

THE  
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I.

THE MINISTRY.

TO one who reads the New Testament carefully, with a view to ascertain what it teaches in regard to the organization of the Church, it is obvious that apart altogether from the ordinary members there were official members, known by such names as deacons, elders, bishops, pastors, teachers, and ministers. Seven men were on one occasion appointed to serve tables and to provide for widows in the daily ministrations. Elders were appointed by Paul and Barnabas in the newly formed churches of Lycaonia. In the church at Antioch we find prophets and teachers, and in the church at Philippi bishops and deacons. The Thessalonians had those who labored among them and were over them in the Lord, while the Hebrew Christians had some who ruled over them and watched for their souls. Churches were not permitted to remain for any long time without such officers, and till they were supplied there was something "wanting."

Between these and the private members of the Church, the Scriptures draw a marked line of distinction. These officers have names peculiar to themselves. They are set apart to their work with the laying on of hands. They have distinctive duties to perform. They are promised, in case of being diligent and faithful, a special reward. Not only so, but there are special duties which the ordinary church-members are enjoined to perform to these officers: they are to acknowledge, to esteem, to remember, to obey, and to support them. All these considerations show that at a time when the Church was under the guidance of the living apostles of Christ, there was a clear line of demarcation between teachers and taught, the rulers and the ruled.

## II.

### JOHN TODD OF VIRGINIA AND JOHN TODD OF INDIANA: A HOME MISSIONARY SKETCH.

THE name of John Todd belongs to a classic region in American Church history, and introduces us at once to a courtly company. It was in old Hanover Presbytery, Virginia, and associated with James Waddel, David Rice, and Archibald Alexander,\* that John Todd of Indiana passed his early years.

His father, John Todd, was the companion of Samuel Davies, and before the latter's transfer, in 1759, from Virginia to the presidency of Princeton College, "was called to wear the mantle of Davies," † and "was for many years the leading man in the Presbytery east of the Blue Ridge." ‡

The senior Todd immigrated to America about A.D. 1740 § from the province of Ulster, Ireland, where his ancestors had taken refuge, more than a century before, from the persecution of Presbyterians in Scotland by Charles the First. He is said to have been a weaver. || He graduated from Princeton College in 1749, a member of the second class admitted to a degree, and was taken on trials by the New Brunswick Presbytery May 7, 1750. About ten days after Mr. Davies "represented before the Synod of New York the great necessities of the people in the back parts of Virginia, where

\* Cf. "Life of Alexander," p. 210.

† Gillett, 1st ed., vol. i., p. 94. Cf. Briggs' "American Presbyterianism," pp. 296-97.

‡ Foote, "Sketches of Virginia," second series, p. 47.

§ In "John Todd, the Story of His Life," Harpers, 1876, occurs (p. 526) the following: "There are in this country three distinct families of Yorkshire Todds. One of these sprung from an ancestor of unknown name who settled in Virginia, whence his descendants have spread into Kentucky. Thomas Todd, associate justice of the United States Court, was one of them. He married the widow of Major George Washington (a nephew of General George Washington), and sister of Mrs. President Madison. James Madison Todd, of Frankfort, Ky., is a son of Justice Todd, as was also Colonel C. S. Todd, aide to General Harrison, and the first minister of our government to the United States of Colombia." The elder Todd of this narrative is the "ancestor of unknown name" above alluded to. Cf. Davidson, "Kentucky," p. 67, foot-note.

|| Webster, p. 608.

multitudes were remarkably awakened and reformed several years ago, and ever since have been thirsting after the ordinances of God." \* Thereupon the Synod recommended "to the Presbytery of New Brunswick to endeavor to prevail with Mr. John Todd, upon his being licensed, to take a journey thither." He was licensed November 13, 1750, and from a report made to Synod in the autumn of that year, it appears "that Mr. Todd is preparing speedily to go." It was at first designed that he should locate in Prince Edward or in Charlotte County, but the objections raised by the General Court, in sympathy with the Church of England, made it impossible to obtain houses of worship there. Mr. Todd was accordingly invited to occupy four of the places licensed for Mr. Davies.† A call was laid before New Brunswick Presbytery, May 22, 1751, and on his acceptance of it he was ordained. The civil license obtained, as required by law in such cases, curiously illustrates the difficulties in the way of "dissenting" preachers in those days. The following is a copy of the record :

" Wednesday, April 22, 1752.

Present, the Governor,  
William Fairfax,  
John Blair,  
William Nelson, Esqrs.,  
William Dawson, D.D.,  
John Lewis,

Thomas Nelson,  
Philip Grymes,  
Peyton Randolph,  
Richard Corbin,  
Philip Ludwell, Esqrs.

\* See letter of Jonathan Edwards, November 24, 1752, in which he also alludes to a recent interview in New Jersey with Mr. Davies, who told him then "of the probability of the settlement of Mr. Todd, a young man of good learning and of a pious disposition, in a part of Virginia near to him."

† Seven such places had with difficulty been secured. Foote, "Sketches of Virginia," second series, p. 45. In 1618 a law had been passed in Virginia which enacted that "every person should go to church on Sundays and holy days, or lie neck and heels that night, and be a slave to the colony the following week." For the second offence he was to be a slave for a month, and for the third, a year and a day. Cf. Stith's "History," p. 148. In 1642 a law was passed providing that "no minister shall be permitted to officiate in the country but such as shall produce to the governor a testimonial that he hath received his ordination from some bishop in England; and shall then subscribe to be conformable to the orders and constitutions of the Church of England; and if any other person, pretending himself to be a minister, shall, contrary to this act, presume to teach or preach, publicly or privately, the governor and council are hereby desired and empowered to suspend and silence the person so offending; and, upon his obstinate persistence, to compel him to depart the country with the first convenience." Cf. Bishop, "Memoir of Rice," p. 38, foot-note. Mr. Samuel Morris and his friends, who were accustomed to meet at his house, known as Morris's Reading-house, for the purpose of reading on the Sabbath Luther on the "Galatians," Boston's "Fourfold State," Whitefield's "Sermons," etc., were called upon by the Court to assign reasons for their absence from the parish churches, and to "declare to what

John Todd, a dissenting minister, this day in Court took the oath appointed by the Act of Parliament to be taken instead of the oath of allegiance and supremacy and the abrogation oath, and subscribed the last-mentioned oath, and repeated and subscribed the test. And thereupon, on his motion, he is allowed to officiate as an assistant to Samuel Davies, a dissenting minister, in such places as are already licensed by this Court for meeting of dissenters."

This official paper looks more like a restraining order than a license, and doubtless was intended as such. But the compulsory arrangement "proved very agreeable to the seven congregations," says Foote, "as it left them all in connection with Mr. Davies; and equally pleasing to Mr. Davies, as it gave him more frequent opportunities for those missionary excursions in which he delighted, the influence of which is felt to this day; and no less acceptable to Mr. Todd, who enjoyed the experience and counsel of his friend, with the privilege of missionary excursions."

Mr. Todd was accordingly installed, November 12, 1752, by Hanover Presbytery, "into the pastoral charge of the Presbyterian congregation in and about the upper part of Hanover County, Virginia."\* The discourse was by Samuel Davies, and was afterward published "at the desire of the hearers and humbly dedicated to the reverend clergy of the established church in Virginia, by S. Davies, V.D.M." †

Todd was now established in the work which he was permitted to prosecute in Virginia for nearly forty-two years. The field was soon visited, and a remarkable impulse given to religion, by Whitefield. To him Todd writes, June 26, 1755: "The impressions of the day you preached last here, at my meeting-house, can, I believe, never wear out of my mind; never did I feel anything of the kind more distressing than to part with you, and that not merely for my own

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denomination they belonged." Happily it occurred to them to suggest that they were Lutherans; and as no law or precedent was discovered to direct the Court how to proceed against the Lutherans, the suspected persons were released. Bishop's "Rice," pp. 43, 44.

\* At Davies' suggestion Jonathan Edwards had previously, when dismissed from Northampton, been called to this field. See "Bellamy Papers," and Webster, p. 609.

† Extracts from the "Dedication" will be found in Foote. By a happy fortune the manuscript of this remarkable discourse has found a place of security in the region whither Todd's descendants migrated, and where many of them have been laid to rest. After a day in the library of Wabash College I was recalled by the president to examine a case of relics, where I discovered this very MS. of Davies, thick, firmly-sewed, yellow, but perfectly preserved. The penmanship is precise, the wide margin crowded with scriptural references, the Greek mottoes from Clemens Alexandrinus and Chrysostom, beautifully transcribed, points and all, and the psalm to be sung at the close written down entire.

sake, but that of the multitudes that stood longing to hear more of the news of salvation from you. I still have the lively image of the people of God drowned in tears, multitudes of hardy gentlemen that perhaps never wept for their poor souls before, standing aghast, all with signs of eagerness to attend to what they heard, and their significant tears expressive of the sorrow of their hearts that they had so long neglected their souls. I returned home like one that had sustained some amazing loss ; and that I might contribute more than ever to the salvation of perishing multitudes among us, I resolved I would labor to obtain and exert more of that sound fire which the God of all grace had so abundantly bestowed upon you for the good of mankind. To the praise of rich grace be it spoken, I have had the comfort of many solemn Sabbaths since I saw you, when, I am persuaded, the power of God has attended His word, for sundry weeks together ; and 'in my auditory, which was more crowded through your means than it had been before, I could scarce see an individual whose countenance did not indicate the concern of their souls about eternal things. And, blessed be God, those appearances are not yet wholly fled from our assembly."

"I was by order of Presbytery to attend the installation of Mr. Henry, the 4th of the month, at Lunenburg, about a hundred miles south-west of this place, and we administered the sacrament of the Lord's Supper the Sabbath following. We preached Thursday, Friday, Saturday, Sabbath, and Monday. There was comfortable evidence of the power of God with us every day ; believers were more quickened, and sinners were much alarmed. Many of them talked with Mr. Henry and me with great desire to know what they should do to be saved. One I remember came to me trembling and astonished, the nearest image I ever saw of the trembling jailer, crying, 'What shall I do to get an interest in Christ?' In my return home I made an excursion to preach to a number of people who had never before heard a 'New Light,' as they call me. I hope the word of God was attended with divine power to many of their hearts." \*

The negotiations which had already been opened to send Davies to England in behalf of Princeton College, and which resulted in his transfer to the presidency of that institution, alarmed the Virginian Presbyterians, who looked up to Davies as their father. No one was quicker to take the alarm than Todd, on whom the change would impose new and grave responsibilities. Of him Davies thinks when contemplating the Atlantic voyage. "I am also encouraged,"

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\* See Gillies' "Collections." The above letter is reprinted by Foote.

he says, "from the reflection that my congregation will not probably suffer in my absence, as Mr. Wright, I expect, is well accomplished for the place; and my cautious and prudent Rev. Mr. Todd will be so near at hand to assist in cases of difficulty." \* Afterward, when the invitation to Princeton came, he was at first disposed to decline it; † but when he finally concluded to go, Todd became the superintendent of affairs and bishop for our Church "in the back parts of Virginia."

It is to be observed that throughout this period much labor was bestowed by the Presbyterians upon the slave population. "Last Sunday I had a sacrament," wrote Davies, "assisted by my good brother and next neighbor, Mr. Todd. It was a time of unusual anxiety to me. I hope it was a refreshing time to some hungry souls. I had the pleasure of seeing the table of the Lord adorned with about forty-four black faces." ‡ As early as 1755 Todd had an hundred of these people "under his instruction." §

Public affairs also began to require the attention of our ministers. The discussions and conflicts which brought on the Revolution were warmly maintained in the Valley of Virginia. Our ministers and people were loyal to liberty. "That man," says Archibald Alexander, "will go on a desperate adventure who shall proceed to hunt out the Presbyterian Tories of the Revolution. Our ministers were Whigs, patriots, haters of tyranny, known abettors of the very earliest resistance, and often soldiers in the field." || It is not surprising, then, that Todd was "a staunch Whig." ¶ At the first meeting of the Presbytery of Hanover, after the Declaration of Independence, that body addressed a memorial to the Virginia House of Delegates, identifying themselves with the patriot cause. It was signed by John Todd as moderator.\*\* In 1785, on the 13th of August, at Bethel, Augusta County, an important convention was held to oppose a scheme for general taxation in support of religion—a scheme which Patrick Henry and others advocated. Todd was chairman of the convention. ††

To his other work the care of a classical school was now to be

\* Davies' Journal, July 25, 1753.

† Davies' "Sermons," Barnes ed., vol. iii., p. 467, foot-note.

‡ Foote, "Sketches of Virginia," second series, p. 47.

§ Ibid., first series, p. 286.

|| *Princeton Review*, vol. xix., p. 482. Cf. Miller, "Life of Rodgers," p. 146, and Bishop, "Memoir of Rice," ch. xv.

¶ Foote, "Sketches of Virginia," second series, p. 47.

\*\* Davidson, "History of the Presbyterian Church in Kentucky," p. 37, and Foote, "Sketches," first series, pp. 323-24.

†† Davidson, "Kentucky," p. 37; Foote, "Sketches," first series, pp. 342-44.

added. The chief motive seems to have been the preparation of young men for the ministry. David Rice, a member of Todd's congregation, who afterward became "Father Rice," of Kentucky, began the study of Latin at this school.\* James Waddel, Wirt's "Blind Preacher," who had emigrated from Ulster, in Ireland, and whose family, it is possible, was there not unknown to Todd, became an assistant instructor, and, under the principal's direction, pursued the study of divinity.† The needed furniture of books was secured for the school from England, the London merchant, John Thornton, contributing fifty pounds sterling to promote the object, and the Rev. Dr. Gordon, with whom the correspondence was carried on, and who interested others in the enterprise, himself giving liberally.‡ This donation of books was destined to serve most important ends beyond the original design. By and by, with Mr. Todd's increasing age, the classical school declined. No successor appeared to conduct it. Other academies, with more ambitious claims, had now been established. It was the venerable preceptor's happy suggestion, therefore, that the library be transferred to Kentucky, for the use of the students of Transylvania Seminary. In that region it was natural that he should be interested, where his old pupil Rice was making himself famous, and where James Moore,§ who married Todd's daughter, was to have the new institution in charge. Accordingly, among the names of the founders of Transylvania University that of the Rev. John Todd, of Hanover Presbytery in Virginia, stands first,|| with that of his nephew, Colonel John Todd, member of the Virginia Legislature from the county of Fayette.

In the later years of his life Mr. Todd was unable to perform all the duties of his pastoral charge. Severe labors in the Virginia wilderness, during the ardor of youth, had exhausted his vigor. Compelled to cease entirely from preaching tours in "the parts beyond," and often detained by ill-health from the Church courts, both he and James Waddel were severely criticised by the younger men, who "knew not Joseph," though it was into Joseph's labors that they were so cheerfully entering. A foolish slander as to his laxity in the admission of candidates to the Communion appeared to Todd's sensitiveness deserving of reply, and he made his way to

\* Bishop, "Memoir of Rice," pp. 28, 55.

† Foote, "Sketches," first series, p. 351; Sprague, "Annals," vol. iii., p. 236.

‡ Davidson, "Kentucky," pp. 292, 293.

§ The Rev. Dr. James Moore was originally a Presbyterian; but, upon his trials for licensure, meeting what he, perhaps rightly, esteemed too little charity, he took orders in the Episcopal Church. The Rev. Dr. Daniel McCalla, of South Carolina, also married a daughter of Mr. Todd.

|| Davidson, "Kentucky," p. 289.

Presbytery in the Cove congregation, Albemarle, July, 1793. Having fully vindicated himself, he set out for home on Saturday, the 27th, but on the same day was found in the road lifeless. Either his spirited horse had thrown him, or he had suffered from an apoplectic attack.

John Todd of Virginia was evidently a man of solid and useful rather than brilliant qualities. With a vigorous and well-trained mind, in circumstances offering abundant scope for the highest abilities, he gave himself with entire devotion to the service of the Church. He was an impressive preacher. "Heard Mr. Todd preach an honest sermon," is Davies' record in his diary. Colonel Gordon said, on hearing him at the Communion, November 1, 1761: "I never heard a sermon, but one from Mr. Davies, that I heard with more attention and delight. Oh, if the Lord would be pleased to send us a minister of as much piety as Mr. Todd!" \*

It was of such a father that John Todd, the younger, was born, in Louisa County, Virginia, October, 1772. The region itself was, in its variety and beauty of scenery, well fitted to quicken the faculties of a boy, and the manse of Providence parish, which was at the same time the Seminary, by its daily routine fostering a high intellectual life, also gave frequent welcome to guests who would have shone in the most brilliant assembly. Here the pastor's son obtained his first knowledge of books, and here he was moulded by the stately manners of the society around him. The preparatory course having been finished at the parsonage and at Washington Academy, he was sent to Dickinson College, Pennsylvania, where he graduated. His theological studies at Princeton were in the days of Dr. John Witherspoon, and when they were completed he returned to Virginia to begin his ministerial career in his native county. Licensed by Hanover Presbytery, September 13, 1800, he "preached his first sermon where his father preached his last." † For some time he served the churches left vacant by his father. Having previously, in 1795, married, he removed to the West in 1806, ‡ and settled in Louisville, Kentucky, where he kept alive the family traditions in establishing a school. He first connected himself, October 10, 1809, with the Presbytery of West Lexington, but was received, October 3, 1810, by Transylvania Presbytery. Though occupied with his school, he was accustomed to preach at various points in Kentucky, and sometimes spent a Sabbath on the northern side of the Ohio in the Territory of Indiana.

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\* Webster, "History," p. 609.

† Foote, "Sketches," second series, p. 49.

‡ Not 1809, the date which Davidson, followed by Foote, gives.

It was just at this time that Craighead's erratic theology was producing great excitement throughout Kentucky. Notwithstanding the previous admonition of Synod (October, 1806), he had in 1809 preached and printed the famous sermon on Regeneration. He was understood to maintain, with other clearly Pelagian tenets, that faith and sanctification are effects of the written word, apart from any direct agency of the Holy Spirit. His views had attracted a considerable number of independent minds, and among them John Todd. It is not unlikely that the fascinations of his oratory, acknowledged by jurists like John Breckinridge, had prejudiced Todd's judgment. The latter, however, maintained a correspondence with his father's former neighbor, Dr. Archibald Alexander, with reference to the points in dispute, seeking light and counsel. Such good-tempered discussion, with his own solitary reflection, would probably have led a candid man like Todd gradually back to the accepted theology; but these were times of war. Kentucky Presbyterians had suffered too much annoyance from heretics to be in a patient mood. They drew the scimeter at once. Todd, having been accused of teaching Craigheadism, was arraigned by Transylvania Presbytery, August 14, 1812, and after trial was admonished. This Presbyterial onset not being calculated to calm one's judgment, it is, perhaps, not surprising that the accused continued to preach the views which such admonition had failed to enlighten. Upon the advice of Synod he was therefore suspended, April 15, 1813, but on October 13, 1817, the controversy was amicably adjusted.\*

It will be remembered that Dr. James Moore, Todd's sister's husband, had experienced what he and his friends considered needless rigor when seeking licensure from Presbytery. Perhaps it will now be generally thought that a larger measure of kindness might have retained that valuable man † in the Presbyterian Church. At any rate, this household tradition must have affected the mind of Todd and rendered a judicial process the more offensive. That, indeed,

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\* Minutes Transylvania Presbytery, vol. iv., pp. 35, 52, 119; Minutes Synod of Kentucky, vol. ii., pp. 31, 36, 61, 105. Cf. Davidson, "Kentucky," p. 276. The tone of Davidson's account of this affair is needlessly offensive. His book is valuable—the result of independent study of original documents, and written not unattractively. It is, however, too warm for history. In his notice of the Cumberland difficulty, of Craighead and of the separation of 1837, he put himself too near the fray. At the distance of forty years his expletives seem quite too fierce. The treatment of Todd is only a single instance illustrating the justice of Dr. Alexander's criticism—"We think that in some cases there is too much minuteness of detail, as in describing certain irregularities; and in others there is what may be called too rigid a fidelity in recording facts which might have been better left in perpetual oblivion." See *Princeton Review*, vol. xix., p. 308.

† Davidson, "Kentucky," pp. 295-96, foot-note.

does not seem to be the successful means of curing, though doubtless it is sometimes the necessary instrument for cutting off heretics. But in this same region, where the ability and taste for theological debate yet survive, Todd had afterward the satisfaction of illustrating the advantage of milder methods. A young Kentucky preacher, John A. McClung, who was creating a considerable sensation by his powers of argument and oratory, early in his career was distressed by serious doubts. "He promptly stated his condition to Presbytery," says his biographer, "and asked to be relieved. In the discussion which ensued a motion was made to go to the extent of expulsion. The Rev. John Todd, a noble and venerable soldier of the cross, rose and said: 'Brethren, I hope no such action will be taken. Brother McClung is honest; he is a seeker after truth, but under a cloud. Give him time. Relieve him as he asks. Do nothing more. The light will again dawn upon him, and he will surely return.' " \* The counsel of Todd was followed, and the light did dawn. A valuable reputation was spared, and the usefulness of a minister's life defended.

During Mr. Todd's residence at Louisville he had occasionally preached, as early as 1808 apparently, at Charlestown, Indiana, whither he sometimes took his family in the summer to avoid the heat of a southern city. These excursions were continued until the autumn of 1817, when, in October, the disagreement with Presbytery having been adjusted, he removed to Indiana, and took the pastoral charge of Charlestown Church.† Here he remained, a part of the time also maintaining a school, until September, 1824,‡ when he returned to Kentucky and settled at Paris, there establishing a classical academy. Though his health was now somewhat impaired, he also continued to preach as opportunity was presented, but in 1831 crossed the Ohio again, and took up his residence in the southern part of Marion County, whither two daughters, Mrs. Judge James Morrison and Mrs. Thomas J. Todd, had preceded him. The church of South Marion having been organized, he supplied it and the church of Eagle Creek, both now extinct, until his death, which occurred, unexpectedly, from apoplexy, December 13, 1839. His remains rest in the cemetery at Greenwood, Indiana.

Mr. Todd had enjoyed better opportunities for literary culture in early life than most of his contemporaries in the Western woods, and naturally the tradition of his scholarship survives him. He was

\* McClung, "Western Adventure," p. 7. † Dickey, "Brief History," p. 14.

‡ He was not dismissed to West Lexington Presbytery until April 5, 1827. See "Minutes Madison Presbytery," vol. i., pp. 45, 46. The letter of dismission was presented to and received by Ebenezer Presbytery, April 15, 1829.

especially strong in the Greek, employing constantly the Septuagint of the Old Testament and the original version of the New when prosecuting his Biblical studies, and not uncommonly employing the latter at family worship. He habitually read the Fathers in the original. A son of another of our Indiana pioneers retains vivid impressions of his "wonderful library." \* "It was full of the old books," Mr. Kent recollects. Richard Baxter was a favorite, and in the peculiar views at one time entertained by Mr. Todd it was claimed that he was only Baxter's disciple. The style of his preaching was controlled by his studious habits, and was rather argumentative and biblical than rhetorical. It was usually extemporaneous, though the preparation was careful and often written.

By inheritance from both branches of his family Mr. Todd held a number of slaves, which he brought with him to Kentucky; but as he did not recognize the right of slavery, he received these servants as a trust for which he was to be held responsible to God. He taught them to read the Scriptures, and gave them careful religious instruction. As they arrived at the age of twenty-one they received their freedom, a condition which at that time was not prohibited by the State law.

The manners of Mr. Todd were of the old school, especially polite. "I saw him at my father's," writes the Rev. N. S. Dickey. "He came in with his hat under his arm, having taken it off before he reached the outer door, and with a very cordial but formal greeting met my father and mother. I noticed the old gentleman's politeness and dignity, and though but a child spoke to my mother upon the subject. She took occasion to commend him as a model of deportment. 'Why, mother,' said I, 'a neighbor's boy declares that Mr. Todd takes off his hat to the niggers.' 'Well,' she answered, 'the negroes uncover their heads out of respect to Mr. Todd, and surely he would not allow them to excel him in courtesy. I wish all my sons might be as good and polite as he.' "

Mr. Todd seems to have been as hospitable as he was urbane. The manse at Charlestown was a well-known "missionary stopping-place." † The old logs listened to many an hour's noble conversation, while around the big fire the guests and the host recounted God's past mercies and laid plans for the highway in the wilderness.

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\* It is probable that this library preserved a portion of the Gordon gift from England. Most of the books have been scattered and lost. By the courtesy of Dr. Henry G. Todd, of Danville, I have in my possession a volume of the *Monthly Review*, London, 1753, with the autograph of Samuel Davies on the title-page, and on a fly leaf, in beautiful chirography, "John Todd's book, 10<sup>ber</sup>, 1760."

† Cf. MS. Diary of Orin Fowler.

At that chimney-corner Martin, Crowe, Dickey, Reed, Bush, Fowler, Day, Goodale, and, indeed, all the pioneers of that early day found a welcome.

In person Mr. Todd was rather stout, about five feet eight inches in height, weighing usually one hundred and eighty pounds. His head was bald.

The following extracts from a letter written from Greenwood, February 7, 1835,\* throw some light upon the occupations and spirit of his later years: "My settlement, after I came to this vicinity, was in the midst of a people very generally possessing religion, but connected mostly with the Methodists and Baptists. Few as we are, however, and not generally in independent circumstances, there is a readiness expressed to build a house of worship. One of our members, in a situation the most central for the church, has offered to furnish the ground and to aid in the undertaking. And last season they expressed a particular desire that as I was unsettled I should make my residence among them, with the generous offer of aiding me in my support, furnishing ground necessary during my life, and erecting for me necessary buildings, with the consideration that I should give some aid to a few young persons, not confining myself from other duties. This was the offer of two families. . . . During the last year my preaching, with little exception, was confined to the people of this church† and New Providence,‡ to whom I preached on the Sabbath—once a month only at New Providence, except that occasionally I preached to them on other Sabbath afternoons, when in the forenoon I had preached to the people of South Marion."

The stately movement of these sentences, and their dignified formality, are as good as a portrait. It was evidently a Virginia gentleman of the olden time who held the pen.

HANFORD A. EDSON.

*Indianapolis.*

\* The penmanship is remarkably precise, and bears a striking similarity to that of his father.

† Eagle Creek Church.

‡ This now extinct organization, in the vicinity of Greenwood, is not to be confounded with Shelbyville, which was first called New Providence. See Dickey, "Brief History," p. 9. and Sluter, "History of Shelbyville Church," p. 2.