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BY

JOSEPH M. WILSON.

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JOSEPH M. WILSON,

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meeting he returned on Monday, June 17, 1861, in rather enfeebled health, and in a few days he took to his bed. The decay of nature was very apparent, and he quietly sunk away until he died, July 6, 1861.

BROWN, D.D., ISAAC V.—Was born in Pluckamin, Somerset county, N. J., Nov. 4, 1784. His parents (whom tradition says, were descendants of the Huguenots) were religious, and they raised their family in a truly christian manner, after careful preparation, he entered Nassau Hall (College of New Jersey), Princeton, N. J., where he graduated. He studied Theology under John Woodhull, D.D., of Freehold, N. J. He was licensed by New Brunswick Presbytery, and ordained by the same Presbytery in 1807 as pastor of the church at Lawrenceville, N. J. His sound judgment impressed him with the necessity of extending the academical privileges of our country, and in 1810 he established the now celebrated Lawrenceville Classical and Commercial Boarding School, so ably conducted at the present time by the brothers Rev. Hugh and Samuel M. Hamill. He remained at the head of this school until 1833, when he retired, and removing to Mount Holly, N. J., he was instrumental in organizing that church, over which people, the Rev. Samuel Miller at present exercises pastoral care. In addition, he also preached at Plattsburgh, N. J., and organized a church there, and where the Rev. J. A. Blauvelt is stated supply.

The remaining years of his life were passed in New Brunswick, Trenton, and other places in the vicinity, preaching as occasion required, attending the meetings of the various institutions of benevolence, with which he was connected, and devoting a great portion of his time in writing and publishing.

He was one of the founders of the American Colouization Society, and labored long and earnestly in behalf of that cause. He prepared and published *The Life of Robert Finley, D.D.*, and had ready for the press a work on "*The Unity of the Human Race.*" This had been submitted to a number of scholars who viewed it as a highly valuable contribution to Ethnological science.

He published in 1855 an octavo volume of 325 pages, entitled, "*A Historical vindication of the abrogation of the Plan of Union by the Presbyterian Church in the United States of America,*" confining himself strictly to the history of the discussion which took place in the Presbyterian Church. He has rendered important service to the Church, giving as it does all the documents, official and otherwise, which were brought before the mind of the Church, and arranged them in a clear and perspicuous manner. He also published a number of *Tracts*.

He was also one of the original members of the American Bible Society, and was a prompt and constant attendant upon its meeting, and a warm and liberal supporter of its glorious object.

In all his duties as director of the Theological Seminary at Princeton, of the College of New Jersey, and the various Boards of the Presbyterian Church, he was conscientious and reliable.

In thus doing good his years rolled around, beloved and respected by all. As his end approached, the gradual decay of nature manifested itself in a softening of the brain. But it did not affect the clearness of his spiritual vision; but shortly before he died, he called his friends to him and told them "his reliance was upon God; to Him he committed everything, his present condition and his future hope; acknowledged his justice, and hoped for escape from the consequences of sin only through the atonement of Christ." He then prayed for them and for himself, and enjoined them all "to think upon these things." He soon after sunk into repose and died, April 19, 1861.

Rev. A. D. WHITE, Pastor of the Second Presbyterian Church, Trenton, sums up his character thus: Dr. Brown was a man of rare talents and learning, enterprising and public spirited, a warm friend, a liberal and zealous supporter and defender of whatever he felt was "the right." His influence will be felt long after his decease, not only by many gathered into the Church under his ministry, but especially by hundreds of the pupils in every part of our country in various important positions, and many of them ministers of the Gospel.

He married a daughter of Wm. C. Houston, a Revolutionary worthy. She

died in 1834. They had three children; his younger son, Razeau Brown, was a licentiate of great promise, who died in early life. His eldest son is now one of the Judges of the Supreme Court of New Jersey.

BUTLER, D.D. ZEBULON.—Was born in Wilkesbarre, Luzerne Co., Pa., September 27, 1803. His parents were among the leading inhabitants of that vicinity, and his Grandfather, Col. Zebulon Butler, led the little band of patriots in that disastrous conflict and bloody massacre at Wyoming, in July, 1778.

He was educated in the old academy at Wilkesbarre, where he laid the foundation of a good education, and thence to Nassau Hall, (College of New Jersey), where he maintained a respectable standing for scholarship, though he was distinguished for buoyancy of spirits, generosity of disposition, warm affection, and lively social traits of character. His most intimate class-mates were the late Rev. Dr. Jas. W. Alexander, and Edward N. Kirk, D.D. of Boston, Mass., a trio of noble but thoughtless youths, conspicuous in Nassau Hall for their joyous hilarity.

On his leaving College he commenced the study of law, but feeling his lost condition he sought and found the Saviour, and being taken under the care of Susquehanna Presbytery, he commenced studying for the ministry, entering the Theological Seminary at Princeton, N. J., in 1823, where he graduated in 1826, and being licensed, he set out for the Southwest under a commission for six months from the Board of Missions. On arriving at the field of labor, the central point of which was Vicksburg, Miss., he met with a cordial reception. He immediately instituted the prayer-meeting and Sabbath School, and engaged to remain with the people a year, they assuming his whole support. At the expiration of the time he received an urgent call from some people at Port Gibson, Miss., which call he accepted; and it was among this people where his earnest, faithful, and laborious life was spent.

He organized the Church by gathering the few professing believers together, and then from house to house he hopefully and perseveringly pressed the truth upon an unevangelized population. His labors were indeed blessed. After his church was organized a house of worship was erected, and a flourishing congregation gathered together.

Here, for nearly thirty-four years, he toiled on, enduring many trials, suffering often under bodily infirmities, which would have placed less ardent and self-sacrificing men upon the list of invalids; and amid domestic afflictions of no ordinary character—following to the grave, in succession, promising sons and lovely daughters—yet recognizing in each dispensation, with cheerful submission, the hand of his covenant God and Father—merciful both in giving, and in resuming his precious gifts. God, by these trials, and by the rich endowments of his grace, gave him experience and power among men, and made him an eminent minister of the New Testament.

His influence extended gradually over a large extent of country, so that he became virtually a diocesan bishop, establishing churches, and confirming the disciples in many localities. By his instrumentality many young men were assisted into the ministry.

In founding and sustaining Oakland College, Miss., he bore a prominent part. He was ever its steadfast, reliable friend and patron.

In all benevolent operations he was an earnest participator—liberal, sometimes lavish, of labor and money for their advancement. But in nothing was his Christian spirit more plainly manifest, than in his anxiety to promote the spiritual welfare of the slaves. During the whole course of his ministry he labored for their good, often overtaxing his strength by extra services on their account. A large number of them having become interested in the things of religion, he bought, taught, and trained with much patient effort, one of their number to be an assistant instructor and ruler. This man, Oscar, whom he delighted to recognize as a co-labourer, was often with him in his last illness, affectionately watching and praying by his bed-side, and cheering his pastoral bishop with reports of his humble labors.

As an evidence of the interest he felt in behalf of these slaves the following letter will be valuable. It was sent to a few of his friends.

“Dear Brethren—In closing my ministry, extending through thirty-four