arkansas.....	24,323
Ohio.....	593,043	Georgia.....	190,223	Missouri.....	89,043	Dis. of Columbia.....	8,479
Pennsylvania.....	582,512	Vermont.....	174,765	Mississippi.....	69,041	Texas.....	7,356
Virginia.....	399,700	Connecticut.....	152,538	Rhode Island.....	45,299	Florida.....	6,770
Tennessee.....	344,756	New Jersey.....	143,019	Iowa.....	37,535	California.....	3,890
Kentucky.....	331,904	Alabama.....	137,740	Michigan.....	35,195	Minnesota.....	3,310
North Carolina.....	272,606	Maryland.....	137,258	Delaware.....	32,493	Territories.....	2,750
Massachusetts.....	235,039	Illinois.....	134,736	Wisconsin.....	31,185	Kansas.....	2,669
Indiana.....	215,541	New Hampshire.....	125,539	Louisiana.....	26,974	Oregon.....	1,346

THE UNITED STATES.—Native Born.—Continued.

Tennessee.	Texas.	Vermont.	Virginia.	Wisconsin.	Dist. of Columbia	Territories.	At Sea.	Not stated.	Total in the States.	No.
19,139	275	174	7,598	5	68	2	9	645	516,769	1
66,609	1,565	121	6,484	58	37	82	6	710	320,594	2
5,197	1,114	3,419	5,157	1,999	406	1,088	89	1,263	233,466	3
26	23	1,862	302	134	58	10	24	582	379,451	4
5	2	10	171	5	48	.....	4	201	101,253	5
245	35	77	654	6	38	.....	6	1,213	75,370	6
7,705	85	245	5,275	9	66	1	13	904	583,417	7
30,012	294	18,253	32,978	4,771	343	59	178	3,955	1,387,308	8
10,356	95	3,539	36,848	679	222	29	94	1,710	1,232,244	9
5,773	59	7,581	17,944	5,121	125	202	105	1,498	568,832	10
2,569	108	902	3,487	1,351	72	88	12	942	94,513	11
34,127	175	333	45,310	92	175	27	55	545	870,402	12
3,520	1,248	217	2,986	45	112	9	24	7,207	295,247	13
9	7	1,293	116	62	42	.....	23	137	590,826	14
81	13	154	7,560	19	1,324	5	36	533	522,324	15
53	34	18,652	1,391	277	260	9	103	1,666	970,952	16
196	22	13,779	2,176	1,908	54	22	79	1,532	600,021	17
138	12	4,208	849	6,603	63	23	49	78	113,295	18
22,231	370	205	6,897	35	41	3	8	5,063	346,116	19
73,594	641	1,835	53,957	1,863	426	365	132	2,940	906,540	20
6	15	11,950	71	85	12	4	11	110	305,135	21
45	27	549	880	158	130	4	66	761	549,227	22
200	140	46,990	3,650	1,674	628	49	375	4,096	2,882,095	23
2,467	22	53	9,899	21	52	2	7	192	658,264	24
2,006	136	11,652	75,574	843	573	36	291	4,440	2,011,257	25
1,432	59	293	1,273	203	26	212	10	295	47,343	26
238	63	4,276	11,026	377	776	18	257	2,427	2,475,710	27
7	2	632	138	37	47	2	14	86	137,226	28
269	14	56	1,117	2	32	.....	10	72	291,316	29
660,589	254	229	36,647	88	127	9	13	855	812,866	30
42,265	153,043	288	9,081	183	87	335	247	592	378,227	31
9	3	230,087	30	168	7	3	7	92	282,355	32
2,803	31	265	1,001,710	38	1,259	9	33	311	1,070,395	33
458	37	19,184	1,983	247,177	57	37	189	1,178	498,954	34
813	87	375	868	1,204	10	107	1	297	31,611	81
3	.....	17	10	347	1	1,586	.....	.....	3,063	2
96	12	101	7,613	24	34,005	6	15	312	59,411	3
250	12	321	745	497	31	3,463	5	34	22,475	4
96	14	132	144	65	11	177	5	65	4,792	5
101	166	26	149	9	14	84,387	1	150	86,793	6
338	67	326	158	37	2	15,968	8	44	27,490	7
179	18	131	204	83	17	2,040	4	32	8,450	8
1,005,345	160,399	413,852	1,401,410	278,362	42,484	110,578	2,618	49,265	23,353,386	

NATIVE MIGRATION INTO EACH STATE.

Rank of the several States arranged according to the Numbers of Native-Born Population which each has received from the other States.

Illinois.....	680,333	Alabama.....	196,743	Kansas.....	83,516	Maryland.....	41,263
Ohio.....	491,697	Arkansas.....	196,551	Louisiana.....	80,953	Florida.....	39,768
Indiana.....	457,523	Pennsylvania..	193,706	New Jersey.....	80,212	Maine.....	30,756
Missouri.....	431,294	Massachusetts..	165,406	Minnesota.....	78,990	Oregon.....	30,779
Iowa.....	377,684	California.....	155,759	Territories.....	76,847	Rhode Island....	27,261
Michigan.....	305,193	Tennessee.....	152,267	Virginia.....	68,685	Dis. of Columbia	25,466
New York.....	279,635	Mississippi.....	150,310	Connecticut.....	55,679	North Carolina..	24,644
Wisconsin.....	251,777	Kentucky.....	148,832	New Hampshire..	48,753	Delaware.....	16,584
Texas.....	225,184	Georgia.....	107,921	Vermont.....	43,268	South Carolina..	14,448

NATIVITIES OF THE FREE POPULATION

No.	STATES.	Asia.	Africa.	Australia.	Atlantic Islands.	Belgium.	British America.	Central America.	China.	Denmark.	England.	Europe not specified.
1	Alabama.....	5	5	1	5	19	239	2	2	92	1,174	36
2	Arkansas.....	5	1	3	.....	1	154	.....	.....	7	375	8
3	California.....	346	12	896	121	299	5,437	100	34,935	1,328	12,227	33
4	Connecticut.....	22	13	4	.....	30	3,145	3	11	91	8,875	3
5	Delaware.....	2	.....	5	.....	.....	39	.....	.....	5	1,581	.....
6	Florida.....	5	17	.....	22	4	77	.....	.....	21	320	11
7	Georgia.....	6	10	3	2	21	178	.....	5	21	1,122	21
8	Illinois.....	49	19	27	453	536	20,132	24	3	712	41,745	90
9	Indiana.....	22	4	5	27	92	3,166	.....	2	109	9,301	268
10	Iowa.....	24	9	13	.....	91	8,313	.....	3	661	11,522	3
11	Kansas.....	4	.....	.....	9	52	986	.....	.....	70	1,400	125
12	Kentucky.....	10	5	9	.....	46	618	1	8	44	4,503	35
13	Louisiana.....	73	49	6	34	299	830	27	10	309	3,989	63
14	Maine.....	7	8	.....	5	6	17,540	1	3	59	2,677	12
15	Maryland.....	12	5	2	12	30	333	.....	5	67	4,235	14
16	Massachusetts.....	128	126	13	433	38	27,069	.....	28	213	23,848	82
17	Michigan.....	21	7	7	.....	597	36,482	.....	.....	192	25,743	17
18	Minnesota.....	6	1	42	2	94	8,023	.....	.....	170	3,462	4
19	Mississippi.....	3	1	.....	2	9	184	.....	.....	31	844	81
20	Missouri.....	15	8	54	6	311	2,814	1	3	464	10,009	77
21	New Hampshire.....	10	4	4	2	1	4,463	.....	2	3	2,291	14
22	New Jersey.....	34	13	7	15	109	1,141	2	2	175	15,852	2
23	New York.....	206	60	68	96	800	55,273	55	77	1,196	106,011	86
24	North Carolina.....	4	.....	.....	.....	1	48	.....	.....	11	729	7
25	Ohio.....	43	25	56	11	519	7,032	1	3	164	32,700	61
26	Oregon.....	.....	.....	55	8	18	663	.....	425	50	690	9
27	Pennsylvania.....	59	26	55	27	218	3,484	4	21	234	46,546	65
28	Rhode Island.....	15	14	2	24	2	2,830	.....	2	10	6,356	9
29	South Carolina.....	10	7	.....	1	2	86	.....	2	38	737	27
30	Tennessee.....	11	5	1	2	18	387	1	2	32	2,001	32
31	Texas.....	7	6	22	8	30	458	5	.....	150	1,695	45
32	Vermont.....	.....	1	.....	.....	2	15,776	.....	1	3	1,632	.....
33	Virginia.....	12	5	3	2	9	539	.....	4	41	4,104	16
34	Wisconsin.....	28	3	27	9	4,647	18,146	.....	1	1,150	30,543	18
1	Colorado Territ'y.....	.....	1	.....	.....	11	684	.....	.....	16	352	10
2	Dakota ".....	.....	.....	.....	.....	11	1,458	.....	.....	.....	35	.....
3	Dist. of Columbia.....	2	4	6	5	20	59	2	.....	5	1,030	10
4	Nebraska Territ'y.....	.....	25	.....	4	12	498	.....	.....	150	1,471	.....
5	Nevada ".....	23	.....	1	10	3	208	.....	.....	1	294	.....
6	N. Mexico ".....	1	.....	4	.....	5	76	.....	.....	9	145	.....
7	Utah ".....	.....	17	10	.....	.....	647	.....	1	1,824	7,084	2
8	Washington ".....	6	1	8	1	7	407	4	1	27	419	2
	Total, U.S.	1,231	526	1,419	1,361	9,072	249,970	233	35,565	9,062	431,692	1,403

Rank of Foreign Countries arranged according to the Number of Immigrants contributed by each to the Population of the United States in 1860.

Ireland.....	1,611,304	China.....	35,565	Russia.....	3,160
German States, total.....	1,301,136	Holland.....	28,281	Great Britain not specified.....	1,802
Germany not specified.....	598,382	Mexico.....	27,446	Australia.....	1,419
England.....	431,692	Austria.....	25,061	Europe not specified.....	1,403
British America.....	249,970	Sweden.....	18,625	Other Countries.....	1,366
Prussia.....	227,661	Italy.....	10,518	Atlantic Isles.....	1,361
Bavaria.....	150,165	Nassau.....	10,233	Asia.....	1,231
Baden.....	112,834	Denmark.....	9,962	Sardinia.....	1,159
France.....	109,870	Belgium.....	9,072	Africa.....	526
Scotland.....	108,518	West Indies.....	7,353	Sandwich Islands.....	425
Hesse.....	95,464	Poland.....	7,298	Greece.....	328
Wirtenberg.....	81,326	Spain.....	4,244	Pacific Isles.....	286
Switzerland.....	53,327	Portugal.....	4,116	Central America.....	233
Wales.....	45,763	South America.....	3,263	Turkey.....	128
Norway.....	43,935				

OF THE UNITED STATES.—Foreign Born.

France.	GERMAN STATES.										Great Britain not specified.	No.
	Austria.	Bavaria.	Baden.	Hesse.	Nassau.	Prussia.	Wurtemberg.	Germany not specified.	Total German States.			
859	124	562	204	121	7	392	97	1,004	2,601	5	1	
235	31	108	59	37	5	154	75	671	1,143	8	2	
8,462	727	1,897	1,656	709	82	4,644	757	11,174	21,646	103	3	
549	172	874	671	682	53	1,214	823	4,066	8,525	50	4	
133	.....	129	216	121	3	266	133	895	1,263	.....	5
141	12	39	31	24	23	74	6	269	478	3	6	
283	28	274	142	156	9	455	102	1,306	2,472	.....	7
9,493	2,106	12,437	9,508	10,184	1,585	24,547	5,036	65,241	130,804	663	8	
6,176	351	8,610	5,740	4,298	738	12,067	3,956	30,945	66,705	21	9	
2,421	2,709	3,150	2,701	2,017	210	7,797	1,581	18,330	38,555	23	10	
507	87	134	164	71	5	550	103	3,224	4,318	7	11	
2,036	119	3,973	2,975	1,669	310	2,964	1,450	13,740	27,227	2	12	
14,988	399	3,621	4,685	1,066	155	2,729	889	11,120	24,614	1	13	
120	3	26	23	13	1	77	10	231	384	37	14	
599	122	7,733	3,485	8,126	94	2,827	2,220	19,268	43,884	.....	15
1,280	123	771	1,354	220	53	1,452	440	5,513	9,961	294	16	
2,446	669	3,546	2,522	1,526	214	9,635	4,275	16,409	38,787	11	17	
867	860	1,453	1,055	605	85	5,977	830	7,505	18,400	4	18	
571	41	439	185	68	6	317	-1	911	2,008	1	19	
5,283	3,132	7,805	7,453	6,032	849	23,632	2,834	36,690	88,487	114	20	
103	21	20	12	2	.....	90	11	253	432	2	21
2,408	506	3,794	4,267	2,972	163	2,891	3,410	15,764	33,772	1	22	
21,826	2,438	35,674	23,075	19,926	1,411	29,026	15,393	129,209	256,952	131	23	
44	10	122	26	23	1,411	69	30	485	.....	24	24
12,870	1,317	26,206	19,025	12,324	1,156	17,117	14,511	76,574	168,210	148	25	
138	17	171	58	42	1	112	62	605	1,078	5	26	
8,302	783	15,255	14,796	13,751	609	14,443	16,973	61,634	138,244	14	27	
123	11	60	31	43	8	87	54	511	815	.....	28
219	54	79	85	55	2	8	23	2,281	2,947	1	29	
433	75	222	269	131	13	354	165	2,140	3,863	3	30	
1,883	730	472	507	975	1,078	6,235	399	19,157	20,553	2	31	
71	1	7	6	1	.....	14	.....	199	219	42	32
579	74	736	528	727	27	951	564	6,905	10,512	32	33	
2,634	7,081	9,233	4,813	6,212	1,259	52,983	3,537	38,610	123,879	21	34	
160	9	16	8	2	.....	54	6	481	576	1	35
56	.....	16	.....	.....	.....	54	.....	22	.....	.....	36
160	32	277	255	398	2	223	272	1,800	3,254	.....	37
151	11	78	122	45	11	396	75	994	1,742	2	38	
52	12	5	.....	1	.....	66	.....	370	454	.....	39
103	5	51	54	23	13	124	47	252	569	1	40	
21	51	1	4	.....	.....	19	.....	83	153	5	41
70	17	55	34	25	3	89	23	321	572	10	42	
100,870	25,061	150,165	112,834	95,464	10,233	227,661	81,336	598,382	1,501,136	1,802	.....

Rank of the several States according to the Number of Foreign-Born Inhabitants in each in 1860.

New York	998,640	Maryland.....	77,536	Georgia	11,671
Pennsylvania	430,565	Kentucky.....	53,793	South Carolina.....	9,986
Ohio	328,254	Minnesota.....	58,728	Delaware	9,165
Illinois	324,643	Texas.....	43,422	Mississippi.....	8,558
Wisconsin.....	276,927	Maine.....	37,453	New Mexico.....	6,723
Massachusetts.....	260,114	Rhode Island.....	37,394	Nebraska.....	6,551
Missouri.....	160,541	Virginia.....	35,058	Oregon	5,122
Michigan.....	149,092	Vermont.....	32,743	Arkansas	3,741
California.....	146,528	Tennessee.....	21,226	Florida	3,309
New Jersey.....	122,790	New Hampshire.....	20,938	North Carolina.....	3,290
Indiana.....	118,184	Utah	12,754	Washington.....	3,144
Iowa	106,081	Kansas.....	12,691	Colorado.....	2,866
Louisiana.....	81,029	District of Columbia.....	12,484	Nevada.....	2,061
Connecticut.....	80,696	Alabama	12,352	Dakota.....	1,774

NATIVITIES OF THE FREE POPULATION OF

No.	STATES.	Greece.	Holland.	Ireland.	Italy.	Mexico.	Norway.	Portugal.	Poland.	Pacific Isl's.	Russia.	Scotland.
1	Alabama.....	9	26	5,664	187	17	51	6	94	...	20	696
2	Arkansas.....	65	4	1,512	17	6	5	3	4	...	25	121
3	California.....	93	439	23,147	2,805	9,150	715	1,459	730	196	260	3,670
4	Connecticut.....	6	70	55,445	61	7	22	265	73	...	46	2,546
5	Delaware.....	...	3	5,832	4	.....	.....	.....	5	.....	2	200
6	Florida.....	3	7	827	75	1	11	13	25	12	6	159
7	Georgia.....	17	27	6,566	47	7	13	12	103	...	11	431
8	Illinois.....	...	1,416	87,573	219	27	4,891	395	341	1	134	10,540
9	Indiana.....	12	450	24,495	92	19	38	4	91	1	101	2,033
10	Iowa.....	1	2,615	29,072	26	6	5,688	3	100	10	40	2,895
11	Kansas.....	...	45	3,588	15	14	223	.....	69	12	13	377
12	Kentucky.....	...	154	22,219	231	34	10	4	75	1	33	1,111
13	Louisiana.....	18	262	28,297	1,134	320	63	145	196	12	84	1,051
14	Maine.....	4	16	15,290	49	5	27	64	8	1	9	739
15	Maryland.....	12	376	24,872	220	9	7	24	66	.....	15	1,533
16	Massachusetts.....	25	351	185,434	371	21	171	938	81	17	61	6,855
17	Michigan.....	5	6,335	30,019	78	11	440	7	112	12	63	5,705
18	Minnesota.....	...	391	12,831	45	2	8,425	.....	127	.....	59	1,079
19	Mississippi.....	2	39	3,893	114	4	15	3	87	.....	26	355
20	Missouri.....	9	769	43,164	554	75	146	28	339	12	72	2,021
21	New Hampshire.....	...	8	12,757	18	6	5	8	1	1	.....	741
22	New Jersey.....	12	1,328	62,606	105	27	65	14	120	8	33	3,556
23	New York.....	35	5,354	498,072	1,862	116	539	253	2,296	11	1,013	27,641
24	North Carolina.....	...	15	859	27	3	4	16	1	...	29	657
25	Ohio.....	5	1,756	76,826	407	31	19	9	326	2	452	6,555
26	Oregon.....	...	15	1,266	33	26	43	17	39	...	22	217
27	Pennsylvania.....	4	766	201,939	622	60	83	90	215	4	250	10,137
28	Rhode Island.....	4	14	25,285	32	.....	38	86	5	4	6	1,517
29	South Carolina.....	...	25	4,906	50	1	4	15	142	1	19	502
30	Tennessee.....	3	50	12,498	372	11	14	14	97	1	44	577
31	Texas.....	12	76	3,480	67	12,443	326	10	783	...	42	524
32	Vermont.....	...	1	13,480	13	1	.....	2	1	7	7	1,078
33	Virginia.....	7	81	16,501	259	4	8	33	40	...	14	1,356
34	Wisconsin.....	...	4,905	49,961	103	18	21,442	12	417	4	95	6,992
1	Colorado Terr'y.....	...	16	624	6	25	12	1	11	...	1	120
2	Dakota ".....	.....	42	42	1	.....	129	.....	.....	.....	1	23
3	Dist. of Columbia.....	2	12	7,258	94	13	1	2	39	...	5	258
4	Nebraska Terr'y.....	...	27	1,431	18	18	103	1	13	...	21	283
5	Nevada ".....	...	5	651	13	85	16	1	9	5	9	98
6	N. Mexico ".....	1	6	827	11	4,815	2	5	12	...	2	49
7	Utah ".....	...	12	278	40	12	159	1	2	.....	.....	1,228
8	Washington ".....	2	13	1,217	11	16	22	3	11	1	9	192
Total, U.S.....		328	28,281	1,611,204	10,518	27,466	43,995	4,116	7,298	286	3,160	108,518

Foreign Born.—Whites (including Indians and Chinese),
Native Born.—Whites (including Indians and Chinese), 22,869,679; Free Colored,

Rank of the several States according to the Number of GERMAN Immigrants in each in 1860.

New York.....	256,252	Texas.....	20,553	Arkansas.....	1,143
Ohio.....	168,210	Minnesota.....	18,400	Oregon.....	1,078
Pennsylvania.....	138,244	Virginia.....	10,512	Rhode Island.....	815
Illinois.....	130,804	Massachusetts.....	9,961	North Carolina.....	765
Wisconsin.....	123,879	Connecticut.....	8,525	Colorado.....	576
Missouri.....	88,487	Kansas.....	4,318	Washington Territory.....	572
Indiana.....	66,705	Tennessee.....	3,969	New Mexico.....	569
Maryland.....	43,884	District of Columbia.....	3,254	Florida.....	478
Michigan.....	38,705	South Carolina.....	2,947	Nevada.....	454
Iowa.....	38,555	Alabama.....	2,601	New Hampshire.....	412
New Jersey.....	33,772	Georgia.....	2,472	Maine.....	374
Kentucky.....	27,227	Mississippi.....	2,008	Vermont.....	219
Louisiana.....	21,614	Nebraska.....	1,742	Utah.....	173
California.....	21,646	Delaware.....	1,263	Dakota.....	22

THE UNITED STATES.—Foreign Born.—Continued.

Spain.	Sweden.	Sardinia.	Switzerland.	South America.	Sandwich Islands.	Turkey.	West Indies.	Wales.	Other countries.	Total in the States.	No.
157	155	27	138	3	.....	1	41	11	4	12,352	1
.....	25	.....	42	2	.....	.....	10	10	145	3,741	2
470	1,405	182	1,714	2,250	188	13	304	1,282	181	146,528	3
12	42	9	275	44	55	7	207	176	7	80,606	4
1	8	.....	34	5	.....	.....	13	30	.....	9,165	5
78	31	.....	13	4	.....	.....	919	6	.....	3,309	6
35	37	1	62	3	1	.....	78	56	.....	11,671	7
29	6,470	5	5,748	23	4	1	155	1,528	396	324,643	8
13	329	329	3,813	6	4	.....	22	226	155	118,184	9
13	1,465	4	2,519	10	.....	2	60	913	1	106,051	10
3	122	3	209	1	2	1	12	163	.....	12,691	11
22	43	4	753	7	.....	3	34	420	2	69,799	12
1,806	193	145	878	24	.....	3	1,154	97	.....	81,029	13
27	74	.....	13	19	10	4	107	83	20	37,453	14
17	48	9	177	33	1	1	175	701	1	77,536	15
145	685	69	335	163	65	16	326	320	97	260,114	16
11	266	9	1,269	3	4	.....	54	348	6	149,092	17
2	3,178	2	1,055	3	.....	.....	5	422	.....	58,728	18
49	21	.....	138	3	.....	1	22	21	.....	5,558	19
52	239	49	4,585	21	2	3	137	305	23	167,541	20
15	20	.....	12	11	18	1	14	14	4	20,968	21
36	88	4	1,144	39	1	6	278	371	5	122,790	22
609	1,678	48	6,166	312	36	39	1,957	7,988	99	998,640	23
4	9	.....	10	4	.....	3	26	20	2	3,299	24
38	117	209	11,078	33	1	5	102	3,365	42	328,254	25
5	56	1	71	13	56	2	6	32	3	5,122	26
147	448	3	4,404	78	4	8	709	13,101	131	430,505	27
8	33	1	37	23	5	.....	73	19	2	37,394	28
34	88	.....	33	7	.....	.....	93	11	.....	9,586	29
4	32	6	566	9	1	1	29	86	2	21,226	30
59	153	2	453	6	2	3	49	43	5	43,422	31
2	1	.....	4	2	1	.....	7	384	5	32,745	32
27	57	4	267	10	.....	1	76	534	.....	25,658	33
27	673	10	4,722	13	1	.....	53	6,454	5	276,927	34
1	27	.....	25	1	2	.....	2	33	.....	2,666	35
.....	.....	.....	1	6	.....	.....	.....	.....	.....	1,774	36
57	16	3	97	24	1	2	24	28	.....	12,484	37
.....	70	2	228	.....	.....	.....	3	123	10	6,351	38
6	41	.....	19	29	.....	.....	3	21	.....	2,064	39
24	3	.....	27	8	.....	1	8	2	.....	6,723	40
5	196	19	78	.....	.....	.....	.....	945	10	12,754	41
3	33	.....	34	6	20	.....	5	11	.....	3,144	42
4,244	18,625	1,159	53,327	3,293	435	128	7,353	45,763	1,366	4,136,175	

4,131,812; Free Colored, 4,363; total, 4,136,175.

433,707; total, 23,253,386. Total Native and Foreign, free population, 27,489,561.

Rank of the several States according to the Number of IRISH Immigrants in each in 1860.

New York	498,072	Maryland	24,872	Mississippi	3,893
Pennsylvania	201,939	Indiana	24,495	Kansas	3,883
Massachusetts	185,434	Kentucky	22,249	Texas	3,450
Illinois	87,573	Virginia	16,501	Nebraska	1,431
Ohio	76,826	Maine	15,290	Arkansas	1,312
New Jersey	62,006	Vermont	13,480	Oregon	1,266
Connecticut	55,445	Minnesota	12,831	Washington Territory	1,217
Wisconsin	49,961	New Hampshire	12,737	North Carolina	889
Missouri	43,404	Tennessee	12,498	Florida	827
California	33,147	District of Columbia	7,258	New Mexico	827
Michigan	30,049	Georgia	6,586	Nevada	651
Louisiana	28,207	Delaware	5,832	Colorado	624
Iowa	28,072	Alabama	5,664	Utah	273
Rhode Island	25,285	South Carolina	4,906	Dakota	42

THE FOLLOWING TABLES give the past and present population of the United States, showing the gradual increase in the Population from returns made by the Census Marshals for the years 1790, 1800, 1810, 1820, 1830, 1840, 1850, and 1860. The increase per cent. in each State arranged by classes, viz., Free Population, Free Colored Population, and Slave Population. Also, Comparative Tables of 1850 and 1860 of Condition, Color, and Sex; also, the Deaf, Dumb, Insane, and Idiotic for 1850 and 1860. The Manumitted Slaves in 1850 and 1860; the Fugitive Slaves of 1850 and 1860; and the Indian Population of 1860. All these classes come under the consideration of thoughtful men and women. Those who have been held in the cruel bondage of slavery through an overruling Providence have now become free citizens of the United States, but owing to their having been kept in ignorance during their previous condition as slaves, are now to be educated and sustained by all religious and intellectual influences, and thus honor God and serve the State.

TAB. NO. 25.—GIVES THE DATE OF ADMISSION, AREA, AND POPULATION OF THE STATES AND TER., 1790-1800.

STATES AND TERRITORIES.	DATE.	AREA IN SQUARE MILES.	TOTAL POPULATION.							
			1790.	1800.	1810.	1820.	1830.	1840.	1850.	1860.
Maine.....	1820	31,766	95,540	151,719	228,705	298,335	399,455	501,738	583,169	628,279
New Hampshire*.....	1788	9,280	141,899	183,762	214,360	244,161	269,328	284,574	317,976	326,073
Vermont.....	1791	9,056	85,416	154,463	217,713	235,764	280,652	291,948	314,120	315,098
Massachusetts*.....	1780	7,830	378,717	423,245	472,040	523,257	610,408	737,699	994,514	1,231,066
Rhode Island*.....	1790	1,046	69,110	89,122	77,831	83,049	97,199	108,830	147,845	174,639
Connecticut*.....	1788	4,780	238,141	251,002	262,042	275,202	297,673	369,978	370,493	460,147
New York*.....	1788	50,519	340,120	586,756	909,019	1,372,812	1,918,608	2,428,291	3,097,291	3,860,755
New Jersey*.....	1787	8,320	184,139	211,949	245,555	277,575	320,823	373,306	439,555	672,035
Pennsylvania*.....	1787	46,000	434,373	692,361	810,091	1,049,458	1,348,235	1,724,033	2,311,786	2,906,115
Delaware*.....	1787	2,120	59,096	64,273	72,674	72,749	76,748	75,085	91,532	112,216
Maryland*.....	1788	11,124	819,728	341,548	380,546	407,350	447,040	470,019	583,014	687,049
Dist. of Columbia.....	1790	60	.....	14,093	24,023	33,059	39,834	43,712	51,687	75,080
Virginia*.....	1788	61,352	748,308	880,200	974,622	1,065,379	1,211,405	1,239,797	1,421,661	1,586,318
North Carolina*.....	1789	45,000	399,751	478,103	555,500	638,829	737,987	753,419	809,639	992,622
South Carolina*.....	1788	30,213	249,073	345,591	415,115	502,741	581,185	594,308	668,507	703,708
Georgia*.....	1788	59,000	82,548	162,101	252,433	340,987	516,823	691,392	906,185	1,057,286
Florida.....	1845	59,268	.....	.....	.....	34,730	54,477	87,443	140,425	.....
Alabama.....	1819	50,722	.....	.....	.....	127,901	309,527	599,756	771,623	964,201
Mississippi.....	1817	47,156	.....	8,850	40,352	75,448	136,621	373,651	606,526	791,305
Louisiana.....	1812	41,255	.....	.....	76,556	153,407	215,739	352,411	517,762	708,002
Texas.....	1845	237,504	.....	.....	.....	.....	.....	.....	212,592	604,215
Arkansas.....	1836	52,198	.....	.....	.....	14,273	30,388	97,574	209,497	435,450
Tennessee.....	1796	45,600	35,791	103,602	261,727	422,813	651,901	829,210	1,002,717	1,109,801
Kentucky.....	1792	37,680	78,077	229,935	406,511	561,317	687,917	779,828	922,465	1,153,684
Ohio.....	1802	39,964	.....	45,565	220,790	561,434	937,505	1,519,467	1,980,739	2,529,500
Michigan.....	1837	56,243	.....	.....	4,762	8,896	31,629	93,287	397,654	749,113
Indiana.....	1816	38,809	.....	4,875	24,520	147,178	343,631	685,866	988,416	1,330,428
Illinois.....	1818	55,405	.....	.....	12,282	55,211	157,445	476,183	831,470	1,711,951
Wisconsin.....	1848	53,924	.....	.....	.....	.....	.....	30,945	305,521	775,881
Minnesota.....	1858	81,259	.....	.....	.....	.....	.....	8,077	175,855	.....
Iowa.....	1846	50,914	.....	.....	.....	.....	.....	43,112	192,214	674,949
Missouri.....	1821	67,350	.....	.....	20,845	66,586	140,455	383,702	682,044	1,182,012
Kansas.....	1861	78,418	.....	.....	.....	.....	.....	.....	.....	107,206
California.....	1850	155,500	.....	.....	.....	.....	.....	.....	92,587	379,994
Oregon.....	1859	80,000	.....	.....	.....	.....	.....	.....	15,294	42,465
Washington.....	1853	176,141	.....	.....	.....	.....	.....	.....	.....	11,694
Nevada.....	1861	45,812	.....	.....	.....	.....	.....	.....	.....	6,857
Utah.....	1850	131,320	.....	.....	.....	.....	.....	.....	11,580	40,273
New Mexico.....	1850	229,000	.....	.....	.....	.....	.....	.....	61,547	93,516
Colorado.....	1861	105,816	.....	.....	.....	.....	.....	.....	.....	34,277
Nebraska.....	1854	122,007	.....	.....	.....	.....	.....	.....	.....	28,411
Dakota.....	1861	318,128	.....	.....	.....	.....	.....	.....	.....	4,837
Persons in U. S. Navy.....	.....	.....	.....	.....	.....	.....	5,318	6,100	.....	.....
Total.....	.....	2,819,811	3,929,827	5,505,937	7,239,814	9,658,191	12,566,020	17,069,453	23,191,876	31,445,080

* The thirteen original States. The dates given are those of their ratification of the Federal Constitution.

THE PRESBYTERIAN HISTORICAL ALMANAC FOR 1866. 457

TABLE, No. 26.—DECENNIAL INCREASE PER CENT. OF POPULATION BY CLASSES SINCE 1800

STATES AND TERRITORIES.	INCREASE PER CENT. OF TOTAL POPULATION.								INCREASE PER CENT. OF WHITE POPULATION.							
	1800.	1810.	1820.	1830.	1840.	1850.	1860.	1800.	1810.	1820.	1830.	1840.	1850.	1860.		
Maine.....	57.16	50.74	30.45	33.89	25.62	16.22	7.73	57.18	50.91	30.56	33.94	25.65	16.26	7.78		
New Hampshire.....	29.50	16.65	13.90	10.31	5.66	11.74	2.35	29.61	16.67	13.98	10.47	5.69	11.76	2.57		
Vermont.....	80.84	40.95	8.29	19.04	4.02	7.59	.32	80.76	40.90	8.24	19.12	4.09	7.61	.36		
Massachusetts.....	11.76	11.53	10.86	16.65	20.85	34.81	23.79	11.66	11.63	10.98	16.83	20.82	35.17	23.95		
Rhode Island.....	1.02	1.44	7.83	17.02	11.95	35.57	18.35	1.15	12.03	8.31	17.89	12.78	36.26	18.65		
Connecticut.....	5.40	4.10	5.02	8.17	4.13	19.62	24.10	5.21	4.31	4.65	8.40	4.23	.28	24.37		
New York.....	72.51	63.45	43.14	89.76	26.60	27.52	25.31	77.00	65.22	45.06	40.58	26.96	28.14	25.69		
New Jersey.....	13.10	15.86	13.04	15.58	16.36	31.14	37.27	14.81	16.26	15.46	16.64	17.09	32.40	39.00		
Pennsylvania.....	38.67	34.49	29.55	28.47	27.87	34.09	23.71	38.19	34.24	29.26	28.78	27.85	34.72	36.30		
Delaware.....	8.76	13.07	.10	5.50	1.74	17.22	22.60	7.64	11.05	*1.4	4.19	1.66	21.52	27.44		
Maryland.....	6.82	11.42	7.04	9.74	5.14	24.04	17.84	3.67	8.68	10.67	11.86	9.30	31.34	23.49		
Dist. of Columbia.....	..	70.46	37.53	20.57	9.74	18.24	45.25	..	69.73	40.64	21.88	11.22	23.75	60.22		
Virginia.....	11.63	10.73	9.31	13.71	2.34	14.60	12.27	16.32	7.24	9.34	15.12	6.70	20.77	17.88		
North Carolina.....	21.42	16.19	15.40	15.32	2.09	15.33	14.23	17.19	11.44	11.36	12.79	2.54	14.05	14.49		
South Carolina.....	38.75	20.12	11.11	15.60	2.27	12.47	5.28	40.00	41.14	10.85	8.60	.47	5.97	6.11		
Georgia.....	56.37	55.23	35.08	51.57	33.78	31.07	16.68	92.25	93.01	30.36	56.37	37.26	27.93	13.43		
Florida.....	..	..	..	..	56.86	60.62	60.60	..	..	..	..	51.98	68.92	64.77
Alabama.....	..	..	112.91	221.09	115.12	24.97	..	..	..	122.82	76.03	27.24	23.45	..
Mississippi.....	..	335.93	86.97	81.08	74.96	61.06	..	344.56	83.18	67.02	164.21	65.13	19.70	..		
Louisiana.....	..	..	100.39	40.63	63.35	46.92	30.99	..	..	113.87	21.88	77.16	61.23	39.93
Texas.....	..	..	..	..	..	..	183.37	..	..	..	..	..	..	173.58
Arkansas.....	..	..	..	112.91	90.86	30.62	107.45	..	..	..	104.07	200.62	110.16	99.84
Tennessee.....	195.05	147.84	61.55	61.28	21.60	20.92	10.69	186.47	135.39	67.46	57.69	19.57	18.13	9.55		
Kentucky.....	202.36	83.98	38.87	21.90	13.36	25.98	17.64	104.22	80.26	34.05	19.12	13.96	28.99	30.84		
Ohio.....	..	408.67	151.96	61.31	62.01	30.33	18.14	..	408.26	151.93	61.00	61.80	30.15	17.82		
Michigan.....	..	..	86.81	255.65	570.90	87.34	88.38	..	..	86.03	264.87	574.91	86.74	87.89
Indiana.....	..	402.97	500.24	137.07	99.94	44.11	36.68	..	421.95	500.12	132.85	99.97	43.77	37.14		
Illinois.....	..	..	349.53	185.17	202.44	78.81	104.04	..	..	367.68	188.28	204.26	79.74	101.49
Wisconsin.....	..	..	..	..	..	86.58	..	..	..	..	..	..	891.10	154.10
Minnesota.....	..	..	..	..	..	..	2,730.70	..	..	..	..	..	..	2,745.19
Iowa.....	..	..	..	..	..	..	45.85	..	..	..	..	..	347.02	251.22
Missouri.....	..	..	219.43	130.94	173.18	77.75	73.35	..	..	225.00	105.03	182.14	82.78	79.79
California.....	..	..	..	..	..	..	310.40	..	..	..	..	..	..	310.54
Oregon.....	..	..	..	..	..	..	234.64	..	..	..	..	..	..	239.96
Utah.....	..	..	..	..	..	..	254.07	..	..	..	..	..	..	254.36
New Mexico.....	..	..	..	..	..	..	51.98	..	..	..	..	..	..	51.83
Total.....	35.02	36.45	33.13	33.49	32.67	35.87	35.58	35.68	36.18	34.11	34.03	34.72	37.74	38.12		

STATES AND TERRITORIES.	INCREASE PER CENT. OF FREE COLORED POPULATION.								INCREASE PER CENT. OF SLAVE POPULATION.							
	1800.	1810.	1820.	1830.	1840.	1850.	1860.	1800.	1810.	1820.	1830.	1840.	1850.	1860.		
Maine.....	52.04	18.45	*4.12	28.69	13.86	*.07	*11.87	..	..	..	..	..	..	..
New Hampshire.....	35.87	13.31	*18.96	*23.15	11.09	*3.16	*12.46	*94.93	..	..	..	*66.66	..	..
Vermont.....	118.43	34.64	20.40	*2.43	*17.13	*1.64	*18.94	..	..	..	..	..	..	..
Massachusetts.....	18.10	4.41	*4.04	4.56	22.99	4.55	4.90	..	..	..	..	..	..	..
Rhode Island.....	*4.73	9.23	1.52	.19	*9.07	13.34	6.76	*69.97	*71.05	*55.55	*64.58	*70.58	..	..
Connecticut.....	90.28	21.06	21.55	2.58	.72	*5.08	11.04	*63.53	*67.40	*68.70	*74.22	*32.60	..	..
New York.....	122.90	144.19	15.57	53.24	11.49	*19.91	*.13	*4.60	*26.18	*32.82	*69.25	*94.66	..	..
New Jersey.....	59.37	78.16	58.86	46.89	14.97	13.14	4.77	8.74	*12.64	*20.35	*70.17	*50.69	*64.98	..		
Pennsylvania.....	132.74	54.46	34.27	25.58	26.16	12.06	5.12	*54.34	*53.39	*33.45	*90.99	*84.11	..	..
Delaware.....	112.05	58.87	11.35	22.35	6.71	6.82	9.13	*30.70	*32.11	7.94	*26.99	*20.86	*12.09	*21.48		
Maryland.....	143.52	73.21	17.10	33.24	17.26	20.36	12.04	2.52	5.55	*3.68	*4.00	12.67	*7.0	*3.52		
Dist. of Columbia.....	..	225.54	58.80	61.97	55.90	20.50	10.41	..	66.30	18.20	*4.04	*23.28	*21.45	*13.72		
Virginia.....	57.62	50.90	20.67	28.35	5.28	8.98	5.97	17.84	13.51	8.31	10.49	4.40	5.21	3.88		
North Carolina.....	41.56	45.76	42.33	33.74	16.31	20.81	9.59	22.53	26.65	21.43	19.79	.08	17.38	14.74		
South Carolina.....	76.84	42.98	49.89	16.04	4.48	8.26	7.68	36.46	34.35	31.23	22.02	3.68	17.71	4.56		
Georgia.....	156.03	76.74	*2.10	41.00	10.74	6.46	18.01	102.99	77.12	42.23	45.35	29.15	35.85	21.10		
Florida.....	..	..	..	..	..	..	..	..	..	..	..	65.50	52.85	57.43
Alabama.....	..	..	..	11.30	29.70	11.08	16.11	..	..	..	180.68	115.68	35.22	26.12
Mississippi.....	..	*31.86	90.83	13.31	163.19	*31.91	*21.40	..	389.76	92.02	100.09	197.31	58.74	40.93		
Louisiana.....	..	..	38.11	59.50	52.61	*31.52	6.73	..	..	99.26	58.67	53.71	45.32	36.63
Texas.....	..	..	..	..	..	..	*14.61	..	..	..	..	..	..	210.66
Arkansas.....	..	..	..	138.98	229.78	30.75	*77.47	..	..	..	182.96	335.64	136.36	135.89
Tennessee.....	114.40	326.21	107.06	67.03	37.27	16.25	12.65	297.54	227.84	79.57	75.76	29.27	30.50	15.17		
Kentucky.....	650.60	131.17	101.66	78.21	48.81	56.81	1.35	241.02	99.69	57.31	30.36	10.31	15.75	6.81		
Ohio.....	..	463.50	148.70	102.58	81.25	45.76	43.30	..	..	..	..	*50.00	..	..
Michigan.....	..	..	45.00	60.00	170.88	265.34	164.15	..	..	..	..	..	..	..
Indiana.....	..	141.10	212.97	195.01	97.43	57.55	*3.49	..	75.55	*19.83	*39.42	..	..	..
Illinois.....	..	..	*25.44	238.20	179.79	61.08	30.40	..	..	445.83	*18.33	*55.68	..	..
Wisconsin.....	..	..	..	..	..	243.24	133.22	..	..	..	..	..	..	..
Minnesota.....	..	..	..	..	..	..	207.21	..	..	..	..	..	..	..
Iowa.....	..	..	..	..	..	93.60	487.18	..	..	..	..	..	..	..
Missouri.....	..	..	*42.63	63.97	172.62	66.32	13.94	..	..	239.48	145.46	132.11	50.10	31.51
California.....	..	..	..	..	..	..	296.57	..	..	..	..	..	..	..
Oregon.....	..	..	..	..	..	..	*41.54	..	..	..	..	..	..	..
Utah.....	..	..	..	..	..	..	..	..	..	..	..	..	..	11.53
New Mexico.....	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Total.....	82.28	72.00	25.23	36.87	20.87	12.46	10.97	27.97	33.40	28.79	30.61	23.51	28.82	23.86		

* Decrease.

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No. 27.—Population, distinguished by Color, Condition, and Sex, 1850 and 1860.

STATES AND TERRITORIES.	WHITES.*						FREE COLORED.			
	Males.		Females.		Total.		Males.		Females.	
	1850.	1860.	1850.	1860.	1850.	1860.	1850.	1860.	1850.	1860.
Maine.....	296,745	316,530	285,068	310,422	581,813	626,952	726	659	630	668
New Hampshire.....	155,960	159,963	161,496	166,016	317,456	325,579	260	253	260	241
Vermont.....	159,658	159,415	153,744	155,974	313,402	311,389	375	371	343	338
Massachusetts.....	484,993	592,244	501,357	629,230	985,450	1,221,464	4,424	4,424	4,469	4,640
Rhode Island.....	70,310	82,302	73,535	88,366	143,875	170,658	1,738	1,831	1,932	2,121
Connecticut.....	179,884	221,858	183,215	229,622	363,099	451,520	3,820	4,136	3,873	4,491
New York.....	1,544,489	1,910,354	1,503,836	1,921,376	3,048,325	3,831,730	23,452	23,178	25,617	25,827
New Jersey.....	243,452	322,733	232,057	323,965	465,509	646,699	11,798	12,312	12,012	13,006
Pennsylvania.....	1,142,734	1,427,946	1,113,426	1,421,320	2,256,160	2,849,266	25,369	26,573	28,257	30,476
Delaware.....	35,746	45,940	33,423	44,649	71,169	90,589	9,058	9,889	9,038	9,940
Maryland.....	211,187	256,839	206,756	259,079	417,943	515,918	35,192	39,746	39,314	44,196
District of Columbia.....	18,494	29,585	19,447	31,179	37,941	60,764	4,248	4,702	5,811	6,429
Virginia.....	451,300	528,897	443,500	518,514	894,800	1,047,411	26,002	27,721	28,331	30,321
North Carolina.....	273,025	314,267	280,003	316,533	553,029	631,100	13,298	14,298	14,880	15,583
South Carolina.....	137,747	146,201	136,816	145,187	274,563	291,388	4,131	4,348	4,729	5,366
Georgia.....	296,233	301,083	255,329	290,505	551,572	591,588	1,375	1,669	1,765	1,831
Florida.....	25,705	41,129	21,498	36,619	47,203	77,748	418	454	514	478
Alabama.....	219,483	270,271	207,031	256,160	426,514	526,451	1,056	1,254	1,209	1,436
Mississippi.....	156,287	186,275	139,431	167,626	295,718	353,901	474	382	456	391
Louisiana.....	141,243	189,738	114,248	167,891	255,491	357,629	7,479	7,983	10,363	10,363
Texas.....	84,869	228,737	69,165	192,477	124,034	421,234	1,151	1,611	186	174
Arkansas.....	85,874	171,501	76,315	152,690	162,189	324,191	314	72	294	72
Tennessee.....	382,235	422,810	374,601	403,972	756,836	826,782	3,117	3,538	3,905	3,762
Kentucky.....	392,804	474,211	368,609	445,306	761,413	919,517	4,863	5,101	5,148	5,583
Ohio.....	1,004,117	1,171,720	950,833	1,131,118	1,955,950	2,302,838	12,691	18,398	14,588	18,266
Michigan.....	208,465	391,127	186,606	351,187	385,071	742,314	1,431	3,567	1,152	3,232
Indiana.....	506,178	693,469	470,976	645,531	977,154	1,330,000	5,715	5,791	5,547	5,637
Illinois.....	445,514	898,952	400,490	805,571	846,034	1,701,323	2,777	3,809	2,659	3,819
Wisconsin.....	164,351	406,796	140,495	367,914	304,756	774,710	365	653	270	518
Minnesota.....	3,635	98,991	2,343	79,963	6,038	173,596	21	128	168	523
Iowa.....	100,887	333,927	90,994	319,917	211,881	673,844	165	581	168	523
Missouri.....	312,987	563,144	279,017	500,785	592,004	1,063,509	1,361	1,697	1,257	1,875
Kansas.....	.....	58,392	.....	47,687	.....	106,579	.....	286	.....	339
California.....	84,708	270,510	6,927	105,398	91,635	375,998	872	2,827	90	1,259
Oregon.....	8,138	31,515	4,949	20,822	13,087	52,337	120	78	87	52
Washington.....	.....	8,420	.....	3,144	.....	11,564	.....	28	.....	4
Nevada.....	.....	6,102	.....	3,110	.....	6,812	.....	35	.....	10
Utah.....	6,020	20,224	5,310	19,990	11,330	40,214	14	13	10	17
New Mexico.....	31,725	49,046	29,800	44,385	61,525	93,431	17	45	5	40
Colorado.....	.....	32,654	.....	1,577	.....	34,231	.....	37	.....	9
Nebraska.....	.....	16,719	.....	12,040	.....	28,759	.....	.....	.....	32
Dakota.....	.....	2,797	.....	2,040	.....	4,837	.....	.....	.....	.....
Total.....	10,026,402	13,864,434	9,526,666	13,133,890	19,553,068	27,003,314	208,724	234,000	225,771	253,996

STATES AND TERRITORIES.	FREE COLORED.		SLAVES.				AGGREGATE.	
	Total.		Males.		Females.		Total.	
	1850.	1860.	1850.	1860.	1850.	1860.	1850.	1860.
Maine.....	1,356	1,327	.....	.....	.....	.....	583,169	628,279
New Hampshire.....	520	494	.....	.....	.....	.....	317,976	328,073
Vermont.....	718	709	.....	.....	.....	.....	314,129	315,098
Massachusetts.....	9,064	9,602	.....	.....	.....	.....	994,514	1,231,066
Rhode Island.....	3,670	3,952	.....	.....	.....	.....	147,545	174,620
Connecticut.....	7,698	8,627	.....	.....	.....	.....	370,792	460,147
New York.....	49,069	49,005	.....	.....	.....	.....	3,097,394	3,880,735
New Jersey.....	23,410	25,318	96	6	140	12	206	18
Pennsylvania.....	53,626	56,849	.....	.....	.....	.....	2,311,786	2,906,115
Delaware.....	18,073	19,829	1,174	860	1,116	988	2,290	1,798
Maryland.....	74,723	83,942	45,944	44,313	44,424	42,876	90,968	87,189
Dist. of Columbia.....	10,059	11,131	1,422	1,212	2,295	1,978	3,687	3,185
Virginia.....	54,338	58,042	240,562	219,463	231,966	241,369	472,528	460,863
North Carolina.....	27,463	30,463	144,581	166,469	143,567	164,590	288,549	391,909
South Carolina.....	8,960	9,914	187,756	196,571	197,228	205,835	384,984	402,406
Georgia.....	2,941	3,500	188,857	229,193	192,825	233,605	391,682	462,198
Florida.....	802	852	19,804	31,348	19,506	30,397	39,210	61,745
Alabama.....	2,265	2,690	171,804	217,765	171,040	217,914	342,844	483,080
Mississippi.....	930	773	154,674	219,301	154,626	217,330	309,878	436,631
Louisiana.....	17,462	18,647	125,874	171,977	118,935	159,749	244,809	331,726
Texas.....	397	355	28,700	91,189	29,461	91,377	58,161	182,566
Arkansas.....	608	144	23,658	56,174	23,442	34,941	47,160	111,115
Tennessee.....	6,422	7,300	118,780	136,370	139,249	139,249	239,459	275,719
Kentucky.....	10,011	10,684	105,063	113,009	105,918	112,474	210,981	225,483
Ohio.....	25,279	36,664	.....	.....	.....	.....	1,980,329	2,339,502

* Including taxed Indians and Chinese as follows: Maine, 5; Vermont, 20; Massachusetts 32; Rhode Island, 19; Connecticut, 16; New York, 140; Pennsylvania, 7; Virginia, 112; North Carolina, 1158; South Carolina, 88; Georgia, 33; Florida, 1; Alabama, 160; Mississippi, 2; Louisiana, 173; Texas, 403; Arkansas, 48; Tennessee, 60; Kentucky, 30; Ohio, 30; Michigan, 2,515; Indiana, 290; Illinois, 32; Wisconsin, 1017; Minnesota, 2,369; Iowa, 63; Missouri, 20; Kansas, 189; California, 37,903 (including 23,140 Chinese); Oregon, 177; Washington 426; Utah, 89; New Mexico, 10,507; Nebraska, 63; Dakota, 225; District of Columbia, total, 60,469, of whom 37,329 were Indians and 23,140 Chinese, and 42,078 males and 18,891 (749 of both races in California) females.

Population, distinguished by Color, Condition, and Sex, 1850 and 1860.—CONTINUED.

STATES AND TERRITORIES.	FREE COLORED.		SLAVES.						AGGREGATE.	
	Total.		Males.		Females.		Total.		1850.	1860.
	1850.	1860.	1850.	1860.	1850.	1860.	1850.	1860.		
Michigan.....	2,583	6,799	.....	.....	.....	.....	.....	.....	397,654	749,113
Indiana.....	11,262	11,428	.....	.....	.....	.....	.....	.....	988,416	1,350,428
Illinois.....	5,436	7,628	.....	.....	.....	.....	.....	.....	851,470	1,711,951
Wisconsin.....	635	1,171	.....	.....	.....	.....	.....	.....	305,391	775,881
Minnesota.....	39	259	.....	.....	.....	.....	.....	.....	6,077	173,853
Iowa.....	833	1,104	.....	.....	.....	.....	.....	.....	192,214	674,949
Missouri.....	2,618	3,572	43,484	57,360	43,938	57,671	87,422	114,981	682,044	1,182,012
Kansas.....	.....	625	.....	.....	.....	.....	2	.....	.....	107,206
California.....	962	4,066	.....	.....	.....	.....	.....	.....	92,597	379,994
Oregon.....	207	128	.....	.....	.....	.....	.....	.....	13,284	52,465
Washington.....	.....	90	.....	.....	.....	.....	.....	.....	1,201	11,594
Nevada.....	.....	45	.....	.....	.....	.....	.....	.....	.....	6,857
Utah.....	.....	30	12	18	14	11	26	29	11,850	40,373
New Mexico.....	.....	85	.....	.....	.....	.....	.....	.....	61,547	98,516
Colorado.....	.....	46	.....	.....	.....	.....	.....	.....	.....	34,277
Nebraska.....	.....	67	.....	6	.....	.....	9	.....	.....	28,841
Dakota.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	4,837
Total.....	434,449	487,986	1,602,245	1,982,625	1,601,490	1,971,135	3,204,313	3,953,760	23,191,876	31,445,000

No. 28.—Deaf and Dumb, Blind, Insane, and Idiotic, 1850 and 1860.*

STATES AND TERRITORIES.	DEAF AND DUMB.				BLIND.				INSANE.				IDIOTIC.			
	1850.		1860.		1850.		1860.		1850.		1860.		1850.		1860.	
	White.	Slave.	White.	Slave.	White.	Slave.	White.	Slave.	White.	Slave.	White.	Slave.	White.	Slave.	White.	Slave.
Maine.....	266	..	354	..	198	..	233	..	561	..	704	..	577	..	658	..
N. Hampshire.....	162	..	212	..	134	..	142	..	378	..	506	..	351	..	336	..
Vermont.....	148	..	180	..	140	..	165	..	560	..	693	..	299	..	263	..
Massachusetts.....	338	..	512	..	463	..	498	..	1,680	..	2,105	..	791	..	712	..
Rhode Island.....	63	..	62	..	67	..	85	..	217	..	283	..	114	..	101	..
Connecticut.....	404	..	473	..	186	..	152	..	470	..	281	..	287	..	226	..
New York.....	1,263	..	2,077	..	1,181	..	1,768	..	2,521	..	4,317	..	1,665	..	2,314	..
New Jersey.....	189	..	282	..	207	..	208	..	379	..	589	..	419	..	365	..
Pennsylvania.....	1,145	..	1,587	..	969	..	1,187	..	1,914	..	2,766	..	1,467	..	1,842	..
Delaware.....	52	2	57	1	39	..	42	..	68	..	60	..	8	..	4	..
Maryland.....	235	26	216	35	278	45	264	34	521	25	546	14	323	68	243	62
Dist. Columbia.....	19	..	54	1	23	1	47	..	22	1	204	..	13	..	7	..
Virginia.....	553	89	768	121	682	299	567	232	911	59	1,121	68	981	201	1,065	214
N. Carolina.....	396	75	440	106	406	155	392	189	477	33	597	63	643	151	739	141
S. Carolina.....	136	29	170	59	164	134	171	129	228	21	299	18	254	94	282	121
Georgia.....	209	57	345	83	223	129	297	188	296	28	447	44	516	148	541	188
Florida.....	13	11	18	9	16	14	15	21	9	2	20	5	28	8	52	16
Alabama.....	152	58	235	67	158	138	204	114	203	30	225	32	343	133	403	134
Mississippi.....	80	27	164	55	112	93	147	116	105	24	236	36	138	84	193	76
Louisiana.....	85	32	215	38	92	122	112	118	82	45	132	37	112	62	143	104
Texas.....	49	10	180	24	62	11	119	31	37	..	112	13	93	11	164	37
Arkansas.....	80	4	127	15	79	13	118	26	60	3	82	5	105	10	132	24
Tennessee.....	336	41	422	73	392	82	437	117	385	22	612	28	761	85	732	140
Kentucky.....	512	51	641	75	439	113	530	144	504	23	590	33	816	91	903	155
Ohio.....	915	..	1,171	..	642	..	899	..	1,317	..	2,283	..	1,361	..	1,784	..
Michigan.....	125	..	335	..	125	..	254	..	133	..	251	..	189	..	333	..
Indiana.....	537	..	691	..	353	..	520	..	563	..	1,035	..	858	..	907	..
Illinois.....	356	..	801	..	264	..	476	..	238	..	683	..	263	..	588	..
Wisconsin.....	69	..	378	..	63	..	220	..	54	..	283	..	94	..	257	..
Minnesota.....	..	..	..	..	..	..	23	..	1	..	23	..	1	..	81	..
Iowa.....	59	..	282	..	50	..	192	..	42	..	201	..	94	..	260	..
Missouri.....	263	19	520	46	194	38	388	60	251	11	750	20	325	82	447	68
Kansas.....	..	..	30	..	..	..	10	..	..	..	10	..	..	..	17	..
California.....	7	..	68	..	1	..	63	..	2	..	456	..	7	..	42	..
Oregon.....	..	..	16	..	..	..	9	..	5	..	23	..	4	..	15	..
Washington.....	..	..	14	..	..	..	2	..	5	..	3	..	..	..	5	..
Utah.....	..	..	9	..	2	..	17	..	..	..	..	..	1	..	..	..
New Mexico.....	34	..	85	..	98	..	149	..	11	..	28	..	44	..	40	..
Nebraska.....	..	..	15	..	..	..	3	..	..	..	5	..	..	..	3	..
Dakota.....	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..
Total.....	9,272	531	14,269	708	8,407	1,387	11,125	1,510	15,283	327	23,583	406	14,605	1,182	17,766	1,579
Aggregate.....	9,803	15,077	9,794	12,635	15,610	25,989	15,787	18,865								

* Of the free colored population in 1850, there were 136 deaf and dumb, 429 blind, 311 insane, and 348 idiotic.

TABLE, No. 29.
MANUMITTED SLAVES, ACCORDING TO THE SEVENTH CENSUS (1850), AND THE EIGHTH CENSUS (1860), RESPECTIVELY.

STATES.	SEVENTH CENSUS.				EIGHTH CENSUS.			
	Slaves.	Manu- mitted.	One out of—	Per cent.	Slaves.	Manu- mitted.	One out of—	Per cent.
Alabama.....	342,844	16	21,427	.0046	435,080	101	4,310	.0231
Arkansas.....	47,100	1	47,100	.0021	111,115	41	2,711	.0379
Delaware.....	2,290	277	8	12.0960	1,798	12	149	.0674
Florida.....	39,310	22	1,786	.0559	61,745	17	3,632	.0275
Georgia.....	381,682	19	20,088	.0049	462,198	160	4,360	.0229
Kentucky.....	210,081	152	1,388	.0723	225,483	176	1,281	.0780
Louisiana.....	244,869	159	1,539	.0649	331,726	517	641	1.558
Maryland.....	90,368	493	183	.5455	87,189	1,017	85	1.1664
Mississippi.....	309,878	6	51,646	.0019	436,631	182	2,399	.0416
Missouri.....	87,422	50	1,748	.0571	114,931	89	1,291	.0774
North Carolina.....	288,548	2	144,274	.0006	331,059	258	1,283	.0579
South Carolina.....	384,984	2	192,492	.0005	492,406	12	33,533	.0023
Tennessee.....	239,459	45	5,321	.0187	275,719	174	1,684	.0030
Texas.....	58,161	5	11,632	.0085	182,566	37	5,889	.0169
Virginia.....	472,528	218	2,167	.0461	490,865	277	1,771	.0564
District of Columbia.....	.....	.....	.....	.....	3,185	8	398	2.514
	3,200,364	1,467	2,181	.0458	3,953,696	3,018	1,309	.0763

TABLE, No. 30.
FUGITIVE SLAVES, ACCORDING TO THE SEVENTH CENSUS (1850), AND THE EIGHTH CENSUS (1860), RESPECTIVELY.

STATES.	SEVENTH CENSUS.				EIGHTH CENSUS.			
	Slaves.	Fugi- tives.	One out of—	Per cent.	Slaves.	Fugi- tives.	One out of—	Per cent.
Alabama.....	342,844	29	11,822	.0684	435,080	36	12,086	.0082
Arkansas.....	47,100	21	2,242	.0445	111,115	28	3,968	.0252
Delaware.....	2,290	26	88	1.1353	1,798	12	150	.0674
Florida.....	39,310	18	2,184	.0457	61,745	11	5,613	.0177
Georgia.....	381,682	89	4,288	.0233	462,198	23	20,066	.0049
Kentucky.....	210,081	96	2,198	.0455	225,483	119	1,895	.0527
Louisiana.....	244,869	90	2,720	.0366	331,726	46	7,211	.0138
Maryland.....	90,368	279	324	.3688	87,189	115	758	.1318
Mississippi.....	309,878	41	7,558	.0132	436,631	68	6,422	.0155
Missouri.....	87,422	60	1,457	.0686	114,931	99	1,161	.0860
North Carolina.....	288,548	64	4,508	.0222	331,059	61	5,262	.0184
South Carolina.....	384,984	16	24,061	.0041	492,406	23	17,591	.0037
Tennessee.....	239,459	70	3,421	.0292	275,719	29	9,569	.0165
Texas.....	58,161	29	2,065	.0498	182,566	16	11,410	.0087
Virginia.....	472,528	83	5,693	.0175	490,865	117	4,194	.0233
	3,200,364	1,011	8,165	.0315	3,950,511	803	4,919	.0203

TABLE, No. 31.
INDIAN POPULATION IN THE STATES AND TERRITORIES NOT ENUMERATED IN THE CENSUS, AND RETAINING THEIR TRIBAL CHARACTER.

West of Arkansas.....	65,680	Oregon.....	7,000
California.....	13,540	Tennessee.....	181
Georgia.....	377	Wisconsin.....	2,833
Indiana.....	384	Colorado Territory.....	6,000
Kansas.....	8,189	Dakota Territory.....	39,064
Michigan.....	7,777	Nebraska Territory.....	5,072
Minnesota.....	17,900	Nevada Territory.....	7,550
Mississippi.....	900	New Mexico.....	55,100
New York.....	3,785	Utah Territory.....	20,000
North Carolina.....	1,499	Washington Territory.....	31,000
			204,431

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VOLUME 34. }
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Harper's Magazine.

{ NEW YORK,
 { JANUARY, 1867.

THE Number for December opened the Thirty-fourth Volume of HARPER'S MAGAZINE. In this was commenced "The Virginians in Texas," a *Tale of Life in Texas before the War*, by GEORGE F. HARRINGTON, Author of "Inside: a Chronicle of Secession." This will be continued through the present Volume. In an early Number will be commenced "The Dodge Club," a series of humorous sketches, profusely illustrated, narrating the observations and adventures of a party of Americans in France and Italy during the War of 1859. General STROTHER'S "Personal Recollections of the War" will be continued as rapidly as the Author can reduce them to form from his Journal and Sketch-Book.

While the Magazine will continue to be mainly composed of Original Articles by American Writers, due attention will be given to the best productions of European Authors. The Magazine, containing from fifty to one hundred per cent. more matter than any other American or English periodical of its class, affords space for papers of foreign origin, besides furnishing more purely American reading than any of its contemporaries. The Conductors will spare neither labor nor expense to render the Magazine worthy of the unexampled favor with which it has heretofore been received by the Press and the Public.

Terms for Harper's Magazine and Weekly for 1867.

HARPER'S MAGAZINE, One Copy for One Year	\$4 00
HARPER'S WEEKLY, One Copy for One Year	4 00

An extra copy of either the Weekly or the Magazine will be supplied gratis to every Club of Five Subscribers at \$4 00 each, in one remittance, or Six Copies for \$20 00.

Bound Volumes of the Magazine, each Volume containing the Numbers for six months, will be furnished for \$3 00 per Volume, and sent by mail, postage paid. Bound Volumes of the Weekly, each Volume containing the Numbers for one year, will be furnished for \$7 00, freight paid.

* * A limited number of ADVERTISEMENTS will be inserted in the Magazine at the following rates: One page, \$250; one half page, \$125; one quarter page, \$70; or one dollar and fifty cents a line for a less space. The circulation of the Magazine is larger than that of any similar periodical in the world. Advertisements will also be inserted in the Weekly at one dollar and fifty cents a line on the inside, and two dollars a line on the outside, for each insertion; where advertisements are displayed, the charge will be for the number of solid lines contained in the space which is occupied.

* * The POSTAGE on the Magazine is now 24 cents a year, and on the Weekly 20 cents a year, payable quarterly, semi-yearly, or yearly, at the office where received.

* * Subscriptions from the British Provinces of North America must be accompanied with 24 cents additional for the Magazine, and 20 cents for the Weekly, to prepay the United States postage.

Subscribers to the MAGAZINE and WEEKLY will find on each wrapper the Number with which their subscription expires, as entered on our books. In renewing a subscription, it is desired that the Number with which it is to commence should be stated. The name of the subscriber, and full address, including County and State, should be distinctly written: Thus—"Renew subscription to [Magazine or Weekly] commencing with Number —. John Adams, Jackson, Pike County, Ohio."

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The Magazine and Weekly are always stopped when the term of subscription expires. It is not necessary to give notice of discontinuance.

The Volumes of the MAGAZINE commence with the Numbers for June and December of each year. Subscriptions may commence with any Number. When no time is specified, it will be understood that the subscriber wishes to begin with the first Number of the current Volume, and back Numbers will be sent accordingly.

The Volumes of the WEEKLY commence with the year. When no time is specified, it will be understood that the subscriber wishes to commence with the Number next after the receipt of his order.

Back Numbers of both Magazine and Weekly can always be supplied. In remitting by Mail a POST-OFFICE ORDER or a DRAFT upon New York, payable to the order of Harper & Brothers, is preferable to bank notes, as, should the Order or Draft be lost or stolen, it can be renewed without loss to the sender.

* * Those who wish to renew or continue Subscriptions are requested to notify the Publishers at once, in order that the Subscription-Book may be promptly adjusted.

Prospectus of "Our Young Folks" for 1867.

The Editorial conduct of OUR YOUNG FOLKS will be the same as that which has been so acceptable thus far.

The List of Contributors will include, as heretofore, the names of the most distinguished writers of the country, and the Publishers will continue to rely for Illustrations upon the assistance of the best Artists and Draughtsmen. The columns of "OUR YOUNG FOLKS" will be ever open to the most desirable articles in poetry and prose, from whatever source they may come, while the arrangements which are already completed are sufficient to guarantee variety and excellence throughout the year. Among the particular matters of interest that relate to the new volume may be mentioned the following:—

THE LEADING STORY of the year will be contributed by REV. ELIJAH KELLOGG, Author of the celebrated *Speech of Spartacus to the Gladiators*, &c., and will be a vivid picture of the life of American boys and girls a century ago, preserving the history of customs and manners which are now forgotten or unknown, and enlivened with anecdote and incident. It is entitled *Good Old Times; or, Grandfather's Struggle for a Homestead*.

MRS. HARRIET BEECHER STOWE, after completing *Little Pussy Willow*, will still contribute.

"ROUND-THE-WORLD JOE," the popular personage in the old "Schoolfellow," has been engaged, and will appear in a series of articles of adventure and observation in foreign countries.

BAYARD TAYLOR's historic tales of distant lands will be continued.

MRS. A. M. DIAZ has written several articles, of which one, *William Henry's Letters to his Grandmother*, will be found especially entertaining.

"AUNT FANNY" has supplied several stories which will be printed early in the year.

P. H. C. will give several more of his favorite *Lessons in Magic*, some of which will take up a different class of experiments from those that have been previously explained.

MUSIC. Each number of the next volume will contain a song, composed expressly for "Our Young Folks," by J. R. THOMAS, the distinguished composer. The words of these songs will be written by EMILY HUNTINGTON MILLER, and each song will be especially adapted to the month in which it appears.

Contributions will also be occasionally furnished by

H. W. LONGFELLOW,
CAPTAIN MAYNE REID,
ROSE TERRY,
E. STUART PHELPS,
C. D. SHANLY,
"CARLETON,"

J. G. WHITTIER,
T. B. ALDRICH,
J. H. A. BONE,
AUTHOR OF "LESLIE GOLDTHWAITE,"
KATHERINE C. C. WALKER,
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"SEVEN LITTLE SISTERS,"

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L. MARIA CHILD,
LOUISE E. CHOLLET,
KATE PUTNAM,
C. D. GARDETTE,
JULIA C. R. DORR,
MARY N. PRESCOTT,

and other well known and favorite writers.

The department of ILLUSTRATION will remain under the supervision of Mr. A. V. S. ANTHONY, and the Publishers will spare neither trouble nor expense in giving the best pictures which can be obtained. *Full-page Engravings* from designs by Artists of the first estimation will be given regularly, and *Colored Illustrations* will be frequently supplied.

TERMS OF OUR YOUNG FOLKS: SINGLE SUBSCRIPTIONS.—Two Dollars a year in advance. Single Numbers, Twenty Cents. CLUBS.—Three Copies for Five Dollars; Five Copies for Eight Dollars; Ten Copies for Fifteen Dollars; Twenty Copies for Thirty Dollars; and an extra copy *gratis* to the person forming the Club of Twenty. Specimen Numbers sent to any address on receipt of Twenty Cents.

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Among the Periodicals from which selections are frequently made are *Once a Week*, *Chambers's Journal*, *All the Year Round*, *The Spectator*, *The Reader*, *The Athenaeum*, *The Examiner*; *The London, Saturday*, and *Fortnightly Reviews*; *Fraser's*, *Blackwood's*, *Macmillan's*, the *Victoria*, *Argosy*, *New Monthly*, and *London Society Magazines*; *Revue des Deux Mondes*, *L'Evénement*, *Le Soleil*.

Among the authors represented in EVERY SATURDAY are many of the wisest and wittiest writers of Europe, as HENRY KINGSLEY, ANTHONY TROLLOPE, MATTHEW ARNOLD, CHARLES KINGSLEY, EDMUND YATES, FRANCES POWER COBBE, CHRISTINA G. ROSSETTI, AUTHOR OF "JOHN HALIFAX," GEORGE SAND, EDMOND ABOUT, ALEXANDRE DUMAS, MRS. OLIPHANT, J. RUFFINI, ALEXANDER SMITH, A. C. SWINBURNE, ROBERT BUCHANAN, JEAN INGELOW, and MISS THACKERAY.

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TICKNOR AND FIELDS, Publishers, Boston.

The Atlantic for 1867.

THE Publishers of the ATLANTIC MONTHLY, in announcing the Prospectus of their Magazine for the coming year, desire to express their appreciation of the manner in which their efforts to furnish a first-class periodical have been sustained by the reading public. The circulation of the ATLANTIC during the year just closing has steadily increased, and the Magazine now occupies a place in popular favor far higher than that ever reached by any periodical of a similar character. To sustain and increase the public appreciation of the Magazine will be the constant aim of its Publishers, and they are gratified in being able to promise for the year 1867 such features as cannot fail to accomplish this result. They are now able to announce the following

PROSPECTUS FOR 1867.

OLIVER WENDELL HOLMES will contribute a romance of New England life, a story of the present, entitled "The Guardian Angel," to extend through the year.

JAMES PARTON will furnish a series of Biographical Papers and of Industrial Articles upon prominent and peculiar American manufactures.

JAMES RUSSELL LOWELL will write during the year regularly. His contributions will consist both of prose and poetry.

BAYARD TAYLOR, who is about to visit Europe, will send from there a series of sketches of "The By-Ways of Europe." Mr. Taylor will also furnish during the year other sketches in prose upon miscellaneous topics.

THOMAS WENTWORTH HIGGINSON will supply several of those charming sketches of out-door life and natural scenery, which have made him so acceptable a contributor in years past.

EDWARD EVERETT HALE, Author of "The Man without a Country," "My Double and How He Undid Me," will contribute several stories and sketches in his peculiar vein.

F. SHELDON and CHARLES DAWSON SHANLY, two of our most brilliant writers, will furnish regularly for the Magazine articles of a popular character.

The usual staff of writers will contribute regularly to the Magazine, comprising many of the best names in American literature. Among these may be mentioned:—

H. W. LONGFELLOW,	C. C. HAZEWELL,	HARRIET B. STOWE,
R. W. EMERSON,	J. G. WHITTIER,	GAIL HAMILTON,
LOUIS AGASSIZ,	MRS. L. M. CHILD,	E. P. WHIPPLE,
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JOHN NEAL,	HARRIET E. PRESCOTT,	HENRY JAMES, JR.

The Political Articles will continue to be a prominent feature of the Magazine. The ATLANTIC will always be guided in the treatment of great national questions by the highest considerations of Liberty and Justice. Impartial Suffrage, the Rights of Congress, and kindred topics will receive during the present exciting period full and earnest attention from the pens of the ablest writers in the country. The Publishers point to the series of papers now appearing in the Magazine as an earnest of their intention.

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VOLUME XXVI.

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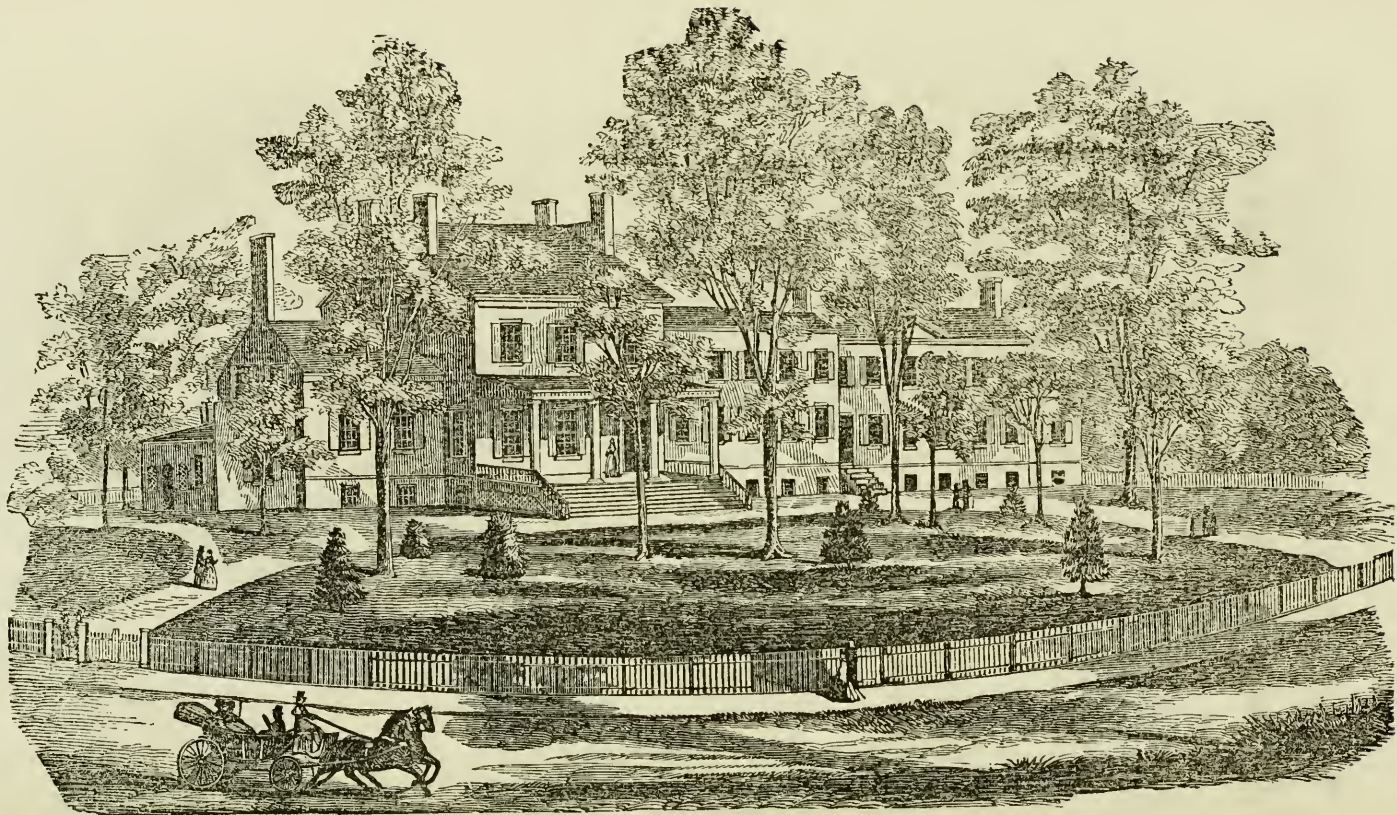
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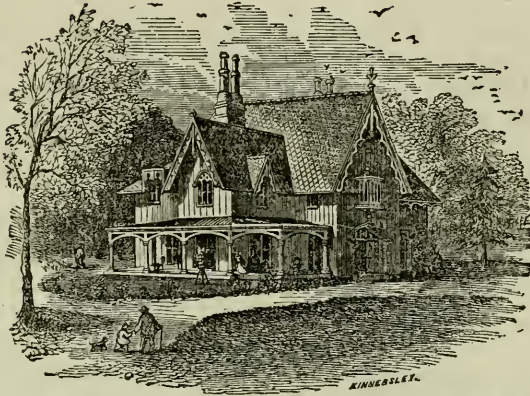
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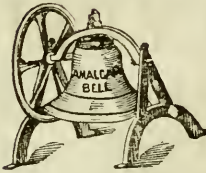
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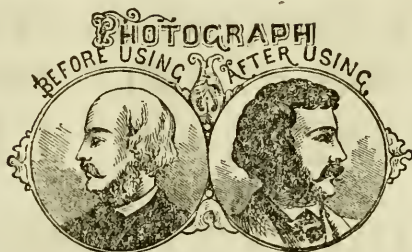
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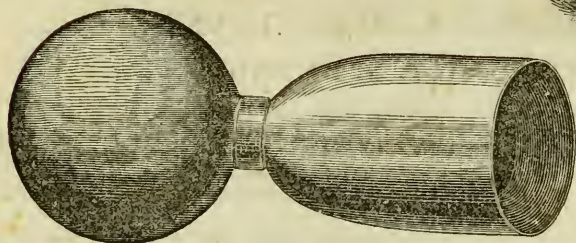
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