THE LIFE OF MACURDY.

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THE LIFE

OF THE

REV. ELISHA MACURDY.

WITH AN

APPENDIX.

CONTAINING BRIEF NOTICES OF VARIOUS DECEASED MINISTERS OF THE PRESBYTERIAN CHURCH IN WESTERN PENNSYLVANIA.

BY

DAVID ELLIOTT,

Professor of Theology in the Western Theological Seminary, Allegheny, Penn'a.

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PREFACE.

THERE is great difficulty in writing the history of the early Ministers of this part of the church, owing to the fact that they have generally left few written memorials of their lives and labours. This difficulty, the Author of the following Memoir had to encounter, as no manuscripts were left by Mr. Macurdy, except a few fragments, which were of little use. To supply this defect, he was obliged to have recourse to such other means of information, as were within his reach. Providentially, he had been thrown into close intercourse with Mr. Macurdy for several years preceding his death. During that period, he took occasion to elicit from him detailed accounts of his own history, and of transactions with which he had been personally

connected. In this way, he obtained much of that which is now presented to the public. He had access, also, to the Records of the Board of Trust of the Western Missionary Society, and to some published notices of the great Revival of 1802, as contained in the Western Missionary Magazine. He, moreover, embraced every opportunity which occurred to converse with ministers and others who were supposed to have any knowledge of the facts which he wished to procure. By a careful comparison of the information derived from these various sources, he flatters himself that he has been enabled to attain entire historical accuracy in his statements.

He is aware that the details, in some parts of the work, may be thought to be too minute. But, without such minuteness, his object would not have been fully attained. The Author was desirous to exhibit, in the details of his private and public labours, the true character of one of the early ministers of the Presbyterian church in Western Pennsylvania, who had been educated on the ground, and who, in the earlier periods of her history, had assisted in moulding

her character. This could only be done, by pursuing the course which he has adopted.

In the Appendix, containing short notices of those deceased Ministers, whose names have been incidentally introduced into the body of the narrative,—and which are referred to by numerical figures,—the reader will find some statistical information respecting them, which may be useful in aiding farther investigation, by fixing dates and furnishing starting points for inquiry. In relation to these notices, it may be proper to say, that they are the results of careful examination, and the facts have been collated with considerable labour. In most cases, reference has been had to official records as furnished by the stated Clerks of Presbyteries; and where these were not accessible, to such other statements, verbal or written, as were deemed most worthy of credit. And, when in any case certainty could not be attained, the want of it has been indicated by some qualifying expression. To the stated Clerks of the various Presbyteries, through whose kindness he has been furnished with much information, and to the many other

individuals who aided him by the communication of facts, the Author tenders his most grateful acknowledgments.

December, 1847.

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THE LIFE

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REV. ELISHA MACURDY.

CHAPTER I.

His Birth—Early Life—Efforts to Sustain the Family—First Serious Impressions—Public Profession of Religion—Active Zeal—His Mind directed towards the Ministry—Enters upon his Studies—Residence at Canonsburgh—First acquaintance with Philip Jackson, "the Praying Elder"—His Marriage—His License to Preach the Gospel.

The Rev. Elisha Macurdy, the subject of the following memoir, was the son of John Macurdy, of Chester county, Pennsylvania, whose father emigrated from Ireland. His mother's name was Mary Fox, whose grand-father came from England and settled in Philadelphia, where her father afterwards resided. Of the time and place of their marriage, we have no information. Elisha was the third of twelve children, five of whom are still living. He was born October 15th, 1763, in Carlisle, Pennsylvania, at which place the family then resided. He was baptized in the old log meeting house, on Pomfret street, in that borough, by the Rev. George Duffield, D. D. the grand-father of the

present Dr. George Duffield, of Detroit. Of his early life, during his boyhood, little is known. He enjoyed such advantages of education as were common in the place, at that time. One of his instructors was the late Judge Creigh—grand-father of the Rev. Thomas Creigh, of Mercersburg—who is recollected by many yet living, as a prominent Elder in the Presbyterian church of Carlisle. Another, was a gentleman, who was son-in-law of the Rev. John Steel, of Carlisle, but whose name has been forgotten. Under his direction, he commenced the study of the Latin language, but had not advanced far, when his studies were interrupted and the school dispersed, by the breaking out of the war of the Revolution.

In the acquisition of knowledge, he is said to have been prompt, and in the facility with which he communicated what he knew to others, he was early distinguished. It is not known that at this period of his life he had any serious impressions on the subject of religion, or that he felt its controlling influence in any part of his conduct. But he had an early abhorrence of the degrading vice of intemperance, and from his youth up, acted upon the principles of total abstinence from intoxicating drinks. This is the testimony of some of his near relatives, who had the best opportunities of knowing the fact. It is, also, in harmony with his own declaration, made to the author, a few years before his death. For, to the question, "How long, Mr. Macurdy, have you been a temperance man?" he replied, without qualification, "Always." The manner in which he brought

his influence to bear on this subject, in later periods of his life, we may have occasion to notice, in its proper place.

His father, having become embarrassed in his worldly circumstances, moved with his family to the neighbourhood of Taneytown, Maryland, with a view to their improvement. After continuing there a year, he returned to Pennsylvania, and settled in York county, where he remained nearly four years. Not succeeding in his efforts to repair his losses, he finally removed to Ligonier Valley, Westmoreland county, Pennsylvania. During these various changes and removals, Elisha continued with the family, labouring diligently for the advancement of their worldly interests. And so true was he to his temperance principles, that, on one occasion, he is said to have gathered in their harvest with protracted personal labour and fatigue, rather than employ men whose assistance could be procured only on the condition of their being furnished with intoxicating drinks. Thus early did he exhibit that decision and energy of character, for which he was afterwards so distinguished.

At the period of his father's removal to Ligonier, Mr. Macurdy was about twenty-one years of age. His elder brother having gone to the South, where he remained, the care and support of his father's large family devolved chiefly on him. How he should make his efforts most effective for their benefit, was the object to which he now directed his attention. Nor was his active and enterprising mind long in settling his plan. Among the most valuable articles which had been saved from the wreck of his father's property, were

a wagon and team of horses. As the best means of providing for the wants of the family, and repairing their losses, he determined to employ these under his own personal direction, in the transportation of freight to and from such places as might be most profitable. Having made his arrangements accordingly, he started with his team for Baltimore. On his way, he stopped at Green Castle, in Franklin county, where he became acquainted with the late George Clarke—father of Mathew St. Clair Clarke, Esq. of Washington City—who kept a store in that place, and who furnished him with his first load to the seaboard. Finding sufficient employment, he continued in the business of transportation, for about eighteen months. His profits, during that period, had been very liberal. With care, he had been able to save as much money as was sufficient to purchase a considerable quantity of groceries, on his own account. With these he loaded his wagon, and returning to Ligonier, where they were in great demand, he sold them at a large advance. By this means, he was enabled to purchase a farm, from the proceeds of which, under his efficient management, the family soon derived a comfortable support.

In the adoption and execution of this plan, we perceive a manly independence and vigour of purpose, which showed his fitness to grapple with difficulties and to overcome obstacles, which to men of feebler character would have been insurmountable. Trained to industry, and accustomed to rely upon his own resources, the anticipated hardships of the undertaking were not allowed to deter him from doing what

appeared, under all the circumstances of his situation, to be right and proper. And, as to the undertaking itself, there was nothing in it disreputable. In those times, the sons of the most respectable farmers in Pennsylvania were accustomed to drive their teams, not only in conveying their own produce to market, but, also, in carrying freight for others, when time could be spared from their agricultural labours. It was, indeed, a dangerous employment in regard to morals, and many promising young men suffered severely in this respect, by the corrupting influence of those with whom they were obliged to mingle. And, it is quite probable, from what we have heard, that young Macurdy suffered in this way from his associations. But, with its dangers, this employment had its advantages, to those who had penetration enough to improve them. It afforded very favourable opportunities of acquiring a practical knowledge of human character. And, that the subject of our remarks improved these opportunities successfully for the attainment of this object, will not be doubted by those who knew him. Few men were better skilled than he was, in this department of knowledge.

We may, therefore, observe the wise arrangement of God's providence in this whole matter. Being shut up to this difficult and laborious course of action, he hereby learned to bear hardships, and became familiar with human character, in its different forms of developement. Attainments in both these particulars were of great importance to him afterwards, when invested with the office of a minister of the

gospel. By the former, he was better prepared to "endure hardness, as a good soldier of Jesus Christ;" and by the latter, to enter more readily into the true character of his fellow sinners, and by a wise discernment of the point of attack, to disarm their opposition, and win them to the Saviour. Indeed, it is not to be doubted, but that God was thus preparing him for those toilsome and perilous services, which, in future life, he was appointed to perform, and for the wise and successful disposal of the many perplexing cases which met him in the midst of ministerial and missionary labour of a peculiarly responsible character.

At Ligonier, he had an opportunity of hearing various ministers of the gospel, who were sent by the Presbytery, or who came of their own accord, to supply the people of that neighbourhood. Among others was the Rev. James Hughes, [1] under whose preaching, he received his first serious impressions. The great things pertaining to his salvation were presented to his mind by Mr. Hughes, in a form very different from that in which he had been accustomed to view them. The consequence was, that he was awakened from his slumber. Conscience sounded the alarm, and he determined that he would examine into the statements made by Mr. Hughes, and ascertain whether they were agreeable to the word of God or not. He accordingly purchased a Bible, with which, until now, he had not supplied himself. This he read with care, and soon found that Mr. Hughes had advanced nothing which was not fully sustained by its authority. His dissatisfaction with his present

condition was hereby greatly increased, and he formed the determination, that he would change his course, and seek for something better than that which he now enjoyed. He, therefore, engaged in the performance of outward duties—"did many things"—heard the ministers of the gospel with eager attention, and finally settled down in the confident persuasion, that he was the subject of true religion. Nor was he alone in this persuasion. His friends and neighbours around him, observing the great change which had taken place, in regard to his attendance on the means of grace, entertained the most favourable opinion of his piety. The common sentiment of the neighbourhood, was, probably, that which was expressed on one occasion, by a good old lady, who remarked, that "If Mr. Macurdy had no religion, God help the world!" The truth was, however, that he had no religion, in the proper spiritual import of the term. For, although he was diligent in his attention to the outward forms of religion, he erroneously rested on these forms, as the ground of his acceptance with God. Like the young ruler in the gospel, he was seeking to enter into life by some "good thing which he could do;" or, like the Jews, "being ignorant of God's righteousness, and going about to establish his own righteousness, he had not submitted himself unto the righteousness of God." His religion, therefore, was not the religion of the gospel of Jesus Christ, being destitute of its most essential elements.

In this state of mind, he continued for some time. His confidence in the safety of his condition was first shaken,

by hearing the Rev. John M'Pherrin [2] preach a sermon founded on the following words, in Matt. 22: 42. "What think ye of Christ?" Of the manner in which the preacher treated his subject, we are not informed. But, the effect upon the mind of Mr. Macurdy was decisive. He could not avoid the conviction, that if what Mr. M'Pherrin said were true, Christ was not in that scheme of religion in which he was trusting. With this thought, he was deeply and painfully impressed. It was scarcely ever absent from his mind. He became greatly distressed. He was not prepared to give up his legal hope; and yet, according to the doctrine of the preacher, that hope did not rest upon Christ, who was the only sure foundation on which a sinner could safely build. For some time, he continued in this troubled and perplexed state of mind. At length, while walking out, upon a certain day, and meditating with great intensity of mind on his condition, he was suddenly enabled to discern, with as much distinctness as though he had seen it with his bodily eyes, that Christ was not in that religion, on which he had been placing his dependence. This brought him to the very point, almost, of giving it up. Still, he was assailed with the temptation, that his former scheme was right, and that Mr. M'Pherrin, by what he said about Christ, could not have intended to unsettle the grounds of his faith, but only to exhibit them under a different form. The subtile arts of the tempter, however, were not allowed to prevail over the full and clear convictions wrought in his mind by the Spirit of God. The truth could no longer be

disguised, that in seeking salvation, he had left Christ out of the account, and had been building on a foundation of sand. Under the conviction of his error, he was led to abandon the hopes which he had entertained, and, accounting his own righteousness as "filthy rags" in the sight of God, he had recourse to that righteousness, "which is through the faith of Christ, the righteousness which is of God by faith," as the sole ground of his dependence for eternal life. Thus, by the grace of God, he was brought off from the false and dangerous foundation on which he had built, and was enabled to rest upon Christ alone, "who, of God, was made unto him," as he is to all who believe, "wisdom, and righteousness, and sanctification, and redemption."

Mr. Macurdy first made a public profession of his faith in Christ, in the church of Salem, of which the Rev. Mr. M'Pherrin was the pastor. A revival of religion was in progress, at the time. How long this was after he obtained satisfactory evidence of his interest in Christ, is not known. The occasion was one which was distinguished by the accession of an unusually large number of men, who afterwards entered upon the work of the ministry. These were John, [4] Abraham, James, [5] and Benjamin Boyd, (brothers,) William Morehead, [6] John Thompson, and Richard M'Nemar, all of whom subsequently became ministers of the gospel. These, with Mr. Macurdy, all united with the church at the same time, and sat down together at the table of the Lord, to celebrate his dying love. The last named

gentleman afterwards became extensively known, by his defection from the principles and order of the Presbyterian church, and his active zeal in nurturing and extending a wild and lawless fanatacism.

At the time that Mr. Macurdy connected himself with the church, there was no settled pastor at Ligonier, the place of his residence. Feeling the importance of having the stated ministrations of the gospel, he took a leading part in securing the erection of a house of worship. This is known by the name of the "Fairfield meeting house." To this he not only contributed of his means, but, also, gave his own personal labour to accomplish the work. On the day of "the raising," he acted as one of the "corner men." And, both before and after the erection of the house, he was among the most active in procuring supplies from the Presbytery, and inducing the neighbouring pastors to visit and preach to them. Through his agency, Mr. M'Pherrin and Mr. Hughes frequently came and preached to the people at Ligonier. The assemblies, on these occasions, were very large, many persons walking four and five miles to hear the gospel proclaimed by these servants of Christ. The word, moreover, was accompanied with great power. A very deep and solemn feeling prevailed throughout the congregation, and many of the people were often melted to tears.

In addition to the efforts which he made to secure the labours of various ministers of the gospel, he was active in endeavoring, by his own personal exertions and influence, to promote the cause of Christ throughout his neighbour-

hood. God had prospered him in his secular interests, and although he continued to attend carefully to his farm, he had a good deal of time to bestow on the cause of religion, and the spiritual interests of his fellow men. This he did not fail to improve. When he went abroad, he was accustomed to carry with him "Alleine's Alarm," or some other small religious work, which he read to those whom he met on the way, and also conversed freely with them in relation to their souls. In this way he did much good, and was instrumental in awakening a number of persons to a solemn attention to their eternal interests. Among those who were thus awakened and hopefully converted through his instrumentality, were Daniel Hendricks, James Gageby, and Joseph Ogden, all of whom afterwards became Ruling Elders in the Fairfield church. These men were accustomed to call him their spiritual father, and attributed their conversion, under God, to his agency. And it ought to be noted here, that he always accompanied his efforts for the salvation of others, with prayer. When he visited any one at his residence, he would invite him to walk out into the woods, and there, after talking with him faithfully about his soul, would pour out his prayer to God on his behalf. He seems to have been deeply impressed with the importance and power of prayer, both with regard to himself and others. Hence, we have been informed, that from the time he obtained a hope of his interest in Christ, he was accustomed to rise in the middle of the night, and engage in secret prayer. The same practice he continued frequently after he became a minister.

Here was the secret of his success. He leaned upon a power greater than his own. He put into requisition an energy above and beyond that which he himself possessed. "The effectual, fervent prayer of a righteous man availeth much."

It was not long after he made a profession of religion, that his mind was directed towards the work of the ministry. He felt a strong desire to preach the gospel to his fellow sinners. Some of his intelligent neighbours, also, observing his zeal, and the readiness and conciseness with which he communicated his ideas to others, urged him to enter upon a course of preparation for preaching the gospel. He was kept back, however, for a considerable time, by a deep sense of his incompetency for the work. He looked upon the office of a gospel minister, as one of the most solemn and responsible character, and he feared lest he might prove insufficient for the discharge of its high and sacred functions. Happy would it be for the church of God, if every one whose attention is directed towards the ministry, were found approaching it, with the same humble sensibility and holy fear. The subject continued to press itself upon his mind, and distrusting his own judgment, he was induced to seek counsel from others. He had formed an intimate acquaintance with the various ministers who supplied the church at Ligonier, and had frequent intercourse with them. They all concurred in the opinion, that he should turn his attention to study. Among those who advised him to this course, was the Rev. George Hill, [7] who, during the

progress of these events, had been invited to become the pastor of the church at Ligonier. He strongly urged him to the adoption of this plan. At length, he determined to submit the matter to the Presbytery, and to ask their counsel. He accordingly did so, and the Presbytery gave it as their unanimous opinion, that he should enter upon a course of study, with a view to the ministry. This settled the question, and he immediately prepared to go forward in what now appeared to him to be the path of duty. Not having a sufficient amount of means, from other sources, he sold his farm to raise the requisite funds, determined to apply what God had given him, as the fruit of his own labour, to qualify himself for serving him in the gospel of his Son. This fact shows how much his heart was in the work, to which he had now resolved to consecrate himself.

At this time there was no college in the West. To supply the want, the Rev. Dr. John M'Millan, [13] and a few other friends of learning, in the year 1790, had founded the Canonsburgh Academy, which, in 1802, was merged in Jefferson College. This institution afforded to young men the opportunity of acquiring the elements of a liberal education. Having made the requisite arrangements, Mr. Macurdy left Ligonier, and proceeded to Canonsburgh, where he entered the Academy as a student A. D. 1792. Although he was then twenty-nine years of age, he seems not to have thought of seeking admission to the holy office of the ministry, without passing through a preparatory course of Academical and Theological study. He accordingly remained at Canons-

burgh until 1799, during which period he completed the usual literary course prescribed in the institution, and studied Theology. His Theological studies were prosecuted under the direction of Dr. M'Millan, assisted occasionally by the Rev. John Watson, [16] who was one of the Teachers in the Academy.

Of the incidents of his life, during his residence at Canonsburgh, we have but little information. He was not considered eminent, as a scholar, but was highly esteemed by his fellow students and others, for his consistent and active piety. He is said to have been principally instrumental in the establishment of a weekly prayer meeting among the students, which is believed to have been continued down to the present time. The Rev. Robert Johnston says he found it in existence when he first went to Canonsburgh in 1796; and when he ceased his connection with the College as a Trustee in 1835, it was still in operation. At that time, sacramental seasons were occasions of great interest to the religious community throughout Western Pennsylvania. Pious students and others looked forward to them with lively concern, and made it a point to attend upon them, as far as practicable, in the different churches within their reach. It was while on their way to Buffalo, to attend a meeting of this kind, that Mr. Macurdy and Philip Jackson, a Ruling Elder in the church of Cross Roads,—commonly known by the name of "the praying Elder,"—became acquainted. Happening to fall in together, they proceeded in company, conversing familiarly on the subject of religion. They were

men of like spirit, and had drunk at the same fountain. Their intercourse soon became free and unrestrained. Philip had a son who was wild and irreligious, for whose salvation he was deeply concerned. He made known the particulars of his case to Mr. Macurdy, and desired him to turn aside with him into the woods, that they might unite in prayer for his conversion. His request was complied with, and in a grove near the road, with the aged Elder kneeling at his side, Mr. Macurdy poured out his soul to God, on behalf of this ungodly youth. Not long after this, young Jackson became seriously impressed, and hopefully converted. Philip ever afterwards connected this happy result with Mr. Macurdy's prayer in the woods, and, on this account, was very strongly attached to him.

In the month of August, A. D. 1796, and during his residence at Canonsburgh, Mr. Macurdy was married to Miss Sarah Briceland, daughter of Thomas Briceland of that place, and formerly of Carlisle. Of the wisdom of his course in this particular, we are not able at this distance of time to decide very accurately. But, as a general rule, we have no hesitation in saying, that it is extremely indiscreet for young men to enter into the marriage relation, during their literary and theological course. It is adding cares at a time when they must necessarily interfere with their active preparations for professional life. It often subjects them to pecuniary expenditures, beyond what they are able to bear, and thus obliges them to shorten their period of study, and hurry into their profession with very imperfect preparation.

And subsequent events have given occasion for the remark, that connections formed under such circumstances are not always of the most judicious kind. In Mr. Macurdy's case, the force of these objections was somewhat diminished, by the peculiarities of his situation. He was not an inexperienced youth, but a man of mature age and experience. He was not in so much danger, on this account, of making an injudicious selection. And the event proved, that he had acted with much christian discretion, in the choice of his companion, as she was a most excellent woman, whose piety and missionary spirit were happily in harmony with his own. He had, moreover, sufficient means of support for himself and his wife, to enable him to complete his full term of study. These facts, if they do not justify, may apologize for the course which he adopted, and ought to prevent it from being drawn into a precedent to be followed by others, whose circumstances are wholly dissimilar.

Having completed his literary and theological course of preparation, and having satisfied the Presbytery of his qualifications, by the exhibition of the accustomed parts of trial, he was licensed to preach the gospel, by the Presbytery of Ohio, on the 26th day of June, A. D. 1799, at the church of Upper Buffalo, Washington county, Pennsylvania. At the same time and place, the Presbytery licensed the Rev. Joseph Stockton, [17] afterwards well known in Western Pennsylvania, as a respectable and useful minister of Jesus Christ.

CHAPTER II.

His First Sermon—Missionary Tour to Erie—Second Tour—Invitations to Settle—Declines their Acceptance—Urgency of the Churches—His Perplexity—Accepts the Call to Cross-Roads and Three Springs—State of Things in the Church, at the Time of his Settlement—Plans of Instruction and Pastoral Labour—Temperance Efforts—Whiskey at a Funeral—Stage Coach—Mr. and Mrs. Colt—Cases of Spiritual Conflict.

On the next Sabbath after he was licensed, Mr. Macurdy delivered his first sermon in the church of Chartiers, of which his theological instructor, the Rev. Dr. M'Millan, was the pastor. On the Sabbath following, he preached at Cross Roads, where he afterwards settled. Shortly after this, he set out, accompanied by Mr. Stockton, on a missionary tour to the town of Erie, and the region bordering on the lake of that name. On his way, he preached at Thorn's tent, a few miles from the place where Butler now stands—also, at Elliott's settlement, now known as Plain Grove—at M'Clure's—at Sandy Creek—at Brook's station—at Meadville—and at Davis', on French Creek. As the country between this last place and Le Bœuf was yet uninhabited, he proceeded to Erie. There he met with a Col. Wallace, who received him with great kindness, and treated him with much cour-

tesy and attention. A number of soldiers were stationed there, under his command. These, together with the citizens, formed a respectable congregation, and were forward in their attendance on the public worship of God. After labouring together here for a short time, he and Mr. Stockton seperated, Stockton going to Lower Greenfield, and Mr. Macurdy proceeding up the lake. Col. Wallace showed his regard for him, and his interest in his mission, by accompanying him as far as the mouth of Elk Creek, where he parted from him and returned home. Mr. Macurdy went on until he reached the mouth of Crooked Creek, where he was kindly entertained at the house of a Capt. Holliday. At that place, and at a place in the vicinity called "Silverthorn Settlement," he had opportunities for preaching the gospel, which he gladly embraced. Thence he went to Lexington, on Conneaut Creek, where he spent a Sabbath. Two days afterwards, he reached Colt's Station, near the Conneaut Lake, having experienced much fatigue, and been obliged to encamp out one night on the way. From Colt's he directed his course to the outlet of the Conneaut Lake, where he was again joined by Mr. Stockton. In that vicinity, they preached at the house of a Mr. Wilson, on the margin of the Pymatuning swamp. They also visited a number of places throughout that region, preaching as they had opportunity. Having completed their tour, and preached the gospel in many destitute portions of the country, they returned to their respective homes.

After remaining at home two weeks, and preaching at

Cross Roads and Three Springs, he again set out on a second tour, for the purpose of visiting the churches and settlements, through which he had before passed. Of the details of this journey, we are not advised, except that he put matters in train for the organization of a number of churches, and preached the gospel to many who rarely had the privilege of hearing it. From this tour he returned in October, and met his Presbytery at Montours, on the third Tuesday of that month. At that meeting of Presbytery, the united congregations of Cross Roads and Three Springs made application for his labours, during the succeeding winter. A similar application was made, by the united congregations of the Forks of Beaver and Shenango. Each of these churches, thus united, had it in view ultimately to settle him, as their pastor. In this state of things, the Presbytery appointed him to preach to these several congregations, as often as practicable, until their winter meeting. At that meeting, calls were presented from each of the united congregations already named, inviting him to become their pastor. The original call from the congregations of Three Springs and Cross Roads, has been put into our hands. It is dated November 20th, 1799, and is signed by Philip Jackson, James Proudfoot, Samuel Merchant, Samuel Marquiss, James Merchant, William Jackson, John Goodman Young, William Lee, John Coulter, John Wylie, William Ledlie, and John Orr. The salary promised him was one hundred and twenty pounds, to be paid in regular yearly payments, one half in cash, the other half in merchantable

wheat, at market price, to be delivered at any place, which the pastor might appoint, not more than five miles distant from the respective meeting houses. These calls he declined, having a very strong desire to labour among the inhabitants of the more remote frontier settlements. At the urgent request, however, of the commissioners from the congregations, which had presented the calls, he consented to preach to them until the next Spring.

At the spring meeting of the Presbytery, there were representatives present from each of the united congregations, who urged, with much earnestness, the acceptance of their respective calls. The commissioners from the Forks of Beaver and Shenango, were Alexander Wright and John Montieth; from Cross Roads and Three Springs, Thomas Hunt and Philip Jackson. Between these commissioners and Mr. Macurdy, daily conferences were held, during the first three days of the sessions of the Presbytery; they urging the acceptance of their calls respectively, and he as urgently demanding, that they should withdraw them. As the matter was not likely to be settled in this way, it was finally agreed that the Presbytery should hear the commissioners, and decide which of the calls he should accept, and that he should be governed by their decision. The commissioners were accordingly heard, and their claims submitted. In favour of the Forks of Beaver and Shenango, Messrs. Wright and Montieth made long and able speeches. In behalf of Cross Roads and Three Springs, Mr. Hunt, being a young man, said but little. But, Philip Jackson spoke at length

and with great effect. There was a touching pathos in his manner, which moved the members of Presbytery to tears. So nearly balanced, however, were the claims and arguments presented by each party, that the Presbytery were unable to come to anything like a unanimous decision. When the votes were counted, it was found, that five were in favour of the Forks of Beaver and Shenango, four in favour of Cross Roads and Three Springs, and seven were *non liquets*. In view of this divided state of the vote, neither having a majority of the whole number of members, the moderator—the Rev. Thomas Marquis, [18] declared that there was no decision. The effect of this was to throw the matter back into the hands of the parties, to be settled by themselves. In their farther conferences on the subject, Mr. Macurdy insisted that the calls should be withdrawn. But, to this, the parties on the other side would not consent. In this state of the case, the commissioners from Cross Roads and Three Springs, having consulted some of the people from those churches who were present, proposed to the other commissioners, that he should preach two Sabbaths alternately, at each place, until the fall, and that then he himself should make the selection of the place of his settlement. This proposition, the commissioners from the other congregations abruptly, and, as some thought, rather uncourteously rejected, demanding an immediate decision, either to give them the whole of the time, or none. The peremptory spirit evinced by them on the occasion, and the conciliatory disposition exhibited by the others, in the proposition submitted, is be-

lieved to have had considerable influence on Mr. Macurdy's mind, in favour of his acceptance of the call from Cross Roads and Three Springs. The opinion of Dr. M'Millan, also, whom he consulted freely on the subject, and who knew all the circumstances of the case, and the whole state of his mind, had great weight with him. He advised him to accept their call, expressing his strong conviction, that the providential indications were in that direction, and that God had decided the matter in their favour. This settled the question in his mind. He accordingly declared his acceptance of their call, and was ordained and installed pastor of the united congregations of Cross Roads and Three Springs, by the Presbytery of Ohio, in the month of June, A. D. 1800.

The congregation of Cross Roads, which was to be, in part, the theatre of his future labours, had its origin in the organization of a church at King's Creek. The facts in relation to it, are set forth in the following extract from a manuscript history of the church of Cross Roads, drawn up by a committee of the session appointed for that purpose.

"When the country which is now inhabited by the members of the Cross Roads congregation was settled, there was no Presbyterian church organized West or North of Cross Creek. At that place, there was an organized church, which enjoyed the one half of the ministerial labours of the Rev. Joseph Smith.[19] Perhaps about the year 1786, the Presbyterian population of this country had become so considerable, that they obtained an organization at a place called

King's Creek. Messrs. Philip Jackson, Miles Wilson, and John M'Millan were elected and ordained Ruling Elders, and constituted the first session in this region of country. A meeting house was erected at King's Creek, and the ordinance of the Lord's Supper was administered in August, A. D. 1788, for the first time, in that place. For some years, the people met at that place, for public worship, and there was good reason to hope that God was present by the influences of his Spirit. A considerable number were added to the church there, of such as we hope shall be saved. But, before they obtained any part of the labours of a minister, it was thought that the location was not a good one. A congregation had been organized at Mill Creek, about eight miles North of King's Creek. It was, therefore, determined to change the location from King's Creek to the place where the road from Pittsburgh to Steubenville crossed the road from Washington to Georgetown, about three miles South East of the first location. The change of the place of worship was accompanied with a change of name; and this may be considered the origin of the Cross Roads congregation. This change of location took place about the year 1798."

Of the early history of the congregation of Three Springs we have not been able to procure any accurate information, except, that of the gentlemen whose names are subscribed to the call, as stated above, John Goodman Young, William Lee, John Wylie, and John Orr, were Ruling Elders in that congregation, at the time of Mr. Macurdy's settlement among them.

The circumstances under which Mr. Macurdy entered upon his pastoral labours among these people, were, in some respects, highly encouraging. They had taken great pains to prepare the way for his favourable reception among them. Before they made out their call, they held a special meeting for prayer, and the peaceful adjustment of all their personal controversies, so that nothing might remain to mar ministerial usefulness and success. The young people, also evinced a strong desire to have him for their pastor. During the pendency of the call, forty, or more of them, united in a memorial, earnestly entreating him not to decline the call of the church. And, that it might have the greater effect, they took measures to have it presented to him by young Jackson, who had been brought into the church in answer to his prayers. The people of God, also, were much engaged at a throne of grace, in reference to his settlement. Hence, Philip Jackson remarked, on a certain occasion afterwards, that nothing could seperate Mr. Macurdy from them, as God had sent him to them in answer to prayer. A stated weekly prayer meeting, moreover, had been organized, and was in successful operation. Others were held occasionally, as circumstances required. These meetings were sometimes transferred to different parts of the congregation, and were believed to be of great value in promoting the cause of true religion. About this time, also, the monthly concert of prayer was introduced, and statedly observed on the first Thursday of each month. All these various meetings for prayer were carefully cherished by Mr.

Macurdy, and no doubt were largely instrumental in improving the piety of God's people, and drawing down upon them and himself more abundant influences of the Spirit of grace.

From the commencement of his ministrations among the people of his pastoral charge, he adopted the plan of expository preaching or lecturing, a portion of his time. In the morning of the Sabbath, he generally lectured, and in the afternoon delivered a sermon. According to this arrangement, he expounded, in order, during the early part of his ministry, the Book of Psalms, and the Epistle to the Romans. This method of instruction was much more common at that period of the church, than it is at present. The practice of lecturing has, to a great extent, been laid aside. This, we believe, has not been an improvement—and, the sooner our ministers return to the old plan of lecturing a part of the time, the better it will be for the spiritual interests of the church.

In preparing his sermons and lectures, his general practice was to make short notes and form a skeleton, although he never kept his notes before him in the pulpit. Frequently, however, he took no notes; and he never trained himself to the habit of writing out his discourses at full length. He himself informed the author, that he never wrote more than one or two sermons, after he was licensed. He was too far advanced in life, when he entered the ministry, to acquire the habit of writing, and committing to memory what he had written, without an undue amount of labour. But, although he did not write, he made careful preparation,

whenever time permitted. If, however, the occasion required him to appear before a congregation without much special preparation, he generally acquitted himself well. Few men had greater facility in preaching on short notice, or with little time for previous study. Hence, it is reported, that Dr. M'Millan used to say, in reference to him, that he never cared to give him more than two hours to prepare a sermon. His perceptions were quick, and his feelings strong and ardent. When his mind laid hold of a subject, it was with a vigorous grasp, and he soon adjusted its parts, and fitted them for use. He had great power of condensation, and those who heard him often in the earlier periods of his ministry, represent him to have been a very effective preacher. He had a peculiar novelty and energy of manner, and often said very striking things, which operated powerfully upon the feelings of his audience. His sermons had very little of the polish and refinement of rhetoric about them, and judged by the established canons of sermonizing, would not have borne very rigid criticism. But his direct, earnest, and forcible manner, was well adapted to secure the attention, and reach the consciences of his hearers. His practice of lecturing upon the Psalms, necessarily brought him into close contact with the mental habits and exercises of men, and led him to make dissections of the human character of the most searching and profitable kind. And the results of his subsequent ministrations prove, that he was not wanting in the faithful exhibition of the truth, and that his labours were owned of God for the salvation of many souls.

In arranging his plan of pastoral labour among his people, he connected with the preaching of the gospel, family visitation and catechetical instruction. He visited from house to house, and catechised in districts alternately, during the winter season. One winter he employed in visiting, and another in catechising. His pastoral charge extended over a large geographical surface, about twenty miles in length, and ten in breadth. It was divided into districts, each district being under the supervision of a Ruling Elder, residing within its limits. In each of these, he held catechetical meetings. And, when he had completed his circuit, his practice was to have a general meeting at the church, at which the whole congregation attended. At these meetings he was accustomed to examine all, both old and young. Sometimes questions were previously assigned, to which the people were required to prepare answers. At other times, he proceeded without any previous appointment of the subjects of examination. He was very particular in calling upon the children to repeat their catechisms; and when asking them questions he would frequently stop and explain the subjects embraced in them, for the benefit of those of more advanced years. The whole was followed, at the close, with some pointed, practical remarks, intended to impress upon the minds of all present, the instructions which had been imparted. In his course of family visitation, he made it a point to inquire and ascertain whether parents were faithful in the observance of family worship, and he suffered none to remain in the church who lived in the neglect of this duty.

Sabbath schools and Bible classes were introduced in the early part of his ministry. On these, the whole congregation would sometimes attend and be examined. The exercises, on these occasions, exerted a good influence, and were deemed valuable, as a means of awakening conviction, and creating an interest in favour of religion. His attention was early directed to the young men of his charge. A large class of these were enrolled, of such as were willing to devote a portion of their time to the acquisition of religious knowledge. These were subdivided into four classes, each of which had studies differing from the others. The first class was instructed in the Doctrines of religion; the second, in the History of the Bible; and the rest, in some other portions of Biblical truth. A leading object, which he had in view, in the formation of these classes, was to make the young men well acquainted with the system of doctrines contained in our Confession of Faith and Catechisms. No doubt, he entertained the hope, that he might be instrumental in thus preparing some of them for the gospel ministry, if it should please God to sanction his efforts, by making them the subjects of his grace. Nor was he disappointed. One of these young men was Francis M'Farland, now the Rev. Dr. M'Farland of Virginia, and formerly the Corresponding Secretary of the General Assembly's Board of Education. Another was Ezekiel Glasgow, [21] who entered the ministry, and of whom comparatively little is known, as he died young. Dr. M'Farland, however, is extensively and favourably known, and yet lives, to attest the fidelity with

which he and others were instructed by their pastor in the knowledge of the truth.

As already stated, Mr. Macurdy was a temperance man from early youth—a "teetotaller"—who both advocated and practised the doctrine of total abstinence from intoxicating drinks. He availed himself of the earliest and most favourable opportunities, after he entered on his ministry, to diffuse his principles, and to put a stop to the progress of intemperance. The usages of his neighbourhood, at that time, was to have whiskey at funerals, of which the people were invited to partake. On one occasion, not very long after his settlement, he was called to attend a funeral in his vicinity. The people were formed into a circle, and persons were waiting to distribute the whiskey and cakes among them. Preparatory to this, he was called upon to implore God's blessing on the refreshment. He replied, that he could not ask a blessing upon the whiskey, and positively refused. Application was then made to an Elder present, who complied with the request, and the whiskey and cakes were distributed. The repast being over, Mr. Macurdy was invited to address the people. He did so. His text, to use his own expressive language, was, "Whiskey at a funeral." And so effectually did he preach from it, that whiskey was rarely ever seen again at a funeral in that neighbourhood.

It was the custom then, as it is now, when the Presbytery met in a country congregation, to have a dinner provided for the members, at the church in which they held their sessions. On those occasions, ardent spirits of some kind were always

furnished, and constituted part of the beverage. This, Mr. Macurdy disliked, and at the second meeting of the Presbytery, at which he was present, he made an attack on the practice, determined, if possible, to have it abolished. In this, he was seconded by the Rev. John Anderson, [22] who accorded with him in his views, on this subject. Upon his first settlement at Buffalo, Mr. Anderson had hesitated to go the whole length, in requiring total abstinence. The following occurrence, however, brought him fully out. At the raising of a barn on his own farm, he had, according to the custom of the time, furnished the men with whiskey. One of them drank to excess, became violent, and insulted and cursed him to his face. Some of the company were greatly incensed at him for his profanity and rudeness, and were about to inflict on him personal chastisement. Mr. Anderson, feeling that he had been the occasion of the mischief, would not permit it, but told them to "let him alone and let him curse; for the Lord had bidden him;" that he himself was to blame. The result was, that from that time forward he became the open and decided friend and advocate of total abstinence. He was, therefore, prepared to enter heartily into the views of Mr. Macurdy, and to co-operate with him in his efforts to banish ardent spirits from their Presbyterial dinners. Some impression was made upon the members of Presbytery at this meeting, but no definite action secured. At some subsequent meetings, the subject was brought up and discussed. Messrs. Marquis and James Hughes threw their influence in favour of the proposed reformation. En-

couraged by this accession of strength, they renewed their efforts, and finally succeeded in carrying a resolution, excluding ardent spirits from their Presbyterial assemblies, and advising their congregations to banish them from their raisings, log-rollings, and harvest fields, as well as to abstain from their use in private, as individuals.

From the apparent reluctance with which the Presbytery entered into this measure, we are not to infer that any of the members were inclined to intemperance. This would be doing them great injustice. It is not known that a single member had any fondness for strong drink. But the fault was one which belonged to the times. The subject was not understood. The plan of arresting the ravages of intemperance, by total abstinence, was new, and when proposed, even good men were slow in adopting it.

Mr. Macurdy continued to exert his influence in favour of the cause of temperance, in various ways. He encouraged the circulation of sermons and tracts on the subject. And, afterwards, when the public mind was sufficiently enlightened, he aided in the formation of societies, throughout his neighbourhood. Into the constitution of these societies, the state of public opinion, at that time, did not admit the introduction of a pledge reaching farther than the exclusion of ardent spirits, as a common beverage. His principles, however, led him further, and he sought to secure total abstinence from all intoxicating drinks. He embraced every favourable opportunity to testify his abhorrence of the vice of intemperance, and to correct the vicious habits of those

who had become its slaves. And, where men of less firmness of character would have shrunk from the responsibility connected with open rebuke, he never hesitated to incur any amount of it, which fidelity to his principles demanded. The following anecdote will attest the truth of this remark.

On a certain occasion, he was travelling in a stage coach, accompanied by a young minister or licentiate, who assumed to have more than common zeal in the temperance cause. At one of the stopping places on the road, a stranger entered the coach. From the stench of his breath, which was very offensive, it was soon discovered, that he had been drinking to excess. The young preacher immediately launched out into a strain of severe animadversion on the horrible evils of intemperance. Mr. Macurdy, with less ostentation, but with not less point, also spoke freely of the pernicious character of this vile habit. The man was not so much intoxicated, as not to be able to discern the tendency and design of these remarks. Turning to the young minister, he said with some gruffness and vehemence of manner, "I suppose, sir, you intend these remarks for me." The zeal of our youthful reformer was somewhat cooled, by this pointed and personal appeal. He perhaps felt some alarm at the fierce determination, which sat upon the face of the half drunk passenger. He, therefore, promptly, but not without agitation, replied, "O no, sir: we had no reference to you. Our remarks were entirely of a general character, without any personal allusion." Mr. Macurdy could not endure this cowardly eva-

sion, but immediately exclaimed, looking the drunken man full in the face, "Yes, sir: our remarks were intended for you. Your breath stinks like a whiskey barrel; and what we have said was for the purpose of leading you to reflect on your filthy and abominable practice, and, at once, to abandon it." The passenger was confounded, hung his head in shame, and at one of the nearest watering places, left the stage.

In the spring of 1802, Mr. Macurdy was sent by his Presbytery to visit the various settlements which he had visited in 1799, and in connection with the preaching of the gospel, to do what he could towards the organization of churches. How far he succeeded in effecting such organizations, we are not informed. But, subsequent events proved, that his ministrations were not without beneficial results. At Lower Greenfield where he preached, his labours were blessed to the conversion of a Canadian who was present. From that place, he addressed a letter to Judah Colt, Esq. Land Agent at Upper Greenfield,—which was about sixteen miles from Erie,—informing him of his intention to go thither and preach. He accordingly went, at the time appointed, and was received very kindly by Mr. Colt, who was a gentleman of polished manners, but a man of the world, without any pretentions to religion. At his house, he preached to about fifty people. During the service, Mr. Colt seemed deeply interested. At the close of the exercises, and as soon as the congregation was dismissed, he arose and requested the people to remain, that they might concert mea-

sures to secure the stated preaching of the gospel. To this he urged them with great earnestness. The exigency of their case, he alleged, required prompt action; "for," said he, "we are all going to hell together." Measures were accordingly adopted, to secure one-fourth part of a minister's time and labours, towards the accomplishment of which Mr. Colt himself subscribed fifty dollars. When the subscription was filled up, Mr. Macurdy was informed of the result, and he promised to use his best efforts to send them a minister.

The next morning Mr. Colt took occasion to disclose to him the state of his mind. He was deeply distressed on account of his sins, and expressed great anxiety about the salvation of his soul. After conversing with him, and giving him some suitable instructions, Mr. Macurdy left him and returned home; but not without earnest entreaties, on the part of Colt, that he would return again as soon as practicable.

After remaining at home some time, Mr. Macurdy wrote to Mr. Colt, intimating to him his intention to pay him a second visit. This he did, accompanied by Mrs. Macurdy and Philip Jackson, his praying Elder. Upon their arrival they were received by Mr. and Mrs. Colt in a very cordial manner, and entertained with great hospitality. Towards the evening of the day on which they arrived, Mr. Colt proposed to Mr. Macurdy to ride out and take a view of his farm. To this he assented, and having mounted their horses, they proceeded along a lane which connected, at its termination,

with a grove of trees. Upon their reaching the end of this lane, Mr. Colt observed, that they had gone far enough, and proposed that they should alight from their horses, and sit down in the grove. He remarked, moreover, that he did not care now to show him his farm, but wished to confer with him about the state of his soul. Mr. Macurdy cheerfully acceded to his wishes, and in a few minutes they were deeply engaged in a free and interesting conversation, in reference to his eternal interests. After spending some time in this manner, they returned to the house.

Mr. Macurdy embraced the first convenient opportunity which offered, to inform Philip Jackson of the state of Colt's mind, and of the hopes he entertained respecting him. Philip, however, looked upon his case with distrust. He had formed an unfavourable opinion of both Mr. and Mrs. Colt. They were persons of accomplished manners, and Mrs. Colt was rather gay in her dress. With his rough training, and ignorance of polished society, he had taken up the opinion, that these persons had too much refinement and elegance, both in their manners, and style of living, to have any religion. He, therefore, received Mr. Macurdy's statement with suspicion, and determined to avail himself of the first opportunity to subject them to a searching examination, and judge for himself. This, Mr. Macurdy was willing and desirous that he should do. That same evening, therefore, he and Mrs. Macurdy retired early to rest, for the purpose of giving Philip the opportunity which he sought. Shortly after they had left the parlour, Philip drew his

chair near to Mr. Colt, and remarked, that if he had no objection, he would like to have some conversation with him and Mrs. Colt about their souls. Mr. Colt assured him, that it would be very agreeable to them, and to show their readiness for the conference, they took their seats, one at each side of him. Thus situated, the conversation proceeded with great interest on both sides. It was of a close and searching character, relating to the inward exercises of the soul, on the subject of religion. In this conference, a considerable part of the night was spent, and they retired at an hour, which left but little time for sleep. In the morning, Philip was early out of bed, and hastened, with feelings of lively joy, to communicate to Mr. Macurdy the result of the conversation, and to assure him, that he believed both Mr. and Mrs. Colt to be christians. He was particularly pleased with Mrs. Colt, who, with all his past prejudices against her, he could not help thinking, had "the heart's blood of religion in her."

On the first or second Sabbath subsequent to these occurrences, Mr. Macurdy had an appointment to administer the Lord's Supper at Lower Greenfield. Mr. and Mrs. Colt attended, and were among the candidates for admission to the Lord's table. Mrs. Colt's evidences, upon examination, appeared clear and satisfactory, and she was admitted. The same clearness did not exist, in the case of Mr. Colt, and Mr. Macurdy, after a full conference with him, advised him to delay his connection with the church. On the morning of the communion, after the preliminary services were over and the communicants seated at the table, and while the as-

sistant minister was leading in prayer, Mr. Macurdy heard some person near him sobbing, and looking up, observed it to be Mr. Colt. As soon as the prayer was ended, Mr. Colt, no longer able to restrain himself, approached and with an audible voice, said, "Brethren, I come to seek admission at the eleventh hour." In reply, Mr. Macurdy requested him to wait for the second table, and in the mean time, he and Philip Jackson had a brief conversation with him. He stated to them, that he had obtained some clear views of Jesus, as the Mediator of the New Covenant, and had given himself up entirely to him, and was trusting in his righteousness alone for salvation. Upon this information, he was admitted, and united with his brethren in commemorating the death of Christ, at his own table. It was an interesting and delightful occasion. From that time forward, Mr. and Mrs. Colt adorned their profession, by a consistent christian deportment. He set up family worship, which, in his absence, was conducted by Mrs. Colt. She was aware of the reproach which she would have to suffer from her gay acquaintance, on this account. In anticipation of this, she applied to Mrs. Macurdy to direct her to such passages of scripture, as might be useful to her, in vindicating her course, and refuting their cavils. Whether she yet lives to honour the religion of Christ, is not known to the writer. Her husband died, some years ago, in the faith of a blessed immortality, through the merits of his Redeemer. He was an active and liberal christian. Having no children, he left a large share of his property to benevolent objects. Among other bene-

factions, he bequeathed five hundred dollars to the Western Theological Seminary of the Presbyterian church, at Allegheny city.

While Mr. Macurdy was thus leading others to Christ, he himself was not without some severe mental conflicts. On one occasion, not very long, perhaps, before the period of which we have been speaking, he had agreed to preach at a certain house, within the bounds of the congregation of the Rev. Thomas E. Hughes, [23] where Mr. Hughes was to meet him. At the time appointed, he proceeded to fulfil his engagement, accompanied by Mr. Robert Johnston, then a student of Theology. On the way, he appeared dejected, and told Mr. Johnston,—to whom we are indebted for these facts,—that he could not preach; that the subject which he had prepared for the occasion, had gone from his mind, and that he could neither recall it, nor any other. On their reaching the place appointed, they found that the people were not collected, and that Mr. Hughes, whom they had expected to meet there, had not arrived. These, and some other incidental circumstances, added to the gloom of his mind. His inward distress increased, and he felt a deep and overwhelming sense of his inability to preach. All was darkness, without a single ray of light. To preach was out of the question. He said it was impossible for him to utter a word. In this state of mind, and while the people, who had begun to come in, were assembling, he left the house and retired to the barn. As he remained out long beyond the hour appointed for the commencement of the services,

Mr. Johnston went in search of him, and found him prostrate upon some straw which lay on the barn floor, in great distress of mind. He told him that the people were assembled and waiting for him. Mr. Macurdy replied, that he would not attempt to preach; that he could not possibly utter a single sentence. Finding that he could not induce him to preach, Mr. Johnston insisted that he should, at least, return to the house and inform the people that they need not expect public worship. To this he assented, and on returning to the house, at the suggestion of Mr. Johnston, he read a hymn, which was sung, and engaged in prayer. During the time of prayer, he seemed to acquire great liberty. He became deeply earnest and solemn in his addresses to the throne of grace. His soul seemed to rise and expand, as he wrestled with God, and it was very evident that light had broken in upon his mind, and that his burden was removed. The event proved this to have been the case. For, at the close of the prayer, his subject had returned, and was fresh and full before his mind, so that, instead of dismissing the people, as he had intended, he immediately proceeded with his discourse. His text was, Ephesians 2 : 1, "And you hath he quickened, who were dead in trespasses and sins." In reference to his sermon, Mr. Johnston writes, "I cannot pretend to give you even a synopsis of it. I can only say, that the description he gave us of the deplorable condition of the sinner, dead in trespasses and sins, and of the power and grace employed in his spiritual resurrection, was drawn to the life. From the commencement, his subject appeared

to open before him, thoughts and words flowed in upon him, and he addressed us in a strain of eloquence, and with an energy, beyond what I ever heard from his lips at any subsequent period. Mr. Hughes came at the close of the service, but not in time to enjoy the feast."

A somewhat similar anecdote, of a rather later date than the foregoing, is related of the Rev. Mr. M'Pherrin, who has been already mentioned in connection with the conversion of Mr. Macurdy. At the time referred to, his mind became greatly oppressed and deeply enveloped in spiritual darkness. This continued for two years. During that period, he was destitute of all religious comfort, and his habitual feeling was, that he was altogether unfit to preach the gospel. Having "put his hand to the plough," however, he determined that he would not look back. He, therefore, continued to preach with the same constancy, as if his mind had been in a more comfortable frame. On a sacramental occasion at Scrubgrass, where the Rev. Robert Johnston was the pastor, Mr. M'Pherrin and one or two other ministers were present. He was invited to preach on the Monday following the communion, but promptly declined. The other brethren, however, without any previous concert, or any very prominent reason, insisted, with united importunity, that he should preach. After repeated refusals, he finally yielded to their wishes, and entered the pulpit, almost by compulsion. A thick, dark cloud hung over his mind, and he commenced the exercises with a heavy heart. But, while engaged in prayer before the sermon, his burden seem-

ed to give way, the dark cloud began to disperse, and before he closed his prayer, light was poured, with heavenly radiance, into his mind, and all was joy and peace. He took his text from Matthew 11 : 28, "Come unto me, all ye that labour, and are heavy laden, and I will give you rest;" and in a discourse of two hours in length he poured forth his soul in a volume of the most persuasive and heavenly truth.

With this signal and happy result, the transactions of the preceding night had, probably, an important connection. Early in the evening, he withdrew from the social circle, at the house where he lodged, and at midnight, when the family retired to rest, he had not returned. In the morning, when they arose, they found him in the parlour. He had spent the entire night in the woods, in prayer, wrestling with the Angel of the Covenant, "until the breaking of the day."

Indeed such seasons of mental darkness and conflict have not been uncommon in the experience of God's servants. And, frequently, these seasons have immediately preceded, and been closely connected with special manifestations of the divine favour, as in the cases just mentioned. And, it has been remarked, that when God designs to make a man eminently useful, or to place him in a position of peculiar responsibility, he trains him for his work, by leading him through dark places and deep waters. He thus makes trial of his faith, as well as strengthens it, and gives him an experimental knowledge on the subject, which prepares him for the better discharge of the duties which lie before him. And, in the case of Mr. Macurdy, and others of that period,

the deep, inward experience of the workings of corruption and of grace, of which they were made the subjects, doubtless, proved of important service to them, when required to instruct and guide inquiring souls, during "the great revival," in which they were shortly afterwards called to take an important part.

CHAPTER III.

Early Revivals in Western Pennsylvania—State of Things in 1801 and 1802—Female Prayer Meeting—A Text and Sermon—Commencement of the Revival in Three Springs—Communion Sabbath—First Appearance of the Bodily Exercise—Progress of the Work—Sacrament at Cross Roads—Great Meeting at Upper Buffalo—"War Sermon"—Children Affected—Meeting in a School House.

The early history of the Presbyterian church in Western Pennsylvania, was distinguished by many powerful revivals of religion. In the congregations of Cross Creek and Upper Buffalo, a gracious work commenced in the year 1781, under the ministry of the Rev. Joseph Smith, and continued for six or seven years, with little apparent abatement. Coincident with the commencement of this work, was one of a like kind, in the congregations of Chartiers and Pigeon Creek, under the pastoral supervision of the Rev. John M'Millan. During its progress in these places, the Lord poured out his Spirit on the congregations of Bethel and Lebanon, in connection with the labours of the Rev. John Clark, [24] on that of Ten Mile, under the care of the Rev. Thaddeus Dodd, [26] and on the vacant congregations of Kings Creek and Mill Creek.

Again, in the year 1795, the congregation of Chartiers was

visited with a gracious outpouring of the Spirit, in which the Academy at Canonsburgh shared largely. In 1798, also, a very powerful work of grace commenced, and was carried on, in a new settlement, between the Great and Little Beaver rivers, where two congregations were afterwards formed and enjoyed the labours of the Rev. Thomas E. Hughes. And, in the year 1799, a number of the churches within the bounds of the Presbytery of Ohio, were favoured with times of special refreshing from the presence of the Lord, and many were added to the church, on a credible profession of their faith.

During the intervals between these seasons of refreshing, there were times of painful declension. That which followed the revival of 1799, was greater and more general, than those which had preceded. The world had gained an undue ascendancy over the people of God. Their graces languished. And, in some places, a spirit of contention and contempt for religious ordinances and domestic order prevailed. In the midst of these discouragements, however, the means of grace, in their external form, were, for the most part, attended upon. The ministers of Christ, in general, continued faithfully to preach the truth. The quarterly concert of prayer, for the outpouring of the Spirit, and the revival of religion, which had been established by the Presbytery of Ohio, early in the year 1796, was still observed, by most of the churches. But, while outward forms were thus regarded, the life and power of religion had almost entirely disappeared.

In the latter part of the year 1801, and the beginning of 1802, the meetings for social worship and the observance of public ordinances, became remarkable in regard both to numbers and solemnity. Christians were more sensibly impressed with the low state of religion, and more deeply concerned for the salvation of those who were yet in their sins. The intelligence received from the South and West, where powerful revivals of religion were in progress, was instrumental in awakening in the minds of God's people increased desires after renewed displays of divine power and grace in the midst of them. And, during the Spring and Summer of 1802, there was a great increase of prayer and expectation, in reference to this subject. In some places, indeed, there were clear indications of the gracious presence of God, in the assemblies of his people. This was especially the case, during the sacramental seasons at Cross Creek and Lower Buffalo, in the latter part of June, where "the children of God were much quickened and revived, numbers of sinners brought under serious concern, and some hopefully led to rest on Christ."

In the state of feeling which pervaded the christian community generally, in reference to the low state of religion, and the importance of obtaining the effusions of God's Spirit, Mr. Macurdy and many of the members of his charge, deeply participated. Much prayer was offered by them, on this behalf. Often did he and Philip Jackson retire together to the woods, and there wrestle with God in prayer for the revival of his work. Nor were they left to plead alone with

God. There were in the church of Cross Roads, some remarkably pious women. A few of these, during that Summer, met at the house of their pastor, and formed themselves into a prayer meeting, the special object of which was, to pray for a revival of religion. Their names were Sarah Macurdy, (the pastor's wife,) Mary Stevens, Jane Proudfoot, Elizabeth Duncan, Jane Wilson, and Prudy Merchant. In the midst of the discouragements, by which he was surrounded, Mr. Macurdy was deeply interested in this movement, on the part of these pious females. His mind was more than usually exercised, in regard to it. During their first meeting at his house, he took his axe, and, retiring to an adjacent grove, cut some boughs from the trees, of which he formed a booth. There, within that secluded arbour, while those pious women were praying in the house, he knelt, and in earnest supplication to "the God of Lydia," he invoked his blessing upon them, and upon the object for which they were united. His heart was full. It was an hour of conflict, in which faith and unbelief struggled for the mastery. On the one side, were a half dozen timid females; on the other, the legions of the Prince of darkness. While his mind reverted to that feeble band, and to the mighty force, against which they had to contend, that passage in Isaiah 35: 4, was forcibly suggested to his mind. "Say to them that are of a fearful heart, Be strong, fear not: behold your God will come with vengeance, even God with a recompence; he will come and save you." This inspired him with confidence, and taught him how he should encourage

the hearts of the little band, who, in this hour of the church's extremity, had come up "to the help of the Lord, to the help of the Lord against the mighty."

The passage which had thus been suggested to his mind, recurred to him again and again, and became the subject of frequent and intense meditation. Nor was it long until he was called, in the course of divine providence, to make a public use of it. Mr. Marquis had made an appointment to administer the Lord's Supper, shortly after this, at Lower Buffalo, which was a part of his pastoral charge. Mr. Macurdy, having heard that he was sick, and unable to fulfil his appointment, secured Mr. Dodd to supply his people, and went over to Buffalo, on Saturday, to give his assistance, as far as might be needed, during the occasion. At Buffalo, he met Messrs. M'Millan and Anderson, with several other ministers. They proposed that he should preach on the Sabbath morning of the communion. This he declined. But, they insisted, and would take no denial. He was obliged, therefore, to consent. He had, previously, been arranging some thoughts on the passage referred to above, but had not completed his preparation. He, therefore, returned to it on Saturday evening, and made the best preparation he could, under the circumstances. On Sabbath morning, he preached the action sermon, from this text. During the delivery of the discourse, Dr. M'Millan seemed to be uncommonly interested, and looked at him with great apparent earnestness and intensity of feeling. After the services were closed, the Doctor said to him, with much solemnity, "Mr.

Macurdy, it was not you that preached to day, but God." Such a remark from Dr. M'Millan, who was never known to flatter, shows the divine power which attended the delivery of this discourse. This text was ever afterwards precious to Mr. Macurdy's mind.

About a month before the commencement of the revival at Three Springs, the concert of prayer was held in that congregation. The meeting was very thinly attended. Mr. Macurdy's mind was much burdened, and he took occasion to express to those present, the painful feelings which he had, in relation to the low state of religion among them. His remarks seemed strongly to arrest the attention of the people, and as he proceeded, his own feelings became more lively, and his hopes began to revive. It occurred to him, that it might be productive of good, if the members of the church would unite in a mental or secret concert of prayer at some fixed period, for a revival of religion. He, accordingly suggested, that fifteen minutes of every Thursday evening, at sun-setting, be employed, by all the members of the church, wherever they might be, in special prayer to God, for the outpouring of his Spirit, and the revival of his work. The suggestion was favourably received, and the subject appeared to make a deep and strong impression on the minds of those who were present.

On the next Thursday, the usual concert of prayer was observed in the church of Cross Roads. Mr. Macurdy was present. The subject of the special concert, which he had suggested to the meeting at Three Springs, pressed itself

strongly upon his mind. But he had some fears about presenting it here, lest it should not meet with a favourable reception. During the progress of the meeting, however, and while making some remarks, founded on the fifty-ninth of Cowper's "Olney Hymns"—"O for a closer walk with God," &c.—he embraced the opportunity to refer to the subject. This he did, by cautiously inquiring, whether there would be any impropriety in the members of the church agreeing to spend a short time on that, and the subsequent Thursday evenings, in a concert of secret prayer, for a revival of religion? The question was no sooner submitted, than old Philip Jackson, the praying Elder, rose to his feet, and exclaimed, "Take the vote! Take the vote!" Mr. Macurdy, without regarding the call, proceeded with his remarks. At the close, however, he responded to it, and said he would put the question, and that he wished those who were in favour of the proposed concert, to signify it by rising. The whole assembly arose, without a single exception. The concert was accordingly observed.

On the Sabbath preparatory to the administration of the Lord's Supper at Three Springs, which was appointed to take place on the fourth Sabbath of September, an unusually large number of people attended. In the morning Mr. Macurdy lectured on Malachi 3: 1—5, "Behold, I will send my messenger," &c. In the afternoon, he preached from Joshua 24: 15, "Choose you this day whom ye will serve." While reading the text, uncommon solemnity pervaded the assembly. The preacher himself felt awfully solemn. He read

the text a second time. The point to which he directed his efforts, in the treatment of the subject, was to bring his hearers to a decision, by showing them that they were shut up to this necessity—that they must either choose to serve God, or they must choose not to serve him. This fearful alternative, he pressed upon them, with much earnestness and solemnity. At the close of his remarks on this point, he stood silent in the tent, from which he had been addressing them. As he paused, the people, who had been scattered over a considerable space, gathered closely around the tent, as if in expectation of something farther. Observing the inquiring expression, with which they gazed upon him, he resumed his discourse, and with solemn emphasis, said, "God and you must decide this question; and I now call upon you to give in your decision to God!" Immediately, and unexpectedly to him—for he assured the writer that he had no intention to call the people up—the whole congregation rose to their feet, evincing very deep concern. Under these circumstances, he addressed them farther, assuring them, that God was a merciful God, and if there were any among them who had not chosen Him as their portion, they had still the opportunity to do so. And, again, he put the question, "Will you now give in your decision to serve the Lord your God?" This was the occasion of greatly increasing the anxiety which already existed, and many, unable to stand, fell back upon the benches, which were used as seats. In the midst of this intense excitement, he dismissed the congregation, and returned home. The people themselves.

after he had retired, appointed a meeting for prayer, to be held in the evening, which was attended upon with great interest. "About fifty persons continued upon the ground, appeared unwilling to go away, and spent the most of the night in social worship."

On the Thursday following, which was observed as a fast, preparatory to the administration of the Lord's Supper, more than usual solemnity prevailed throughout the services. A prayer meeting was appointed, to be held in the evening, at the house of one of the Elders. A number of persons proceeded thither directly from the church. Mr. Macurdy followed towards evening. Before the commencement of the religious exercises, while walking near the house, and revolving in his mind what he should say to the people, he heard cries of distress, in a plot of wood-land, which lay in the vicinity. Supposing them to be the cries of persons under concern about their souls, he asked one of the Elders to go with him, that they might ascertain the fact. Upon their arrival at the place, they found two young women, who had retired to the woods to pray, prostrate on the ground, in deep distress in relation to their eternal interests. "Their cries for mercy were very affecting." After some conversation with them, they were taken to the house, where a large crowd of people were assembled for worship. There, they were very powerfully affected, and cried out, on account of the pungency of their convictions. This, however, did not interfere with the services of the evening. These proceeded without interruption, and so imperceptibly and rapidly

did the hours pass away, in prayer and exhortation, that before the people were aware of it, the morning light dawned upon them. The whole night was spent in religious exercises.

The next morning, Mr. Macurdy, and the Elder who was with him, proceeded towards the church, where a meeting of the Session had been appointed, to converse with applicants for admission to the Lord's table. On their way, they heard cries of distress in the woods, and going to the place whence they came, found a number of anxious persons engaged in prayer. Having reached the church, they spent the day conversing with inquirers after salvation. None, as yet, expressed a hope, and none, of course, were admitted to the communion of the church. A prayer meeting was again held in the evening. The night was spent, as was the preceding one, in prayer and exhortation, the exercises being continued, until day light broke unexpectedly upon them. So intense and absorbing was the interest which they felt on the occasion.

The Rev. John Brice [27] had been previously engaged to assist at the communion. On his way to the church, on Saturday morning, Mr. Macurdy fell in with him, and informed him of the state of things in the congregation. The effect upon him was overwhelming. He seemed unable to endure it, and declared that he would return home, as he felt himself unfit to preach, where the Lord was thus pouring out his Spirit. Through the persuasions of Mr. Macurdy, he proceeded to the church and preached. During the ser-

vice, great solemnity prevailed. Gracious influence was imparted, and many had their minds awakened to a concern for their salvation. At the close of the meeting, when the congregation was dismissed, a number were prostrate and unable to leave the ground. Two prayer meetings were appointed for the evening, at different places in the congregation. In these, the greater part of the night was spent in social worship. Few, if any, slept, so powerful and exciting was the feeling which pervaded these meetings.

On the Sabbath, according to appointment, the Lord's Supper was administered. It was accompanied with great solemnity, and striking manifestations of the presence and power of God. In the afternoon, a considerable number of persons were seized with strong bodily affections, so that, at the close of the services, they were unable, without assistance, to retire from the ground. This was the first appearance, in this part of the church, of those peculiar bodily affections, by which this work was afterwards so much distinguished. Before separating on this occasion, appointments were made for two prayer meetings in the evening. Again, the whole night was spent in devotional exercises.

The next day, Mr. Marquis, who had heard of the state of things at Three Springs, came to their assistance. At the request of Mr. Macurdy, he preached, taking for his text Hosea 10: 12. "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground; for it is time to seek the Lord, till he come and rain righteousness upon you." The effect was very wonderful. A considerable

number cried out with deep distress. Among them was one old man, far advanced in years. Excepting these cries of pungent distress, there was no confusion, nothing inconsistent with the most perfect order. When the congregation was dismissed, some hundreds remained on the ground, resisting every effort to induce them to disperse. Fifty, or more, were unable through bodily weakness, to leave the place.

On Wednesday, (which was the 29th of September,) the Synod of Pittsburgh was to hold its annual meeting at Pittsburgh. It had been the purpose of Mr. Macurdy and the brethren, Marquis and Brice, to be present at its sessions. In the current state of things, Mr. Macurdy expressed the opinion, that he could not go. Mr. Marquis was anxious to attend, but finding the people intent on having the religious services continued, he felt embarrassed, and doubted about the propriety of leaving them. His anxiety to meet the Synod, however, induced him to address the people on the subject. He endeavoured to convince them, that it was their duty to disperse, and permit him and the other brethren to go to Synod. While he was speaking, there was evidently a great increase of mental distress. This satisfied all that the meetings ought to be continued. And, that no difficulty might arise from the want of food for the horses, one of the farmers who lived near the church, offered the use of his pasture field to all who were desirous to remain. It was, therefore, agreed to continue the meetings. In the evening, candles were put up in different places, in the woods

around, and in the adjacent houses, and both ministers and people continued in prayer and exhortation, until midnight, when they had a recess. During the recess, the people dispersed in different directions around the church, and many of them, in great distress, were heard offering up earnest cries to God for mercy. After some time, the congregation came together again, and the religious exercises were continued until day light. "This night far exceeded any thing that had been before; many were prostrate, crying for mercy. About the break of day on Tuesday morning, there were six persons who gave evidence of obtaining hope in Jesus."† The exercises were continued until about eleven o'clock, when, with great difficulty, the people were prevailed upon to disperse.

On the afternoon of this day, the brethren proceeded on their way to Pittsburgh, to attend the meeting of Synod. On their arrival, they communicated to the Synod, the wonderful things, which had taken place at Three Springs. The interest excited among the members was very great. And, when Mr. Macurdy left the Synod on Saturday, to return home, he was accompanied by ten or twelve of them, who were desirous to witness for themselves, these gracious operations of God's mighty power. On the next day, which was the Sabbath, two discourses were preached in the tent, at Cross Roads. The assembly was very large and solemn, but nothing of an extraordinary character appeared. There was preaching again in the evening, at the church. After

† West. Miss. Mag. Vol. 1, p. 296.

the usual services were over, the people remained together during the whole night, engaged in prayer, praise, and exhortation. "It was a solemn night: many were affected—numbers sunk down—the cries and groans of the distressed were almost incessant—numbers were not able to sit up, or speak, most of the night: some who were able to speak, expressed their apprehensions of great danger, from a sense of their great guilt and aggravated sin."* Before separating, the ministers present made an appointment to administer the Lord's Supper, in the church of Cross Roads, on the last Sabbath of October, which was but a few weeks from the time, of which we are speaking.

On Monday, some of the ministers proceeded to the church at Three Springs, where a meeting had been appointed. The Rev. James Hughes preached. The occasion was deeply interesting, and the people continued together, engaged in social worship, the greater part of the night. The next day, the concert meeting for prayer was held, and the following night was spent in religious exercises. At these meetings, many new cases of conviction occurred, and some persons who were in attendance from a distance, fell to the ground.

It ought to be noted here, that on this concert day, there was a simultaneous manifestation of the extraordinary presence of God in the adjacent churches of Cross Creek, and West Liberty, the former under the pastoral care of the Rev. Thomas Marquis; the latter, under that of the Rev.

* West. Miss. Mag. Vol. 1, p. 328.

James Hughes. On the next day, also, at a meeting held at the house of Mr. Fleming on Harmon's creek, on the border of Mr. Macurdy's congregation, the effects of God's gracious power on the hearts of the people were very striking. The exercises were continued throughout the night, and were accompanied with remarkable effects. According to a statement made by some members of the Ohio Presbytery appointed for that purpose, "This was a very solemn season; the people were almost universally bowed down —some deeply affected and lying prostrate—their cries for mercy enough to pierce the Heavens—while they appeared to be on the brink of despair. Some few obtained relief before day, who have since given evidence of serious and comfortable exercise. A goodly number who have been admitted to the table of the Lord since that time, have dated their first deep and abiding convictions from that season. It was a night to be had in everlasting remembrance, for which, it is hoped, many will praise God eternally. At this time, some began to speak the language of Canaan, with solemn, sweet serenity of mind, and in heavenly, heart-affecting accents." On Thursday and Friday, the work commenced in the congregation of the Flats, and Mill creek—under the pastoral care of the Rev. George M. Scott, [28]—both of which were adjacent to Cross Roads and Three Springs. On the Sabbath following, also, which was the tenth of October, there were peculiar displays of divine power, during a communion season in the church of Racoon, of which the Rev. Joseph Patterson [29] was the pastor. This congre-

gation, also, joined that of Cross Roads, and many of the people from Cross Roads and Three Springs, as well as from Cross Creek, attended on the occasion. Among those present from these various congregations, the work progressed, both on the Sabbath, and on Monday, with great power. But, it was not until Monday afternoon, that cases of awakening occurred among the people of Racoon.

So great was the interest which appeared on the afternoon of that day, that it was agreed to hold meetings in the evening, at places designated in each of the congregations of Racoon, Cross Creek, and Cross Roads. The place of meeting for the people of Cross Roads, was at the house of Mr. Riddle, one of the Elders of the church. Speaking of this meeting, the members of Presbytery say, "At Mr. Riddle's on Monday evening, the exercises appeared to be very dull until twelve o'clock, when the society was dismissed. About twelve persons remained. After a short time, the power of God was manifested, and they continued there the most of the time engaged in religious exercise, until four o'clock, P. M. before the distressed were able to go away. They then went about two miles, to a place where a society had been appointed, which continued until two o'clock the next morning. Sermon was appointed at Three Springs on Wednesday. Public worship began at twelve o'clock. This was the most remarkable season they had ever witnessed. They continued in religious exercises both day and night until two o'clock on Friday, and then parted with difficulty."*

* West. Miss. Mag. Vol. 1, p. 332.

According to the appointment already noticed, the Lord's Supper was administered at Cross Roads, on the last Sabbath of October. This was a memorable occasion to the people of Cross Roads, and the surrounding congregations. The following account of it, taken from the narrative of the members of the Presbytery already referred to, will be read with interest.

"A great multitude of people collected, many from a great distance, accommodated with provisions, to continue on the ground during the whole of the solemnity. There were thirty-two wagons. On Sabbath day, and night, there was much rain and snow; yet the people chiefly continued at the place, night and day, until Tuesday morning. Nine ministers attended. There was no extraordinary exercise on Saturday, until the public worship was concluded. One fell down suddenly, just when the blessing was pronounced; and from that time until Tuesday morning continually, some were affected, and generally a great number. The meeting house, though large, being insufficient to contain half of the people, the sacrament was administered at the Tent, to about eight hundred communicants, of whom, forty-one were then admitted for the first time, of the Cross Roads and Three Springs' congregations. Though there was a continual fall of rain, this large assembly attended with undisturbed composure. In order to accommodate the multitude, two action sermons were preached. The communicants then removed to the communion table at the tent. A great many were affected, and some had to be assisted to move out. Minis-

ters still preached successively, in the house, throughout the day. Prayers and exhortations were continued all night, in the meeting house, except at short intervals, when a speaker's voice could not be heard, for the cries and groans of the distressed. On Monday, three ministers preached at different places, one in the house, and two out in the encampments. This was a very solemn day, particularly in the house. After public worship was concluded, and the people were preparing to remove, the scene was very affecting. The house was thronged full, and when some of those without, were about to go away, they found that part of their families were in the house, and some of them lying in distress, unable to remove. This prevented a general removal, and though a number went away, the greater part remained. About the time of the departure of those who went away, the work became more powerful than it had been at any time before, and numbers who had prepared to go, were constrained to stay. It was a memorable time of the displays of divine power and grace, through the whole night. Many of the young people were remarkably exercised, and frequently addressed others about the perishing condition they were in —the glories of the Saviour—the excellency and suitableness of the plan of salvation—and warned, invited, and pressed sinners to come to Christ; all this in a manner quite astonishing for their years. Numbers of old, experienced christians, also, were particularly exercised, were much refreshed and comforted, and affectingly recommended the Lord Jesus and his religion to those around them. About sun rise, after

a time of solemn, sweet exercise, the congregation was dismissed, and soon after dispersed."†

The gracious displays of divine power, which attended the sacramental season at Cross Roads, induced the brethren to make an appointment for the administration of the Lord's Supper, on the second Sabbath (the 14th) of November, at the church of Upper Buffalo, of which, the Rev. John Anderson was the pastor. On the day preceding the communion, an immense concourse of people assembled. It was much the largest assembly which had ever been seen collected for divine worship, in Western Pennsylvania. The number was estimated at about ten thousand. Fifteen ministers, all members of the Synod of Pittsburgh, were present, and laboured together, during this solemn season, with the utmost harmony. Mr. Macurdy was one of the number. He preached on Saturday afternoon, simultaneously with one of the other brethren, who addressed another part of the vast assembly; one occupying the meeting house, and the other the tent. The evening and night were spent in preaching, exhortation, prayer and praise.

On Sabbath morning, two discourses were delivered, preparatory to the communion service; one in the meeting house, and the other at the tent, in front of which the communion table was spread. After the usual preliminary exercises were over, the Lord's Supper was administered to nearly one thousand communicants. When about to commence the distribution of the elements, Dr. M'Millan, who was

† West. Miss. Mag. Vol. 1, pp. 334–5.

present, requested Mr. Macurdy to commune at the first table, and having done so, to take his position in a wagon, which was at some distance West of the meeting house, and preach to the crowd around it, while the remaining tables were serving. To this request he consented, and having communed, he ascended the wagon with much fear and trembling. He first read a hymn. While it was being sung, the people pressed forward towards the wagon, looking earnestly at him, as though in expectation of something extraordinary. He felt greatly agitated, and was wholly at a loss to decide on a suitable text, or subject. After leading the people in a short prayer, and endeavouring to look to God for direction, he opened the Bible. His eye fell upon the second Psalm, "Why do the heathen rage," &c. and he, at once, determined to make it the theme of his discourse. He accordingly commenced, by remarking, that they might think it strange on such an occasion, that he should address them on the subject of politics, but that the exigency of the case required it; that he had received a letter from the government; that an insurrection had taken place; that the insurgents were up in arms against the lawful authorities; that measures had been taken to suppress the rebellion; and that an amnesty had been proclaimed, to all who would return to their duty. This letter he said he would read to them, which he did, by reading the second Psalm. He then proceeded, in a strain of fervid eloquence, to describe the character and condition of sinners, as rebels against God, insurgents against his government; the measures which had been adop-

ted to counteract their rebellion; and the amnesty which had been proclaimed through the blood of the Son of God. He found uncommon freedom in descanting on these topics, and seemed to speak, "as the Spirit gave him utterance." And having a clear, strong voice, he was heard with great distinctness over the vast assembly. The effect was remarkable. Many lay prostrate on the ground, crying out that they were insurgents against God. "At the close of the sermon," says the Rev. Thomas Hunt, who was in the wagon with Mr. Macurdy, "the scene appeared to me like the close of a battle, in which every tenth man had fallen fatally wounded. The recollection thrills through my soul, while I write." This was ever afterwards familiarly called "Macurdy's war sermon." And, the great number that fell, on this and other occasions, when he preached, led to the common remark among the more thoughtless and wicked class of men, that he "popped them down like pigeons." Not a few of those, however, who thus jested, and with careless levity, invited their gay companions to go with them and hear "the man who knocked the people down," were themselves prostrated, and through the word which he preached, became the subjects of God's converting grace.

The exercises on this interesting communion season, were continued, with short intermissions, until Tuesday evening. On this occasion, as on that at Cross Roads, the gracious power of God was signally displayed. "The administration of the word and ordinances was accompanied with an extraordinary effusion of divine influences on the hearts of the

hearers. Some hundreds were, during the season, convinced of their sin and misery; many of them sunk down and cried bitterly and incessantly for several hours. Some fell suddenly; some lost their strength gradually; some lay quiet and silent; some were violently agitated; and many sat silently weeping, who were not exercised with any bodily affections."* "Many of God's dear children were filled with peace in believing. They saw the spiritual glory, which the gracious presence of God had given to the solemnity; they rejoiced in hope, and waited to see and feel more of the efficiency of free grace. Others, sorrowful and thirsting for the water of life, wished to stay a little longer at the pool."† The closing exercises of Tuesday, are thus described in the narrative, from which we have already quoted. "Notwithstanding that they had continued so long, and rested little, it appeared to be very difficult to separate and leave the place. After some time, the most removed, except the people of the congregation, who still tarried, lingering at the place, where so much of God's power had been manifested to their eyes and in their consciences. Numbers, who had gone home to provide refreshments for their friends, returned. Still, they could not part. Numbers were struck down whom they carried in; and all again collected in the meeting house, where this day, also, was spent till evening, in preaching, exhortation and prayer. The exercise was very powerful, and numbers were affected, who appeared to be unmoved before."‡

* West. Miss. Mag. Vol. 1, p. 336. † Ib. p. 338. ‡ Ib. p. 338.

Thus did this wonderful work continue to prevail, and extend. Meetings were held in the various churches throughout this region. These were crowded with people from all parts of the country around; from the Forks, Salem, Congruity, Chartiers, and other places, to the distance of nearly an hundred miles. On one occasion, at Cross Roads, the crowd was so dense, that the ministers in attendance could not find access to the church, by the door, but had to enter through a window in the back part of the house, by means of a ladder, placed there for that purpose. From the time of the administration of the Lord's Supper at Three Springs, on the fourth Sabbath of September, 1802, the work continued to extend, for several months. Within the bounds of Mr. Macurdy's charge, it prevailed with great and increasing power over all classes of persons. The old, and the young, and the middle aged, were, respectively, the subjects of this gracious influence.

Some time after the commencement of the revival, the children in the school at Cross Roads, became very seriously affected. Having no suitable place of retirement for religious exercises, they procured bushes from the surrounding woods, of which they formed, for themselves, booths; one for the boys, and another for the girls. There, in those secluded arbours, instead of spending their recess in play, as children generally do, they employed it in prayer, and other acts of social worship. Sometimes, they became the subjects of the extraordinary bodily affection, which was then prevalent, and had to be carried, by their teacher, into the

school-house. On one occasion, eight little girls met in the school house for prayer, and so deeply were they engaged in religious exercises, that they continued together all night. Mr. Macurdy, having heard of their meeting, went, after dark, and conversed with them, in relation to the salvation of their souls. And, that they might not be disturbed or alarmed, he sent a son of Philip Jackson, to remain in the vicinity during the night, and protect them from danger. The eldest of their number, was only thirteen years of age. She, it seems, presided and directed the exercises of the meeting. And, as an evidence of the judgment with which she acted, she read for their encouragement, that portion of scripture, in which Christ has said, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God." Some may be ready to censure and condemn these precocious religious efforts. But, such would do well to recollect the reply of Christ to the cavilling Priests and Scribes, "Have ye never read, Out of the mouths of babes and sucklings, thou hast perfected praise?"

CHAPTER IV.

THE BODILY EXERCISE described—Examples—Its invariable Antecedent—Mr. Johnston's Account—Beyond the Power of its Subjects to control—Character of the Preaching—Treatment of the Anxious—A Vision—Care in the Admission of Persons to the Church—Men and Measures employed—Continuance of the Revival—Its Character—Theories Respecting the Bodily Exercise—Dr. Hoge—Dr. Baxter—Difficulties—Solution—Sickness of Mr. Macurdy—Death of Philip Jackson—Notices and Anecdotes respecting him.

From the preceding narrative, the reader will have observed, that this gracious work was accompanied, in many cases, with peculiar bodily affections. This seems to have been its most distinguishing peculiarity. In other respects, it resembled those revivals of religion, with which the church had been before visited, except that it was more powerful. These bodily affections were various in their aspects. Sometimes the body was affected with trembling and feebleness, so that the person sunk down, or had to be supported by others. In many cases, the body was very much convulsed. In some, it became quite powerless and without motion for a considerable time, with little signs of life, the breathing very weak, scarcely discernible, and the pulse faint. No pain was experienced, nor did any injurious con-

sequences result even to the most delicate constitutions.* "It is no unusual thing," says Dr. M'Millan, "to see persons so entirely deprived of bodily strength, that they will fall from their seats, or off their feet, and be as unable to help themselves, as a new born child."† So, Dr. Anderson says, there was, "in some cases gradually, and in others instantly, a total loss of bodily strength, so that they fell to the ground, like Saul of Tarsus—and with oppression of the heart and lungs—with suspension of breath, with sobs and loud cries."‡

Nor was it in religious meetings, or in the house of God only, that persons became the subjects of this bodily affection. Many were exercised in this way, who had never been in the public meeting for religious worship. Some became affected in the woods; some in the field, or the shop, when engaged at their work; some, during the time of family worship; and some, in their beds. It was a matter entirely beyond their control, and against which, they found resistance to be in vain. Nor was it peculiar to persons of infirm health, of delicate bodily constitution, or of weak minds. The strong both in body and mind, were the subjects of it, equally with the weak. Of this, there were many examples. Wm. Lee, who was afterwards an Elder in Three Springs, an uncommonly bold and energetic man, was the subject of this bodily affection. So, also, was Joseph Jackson, who became an Elder in Cross Roads church, and who was a man of great firmness of character. The case of James Wilson, of Wellsburgh, Va. who was subsequently

* W. M. Mag. Vol. 1, pp. 296–7. † Ib. 11, p. 354. ‡ Ib. p. 466.

an Elder in the church of Steubenville, Ohio, was, also, considered as remarkable. He was opposed to the work, and attended at Cross Roads, during a sacramental occasion, for the avowed purpose of finding fault. After remaining there, for some time, he determined to go home, and asked a friend who was present, to accompany him. He did so; but they had not proceeded more than a mile, when he intimated to his friend a strong desire to return. They, accordingly, went back, and upon their entering the church, Mr. Wilson fell down, and was carried out. Mr. Macurdy, observing what had occurred, went and conversed, and prayed with him. As soon as he recovered from his bodily prostration he returned home. To the inquiry of his wife, respecting the news from Cross Roads, he replied, that God was there in great power. And, from that time forth, he evinced an entire change of character, and became eminent for his piety.

These bodily affections seem to have been always, or with rare exceptions, preceded by some mental concern or anxiety, in reference to eternal things. "It is evident," say the same members of Presbytery, "that these affections generally, proceed from the exercise and concern of the mind; as we are not acquainted with any instance that has been inquired into, but what some such reflections, or considerations, as are noticed above, (i. e. about the state of their souls) have preceded any visible or sensible affection of the body."* Such, also, is the testimony of Dr. M'Millan. "As far as I have been acquainted, the bodily exercise has never prece-

* Ib. Vol. 1, pp. 296–7.

ded, but always followed upon the mind's being deeply impressed, with a sense of some divine truth."* Dr. Anderson, also, describes these bodily affections, as following convictions of "the dreadful nature of sin"—and, "an extraordinary sense of the misery of a Christless state."† The same view is given by Mr. Marquis.‡

Those who were the subjects of this bodily affection retained the exercise of their minds, during the paroxysms, in full vigour. They had a clear perception of all that was said and done around them. Their mental exercises were generally highly intensive. Their convictions of their guilt and danger were, for the most part, very pungent, causing them to utter agonizing cries for mercy. And, when they obtained deliverance through Christ, they were often filled with love, admiration and joy. Their views of the excellence and suitableness of Christ, seem to have been very distinct, and their affections towards him, lively and rapturous.§

The Rev. Robert Johnston, who had the best opportunities of observing the character and progress of the revival, in a letter to the author, makes the following remarks, in reference to the bodily affection, which we have taken the liberty to insert:

"The effects of this work on the body, were truly wonderful, and so various, that no physical cause could be assigned for their production. I have seen men and women sitting in solemn attitude, pondering the solemn truths which

* Ib. vol. 11, p. 355. † Ib. p. 466. ‡ Ib. p. 437.

§ West. Miss. Mag. Vol. 1, p. 297; Vol. 11, p. 355.

were presented; and, in a moment, fall from their seats, or off their feet, if they happened to be standing, as helpless as though they had been shot, and lie from ten to fifteen or twenty minutes, and sometimes for nearly an hour, as motionless as a person in a sound sleep. At other times, the whole frame would be thrown into a state of agitation so violent, as seemingly to endanger the safety of the subject; and yet, in a moment, this agitation would cease, and the persons arise in the full possession of all their bodily powers, and take their seats, composed and solemn, without the least sensation of pain or uneasiness. And, although the subjects were in the habit of falling any where and every where, when engaged in religious exercise, I never knew nor heard of any one being injured, or even receiving a single wound or mark from contusion. Another fact which I ascertained beyond doubt, was, that those who frequently lay for a considerable time, apparently insensible, and sometimes without one discernible symptom of life, except the natural warmth and colour of the skin, could hear, understand and reflect on what they heard as well as, or better than when in possession of all their bodily powers. Nor was there that kind of uniformity in the occurrence of these different effects on the body, as to allow them to be ascribed to corresponding exercises of the mind. Some have been agitated in body, under pleasing exercises of mind, and others have lain motionless under the anguish of a wounded spirit. Some were under deep and pungent convictions for weeks before they felt any effect on the body; while some passed through the

whole course of awakening and conviction, and became hopefully pious, who never felt any symptoms of bodily agitation. Of the former class was an intelligent young man, now a minister of the gospel, who told me that he had felt more pungent distress of mind before, than after he became affected in body. From these, and many more similar facts, that occurred under my own observation, I became satisfied that no natural cause could be assigned, sufficient to account for the extraordinary effects on the bodies of a large majority of the subjects of the revival. . . The most intelligent of the subjects, with whom I conversed, could assign no cause, why they were so affected at one time more than another, or why they were differently affected, at different times, under the same exercise of mind. . . . The physical effects of the excitement on the body, was, by no means, a desirable appendage, in the view of the sensible part of the community, but they were evidently irresistible, and persons were as liable to be affected in the very act of resisting, as in any other circumstances; and many who came to mock and oppose, remained to pray, and returned, inquiring what they should do to be saved."

There was an opinion prevalent at a distance, that this bodily exercise was encouraged by the ministers, and that they looked upon it as decisive evidence of true piety. This, the subject of the present memoir assured the writer was not the fact. They had no control over it. "There it was," said he, "and we could do nothing with it." They were, however, careful to teach the people, that, although, in many

cases, it was closely connected with real religion, it was distinct from it, and afforded no evidence that those who were its subjects, were, for this reason, partakers of God's saving grace.

But, while the bodily affection seems to have been entirely beyond the control of either ministers or people, the outcries and moanings, which sometimes accompanied it, might have been suppressed. In the communication of Mr. Johnston, he states, that at an early period of the revival in his church, he urged his people to guard against any disorder of this kind. This had the desired effect; for, although the work was very powerful, there was no interruption from this cause, during its progress. "I have preached," says he, "to a crowded assembly, where more than one-half of the people were lying helpless before me, during the greater part of divine service, without the least noise or disturbance of any kind, to divert or interrupt the attention of any individual from the word spoken." We have understood, also, from various sources, that the subjects of the work themselves admitted, that they could refrain from crying out, but that by giving vent to their feelings, in this form, they found some relief.

As to the character of the preaching, during this extraordinary season of God's mighty power, it was plain and solemn. The usual method was to ascertain and state the doctrine of the text; then, to discuss it, and bring it to bear, in its practical influence, on the hearts and consciences of the hearers. The preaching was much more doctrinal, than

it has been in many of our later revivals, and in the ministrations of many of the servants of Christ, for some years past. The doctrines of our Confession of Faith and Catechisms, were the doctrines presented. The character of the sinner, as guilty and polluted in the sight of God, as entirely lost and helpless, was drawn with all possible fidelity and clearness. These points were often brought up and strongly pressed. The Lord Jesus Christ, as the great atoning sacrifice for sin, was held up as the only Saviour. The completeness of his righteousness was pointed out, and the entire freeness of the gospel offer exhibited. The doctrine of justification by faith, was much insisted upon—also, that of sanctification by the word and Spirit of God, the manner of receiving Christ and walking in him, as set forth in the Holy Scriptures and the Standards of the church. And, it is worthy of special remark, that when the entire freeness of the gospel was presented by the preacher, the effect was generally the greatest. Thus, on one occasion at Three Springs, when Mr. Macurdy was descanting on a portion of that beautiful hymn, "Dear refuge of my weary soul, on thee when sorrows rise, &c."† and endeavouring to persuade the sinner to cast himself upon Christ, the effect was very great, almost the whole assembly crying out with deep distress. On this point, also, Mr. Johnston remarks, "So far as my observation extended, no theme so powerfully affected the people, as the compassion of a suffering Saviour, and the sufficiency and fulness of the offered salvation. These,

† H. 398, Gen. A. Col.

together with such instruction, as was calculated to lead the inquiring soul to the Lamb of God that taketh away the sin of the world, were best adapted to the wants of awakened sinners, and were the subjects most generally chosen by such workmen, as were skilled in the mysteries of the kingdom of heaven."

In the treatment of anxious persons, great care was taken by the ministers to guard them against all delusion. Of the necessity for this, they were admonished by the discovery, that among those who had found peace, in some places, there were numbers, who had not built upon the sure foundation.† The greatest vigilance, therefore, was exercised, in analyzing the state of mind of every applicant, and distinguishing between true and false experience. Inquirers were taught not to expect any extraordinary revelations, and that their state was not to be determined by visions, audible voices, or any thing of the kind. And, wherever such delusions were found to have taken possession of the mind, they were promptly exposed. The following anecdote will show the manner in which such cases were treated by Mr. Macurdy, who was skilful in detecting, and prompt in denouncing, false appearances. On a certain occasion, during the progress of the revival at Three Springs, and in the time of public worship, some of the Elders informed him, that there was an aged man on the outer verge of the congregation, with whom they had conversed, and who was entertaining the hope that he had experienced a saving change.

† West. Miss. Mag. Vol. 1, p. 335.

As his exercises were peculiar, they wished him to go and confer with him. He accordingly went, and after some conversation with him, asked him if he entertained the hope of salvation? He said "Yes; he had a view of the glory of God." He then asked him, what it was he saw, which he called "the glory of God?" He replied, by again affirming, that he saw it, and that he had the hope of salvation. Mr. Macurdy insisted, that he should tell him, what that glory of God was, which he saw—what it was like. "O," said the old man, "it was most beautiful, and of different colours, and it came streaming down before my eyes!" "Ah!" responded Macurdy, in his pithy manner, "it was the glory of the Devil which you saw, and your hope is a delusion!" And, after giving him some suitable instruction, he left him. The result was, that he gave up his hope, and instead of resting on delusive visions of glory, he sought right views of himself as a sinner, and of the way of salvation through Christ, and ultimately obtained a good hope, through grace, having been led to rest on Christ alone for salvation, as he is offered in the gospel.

The same vigilance and caution which were exercised in the treatment of the anxious, were employed in the admission of persons to the communion of the church. The candidates were examined carefully by the Session, and received only on a credible profession of their faith. The fact of their reception by the Session, was announced, and their names read out, on the morning of the communion Sabbath. But, no public profession of their faith was made, by the

adoption of a particular formula, in the presence of the congregation, as is commonly done at present. The same principle was adopted, and the same practice observed, in the admission of persons to baptism. Mr. Macurdy and his Session acted on "the strict plan," in the baptism of children, baptizing those only, whose parents made a credible profession of religion. Those who refused to attend on the Lord's Supper, or any other of Christ's ordinances, as they thereby destroyed the credibility of their profession, were refused the privilege of presenting their children in baptism. The only exception to this rule was in the case of persons, if any such were found, who were kept from the Lord's table, for a time, by a timid or doubting conscience, but, who, in all other respects, gave evidence of christian character. Such exceptions, however, were admitted with great caution. And, in all cases of admission, either to baptism or the Lord's Supper, due care was taken, by personal examination, to ascertain the true character and qualifications of those who applied.

This strictness in the admission of persons to the fellowship of the church, will account for the fact, that the number admitted during this revival, was not as great, as in some of the later revivals, which have occurred, in certain sections of our country. In these latter cases, the numbers were increased, by the admission of persons who were not sound converts, and the fallacy of whose hopes and claims, would have been detected, by a more rigid examination, on the part of the officers of the church, at the time of their reception

The numerous cases of apostacy, which took place, furnish sufficient evidence, that little care was taken in their examination for admission. In the revival of which we have been speaking, the results were different. While a few cases of apostacy occurred, as far as we have been able to discover, they were but few. The greater part, continued steadfast in their profession, and honoured, by their holy lives, the cause which they had espoused.

It has already been intimated, that the various ministerial brethren throughout the region, in which this great work prevailed, aided, by their labours, in carrying it forward. Messrs. Macurdy, M'Millan, Anderson, Marquis, Ralston, James, and Thomas E. Hughes, Porter, [30] Scott, Patterson, Brice, &c. were all actively employed, in labouring for Christ, and the souls of their perishing fellow men, during this season of the outpouring of God's Spirit. None were distinguished from others as "Revival preachers." All were such. Neither were there any "Anxious benches," such as have been in use in revivals of later date. But, the ministers aimed at making every pew, an anxious bench. It is due, also, to the Elders and the members of the church generally, to say, that they were very active in seeking to promote this good work. "They that feared the Lord, spake often one to another." Religious conversation among the people of God, was very common. In this way, they spent their leisure time at public meetings, and their intervals of worship on the Sabbath. And, so intense was the feeling, that wherever persons were seen together engaged in reli-

gious conversation, they were soon surrounded by a crowd of listeners, anxiously desiring to hear, and derive instruction and profit from their discussions.

For the space of two years, this work continued with little abatement, and it was about four years, before the bodily affection disappeared.* As the first fruits of the revival in the congregations of Cross Roads and Three Springs, one hundred and twenty-five persons were added to the communion of the church, during the two years of its progress. Subsequently, several were added, who dated their conversion from this period, but had been kept back by doubts and fears respecting the reality of their change. For several years, these churches were in a very prosperous state, as it regarded their religious condition. The fruits of God's gracious presence were visible in the temper and conduct of professing christians. For, while many of the careless were awakened and convicted, the children of God were comforted and built up in their most holy faith.

That this was truly a work of God, was fully attested by the effects produced. Its spiritual character was very clearly manifested in the experience of those who were its subjects, and in the holy fruits which they brought forth in their lives. A work including such deep and spiritual views of sin, such clear and affecting discoveries of Christ, such a renunciation of self, and reliance on the Saviour, and such a continued and consistent course of holy living, must have been from God. The devil could not have been its author.

* Manus. Letter from Rev. R. Johnston.

These are not the fruits of his operations. Neither could it have been from man. The effects were beyond his power. Infidels, profligates, hardened opposers, and bold scoffers, were suddenly arrested, and brought over to the side of Christ. And multitudes of various ages and conditions in life, who had been living without any regard to God and religion, suddenly changed their course, and became persons of prayer and activity in the service of the Redeemer. Nothing but the grace of God could have produced such results.

With regard to the origin of the bodily affection, by which this work was accompanied, there have been different opinions. That it was totally beyond the control of man, we have already seen. Those who became its subjects, could neither prevent its access, nor remove it when present. In the language of Mr. Macurdy, "there it was, and they could do nothing with it."

Among the opposers of the revival, a very common method of accounting for it, was to attribute it to the measures employed—the terrific character of the preaching, the earnest and vehement appeals to the conscience, and the protracted exercises,—all of which were calculated to affect persons of weak nerves and infirm health, and to produce these bodily effects. In reference to this point, we beg leave to present the reader with an extract of a letter from the late Rev. Dr. Moses Hoge, of Virginia, to the Rev. Dr. Green. The letter is dated April 24, 1802, at Mecklinburgh, N. C. where a work of exactly the same kind was then in progress, and where

it seems, this method of accounting for its various phenomena, was resorted to. The extract, is as follows:

"Were it only the ignorant, the weak, and the timid, that become the subjects of this work, it might, with some plausibility, at least, be ascribed to the measures employed to carry it on: but, when men of information, of strong nerves and vigorous understandings, are overcome—especially when Deists of this description, who have fortified themselves against every religious impression, from the writings of Bolingbroke, Hume, Voltaire, and Paine; when such men fall—what shall we say? Shall we ascribe this to the work of a weak mortal? The Deists themselves ought to be ashamed of this solution. It must, moreover, be observed, that it is not unusual for persons to fall, where nothing uncommonly alarming or affecting is to be seen or heard; and must not this be ascribed to the finger of God? If not, it seems to be absolutely unaccountable, for no natural cause with which we are acquainted, appears to be adequate to so astonishing an effect. And, I have not so learned the scriptures, as to ascribe such a work as this is, to the finger of the Devil."*

Another method of accounting for it, was to ascribe it to "sympathy," as its cause. With regard to this theory, the remarks of the Rev. Dr. Geo. A. Baxter, President of Washington College, Virginia, are so directly in point, that no apology is necessary for transferring them to our pages. These remarks are in reply to strictures of the "Christian

* West. Miss. Mag. Vol. 1, p. p. 103—4.

Observer" on a letter of his to the Rev. Dr. Alexander, giving him an account of the revival in Kentucky, in which these bodily affections extensively prevailed, and are under the date of September 9th, 1803. They apply with equal force to the work in Western Pennsylvania, as to that in Kentucky, as the bodily affection was exactly similar in both cases.

"With respect," says Dr. Baxter, "to the immediate causes of these extraordinary bodily exercises, which have attended both the Western and Southern revivals, I have not been able to form any opinion very satisfactory to my own mind. When I first saw them, I thought them very strange concomitants of divine worship. But, they appeared so entirely involuntary, they came so suddenly and so irresistibly on their subjects, and made such havoc among infidels, and other vicious characters, that, although unable to account for them, I did not think proper to oppose them. I was, therefore, obliged to overlook them altogether, and form my opinion of the work, from the views and exercises of mind, which its subjects seemed to possess."

"In this, however, as in many other cases, it is more difficult to say what the true cause is, than what it is not: and, of all theories which I have seen on this subject, I think that the most untenable, which ascribes these phenomena, wholly to sympathy. The *sympathy* of such a theory, is like *chance* in atheistical systems; it has a great deal to do, which it cannot possibly do. However, as this is the theory which the Christian Observer has espoused, I shall examine it a little, by the common rules of philosophizing. Let it be

remembered, that in all our researches into nature, no second causes are to be admitted, but such as are known to exist, and such as are sufficient to account for the effects assigned to them. It is certain that sympathy exists, in a greater or less degree, in every mind. So far, then, and, I think, no farther, the Christian Observer is on good ground; for, it is equally certain, that sympathy cannot account for the extraordinary appearances attending the Western and Southern revivals. I presume, it is agreed, that *sympathy* is that principle of our nature, which enables us to partake in the feelings of others. And when an object is presented to excite this principle, and draw it into exercise, it is impossible to say how far it may go, or what effects it may not be able to produce. If I see an object in distress, sympathy may communicate a similar distress to my own mind, and by this principle every passion, and perhaps many of the disorders to which human nature is liable, may be transmitted from one person to another. But, as sympathy cannot operate without an object, it never could have begun such a work as that in Kentucky; and should the work once have ceased for an hour, sympathy could not again have brought it into operation. All, therefore, that can with truth be conceded to the theory, is, that if one person should have fallen prostrate, under religious impressions, another sympathizing with him, might, also, have fallen. But, what occasioned the prostration of the first? Here, it is evident, that another cause must be supposed, wholly distinct from sympathy, and sufficient, of itself, to account for all the phenomena in question: and

this cause must have begun the exercises at every society or public meeting, in which people have actually fallen. But, as it is not only unnecessary, but also unreasonable, to multiply causes at this rate, so sympathy should not be introduced at all in such cases, unless when, in the progress of the work, we discover the evident symptoms of its presence.

"But, although I do not deny that sympathy may have some influence in almost all revivals, yet many things have attended the falling down in Kentucky, for which it cannot account. It would hardly be supposed to operate much on Deists, and profligates, who attended with the professed design of ridiculing the work. Men do not often sympathize with what they hate, and these people were not 'readily yielding to the impassioned tones of the preacher, and encouraging in themselves a sympathy with those who were screaming and falling down around them.' Sympathy could not occasion the exercises of those who fell in their own houses, or on their farms, or when retired for secret devotion. But, perhaps, the hardest case of all would be, that of a person arrested in sleep: suppose a person to lie down in his usual health, and awaking suddenly in the night, without any dream, to find his body powerless, and his mind crowded with the most serious ideas respecting religion. I am credibly informed that such cases have occurred, and could sympathy account for them!"*

There is another theory, which, although it does not reach

*W. M. M. Vol. 1, pp. 461–463.

the whole case, is, as far as it goes, more philosophical and better sustained than either of the foregoing. It is that which views the bodily affection, as the result of the mental excitement arising from the influence of the Spirit and truth of God, upon the hearts and consciences of those who were its subjects. Between the body and the mind, there is a close and mysterious connection. And, all experience and observation show, that the body often suffers greatly from the excited state of the mind. Violent gusts of passion, sudden surprise, strong mental impulses, in which either sorrow or joy predominate, have been known to produce injurious and sometimes fatal results upon the body. Why, then, may not the mind be so highly excited, under religious influence, as to produce bodily prostration, and other effects such as were witnessed in the revivals of the West and South? We see nothing either unscriptural, or unphilosophical in such an admission. And, the facts in the present case seem to favour such an opinion, for the uniform testimony of those who inspected the work most closely, is, that in all cases there were deep and powerful exercises of mind in relation to eternal things, before the occurrence of the bodily affection. But, even here, if we assign this result to mental excitement, as its sole cause, we encounter difficulties; because there were some who had no bodily affection, who had as pungent exercises of mind as those who fell. If, therefore, the mental excitement was the cause of the bodily affection in the one case, why did it not produce the same effect in the other, where it was equally, if not more

intense, and where the temperament appeared equally susceptible to impression from this source? Here is a difficulty, which cannot be removed, on the supposition that the mental excitement was the sole cause present on the occasion. As a subordinate or instrumental cause, it may properly be admitted, and was, perhaps, always employed. But, for the reason mentioned, it seems inadmissible, as an adequate and exclusive cause. We are obliged, then, to look beyond this mental excitement, to a special power, put forth in connection with it, by that Divine Spirit who is not "straitened" in the manner, any more than in the subjects of his operations. Micah 2: 7.

But, however differently men may decide with regard to the nature and origin of the bodily affection, there seems to have been no doubt in the minds of those present at the time, and best informed on the subject, that the revival with which it was connected, was a genuine work of God. Under this conviction, the subject of the present memoir, employed all his energies for its advancement. His labours were great and incessant. Having a very vigorous constitution, he was able to endure more than most men. But, the excitement and fatigue at Upper Buffalo, during the great meeting, proved too severe for him, and resulted in a severe attack of pleurisy, which confined him to his bed for some time. During his confinement, from which he had no hope of recovery, he evinced the same zeal to do good which he had done when in health. To his friends around his bed, he said, that he had often preached to them "living grace," but, that

now he wished to preach to them "dying grace." And, with the earnestness of a dying man, he urged upon them the necessity of making preparation for death. In the prospect of his approaching dissolution, he requested them to open his chamber window, that he might, once more, look out upon the world before he left it. They did so, and upon his beholding the landscape which spread out before him, he repeated, with great animation, the following verse from Watts:

> "Sweet fields beyond the swelling flood,
> Stand dressed in living green;
> So to the Jews old Canaan stood
> While Jordan rolled between."

He was not permitted, however, to cross the flood, at that time, nor to wander through these green fields, except in exercises of faith. His disease was removed, and he was soon again at his post of labour, and about his Master's business.

During the progress of the revival at Cross Roads, the church was called to mourn the loss of Philip Jackson, "the praying Elder," who died in the month of February, A. D. 1803. As this pious servant of God was intimately associated with Mr. Macurdy in his prayers and labours for the good of the church, and as Mr. Macurdy was accustomed to attribute to him an important agency in securing this outpouring of the Spirit, we shall be excused for inserting a few brief notices respecting him, although not within the direct line of our narrative.

Philip Jackson was one of four brothers, who, with their

father, came from Maryland, and settled near to the Cross Roads. They were among the first settlers in that neighbourhood. Philip was the eldest of the brothers; a man of rough exterior, and of an exceedingly wild and ungovernable spirit. He had learned to read a little when a boy, but by neglect had forgotten all that he had learned. Sometime after the family came to Cross Roads, the Rev. Joseph Smith paid a visit to the neighbourhood, and held meetings for religious worship at Kings Creek and Burgettstown. On the evening of one of these meetings, Philip and his brother Joseph had gone out to hunt racoons, but not finding any, Philip proposed to his brother, that they should go to the prayer meeting, which he had heard was in the vicinity. They accordingly went, and found the cabin, in which the meeting was held, crowded. They pressed their way into a corner of the building. Mr. Smith was exhorting, when they entered. They thought he addressed himself directly to them, and told them all that they had ever done. Philip, in relating the matter afterwards, said, that he got into a corner, and tried to hide himself, but that Smith followed him, and "tore him up."

The brothers being both considerably awakened at this meeting, resolved that they would hear Mr. Smith again, which they did, on the next Sabbath. Then, as before, he appeared to preach directly at them, and their minds became more agitated. They afterwards followed him to Buffalo and Cross Creek, and heard him repeatedly. The result was, that they were both brought under deep and awful convic-

tions of sin, and were finally led to accept of Christ, and to entertain the hope of pardon and acceptance through his blood. In due time, they made a public profession of religion in the church of Cross Creek, which was a part of the pastoral charge of Mr. Smith. Their tastes and habits being now changed, they employed their leisure time in learning to read. In this they succeeded, and were often heard, afterwards, reading the Bible, Bunyan's Holy War, and the Pilgrim's Progress, with ease and fluency.

When the congregation of Kings Creek, (afterwards, Cross Roads,) was organized, which was about 1786, Philip Jackson was one of the persons chosen to the office of Ruling Elder, in that church. Being one of its first officers, he watched over it with paternal care, and was ever forward in seeking its prosperity, and endeavouring to correct or remove whatever he judged to be detrimental to its interests. He was a man of eccentric habits, plain, open, and blunt in his manners, but intent on doing good, and having every thing done in the best manner and according to the highest principles of human action, as laid down in the word of God.

On one occasion, Mr. Macurdy invited a certain minister, who was present, to preach. The discourse was not acceptable to Philip, who considered it as badly adapted to promote the spiritual interests of the hearers. He embraced the first opportunity that was offered to inquire at Mr. Macurdy why he had invited that man to preach. He replied, that it was customary to invite brethren, who happened to be present, and that he had done it as a compliment to his

ministerial brother. On this reply, Philip made no remark, at the time. But, being called upon shortly afterwards, to lead in prayer at a social meeting, where Mr. Macurdy was present, he prayed with great solemnity, that the Lord would preserve their pastor from the sin of inviting ministers to preach, merely as a compliment to them! His prayer was answered; for it is not known, that the same brother was ever asked again, by the pastor, to officiate in his room.

On another occasion, a neighbouring minister was invited to celebrate a marriage, in a family belonging to Mr. Macurdy's congregation, and accepted the invitation. Philip Jackson, having been informed of the fact, and believing that there had been some improper management, on the part of the minister, determined to rebuke the spirit, in which, he supposed, it had its origin. He, therefore, made up his mind, that, although not invited, he would be a guest at the marriage. He, accordingly went, and having witnessed the ceremony, placed himself near to the preacher, when he received his fee. "You must give me that money," said Philip. "Why so?" rejoined the preacher. "Because," said he, "it is Mr. Macurdy's, and I wish to give it to him." "As I have married the couple," said the preacher, "I suppose, I have a right to the fee." "Suppose, then," continued Philip, "your field joined Mr. Macurdy's, and was seperated only by a fence, would it be right in you to salt his sheep through the fence, until they became so tame, that you could catch and fleece them, and then, because you had fleeced them, claim the fleece as your own? No, no; the

sheep are Macurdy's, and he has a right to the fleece!" Philip's logic was better than his success, for the preacher kept the money. The spirit, however, which leads ministers to resort to mean and dishonourable acts to draw off the members of neighbouring churches, although in the present case, there may have been nothing of the sort, was very properly rebuked.

Philip Jackson was possessed of a strong and active mind, and had an unusual stock of good common sense. Few men of ordinary attainments, excelled him in addressing an audience on religious subjects. His manner was clear, affectionate, and awfully solemn. From his own experience, he knew the exact condition of the sinner, and how to adapt himself to it. When Mr. Macurdy was present, he would not consent to exhort. But, some times, when he was detained later than the hour of meeting, Philip would preside, and deliver an exhortation. Under these circumstances, he had, occasionally, an opportunity of hearing him. And, he assured the writer, that he never heard him, when he did not acquit himself admirably. But, his great power was in prayer. This was his element, and the secret of his influence. The church was the object of his most affectionate regard. Daily, and some times hourly, he presented her interests before the throne of grace. And, in the great revival, which he lived to witness, he seemed to have attained his highest wishes on earth; and while it was in successful progress, he departed to be with Christ, which was far better.

CHAPTER V.

Mr. Macurdy's Missionary Spirit—Origin of the Western Missionary Society, and Board of Trust—Missions to the Wyandot and other Indian tribes on the Sandusky—Rev. Geo. M. Scott's visit to them—Barnett—His history—Meets the Presbytery of Ohio—Leaves his son John with Mr. Macurdy—Openly espouses the cause of religion—John Barnett taken away by his Mother—Mr. Badger Missionary at Sandusky—Difficulties—Mr. Macurdy's first visit to Sandusky—Remains at the Station and teaches—His management of the Indians—Defeats their attempt to take the property of the Society—Returns home—His second visit—Mission suspended on account of the war—Barnett's baptism and that of his children.

A man brought into the kingdom of Christ, and nurtured amidst revivals of religion, as Mr. Macurdy had been, was not very likely to be indifferent to the wants and miseries of a dying world. The warmth and vigour of Christian feeling acquired under the special effusions of the Spirit of God, and incessant labours for the salvation of souls, could hardly fail to connect with it a desire to impart the blessings of the gospel to the destitute;—"to give light to them that sat in darkness, and in the shadow of death." Such, in an eminent degree, was the fact, with regard to the subject of this memoir. He possessed an expansive benevolence, and was deeply imbued with the spirit of missions. The poor, wan-

dering aborigines of our own country, engaged much of his attention, and for their temporal and eternal welfare, he prayed and laboured, with no common zeal. How he did this, will be seen in the sequel.

To a proper understanding of the part which Mr. Macurdy acted in the cause of Indian Missions, it will be necessary to notice some facts of an earlier date, and to give some expansion to the narrative, by the introduction of collateral events. About the time of his settlement at Three Springs and Cross Roads, the subject of Indian Missions began to engage the attention of the ministers and many of the members of the church throughout this region. The Synod of Virginia, which, at that time, included this part of the church, had a Commission of their body, under whose direction, Domestic Missions, on this side of the Allegheny Mountains, were conducted. With this Commission, the Presbytery of Ohio co-operated, and expressed their judgment in favour of sending the gospel to the Indians on their borders. In accordance with this opinion, they directed their members to collect funds in their respective congregations, for the purpose of sending out agents to explore the country in the vicinity of Sandusky, Brownstown, and the river Raisin, and if encouragement were given, to establish a Mission School. The Indians who inhabited these regions were, the Wyandots, Senecas, Mohawks, and Ottawas. The principal tribe was that of the Wyandots. The Rev. Thomas E. Hughes performed two missionary tours, in reference to this object, one in the fall of 1800, and the other in the fall of 1801.

In the first, he was accompanied by Mr. James Satterfield, a licentiate of the Presbytery of Ohio, and in the last, by the Rev. Joseph Badger, [31] a missionary from Connecticut, and by George Bluejacket, son of a Shawanese Chief. This young Indian had returned with Mr. Hughes from Detroit, when on his first tour, and gave considerable reason to hope, that he was a true christian. These visits were looked upon with favour by the Indians, and had a good influence in preparing the way for further operations.

In May, A. D. 1802, the Synod of Pittsburgh was formed, by an act of the General Assembly. To that body, at its first annual meeting in September, 1802, the Commission of the Synod of Virginia resigned their office, and the Synod of Pittsburgh appointed "a Committee to digest a plan for the transaction of missionary business." This Committee consisted of the Rev. Messrs. Thomas E. Hughes, Elisha Macurdy, Joseph Badger, and James Edgar, Ruling Elder. On the recommendation of this Committee, the Synod resolved themselves into a society, to be styled "The Western Missionary Society." The object of this Missionary Society, as stated in their constitution, was, "to diffuse the knowledge of the gospel among the inhabitants of the new settlements, the Indian tribes, and, if need be, among some of the interior inhabitants, where they are not able to support the gospel." For the more effectual attainment of their object, the society annually appointed a "Board of Trust," consisting of seven members, who were charged with the

transaction of all missionary business necessary to be done between the annual meetings of the society.

While all the objects indicated in the constitution of the society were kept distinctly in view, and faithfully sustained, the cause of Indian missions seems to have excited peculiar interest, and to have been steadily and actively prosecuted. In the latter part of September, 1803, the Rev. George M. Scott, and Mr. Alexander Matthews, by appointment of the Board of Trust, visited the Indians on the Sandusky river. There, they met with Hampton Northorp, who acted as interpreter for them. He was of white parentage, but having been taken prisoner by the Wyandots, when a child, had acquired a pretty thorough knowledge of their language. After residing with them for some time, he had been brought into the white settlement and educated, and was believed to be a sound convert to the christian religion. This man was of important service to the missionaries and agents at different times, when they visited the Indians in that region.

During this tour, Mr. Scott became particularly acquainted with a Wyandot Indian of the name of Barnett, called in the language of his tribe "Ununqua," or "Flying Arrow," on account of his great swiftness. At his house, he held a religious meeting. In a conversation with him, on the following day, he discovered that he was the subject of deep conviction. His mind had been awakened under the preaching of Mr. Hughes, when on his exploring tour. In addressing the Indians, he had pointed out to them the wickedness of their hearts, and told them that they "hated God." Bar-

nett, who was present, and heard him, could not restrain his indignation, but spoke out and said, "That one lie!" Mr. Hughes replied, by telling him, that he could satisfy him of the truth of his statement, by giving him an outline of the commandments of God, which, if he would make the subject of careful meditation, he would find that he hated God; for, he would soon discover that God there enjoined upon him things which he hated, and forbade things which he loved. The experiment was accordingly made, and Barnett, having brought his heart to the test of God's holy law, found to his surprise, that he did, indeed, hate its Author. This increased his alarm and anxiety, which continued to the time of which we are speaking. In this state of mind, Mr. Scott found him. He instructed him in the knowledge of a Saviour and the way of salvation through his merits. But, although Barnett admitted the truth of the gospel plan, and prayed for salvation through Christ, his hope of personal acceptance was not such as to give him comfort.

Barnett, at the period to which we refer, was about thirty years of age, and was married to a second wife, having seperated from his first, who, also, had married another husband. By his first wife, he had a son, now between four and five years old, and who, according to the usage of the Indians, in such cases, had gone to live with his own mother. Mr. Scott proposed to Barnett, that if he would let him have his son, he would provide for his support, and clothe and educate him. This offer he was inclined to accept, but as the child was at Upper Sandusky with his mother, he could not

then send him with him. He immediately started, however, for the place of his mother's residence, with a view to procure the boy, promising Mr. Scott that they would follow him very soon, and that they might be expected at his house, in about three weeks from that time.*

On his arrival at the residence of his first wife, Barnett requested her to permit their little son John, (for that was his name,) to come and "eat meat with him," during the winter. To this, she assented, and Barnett having obtained the boy, determined to spend the winter with the whites, and fixed upon a time for his departure. At the appointed time, he commenced his journey, accompanied by his little son and the father of his second wife. Having proceeded some distance, his mind became troubled. The thought presented itself, that he was not, perhaps, doing right. It was doubtful, whether the white people were to be trusted. Their design might be to decoy him, and to make him and his son slaves. With such thoughts crowding upon his mind, he was in great perplexity, and knew not what to do. Not being able to proceed with clearness, he informed his father-in-law, without disclosing to him his conflict of mind, that he had concluded to stop a day and hunt. Under this pretext, he left the camp, where they had slept, early in the morning. But, instead of hunting, he went out into a thicket, and spent the day in prayer to God for direction. Still, his mind was distracted, and he found no relief. The next day, finding himself too unwell to travel, he went out again, tak-

* West. Miss. Mag. Vol. 1, p. 342.

ing John with him, and spent it, as before, in prayer. He besought God, that, if it was his will he should take his son to live with the white people, he would give him health to travel; but if not, that his sickness might be continued. He had great confidence, that God would answer his prayer. The day following, he felt his health restored, and considering this as an indication that his prayer had been answered, he proceeded on his journey. On reaching Sandy, they found their way obstructed, by a heavy fall of snow. Being unable, therefore, to proceed, they selected a place for a camp, went out and killed some game, and made arrangements to spend the winter. And as the weather became cold, and the snow remained on the ground, they continued there until the Spring. During this time, Barnett was not forgetful of the christian instruction which he had received. For, while he hunted six days, he rested on the Sabbath, according to the divine command. And, to avoid mistakes, in the computation of time, he carried with him an Indian almanac. This consisted of a pin, and a paper with seven holes in it. On the Sabbath, the pin was stuck into the first hole, and and moved forward one hole, each successive day, until the week was completed, by putting the pin into the last hole. Thus, he computed time, and was enabled to mark the return of the Sabbath.

At the opening of the Spring, when the snow was gone, Barnett determined to proceed to the white settlements. Some time before they had broken up their encampment, he had made a hunting excursion, in which he had killed a bear.

When that was consumed, he went in search of another, but was unsuccessful. This, he considered as an intimation from the Great Spirit, that he should proceed on his journey. Accordingly, having made the necessary preparations, he mounted his horse, placing his son behind him, and started for the settlement of the white men. The only name among the whites, with which he was acquainted, was that of Mr. Scott; but he was ignorant of the place of his residence. He knew, in general, that it was not very remote from the Beaver river. Having some knowledge of the mouth of this river, where it empties into the Ohio, he directed his course towards that point. Providentially, however, he reached the Ohio river, opposite to Georgetown, only a few miles from Mr. Scott's residence. There, he remained over night. The next morning was the Sabbath. Having learned that there was to be preaching in the neighbourhood, he crossed the river, and proceeded into the country, with the hope of finding the place of meeting, and getting some information respecting Mr. Scott. On his way, he fell in with some of the people of the congregation, going to church. In attempting to communicate with them, he mentioned the name of Mr. Scott. They soon made him understand, that they were on their way to hear him preach. He was greatly delighted, and went with them to the church. He and Mr. Scott met there, and immediately recognized each other. Barnett acknowledged the special providence of God, in his journey, declaring, as well as he could, that God had directed him, so that he had found the very man he wanted.

After the public services were over, Mr. Scott took Barnett with him to his house, and, on the next day, had his baggage brought from the place where he had left it. For, it is worthy of special remark, that Barnett, from regard to the Sabbath, had left his baggage, together with his gun, in an old school house, at or near to Georgetown. In this, his example puts to shame many, who have been born and educated in a christian land, and under the full blaze of gospel light.

On the following Tuesday, which was the 17th of April, 1804, the Presbytery of Ohio met at Cross Roads. Barnett and his son attended. By a singular providence, Hampton Northorp was present at this meeting of the Presbytery. This was matter of great joy to Barnett, who did not fail to notice it, as a mark of God's special goodness, in thus sending him a friend, to act as an intrepreter between the Presbytery and himself. At this meeting, Mr. Macurdy and Barnett first became acquainted. With great cordiality, Mr. Macurdy invited him to his house, where he and Northorp were guests together, as long as he remained in the neighbourhood. On the second day of their sessions, Barnett informed the Presbytery, through Northorp, that he had brought them his son, with the intention of leaving him with them, and that he wished them to educate him, and prepare him to be a minister of the gospel. He said, he knew they could not change his heart. None but God could do that. But, they could give him instruction, prevent him from drinking whiskey, and from going into bad company, and could

pray for him. In reply, the Presbytery assured him of their willingness to receive his son, and to clothe, and feed, and educate him, agreeably to his wishes; and, as soon as he had completed his education, to send him back to him, according to his directions. With all this, Barnett expressed his satisfaction, and declared his entire confidence in their sincerity and friendship. He intimated a wish, however, that the Presbytery would give him a written paper, containing a statement of what they had agreed to do for his son; binding themselves, moreover, not to give him to any person but himself, or some one commissioned by him, of which the production of that paper, was to be the evidence. The Presbytery complied with his wishes, and having furnished him with the paper, told him that he might select any one of their members he preferred, to take the oversight of his son. He immediately made choice of Mr. Macurdy. These arrangements having been all completed, he took a very affectionate leave of the Presbytery, shaking each member cordially by the hand. The same evening, he returned to Mr. Macurdy's, where he remained over night. The next morning, he arose by the dawn of day, and having knelt beside his sleeping child, and prayed, he mounted his horse, and proceeded on his way home.

About the same time, Peter Johnston, a young Mohawk, who had come home with Mr. Scott from Sandusky, became an inmate of Mr. Macurdy's family. While there, he went to school, and learned to read and write. Mr. Macurdy took great pains in his religious instruction, but with little appa-

rent success. He was a young man of an unpleasant disposition, and difficult to reach, by any of the kindly influences of the gospel. After remaining at Cross Roads for some time, he returned to his nation, where we shall hear of him again.

Upon the return of Barnett to Sandusky, he more openly and zealously espoused the cause of Christ, and employed his best efforts to persuade the people of his nation, to forsake their evil ways, and embrace the christian religion. When Mr. Scott again visited the Indians on the Sandusky river—which he did, by appointment of the Board of Trust, in August, 1804—he found him actively engaged in the cause of the Redeemer and enjoying a comfortable hope of an interest in his salvation. The Rev. James Hughes, also, who visited the Wyandots in the Spring of 1805, met with him at Lower Sandusky, and had a free conversation with him; and, although he was, at that time, in much darkness and distress about his soul, he seemed to be established in his adherence to the christian religion. Something more than a year from the time that Barnett had left his son with Mr. Macurdy, he returned, bringing with him his second wife and their eldest son, whose name was Joseph. During this visit, Mr. Macurdy, by the aid of an Indian woman in the vicinity, who acted as intrepreter, had a long and close conversation with him, in relation to his own personal experience, and his desire for the salvation of the Indians. The result was a very deep conviction on Mr. Macurdy's mind, that he was the subject of the saving influences of the Spirit

of God. His conduct, in reference to his son, for whom he seemed to desire, above all things, the favour of God, strengthened this conviction. As he was leaving the house, one day, he requested that Mrs. Macurdy and John would walk with him into the lane, which was not very far distant. When they had reached a place of sufficient retirement, he stopped, and, looking at Mrs. Macurdy with a solemn expression of countenance, pointed, first to John, and then to heaven; again, to John, and then to her. By these significant signs, he intimated, as she understood him, that as he had given his son to God already, he now gave him to her, that she might train him up for God. After remaining with John, from two to three weeks, Barnett prepared to return home. Accordingly, at the time appointed, having taken leave of John, he and his wife and son Joseph, left Mr. Macurdy's, and went as far as Mr. Scott's, where they remained all night. In the morning, he himself returned to Mr. Macurdy's, and informing him that he had concluded to take John with him, placed him upon the horse behind him, and rode off. To this movement, Mr. Macurdy made no opposition. Instead, however, of going directly to Mr. Scott's, and joining his wife there, he rode into the woods. After remaining there for a considerable time, he returned to Mr. Macurdy's with John, and left him, remarking that all was right. This whole proceeding was evidently for the purpose of ascertaining, whether his son would be freely given up to him, according to contract. Having ascertained

this, his mind was at ease, and he prosecuted his home-ward journey, without any farther delay.

Some time during the next year, or early in the year following, John's own mother, accompanied by a number of Indians, came to Mr. Macurdy's, and demanded her son. She presented a letter from Crane, the Head Chief of the Wyandots, directing compliance with her wishes. Mr. Macurdy inquired if they had brought the paper from Barnett. Upon their replying in the negative, he informed them, that he was under an obligation, not to give up the boy without it, except to Barnett himself. He told them, however, that he would convene the Board, and take their advice. He did so, but they resolved not to give him up. To justify themselves in the adoption of this course, they addressed a letter to Crane, explaining the circumstances, and pointing out to him the difficulties of the case. Still, he and his friends were not satisfied. They said, it was the boy they wanted, and not a letter. And, as an inducement to let them have him, they promised that he should be sent to Mr. Badger's school, at Lower Sandusky. After much consultation, it was finally agreed to accede to the wishes of his mother, who took him away, very much against his will. In parting with Mr. and Mrs. Macurdy, he wept bitterly. Their kindness to him, and the parental care which they had exercised over him, had won his heart, and bound him to them by a a very strong and tender affection. During his residence with them, he had made good progress in his studies. He had become a good reader, and had learned the Catechism,

which he could repeat with facility. His studies were now interrupted. The pledge, on the ground of which he was given up, was not very speedily redeemed. It was not until some considerable time afterwards, that the mother, having heard that Mr. Macurdy was about to visit Sandusky, and fearing his displeasure, took John, and left him at Mr. Badger's school.

The Rev. Joseph Badger, to whose school reference has been made, was appointed by the Board of Trust, in February, 1806, to labour as a stated missionary at Sandusky, and had been actively engaged there in the fulfilment of his duties, from the first of April of that year. During that, and the succeding year, matters went on very prosperously, and his labours were greatly blessed. Several of the Indians became seriously exercised, and one aged woman gave considerable evidence of a saving change.* But, in the early part of the year 1808, difficulties sprang up, which proved a source of much trouble, and tended to impede the operations of the mission. These difficulties originated with a Scotchman of the name of Patterson, who was engaged in selling whiskey to the Indians. This was productive of injury, both to them, and to the cause of religion among them. In this iniquitous traffic, Mr. Badger opposed him. He became offended, and wrote to Gen. Hull, who was Governor of Michigan, preferring complaints against Badger, and requesting his removal. The Indians, he alleged, were greatly dissatisfied with him, and nothing but his removal could

* Min. Gen. Assembly, 1806. Appendix.

allay the feeling of hostility which existed against him. The Governor thereupon ordered Mr. Badger to Detroit, to answer to these complaints. He promptly obeyed the order, at the time appointed, but his accuser did not appear. His journey, however, was not unproductive of good, as he fully satisfied the Governor of the integrity and correctness of his conduct, and of the injustice which had been done him, by the complainant. So strongly was the Governor convinced of this, that he is said to have expressed the opinion, that a suit might have been sustained against Patterson for slander. But, Mr. Badger had no desire to prosecute the matter in this form, being satisfied with having demonstrated to the Governor, the entire rectitude of his conduct. Patterson was informed of the result, and being displeased, determined to make another effort to accomplish his end. He, therefore, procured the signatures of the pagan party among the Indians, to a paper, in which they united with him in urging upon the Governor, the removal of Mr. Badger. To this, the Governor yielded so far, as to suspend him temporarily from the exercise of his office, as a teacher in the school, until the difficulties could be adjusted. In the mean time, Mr. Badger, as well as the Governor, wrote to the Board of Trust, requesting them to send some of their members to investigate the complaints and charges, which had been preferred against him.

In this crisis, the Board, at their meeting on the 20th of April, appointed the Rev. Messrs. Marquis, Anderson, and Macurdy, to go to Sandusky on the first of September fol-

lowing, for the purpose of inquiring into the difficulties, and investigating the complaints against their missionary. At the time appointed, the Committee proceeded to the station, and entered upon a full examination of the whole case. The result was, the entire acquittal of Mr. Badger from all blame. It appeared evident, also, that the hostility of Patterson against him, originated in the opposition made by Badger to the traffic in ardent spirits among the Indians. So fully were the Committee satisfied of these facts, that Messrs. Anderson and Macurdy took occasion to remonstrate with Patterson, on the groundless character of his complaints, and the impropriety of his course, and finally induced him to promise that he would relinquish his opposition, and give them no farther trouble. It was judged best, however, after consulting with the Indians, that, in the excited state of feeling which existed in the minds of many, Mr. Badger should absent himself for some time, and, that one of the three brethren should remain in his room. This he could do with the greater facility, as an arrangement had been previously made, that he should take a journey, during the winter, through the Eastern States, for the purpose of aiding the funds of the Mission. It was, therefore, determined, that he should leave immediately, and that Mr. Macurdy should remain, and assume the performance of his duties. This being agreed upon, Messrs. Anderson and Marquis returned home, leaving Mr. Macurdy at the station.

The following extract from his journal, of which a few pages only have been preserved, will show the condition of

the Indians, and the state of Mr. Macurdy's own mind, at this trying period:

"Tuesday, Sept. 13th.—Messrs. Marquis and Anderson started this morning for home, and I am to remain at Sandusky, until the first of November, to struggle with the difficulties of the mission. If I do any good, it must be of God, for no man living is sufficient for these things. Little else is to be seen here but naked human depravity, influenced by all the auxiliaries Satan can apply. Here, Satan has his seat, and this is the time of his peculiar sway. They (the Indians) have been collecting for ten days past, from different places and tribes, and this is to be the week of their Great Council. Hundreds more are yet expected. The plains are now swarming with them, and they appear to be full of devilish festivity, although they can scarcely collect as much of any kind of vegetables as will allay the imperious demands of nature. They are here almost every hour begging for bread, milk, meat, melons, or cucumbers; and, if they can get no better, they will eat a ripe cucumber with as little ceremony as a hungry swine. And, notwithstanding this state of outward wretchedness, and these mortifying circumstances, they are swollen with pride, and will strut about, and talk with an air as supercilious as the great Mogul. Their ceremonies, also, are conducted with as much pomposity, as if they were individually Napoleons or Alexanders.

"Their houses, when they have any, are wretched huts, almost as dirty as they can be, and swarming with fleas and

lice. Their furniture, a few barks, a tin or brass kettle, a gun, pipe and tomahawk. Their stock are principally dogs. Of these, they have large numbers, but they are mere skeletons, the very picture of distress. These unhappy people appear to have learned all the vices of a number of miserable white men who have fled to these forests, to escape the vengeance of the law, or to acquire property in a way almost infinitely worse than that of highwaymen. They are so inured to white men of this description, that it is next to impossible to make them believe you design to do them good, or that your object is not eventually to cheat them. It is vain to reason with them. Their minds are too dark to perceive its force, or, their suspicions bar them against any favourable conclusions. Such is their ingratitude, that whilst you load them with favours, they will reproach you to your face, and construe your benevolent intentions and actions, into intentional fraud, or real injury. They will lie in the most deliberate manner, and to answer any selfish purpose. They will not bear contradiction, but will take the liberty to contradict others, in the most impudent and illiberal manner.

"This picture comes far short of the miserable condition of these wretched people. In the midst of these people, must the Missionary live. The dangers, difficulties, and trials connected with them, must be the companions of his life. Surrounded with them, he lies down to sleep, and through them, he walks all the day, without a friend to give him counsel, to help him to bear his load, or hear him tell

the sorrows of his heart, except one. That is Jesus, who says, 'Lo, I am with you always, even unto the end of the world.' Under this promise, he can lie down and sleep comfortably. In this, he has infinite wisdom, almighty power, and boundless grace, engaged for him; and he may safely say, 'Those that are for me, are more and mightier, than all my foes; and yet, will I be fearless, though an host encamp against me.' Thus, must it be with the man, who would be a Missionary at Sandusky. What patience, w s-dom, fortitude, benevolence, and self-denial, must enter into the composition of the man, that is qualified to fill this important station! None but a man of Apostolic temper will answer the purpose. He must live every day as seeing Him who is invisible. His comfort must come from God, and from the testimony of a good conscience. His expectation of reward, must be beyond the grave, in that region where the wicked cease from troubling, and the weary are at rest. No honour or emolument that this world can confer, can compensate him, for the sacrifices he must make, and the trials he must endure."*

The difficulties connected with Mr. Badger's case, had exerted a disastrous influence upon the school. The greater part of the Indians, especially of the pagan party, had taken their children from it. Not more than a dozen attended,

* There is a striking coincidence between the views here expressed, and those of the youthful George Archibald Lundie, while contemplating the difficulties and responsibilities of the Missionary work, in the midst of the heathen, in whose service he laid down his life. "The Missionary," he writes, "must be a man who can unreservedly and confidently throw

when Mr. Macurdy commenced his labours among them. To these, however, he proceeded to impart instruction daily, with as much punctuality and fidelity as though the school had been full. Nor was he without some grounds of encouragement. On the morning of the day that he entered the school, his friend Barnett called upon him, and manifested much concern about the perplexed state of affairs. He acknowledged that they were an unreasonable and intractable people; that he had found them asserting falsehoods against Mr. Badger; and that they even vented their displeasure against himself, when he rebuked them for it. He urged him to patience and perseverance, expressing the hope that God would yet crown the Mission with success. And during the whole time that Mr. Macurdy remained, he gave his example and influence to promote its highest interests. The increasing evidence which he gave of sound conversion to God, was, also, a source of great encouragement to Mr. Macurdy. In the midst of the surrounding ignorance and degeneracy, he wept and prayed for the salvation of his countrymen. Morning and evening, in a wigwam of bark, he worshipped God, with his family. And, on some occasions, when requested, he prayed in their public meetings. "He prayed in the name of Jesus, that God would

himself into the hands of God. He must be ready at any hour to give up his life for Jesus' sake. He must be wholly given up to his work—not half-hearted and wavering, but choosing and delighting in this, more than anything else. The glory of God must be his *ruling passion.* His education must be good—a man of sense and judgment, at least in an ordinary degree—'not a novice.' "—Miss. Life in Samoa p. p. 300—1.

pour out his Spirit on the poor Indians, and bring them to embrace the gospel, and that he would make his own heart better." So appropriate and solemn were his prayers, that Isaac Walker, the interpreter, was led to remark, that "he prayed, not like the Indians, but like the white people." His son John Barnett, no doubt, through his influence, occasionally attended the school. He would willingly have been always there, but for the opposition of his mother, to which he was obliged to yield.

It was, moreover, a source both of gratification and encouragement to Mr. Macurdy, to meet with Peter Johnston here, the young Mohawk, who had formerly resided in his family, and to find him manifesting great seriousness. This Indian lamented to him his own situation, and that of his people, and expressed his surprise at the folly and wickedness of the Wyandots, in not receiving the gospel, and in refusing to send their children to school. He said, the Mohawks would be glad to have the opportunities which were presented to the Wyandots, and that some of them intended to come to the station, that they might enjoy the advantages of the mission. This favourable state of mind, on the part of Johnston, was, no doubt, under God, owing to the early religious instruction which he had received, in the family of Mr. Macurdy, at Cross Roads.

The pagan party soon began to show an anxious desire to have their children again admitted into the school. With an evident view to this, they often came and entered into conversation with Mr. Macurdy. As he understood their

character fully, and the best mode of testing their sincerity, he concluded that he would not be hasty in yielding to their wishes. He told them, that the Mission had taken their children into the school, when they were poor, and lousy, and dirty; that they had washed, and clothed, and fed them; but, that they had taken them away, without any sufficient cause; and that now, they might keep them, as the Mission could easily procure a sufficient number from Brownstown. He, therefore, ordered them to go away, telling them, that he did not now want their children, and would not have them. They accordingly retired, but returned the next day, bringing with them their children, whom they wished to place in the school; but, he again sent them off, as before. On the day following, they again returned, with their children, and earnestly begged that they might be received into the school. Having thus made full trial of their sincerity, and humbled them for their past bad behaviour, he, at length, told them, that he would take their children on condition that they would sign an article of agreement, binding themselves not to take them away, without his consent. To this, they acceded, and having signed the obligation, their children were again admitted into the school.

The number of Indians who convened to attend the great Council already referred to, seems to have been large. About five hundred Sacs came over to the Wyandots, with much parade. The day of their meeting was the Sabbath immediately subsequent to the departure of Messrs. Marquis and Anderson. On the morning of that day, Mr. Macurdy

wrote in his journal, as follows. "Our prospects of usefulness this day, are very small. Our interpreter is gone, and we can have no access to the poor heathen. The white people are mostly from home, or sick. The Indians are to have their Great Council. They are gathering from all quarters. It is not yet seven o'clock, and I have seen nearly fifty marching across the plains to the Council house, where they have two wooden gods erected. The Devil will have many worshippers to-day, in this place, while few are to be engaged in worshipping the King, the Lord of Hosts. The most we can do for them, is to pray that God would open their eyes, and turn them from their idols to the living God. We may well feel like the prophet, when he said, 'Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night, for the slain of the daughter of my people.'" The event, however, proved more favourable than he had anticipated. For, in the evening, he added: "Contrary to my expectations, a number of white people, (from the neighbourhood,) and some travellers attended; also, a number of Indians, most of whom could understand the English language. One Mohawk who attended, talked good English. I had some conversation with him. He had one of the gospels with him, in his own tongue, and could read it. He said his Bible told him, that what I said was true—that all men were sinners, and there was no Saviour but Jesus. I preached from Amos 5: 6. About fifty persons, in all, attended. Barnett appeared to feel."

On the Saturday following, Longhouse, a Wyandot Chief,

and five or six other Indians, accompanied by a certain Abraham Williams, as an interpreter, came to Mr. Macurdy early in the morning, and told him that they were hungry, and wished to have some meat. They informed him, moreover, that their father, Isaac Williams, (who was a half Indian, and a chief,) had made them a present of an ox, some time before, that they might have some meat and broth when they were hungry—that Mr. Badger had killed the ox, and allowed them to get one from him, in the room of it—and that they had come now for that purpose.

To this pretence, Mr. Macurdy replied, that he knew nothing about the ox, which they alleged had been killed by Mr. Badger, and could give them no redress. If their father Isaac Williams had sustained injury, he could obtain reparation in a proper and legal way. But, he did not believe their claim to be a just one, and would not, therefore, allow it. The cattle did not belong to him, but to the Missionary Society, and he had no right to give them away to them. After some consultation among themselves, the Indians repeated their demand, and insolently told Mr. Macurdy, that if he did not give them an ox, they would take one—that this was their way of doing things. He reminded them, that the Missionaries and their property, were under the protection of the United States, and that if any attempt was made to do injury to either, he would immediately apply to the Governor for redress. They, then, endeavoured to persuade him to comply with their demand, but he told them, it was in vain, and that he would not. Upon this, the Indians

again declared they would take the ox by force, and actually sent some of their men to drive the cattle up to the bars of the enclosure, for the purpose of making their selection. Longhouse had loaded his gun, to be ready to secure their victim, as soon as the cattle should be brought up. By this time, some twelve or fifteen Indians had come together, and were pointing out the ox intended for the slaughter.

During the progress of these events, Mr. Macurdy had gone to Judge Tupper, the United States Agent, and informed him of the unwarrantable conduct of the Indians, and of his determination to make resistance. And, as it was his intention, in the event of their killing any of the cattle, to go to Detroit, and secure damages against them, he requested the Agent to go with him, and be a witness to whatever might occur. Tupper seemed alarmed, and begged to be excused. He said, "the Devil had got into the Indians," and that he would not go among them. Mr. Macurdy replied, that he had no desire to expose him to personal danger; but, as for himself, he felt it to be his duty, and he had made up his mind, to resist their unrighteous attempts upon the property of the Mission. Accordingly, taking with him two hired men, and an Indian boy, who could interpret, he proceeded to the place where the Indians had collected the cattle. He there informed them, that they need not think to carry their point by force—that, though there was a number of them, he was not afraid of them—and that if they dared to shoot one of the cattle, they might depend on having to pay for it, as he would proceed on Monday to Detroit, and get the price of

it out of their annuity, The bold and decided manner in which he addressed them, and the fear of losing part of their annuity, made a strong impression upon them, and tended much to check their aggressive movements. Availing himself of the effect thus produced, and in anticipation of their farther action, he promptly ordered his hired men to drive off the cattle. They did so; and driving them into their own yard, shut them up there. The Indians appeared greatly excited, and "looked like as many devils." But, he told them, he was not afraid of them, and requested them to tell Williams, that his ox was too long dead to be eaten, and remaining on the ground, he addressed them with indignant severity and firmness, until they went off fairly beaten. Tupper, the Agent, although he had declined appearing on the ground, had been a careful observer of the contest, and its result. And when it was over, he told Mr. Macurdy, that he had learned more than he had ever before known, of the proper method of managing Indians. He was now fully convinced, from what he had seen, that the true way was to meet them with unflinching firmness, and to show no fear.

Mr. Macurdy remained at the station until about the last of October. During the whole of the time, he taught regularly in the school, and preached on the Sabbath. He did much, also, to awaken a personal interest, in the minds of individuals, on the subject of religion, by conversing with them about their souls. Several persons, in consequence of his faithful dealings with them, seem to have been led to serious reflection in relation to their eternal interests. In his man-

agement of the Indians, he evinced much skill, and acquired great influence over them. By his unyielding firmness and decision, he inspired them with respect and fear, and by his affectionate kindness, when they behaved with propriety, he won their hearts. When they made unjust, or unreasonable demands, or were quarrelsome and ill-natured, he showed them no favour, but sternly rebuked, and dismissed them from his presence. But, when they made a request for that which was lawful and proper, and in a becoming manner, it was promptly granted. He seems, indeed, to have been well adapted to the station which, for a season, he had been called to occupy. Having completed the term of his en-engagement, he returned to Cross Roads,

Previous to the year 1810, the meetings of the Board of Trust were statedly held in Washington county. In the Spring of that year, the Society was incorporated by an act of the Legislature of Pennsylvania. From that time, Pittsburgh became the stated place of their meetings. This occasioned a general change in the members of the Board. Mr. Macurdy, however, was continued, and laboured with unceasing zeal for the success of the work in which they were embarked.

The next year, (1811,) he was called to Sandusky, accompanied by Mr. William Rea, a Ruling Elder, to adjust some difficulties relative to the Superintendent and Teacher, which, it is understood, they successfully accomplished.*

* This statement is made on the testimony of Mr. Macurdy himself and that of the Rev. George M. Scott. But, by whose appointment he went, does not appear, as no notice is taken of it in the Records of the Board.

The war which broke out the following year, between the United States and Great Britain, proved highly disastrous to the mission, as Sandusky became the seat of active military operations. The course of events soon required a temporary suspension of missionary efforts in that quarter. This was accordingly ordered, and the property disposed of, on favourable terms, by Messrs. William Lee and John Duncan, Elders in Mr. Macurdy's church, who had been appointed for that purpose.

During this second visit to Sandusky, he met with his friend Barnett, for the last time, and on leaving the station bade him a final adieu. He was greatly attached to Mr. Macurdy, to whom he felt himself indebted for much of his progress in religion. Mr. Macurdy had taken a deep interest in him and his family, and had made them special objects of prayer and instruction. On a previous visit to Cross Roads in 1809, Barnett had, after a very full and satisfactory examination, by several ministers, been received into the church of that place, by baptism, in the presence of a deeply affected and weeping congregation. On another occasion, during the following winter, which he and his family spent at Cross Roads, that they might be near Mr. Macurdy, and enjoy the advantages of religious instruction, his three children, Joseph, Elisha and Sarah were baptized in the same church. He himself, also, learned to read, during this season, through the persevering and self-denying efforts of Mrs. Macurdy. Before leaving, in the spring, he gave up his son Joseph to Mr. and Mrs. Macurdy, expressing his earnest

desire that they would take him, and train him up for God. They, accordingly, took him into their family, where, for many years, he enjoyed the benefit of their faithful instructions and earnest prayers. Barnett himself died before the close of the war of 1812, in the peaceful hope of a blessed immortality, through the merits of the Saviour. He was the steadfast friend of the Americans; and his sons, John and Joseph, afterwards gave evidence of their grateful regard for the favours which they had received, by giving their influence to forward the efforts of the Missionary Society, among their countrymen and neighbours. This will be seen in its proper place. The present notice of Barnett and his family, however, will prepare the reader better to understand occasional references which may be made to any of them hereafter.

CHAPTER VI.

VISIT to Cornplanter—Third visit to Sandusky—Mr. Coe's school at Greenfield—Fourth visit to Sandusky—Difficulties in exploring the country—Offer of the Indians—Its acceptance recommended—Mr. Macurdy appointed to go out again—Declines—Messrs. Swift and Law's exploring tour—School at Greenfield suspended—Mission established at Maumee and Mr. Macurdy's first visit to that place—Procures a site and commences the erection of buildings—Mission family organized—Mr. Tait—Mr. Robbins—Mr. Macurdy's second visit to Maumee—His illness, and return home—Transfer of the Mission to the United Foreign Missionary Society—His third visit to Maumee—His fourth and last visit—Estimate of his Missionary labours—His exertions on behalf of Indian Missions—Results of these missionary efforts.

ALTHOUGH the Board had been obliged to suspend their Missionary operations among the Indians, on the Sandusky, they did not abandon the cause of Indian Missions. Hence, in December, 1814, on the report of the Rev. Thomas Hunt, who had been sent out to collect information on the subject, they established a school, and made arrangements for missionary labour, among Cornplanter's Indians, on the head waters of the Allegheny river. By their appointment, Mr. Macurdy performed a missionary tour to that station, in the latter part of August, and the beginning of September, 1816, with a view to the establishment of another school, provided

sufficient encouragement were given. Although Cornplanter received him in the most friendly manner, and expressed his anxious desire to have the existing school continued, he discouraged the organization of an additional one, believing it to be impracticable. During this tour, Mr. Macurdy's labours appear to have been very abundant. He preached almost every day, sometimes twice; visited the Indian school; procured by subscription and otherwise, for the benefit of the Mission, upwards of fifty dollars; and returned home at the expiration of a month, having travelled between four and five hundred miles. After some time, obstacles arose to impede the successful operations of this school. The Board became satisfied, that it could not be continued with profit. And, at a meeting held October 10th, 1818, they appointed Mr. Macurdy to visit Cornplanter's town again, and use his efforts to induce some of the Indian boys, who were considerably advanced in their studies, to come into the white settlement, and complete their education. Whether he fulfilled this appointment, or not, we do not know. But, the object of it was not attained, and the school was soon afterwards abandoned.*

The Rev. Alvin Coe, who had been sent out by the Board, as a Missionary to the northern parts of the State of Ohio, had written home, that the Wyandot Indians, at Upper Sandusky, were anxious to have a School and Mission established among them. In consequence of this, Mr. Macurdy

* Presb. Miss. p. 54. Rec. Board of Trust, p. 82.

was appointed, on the 28th of April, 1818, to occupy missionary ground, for two months in that State; and "more especially, to visit the Indians at Upper Sandusky." And, at the next meeting in June following, he was "authorized to write to the Missionary Society [the Synod] of Ohio, relative to their co-operation in the object of his mission to the Sandusky Indians." In pursuance of his appointment, he spent the month of September in missionary labours, in the central parts of Ohio, preaching almost daily, and travelling altogether between three and four hundred miles. That part of his appointment, however, which related to the Sandusky Indians, he did not fulfil. This was owing, no doubt, to the fact, that, at Zanesville, he had obtained information, that the Indians had gone to attend a Council at St. Mary's. The Board, therefore, renewed his appointment, the next Spring. The Synod of Ohio, also, appointed the Rev. James Scott, of Mount Vernon, to accompany him to Sandusky, and assist in ascertaining the state of the Indians, and the prospects for re-establishing a mission among them at that place. In accordance with this arrangement, these two brethren went out together, some time during the summer. On their arrival, they found that a coloured man, who professed to be a Methodist, had been preaching among them, and had acquired considerable influence over them. Many of the Indians were not at home, and those who were, generally opposed the establishment of a mission. After a careful examination of the whole ground, the brethren were of the opinion, that nothing could be done, and on their return

home, made their report, in conformity with this view of the subject.

Upon inquiry, while at Sandusky, they found John Barnett, who was married and had one child. At their first interview in the presence of other Indians, he affected not to understand them, and spoke to them through an interpreter. But, afterwards, he conversed freely with them, in their own language. Mr. Macurdy invited him to bring his wife and child, and live with him, generously offering, that if he would, he would support them all. He, moreover, gave him money to defray the expenses of the journey. Barnett came some distance with them, but, declining to proceed farther, they left him, and he continued with his tribe.

The following Spring, (1820,) the Board received a communication from the Presbytery of Portage, advising them, that the Rev. Mr. Coe had commenced a school among the Indians at Greenfield, Huron County, Ohio, and requesting assistance. The request was granted. Mr. Coe himself, afterwards wrote to Mr. Macurdy, to send him clothing for the children, which, with the sanction of the Board, he collected and forwarded. Upon a farther application by him, for aid, the Board, at a meeting held April 3d, 1821, appointed Mr. Macurdy to visit that part of the country, in which the school was situated, and collect such information respecting the Wyandots, Chippewas, and Ottawas, as would enable them to judge of the propriety of establishing a permanent Mission among one or other of these tribes.

On this mission, he set out some time in the month of

May, taking Joseph Barnett with him. He found Mr. Coe, at a place called "Strong's Settlement," the School at Greenfield having been broken up, and the scholars dispersed. Mr. Coe informed him that, in anticipation of his arrival, he had gone to Portage river, and invited a Council of Indians to come together and confer with them, at a specified time, which had now nearly arrived. They, therefore, proceeded immediately to meet the Council. On their arrival at the place appointed, they received a message from the Indians, that they could not hold their Council, until the next week. This induced them to return to Coe's. In attempting this, they were subjected to considerable inconvenience and danger. In endeavouring to get across to Sandusky City, they experienced much delay. It was some time, before they could find any one, who was willing to take them over. At length, they found a man who conveyed them to Bull's Island, but who left them there, telling them, that they could easily secure a passage thence to the city. In this, however, they failed, and had to remain over night on the island. The next morning, after travelling, for some time, around the island, they discovered a man with a canoe in the bay, who answered to their signals, and took them over. The canoe frequently dipped water, and as the surface was rough, they were in imminent danger of going down. But, by the good providence of God, they passed over in safety, and in due time, reached the residence of Mr. Coe. Although they failed to secure the attendance of the Indians, on this occasion, they afterwards succeeded in holding a conference with

the Senecas, at their own town. In this, they were happily aided by Joseph Barnett, who accompanied them from Lower Sandusky, where they had before left him. They met, also, in Council with three Chiefs, at Upper Sandusky, where John Barnett assisted them, and acted as interpreter. These Chiefs professed to be dissatisfied with the Methodists, and proposed, that if the Society at Pittsburgh would send them a Teacher, to instruct their children, they would give them a lot of ground at Big Spring, four miles from Sandusky, on which to erect a school house. This was an encouraging offer.

As Mr. Macurdy's commission extended to the Ottawas, who resided on the Maumee river, he made an effort to reach Maumee, but the impassable character of the swamps on the route, prevented him from accomplishing his object. Before leaving Sandusky, however, he and Mr. Coe collected some Indian boys, at Greenfield, and prevailed upon Joseph Barnett to remain and teach the school, until the next fall. This he did, with fidelity and success. He, also, employed the boys, when out of school, in agricultural labour, and by their agency, cleared, during the summer, two acres of ground. These were some of the fruits of those habits of study and industry which he had acquired at Cross Roads. After attending as far as practicable, to the objects for which he had been sent out, Mr. Macurdy returned home, and met the Board, on the 21st of June, at Pittsburgh.

At this meeting, he made a full report of his proceedings, and recommended Big Spring, as the most suitable place to

establish a permanent station. Without coming to any final decision on the question of location, the Board resolved to take Mr. Coe's school at Greenfield under their care, and made an appropriation towards the erection of additional buildings, for the accommodation of the scholars. Mr. Macurdy understood the Board, also, as expressing a desire, that he would hold himself in readiness to go out in the fall, and establish a station there. In the mean time, he and the Rev. Elisha P. Swift were directed to prepare and publish a circular letter to the churches, with a view to secure contributions to the Indian school, and for other purposes. He, also, gave his personal efforts, to some extent, towards the collection of funds for this object.

Some time after this, he received a letter from Pittsburgh, advising him that the brethren there, were desirous to have Maumee visited, before anything farther be done, and inviting him to attend a meeting of the Board, to be held on the 14th of August, in reference to that subject. To this, he replied, that he would not attend the proposed meeting, but, that he was ready to go on, and commence an establishment at Big Spring. Notwithstanding this intimation of his views, the Board, at their meeting in August, appointed him in connection with the Rev. Messrs. Elisha P. Swift and Michael Law, [32] to proceed to the Indian country, and if, after making the requisite inquiries, they should judge it expedient, to fix upon a site for the Mission, make preliminary arrangements, and enter into covenant with the Indians, subject to the future decision of the Board. After the opposition manifested

by him, to this movement, some of the members of the Board, thought it useless to appoint him. But, Messrs. Swift and Law encouraged his appointment, expressing their belief, that his great zeal for the interests of the Indians, would overcome his objections, and induce him to fulfil it.

Shortly after receiving their appointment, these two brethren proceeded on their mission. Circumstances requiring them to take different routes, it was agreed, that they should meet at Mr. Coe's, at Greenfield. Mr. Law went by the way of Mr. Macurdy's residence, in the hope that he would go with him. In this he was disappointed. Mr. Macurdy refused to go, saying that he would not spend his time in the prosecution of what he deemed visionary projects. And, as there was only a month until the meeting of Synod, when final action was expected to be taken on the subject, he alleged, that there was not time to go to Maumee, explore the country, hold councils with the Indians, fix upon a station, and make other necessary arrangements towards the efficient organization of the plan. Finding him inexorable, Mr. Law proceeded without him, and met Mr. Swift at Coe's, according to appointment. From Mr. Coe's, they proceeded to Maumee, by the way of Sandusky, crossing Portage river, and the Black Swamp on their route. Passing down the river to the mouth of Swan Creek, where Toledo now stands, they had an interview with a considerable number of the chiefs and other Indians. To them, they explained, as well as they could, the object of their visit. But, as they had to address them through two intermediate interpreters,

having no one, who understood both the English and Indian languages, they were not certain that they were fully comprehended.

The Indians received their communications with respect, but with evident caution, having had their minds prejudiced by some profligate traders, who dreaded the introduction of the gospel amongst them. To the proposition for a council they gave their assent. But, the time of holding it, as designated by them, was so far distant, as to prevent the information derived from it, from being communicated to the Synod at their approaching meeting. Finding that they could effect no alteration in their purpose, and judging it important, that the Synod should be put in possession of the results of their inquiries, as far as they had been ascertained, it was agreed that Mr. Swift should return home, and meet the Synod, and that Mr. Law should remain and hold the proposed council with the Indians. This plan being adopted, Mr. Swift immediately set out, and reached Pittsburgh on the day of the meeting of Synod. The Indians failed to perform their engagement, and did not meet Mr. Law in council, as was expected. While remaining, for the purpose of doing all in his power, to secure the object of his appointment, he was taken with fever. This disabled him for any further efforts. He, therefore, left Maumee, with the hope of reaching home, but was unable to proceed farther than Ashland, Ohio, where, on the 9th of October, 1821, he departed to the enjoyment of his reward.

The results of this exploring tour, were not such as

seemed to authorize the immediate establishment of a station at Maumee. The Board, however, kept the object in view, and indicated by their proceedings, their intention to prosecute the matter farther, in due time. The School at Greenfield was not in a very encouraging state, and, in the event, that accommodations could not be secured, by Mr. Coe, at the Seneca Village, it was resolved to suspend it, until the next Spring. This latter alternative, it is believed, was adopted, and it does not appear, that the School was ever again revived.

Although Mr. Macurdy seems to have judged correctly, in deciding against going to Maumee, on account of the time before the meeting of Synod being too short to accomplish the object designed, it is not so clear, that his reasons for wishing to retain the Mission at Sandusky, were equally well founded. It is not difficult to suppose, that his judgment may have been somewhat warped in favour of this situation, from his great attachment to the Barnett family, from his intimate acquaintance and former labours among the Wyandots, and from the appearances of good among them, in connection with past missionary efforts. Be this as it may, the gradual dispersion of the Indians on the Sandusky river, the great increase of white inhabitants, and the more central position of Maumee in relation to the denser settlements of the Indians, led the Board to seek for a place where they might establish a mission in that region. In the mean time, they retained the School at Greenfield, as long as there appeared to be any hope of its success.

The contemplated Mission at Maumee, was, at length, established, by resolutions of the Board, on the 15th of January, 1822. The first two of these resolutions are as follows:—"1. Resolved, after a mature and solemn consideration of all the facts and statements laid before them, both for and against such a measure, that this Board are led to the conclusion, all things considered, there does appear to be sufficient encouragement, in the Providence of God, for the establishment of a Mission among the Ottaway Indians, on the Maumee river, in the Michigan Territory. 2. Resolved, that the Board proceed to take the requisite measures, for the location of a Mission, in that vicinity, as early as convenient."

In conformity with this last resolution, the Secretary of the Board was authorized to invite the application of suitable persons, to constitute a Mission family; and Mr. Macurdy and others were appointed to collect funds, in the different Presbyteries, for their support. At a meeting of the Board, also, on the 11th of June, the Rev. Messrs. Macurdy and Joseph Stevenson were appointed Commissioners to proceed to Maumee, fix upon the site of a missionary station, purchase three hundred and twenty acres of land, and superintend the erection of such buildings, as might be necessary for the temporary accommodation of the Mission. The same commissioners were directed to confer with the Synod of Ohio, on the subject of the Mission, and to solicit the aid of the ministers and churches belonging to that body. This appointment of Mr. Macurdy, after his opposition to the

measure, which it was designed to carry out, shows that the Board had not lost their confidence in him ; and his prompt acceptance, proves that his zeal in the cause of Indian Missions had not suffered any abatement. It is understood, moreover, that the Board deferred to his wishes, in the appointment of Mr. Stevenson, as he had suggested him, as a man possessing the requisite firmness and energy for such a service.

About the middle of August, these commissioners set out on their journey to Maumee. They travelled together as far as Columbus, Ohio. At that place they parted, Stevenson going by Urbana, where he had private business, and Macurdy going by Delaware, where the Office for the entry of government lands was kept. There, he had an interview with the Receiver of the Land Office, to whom he frankly made known the object of the Board, and their desire to procure a tract of land, for a missionary station, in the vicinity of Maumee. The Receiver, after pointing out to him, a particular section, which he wished to retain for himself, told him that he might make choice of any of the others, which were not entered. Having obtained as much information as he could, in reference to the character and situation of the vacant lands, he proceeded to Indian Zane's residence, on the head waters of Mad River. Being joined there by Mr. Stevenson, they went together to Maumee, opposite Fort Meigs, passing on their way Fort M'Arthur and Fort Findlay. In this vicinity, they selected a tract of land containing one hundred and fifty two acres, which they determined

to obtain, as the site of the contemplated mission, and, as soon as practicable, to commence the erection of a building. At the same time, they resolved to explore an Island in the river, of which they had heard very favourable accounts, with a view to make up the complement of land, which they had been instructed to purchase. With the aid of a gentleman by the name of Cross, they succeeded in getting from the main land to the island, though not without some hazard having been obliged to swim part of the way. In the upper part of the island, they found a beautiful tract of land, which, in regard to situation and fertility, seemed well adapted to the object which they had in view. Of this, they concluded to enter one hundred and sixty-eight acres, which, added to the other, would make the three hundred and twenty required.

Before commencing the erection of the building, it was thought best that Mr. Macurdy should visit Gov. Cass at Detroit, confer with him on the whole subject, and obtain his sanction to the measures in progress. In the mean time, Mr. Stevenson became quite unwell, and was threatened with a severe attack of the fever which was then raging at Maumee. Having become a good deal alarmed, he considered it imprudent for him to remain. With the concurrence of Mr. Macurdy, therefore, he started for home. On the way he grew worse, and was obliged to stop at Delaware, where he lay ill, for some time, with the fever. By the blessing of God on the use of the means employed he recovered. And, before leaving Delaware, he made an entry, and paid

for the two tracts of land, which they had selected at Maumee. To these, the Board afterwards added another half section of three hundred and twenty acres, adjoining the first tract: thus securing, altogether, six hundred and forty acres, for the use of the Mission.

The unexpected sickness and consequent absence of Mr. Stevenson, prevented Mr. Macurdy from visiting Detroit, and conferring with the Governor, as he had intended. Being obliged, therefore, to remain at Maumee, and all matters respecting the property and the site having been arranged, he determined to commence his preparations for building. The house which it was proposed to erect, was to be sixty feet in length, and twenty in breadth, with a partition of logs running across it, dividing it into two apartments. The first thing to be done, was to procure men to cut down and prepare the timber. The Hudson Presbytery had promised to send on a sufficient number, but, from some cause, had failed to meet their engagement. He had, therefore, to seek for them, in the neighbourhood. Upon his making the announcement, that wood-cutters were wanted, he soon had numerous applications. But, the applicants had entered into an agreement among themselves, that they would not work for less than a dollar a day. This, he positively refused to give, and explicitly informed them, that fifty cents per day, was the most he would allow them. After holding back for a few days, and finding that he was not likely to come to their terms, six of them agreed to accept his offer, and work for fifty cents a day. These, he immediately put

into the woods, to cut down timber, for the Mission house. As he took the personal direction and oversight of the work himself, he discovered, during the first day, that two only of the six, were competent labourers, and that the others were not worth the wages, which he had offered. He, therefore, made an agreement with those two, to remain permanently with him, at the stipulated wages. And, in the evening, after he had paid the others for their day's labour, he intimated to them, that they need not return, unless he sent for them. In the course of a few days, the two men whom he had retained, had a sufficient number of logs cut for the building. By the time this was done, he had a man on the ground ready to hew them, and forthwith turned in his wood-cutters *to dub** before him. And whenever the hewer, who was a skilful and rapid workman, gained upon the dubbers, he himself procured an axe and assisted them. Thus, by his prompt and vigorous efforts, in about ten days, the whole of the logs and joists were cut and hewed—ready for putting up. A thousand feet of boards, also, were hauled, and about an acre of land cleared, and ready for cultivation. In all this preparation, he performed as much labour, and underwent as severe fatigue, as any of his hired men. So anxious was he, that the plan should not fail, for want of efficient co-operation on his part, and that the house should be ready, by the time it was needed.

* "*To dub.*" This term is technical, and is used to express the process of preparing the log for hewing, by chipping the surface to be hewed, or making numerous incisions into it, with an axe, at short distances from each other.

While matters were thus going forward at the station, the Missionary family was rapidly filling up, and the time of its organization definitely fixed. As this time approached, several of the persons who had been received by the Board, arrived at Pittsburgh. But, during the progress of these events, objections to the organization of the family began to be started. With the origin and character of these objections, we are not acquainted. But, the views of those who urged them, so far prevailed, that the organization was postponed, until after the meeting of the Synod, "for the purpose of taking the advice and direction" of that body. With this delay, some of the Board were much dissatisfied. So inauspiciously did the matter present itself to the mind of one of the leading members, that he wrote to Mr. Macurdy, discouraging, him from farther action, and expressing the opinion, that he had better abandon the enterprise. Mr. Macurdy received a letter from his wife, also, about the same time, saying, that all hope of success appeared to be at an end, and that she would expect him home shortly.

He was not, however, to be deterred from the prosecution of the work in which he was so deeply embarked. Although he disapproved of the delay, he did not despair of ultimate progress. He, therefore, wrote immediately to some of the leading members of the Synod, invoking their influence to have the obstacles removed. He urged them to push forward the organization of the Missionary family, and to have them sent on to their field of labour. At the same time, he determined that he would proceed with his own work at the

station, until the means placed at his disposal, were exhausted;—that, he would, to use his own language, "strike the stake so deep, that it would not be easy to pull it up again." Accordingly, on a day appointed for the purpose, and with the aid of some of the people from the neighbourhood, he put the house up to the roof. But, his means being nearly exhausted, and having received no intelligence respecting the Missionary family, or the progress of events at Pittsburgh, he left the station, and returned home, having been absent two months.*

In the mean time, the Synod had met, and the whole matter had been very fully discussed. The result was an almost unanimous decision, that there was "sufficient encouragement to authorize the Board to proceed, without delay in the organization and establishment of a missionary family among the Ottoway Indians"—and "that the said family be organized in Pittsburgh, on Tuesday evening, the 7th inst." Agreeably to this decision and arrangement, the missionary family, consisting of twenty-one persons, was organized at the time and place appointed. At their head, was the Rev. Samuel Tait, [33] a member of the Presbytery of Erie, who was appointed Superintendent, *pro tempore.* On the eleventh of October, they took their departure for their field of labour; but did not meet Mr. Macurdy, as he was on his way home, by a different route. Of these proceedings, he had no information until he arrived at the house of the Rev.

* Rec. Board of Trust, p. 160.

Thomas Hunt, near Steubenville. The family reached the station, in due time, where Mr. Tait remained during the winter, faithfully and diligently attending to the duties of the Mission. The next Spring, he returned home, having spent seven months in the service of the Board.

On the ninth of July following, A. D. 1823, the Board appointed the Rev. Ludovicus Robbins, of the Presbytery of Washington, Superintendent of the Mission, in the place left vacant by Mr. Tait, and fixed upon the second of September, as the time for setting him apart to that station. At the same meeting, they appointed Messrs. Macurdy and Stevenson, to visit the Mission during either of the ensuing months of August or September, and to solicit contributions on its behalf, from the churches through which they must pass, in going to and returning from Maumee. In pursuance of this appointment, Mr. Macurdy proceeded to Maumee, in August. It does not appear from any information within our reach, that Mr. Stevenson went with him. On his arrival, he found much sickness among the members of the mission family. The secular concerns of the establishment, also, were not in the best order, owing to the want of a Superintendent. These circumstances imposed on him an unusual amount of care and toil, which he cheerfully underwent. Nor were any efforts wanting, on his part, to introduce system into the operations of the Mission, and to prepare it for the more vigorous prosecution of its work. While thus actively employed, Mr. Robbins, who had been set apart by the Board, at the time appointed for that purpose,

arrived at the station. Mr. Macurdy introduced him to the various members of the mission family, and assisted him in the completion of such arrangements, as were yet unfinished.

In the midst of these exhausting labours, he was attacked by fever. At first, the disease was of a mild character, but in its progress became more virulent. Finding himself growing worse daily, he determined on making an effort to reach home. Accordingly, he set out, and after riding ten miles, he stopped and made an appointment to preach on the next day, which was the Sabbath. The suffering which he endured, from the presence of a burning fever, did not prevent him from fulfilling his engagement. He preached twice. On Monday morning, he proceeded on his journey, but suffered much through the day, from oppressive sickness, chills and fever. At evening, he reached a house in "the Black Swamp." When he alighted from his horse, his limbs refused to perform their office, and it was some time—and then with great difficulty—before he was able to drag himself into the house. There he lay all night, on a miserable pallet, encaged in his clothes, leggins, and boots. These he was not able to remove himself, and the woman of the house had not a sufficient amount of benevolent feeling to induce her to assist him. The next day he was unable to proceed. The day following he rode some distance and stopped. So wretchedly bad, however, were the accommodations, that he began to be afraid that he might die for want of proper attendance. He, therefore, determined to push forward at all hazards. And, having procured a man to accompany him,

he travelled on, under the most intense suffering, until Thursday evening, when he reached the house of the Rev. Robt. Lee, near Ashland, Ohio. From thence he was removed, the next morning, to a Mr. Pollock's in the same neighbourhood, where he received every attention which his circumstances required. At the same time, a messenger was dispatched with letters to Mrs. Macurdy and the Rev. Thomas Hunt, informing them that he was ill, and desiring them to meet him at Mr. Pollock's, and assist him in reaching home. On his arrival at Cross Roads, the messenger found Mrs. Macurdy in the midst of heavy domestic affliction. Only a week before, she had buried their youngest child, Elisha, a lovely boy, whom his father had left in the vigour of health when he went to Maumee. Sarah, their only surviving child, was lying apparently at the point of death. Under these circumstances, the tidings of Mr. Macurdy's illness, added to the severity of her trials. For although the letter she had received was written with due caution, she very naturally concluded that he was dangerously indisposed, or they would not have sent a person in such haste to convey to her the information. She, therefore, promptly determined that she would go and see him. Her child, it is true, was ill—very ill. She looked for nothing else than that she would die. But her husband's sister and other kind friends were there, to minister to her wants, and do whatever the exigencies of the case required. And, having made the requisite arrangements, and given direction for her daughter's funeral, in the event of her death, she set out for Ashland,

which Mr. Hunt had reached in advance of her. On her arrival at Mr. Pollock's, she found Mr. Macurdy in a state of great prostration, and very ill. He took but little notice of any thing around him, and barely recognized her. It was some time before he began to recover. But, by the blessing of God, upon the means employed, the disease was arrested, and he gradually acquired strength. After remaining there several weeks, he was conveyed, by short journeys, to his home, where he arrived, after an absence of two months, or upwards. In the mean time, their daughter had recovered, and after the heavy trials through which they had been called to pass, they had cause to "sing of mercy," as well as "of judgment."

The injurious effects of this severe and protracted attack of fever, were long felt by Mr. Macurdy. The consequence was, that finding himself unable to perform the requisite amount of pastoral duty, he, after some time, resigned his charge of the congregation of Three Springs, and confined his labours to that of Cross Roads. The cause of Indian Missions, however, still engaged much of his attention, and as strength and opportunity were afforded, he was ever ready to aid in carrying forward this work.

About this time, various causes conspired to induce the belief, that the Mission at Maumee might be conducted with greater advantage, under a different organization. These, it does not fall within our province, at present, to investigate. It is sufficient to observe, that a large number of the most active and zealous friends of the Mission, among whom was

Mr. Macurdy, concurred in this belief. This led to an overture, on the part of the Synod, to the Board of the "United Foreign Missionary Society," at New York, in reference to a transfer of the station at Maumee to that Board. After some correspondence, the Rev. Messrs. O. Jennings, E. Macurdy, and E. P. Swift, were appointed by the Board of the Western Missionary Society, on the twelfth of April, 1825, to confer with the Board of the United Foreign Missionary Society, on the subject of the proposed transfer, and to give such farther explanations, as might be necessary. The result was, that an arrangement was made, by which "the United Foreign Missionary Society did engage to take the missionary station at Maumee, under their care and exclusive direction, and pay the Board of Trust of the Western Missionary Society, one thousand dollars in cash, provided, the Synod of Pittsburgh shall duly and legally convey and transfer to them the said station, with all the real and personal property of the Board of Trust of said society thereunto belonging, to be the property, and employed for the use of said Un. For. Missionary Society."*

This agreement, made by their Committee, was ratified by the Board of Trust, at their meeting in June, and by the Synod, at their meeting in October following. The Rev. James C. Crane, the Domestic Secretary of the U. F. Missionary Society, was present on the occasion in Synod, and expressed the continued assent of that Society to the contract entered into with the Committee in the Spring. The

* Rec. Board of Trust, p. 168.

arrangement having been thus completed, Mr. Macurdy was appointed to accompany Mr. Crane to Maumee, for the purpose of settling up the affairs of the Mission to the time of the transfer, and of formally putting the Secretary in possession of the property. This appointment he fulfilled; and having accomplished the objects of their journey, he and Mr. Crane returned together to Pittsburgh. After an interview with the Board, and visiting a number of the churches, on behalf of the Mission, Mr. Crane left Pittsburgh, near the last of December, for New York, the place of his residence. On his way, he became very unwell, and it was with great difficulty, that he reached home, where he died, on the 12th of January, 1826, in the bosom of his family.

Upon the transfer of the United Foreign Missionary Society to the American Board of Commissioners for Foreign Missions, the Mission at Maumee fell under the control of that Board. Some difficulties connected with the internal organization of the Mission family, at that station, had existed, about the time that it passed out of the hands of the West. Miss. Society. These had been adjusted, by Messrs. Macurdy and Crane, on their visit to the station. But, they again made their appearance. Upon their recurrence, Mr. Evarts, the Secretary of the American Board, wrote to Mr. Macurdy, requesting him, as he had a familiar acquaintance with the whole state of the Mission, to visit the station, and endeavour to settle the difficulties, or to ascertain the facts, and advise what should be done. Shortly after the receipt of his letter, the Rev. Dr. Anderson, of Upper Buffalo, came

to Mr. Macurdy's. His health being bad, his congregation had advised him to travel, for the purpose of repairing it, and he had left home, with the intention of being absent some length of time. Mr. Macurdy, on learning these circumstances, advised him to go to Maumee, and proposed to join him, and that they should set out the next morning. To this, Dr. Anderson assented, and the next day they were on their way to the station. Immediately on their arrival at Maumee, they entered upon a careful examination of the difficulties alleged to exist. After ascertaining all the facts, and agreeing upon what they deemed the best method of disposing of the case, they returned home. Mr. Macurdy communicated the result to Mr. Evarts, who wrote, in reply, approving of what they had done, and indicating the purpose of the Board, to act in accordance with their advice. This, it is believed, they did, very much to the advancement of the interests of the Mission.

To form a proper estimate of Mr. Macurdy's labours, in the cause of Indian Missions, there are some particulars, which need to be more distinctly stated. From the origin of the Western Missionary Society, he was a member of the Board of Trust, and assisted, as stated already, in forming the constitution under which they acted. He was elected Treasurer in October, 1814, which office he held until July, 1826, when the operations of the Board ceased. The Records of the Board show him to have been one of the most active members, in the adoption and execution of those home measures, which were indispensable to the success of

the Mission. Hence, we find him on committees, at various times and for different purposes—to procure missionaries—to purchase articles for their outfit, and to give them instructions—to select superintendents for the Mission, and employ school masters—to make reports to the General Assembly—to hire men and wagons to convey their stock and goods to the station—to raise funds, and settle the accounts of missionaries, with other matters of like kind. The performance of these several duties, must necessarily have involved the expenditure of much time and labour. But, a much greater amount of both, was expended by him, in his frequent attendance on the meetings of the Board, from which he was rarely absent, except when at the missionary station, or detained by special dispensations of Providence. During the first eight years of which we have the Records, he attended about twenty-five meetings, at distances varying from five, to twenty-five miles, from his residence. In doing this, he must have travelled, in going and returning, not less than six hundred miles. During the last twelve years, in which the Board met statedly at Pittsburgh, he was present at more than fifty meetings, in going to and returning from which, he travelled, at least, two thousand six hundred miles. If we add to these a like proportion for the years 1802, '03 and '04, and 1812, '13 and '14, in which there were, doubtless, various meetings of the Board, on which he attended, but of which we have no records, it will make the aggregate amount travelled for this single purpose, at least, 3500 miles.

From the facts already stated, it appears that he performed

four journeys to the missionary station at Sandusky, and four to that at Maumee, making eight in all. These stations were at an average distance of more than two hundred miles from Cross Roads. So that in accomplishing those journeys, and two to Cornplanter's, we cannot estimate the number of miles travelled at less than four thousand five hundred. Adding this amount to that arising from his attendance upon the meetings of the Board, it will give us an aggregate of about eight thousand miles, travelled in the prosecution of the great interests of Indian missions. And, these journeys, let it be recollected, were not performed in steam boats, or rail road cars, or even in stage coaches, over good roads, and protected from the inclemency of the weather. But, they were performed on horseback, in all seasons of the year, during every sort of weather, and over roads, and through swamps and rivers, in passing which he had often to encounter much difficulty, and no common fatigue and exposure.

So deeply were his feelings embarked in behalf of the Indians, that he embraced every opportunity which presented itself, to employ his efforts for their benefit. The following incident may serve to show, how strongly impulsive his mind was on this subject. On one occasion, as he was returning from the station at Maumee, he passed through a settlement, or village, known by the name of "Kinsman's." He found there a band of Indians, who expressed a strong desire to have a teacher or missionary settled among them. Their extreme poverty, their nakedness, and deep moral de-

gradation, rendered them objects of sincere commiseration. His feelings became warmly enlisted on their behalf, and he determined, forthwith, to make an effort to have their condition improved. And, as he could not reach home before the Sabbath, he turned aside, on Saturday evening, to the house of the pastor of one of the neighbouring churches, to whom he made known their situation. He requested of him the privilege of presenting their condition to his congregation, on the next day, and soliciting clothing and other articles, such as their wants demanded, and as would fit them to appear in a public meeting for religious instruction. The pastor, at first, demurred, and discouraged the application, expressing the opinion that nothing could be done. Mr. Macurdy, however, insisted, and proposed to the minister to go and preach in some remote part of his congregation, and leave him the pulpit, that he might make the experiment on behalf of the Indians. He finally succeeded in securing this arrangement, and on the Sabbath morning he appeared in the church, and preached on the subject of Missions. His feelings became deeply interested, and he pleaded the cause of the poor Indians, with earnest and persuasive eloquence. He described to the people their naked and destitute condition, their physical and moral degradation, their exposure to the curse of God, and the dark and cheerless prospect which lay before them, while destitute of the knowledge of Christ, and without any one to point them to the Lamb of God. He then pressed upon them their solemn and indispensable obligations, as a part of the christian church, to

afford them relief, by making provision for their wants, and sending them the gospel of the Son of God. At the close of the discourse, he gave notice to the members of the congregation, that he would meet them the next day, at the church, and receive their offerings of clothing and other articles, such as they might find it most convenient to give. The invitation was cordially responded to. At the time appointed, the people came in great numbers, loaded with their gifts. Articles, to the value of a hundred dollars or upwards, were contributed. Mr. Macurdy was greatly delighted and encouraged. His heart swelled with gratitude. In due time he returned to the village, and presented his gifts to the poor, destitute sons of the forest, indulging the hope that God was preparing the way for him to do them still greater good, by sending them the gospel of peace. But his hopes and benevolent efforts were defeated, by the obstinate opposition of Kinsman, the proprietor of the place, and others, to the establishment of the mission. On this account, the project had to be abandoned.

The great amount of missionary labour performed by Mr. Macurdy, necessarily called him away much of his time from his congregation. In his absence, his pulpit was supplied by neighbouring ministers, appointed by the Presbytery. And so deeply were his people imbued with his spirit, that they seem to have cheerfully acquiesced in his absence, for the sake of the cause whose interests he was seeking to promote. Some, indeed, there were, whose hearts did not beat in sympathy with his, on this subject. But,

even from these, he did not fail, occasionally, to draw supplies, to help forward his favourite object. Thus, on a certain occasion, he went to the house of one of his people, to obtain a contribution for the benefit of the Indian Mission. The man was old, and infirm, and not able to be out of his bed. He owned a considerable estate, and was abundantly able to give. But, he possessed a worldly spirit, and gave but little to the cause of Christ. In the course of the conversation, Mr. Macurdy inquired, whether he did not think it desirable, that sinners should be brought to the knowledge of Christ? To this, he gave an affirmative answer. He farther asked him, whether, in order to this, they must not have the gospel preached to them? "O yes! undoubtedly!" he replied. But, then, it was asked again, "Whose duty is it to send them the gospel? Is it not the duty of the church?" He said, he supposed it was. "Then," rejoined Mr. Macurdy, "if it be the duty of the church, it is the duty of every individual member, for it is the individual members, who compose the church. And, it is your duty to aid in this work, and to give of your abundance to send the gospel to those who are without it." The man excused himself, saying, that he did not feel able to give any thing at that time. "You are able," replied Macurdy, "I know you have a bushel of dollars in your house, for I have seen them; and if you refuse to give a share of them to the Lord, they will prove a curse to you. And, I now summon you to meet me, with your money, at the judgment bar of God, to answer to him, for refusing, this day, to give him a portion of that

which he has so liberally bestowed upon you!" The effect of this solemn appeal upon the old man, was more than he could endure. His whole frame appeared agitated, and with tremulous voice, he said to his son, who was near at hand, "Son, bring me that bag of money which is in the desk!" The bag was brought, and the old man counted out six dollars—a very large sum for him—and gave them to assist in sending the gospel to the benighted and destitute Indians. Thus did Mr. Macurdy labour with assiduous zeal, at home and abroad, and in various ways, to serve the society with which he was identified, and to shed the light of divine truth into the dark minds of the heathen tribes on our own borders.

As to the results of the labours of the Western Missionary Society among those various tribes of Indians, it is impossible to calculate them with exact certainty. Some spiritual fruit appeared both at Sandusky and Maumee. And, although there was not as much as the devoted and sanguine friends of the cause anticipated and desired, there was enough to gladden their hearts, and to assure them that God had not left them to labour altogether in vain. At Sandusky, Barnett, as we have already seen, died in the faith of the gospel. His wife, with his two sons, John and Joseph, are reported to have become pious, and to have connected themselves with the church. Joseph, after his conversion, was active in promoting the cause of missions. He travelled with the Rev. Richard Brown, of Steubenville Presbytery, when acting as an agent for the American Board of

Commissioners for Foreign Missions, delivered addresses, and aided him in his work. Afterwards, he removed with the Shawnees, to the Indian Reservation on the Missouri river. There he was residing in 1833, when the Rev. Wm. D. Smith visited that part of the country, on an exploring tour, by the appointment of the Western Foreign Missionary Society. He accompanied Mr. Smith on his journey, and was of important service to him. Subsequently, he built a house for the missionaries at the Wea station established by that society. The editor of the Missionary Chronicle speaks of him, as "a pious, educated and intelligent Indian of the Shawnee tribe."* Mr. Smith, also, notices him in the most favourable terms. Besides the Barnetts, and Hampton Northorp before mentioned, there was a woman familiarly known by the name of "the Jew's mother," who embraced the christian religion, and was reputed a true convert.

At Maumee, about the same number of converts were enumerated, at the time the Western Missionary Society closed their labours at that station. Two of these died in the christian faith, affording hopeful evidence of the safety of their state. Such were the recollections of Mr. Macurdy on this subject, communicated, by him, to the writer a few years before his death.

In connection with these visible religious results, the mental culture and general moral improvement of the youth, in the school, ought to be taken into the account. They were

* Miss. Chron. Vol. 1, p. 53.

very considerable. The intellectual powers of the scholars were strengthened; and the seeds of divine truth which were implanted in their minds, prepared the way for developements of a higher and more spiritual character.

The influence of these missionary operations upon the church was, also, highly favourable. The ministers and people of God had their benevolence and faith called into frequent exercise, and were thus trained for more efficient and extended efforts in the cause of Christ, and of a perishing world. It was the same spirit which was nurtured and invigorated amidst the trials and labours of Sandusky and Maumee, which, a few years afterwards, gave birth to the Western Foreign Missionary Society, and which found its still higher developement in the organization of the Board of Foreign Missions of the Presbyterian Church. That the Synod of Pittsburgh, in the character of the Western Missionary Society, did much to bring about these results, cannot be reasonably doubted. "Always," to use the language of the venerable Dr. Green, "the most forward and active Synod of the Presbyterian church, in missionary enterprise and effort,"* she kept alive and cherished the missionary spirit until it diffused its power into an organization embracing the whole Presbyterian church, and having for its object the conversion of the whole world. And, under this new form of organization—which may properly be said to have had its commencement in the Synod of Pittsburgh in 1831, when the Western Foreign Missionary Society was

Presbyterian Missions, p. 102.

constituted—in the persons of her heroic sons, educated within the walls of her own institutions, she promptly led the way, in preaching the gospel to the crowded millions of Northern India and China, and the scattered tribes of the aboriginal inhabitants of our own continent. Nor has she been lacking since, in furnishing her proportion of missionary labourers, the healthful fruits of the fervent prayers and self-denying toils of Macurdy and his honoured associates in this enterprise of benevolence.

But, however beneficial the results of these missionary movements may have been to the Indians, and to the church in general, it may be thought that Mr. Macurdy's participation in them to so great an extent, must have proved disastrous to the cause of religion in his own congregation. This it may be readily supposed, must have suffered, from his absence, and from the amount of attention and labour which he devoted to the interests of the Society. But, such appears not to have been the case. Indeed, the very reverse was the fact. We have before us the Register, kept by himself, of the admissions to the church under his care, from April, 1815, to April, 1833, in which the whole number in communion, at the end of each year, is carefully noted. From this it appears, that with the exception of three years within that period—in two of which the diminution was very small—there was a successive annual increase, in the whole number of communicants. And, what is worthy of particular notice is, that the largest annual increase of numbers, including the whole period of his most active missionary la-

bours, was, during the very year of his longest absence from his people, and of his most anxious and self-denying efforts for the advancement of the interests of the mission. Instead, therefore, of his congregation sustaining injury, from this cause, they were greatly profited. A spirit of prayer and faith, and expansive benevolence was cherished among them, and while they made sacrifices for the salvation of the heathen, God rewarded them, by adding to their communion, from among their own friends and neighbours, "such as should be saved." How desirable is it, then, in the view of these facts, that every church cultivate a missionary spirit, and that pastors and people be made to understand that those who are most forward in watering others, may themselves expect to be most abundantly watered.

CHAPTER VII.

MISCELLANEOUS FACTS—Col. Rutgers—Dr. Jennings' First Appearance in the General Assembly—Mr. Macurdy and an Elder—Rebuke of a Noisy Professor—His Treatment of a Quack Doctor—Death of Mrs. Macurdy—Tribute to Her Character—His Second Marriage—Revival in His Church—Its Effects—Rouse and Watts—Sermon at Washington before Gen. Jackson—Resignation of His Charge—Subsequent Labours—Convention of 1842—His Farewell Address—Last Time at Church—Private Efforts to do Good.

In tracing the efforts of Mr. Macurdy in the cause of Missions, we have been led forward to an advanced period of his ministry. Before proceeding farther, it may be proper to return, and notice some incidental facts, which have been passed over, as not immediately connected with that subject. These, must necessarily be introduced in a somewhat miscellaneous form, as it will be impossible, in many cases, to preserve their chronological order and historical connection. Whenever it is practicable, the order of time will be observed, but where this cannot be ascertained, the want of it, will not prevent the introduction of isolated facts and anecdotes, tending to illustrate the character or principles of the subject of this memoir.

Mr. Macurdy was not often a member of our highest eccle-

siastical court. The first General Assembly, in which he appeared as a commissioner, was that of 1805. Of that Assembly, Col. Henry Rutgers, a Ruling Elder from New York, well known as a man of wealth, and of active piety and benevolence, was a member. Being well acquainted with his character, Mr. Macurdy had made up his mind to apply to him for a donation, to aid a poor and pious young man of his neighbourhood, in the prosecution of his studies for the gospel ministry. One day, while meditating the form of his application, he was anticipated by the Rev. Mr. ****, also, a member of that Assembly, who stepped forward, and asked Col. Rutgers for a contribution, towards the erection of a house of worship in the town in which he resided. As the Col. hesitated, the member, with a tone of authority, tempered with very little courtesy of manner, insisted upon a favourable response. Whether the Col. may have thought that the object presented was not one, which, at that time, he ought to patronize, is not known. But, however this may have been, he was evidently offended at the dictatorial manner of presenting it, and positively declined compliance with his application. Of this unsuccessful effort of his fellow member, Mr. Macurdy was an attentive observer. But he saw nothing in what had taken place, to alter his opinion of Col. Rutgers, as a man of benevolence and liberality. The manner of the application was evidently calculated to invite a repulse, and he readily perceived that the Colonel might have been tempted to withhold his money for the purpose of teaching the gentleman good manners, and that he

himself would be the judge of the objects on which to bestow his benefactions. Instead, therefore, of being discouraged, he resolved that, profiting by the results of his observation, he would embrace the earliest opportunity that offered, to introduce to the attention of Col. Rutgers the case of his beneficiary. Upon the occurrence of such an opportunity, he entered into a free conversation with the Col. on the condition of the church in the West. He dwelt particularly on the great want of ministers to supply the increasing demands of the rapidly extending population. Even if candidates were in the offer of the church, she had not the means to educate them. To illustrate this, he mentioned, that a young man of promising talents had fallen under his own observation, who might be brought into the ministry if means could be procured to educate him, but he knew of none. Those who felt the importance of such things, in his part of the church, were generally too poor to afford him support. And, as for those of a different character, their assistance was not to be expected.

Observing that he had said enough to attract the attention, and awaken the religious sensibilities of Col. Rutgers, he passed to other topics of conversation, without any direct intimation, that he expected a donation from him. When about to separate, the Col. turned to him, with a meditative expression of countenance, and said, "Mr. Macurdy, I have been thinking of that young man, to whom you just now referred. I have no funds here, at present, that I can spare. But, I intend to write for some to New York to-day, and

when they arrive, I will see you again on the subject." He was as good as his word. For, meeting Mr. Macurdy, a few days afterwards, he said to him, "Well, sir, I received a draft from home, this morning, for some money. Here are twenty dollars for the use of that young man of whom you spoke the other day, and whom you desire to aid in preparing to preach the gospel." The money was thankfully received and applied accordingly. This result, while it bore testimony to the quick discernment and good common sense of Mr. Macurdy, discovered, at the same time, the pious sensibility and active benevolence of Col. Rutgers, whose mind, left to its own promptings, was ever ready to seize upon appropriate objects, and afford them the requisite assistance.

Another General Assembly, to which he was delegated, was that of 1813. Of that Assembly, the late Rev. Dr. Obadiah Jennings [34] was a member. While at the bar, where he had practised law for many years with distinguished ability, he was elected a Ruling Elder in the Presbyterian church. In that capacity he now appeared for the first time in the Assembly, as one of the representatives from the Presbytery of Ohio. He was a great favourite with Mr. Macurdy, who often repeated, with much satisfaction, the following anecdote, which occurred during the Sessions of that Assembly.

Near the close of a very earnest discussion relative to the permanent site of the Theological Seminary at Princeton, in which the leading members of the Assembly, from that quarter, had laid out their strength, Mr. Jennings, an entire

stranger to most of the body, arose. He commenced reviewing their arguments, in a clear and forcible manner, separating them into their elements, and laying the different parcels aside for subsequent use. The attention of the house was soon arrested by the unknown speaker, and Mr. Macurdy was assailed with inquiries from different quarters. "Who is that man?" said one to him. "It is a back-woods Elder!" responded Macurdy. "A back-woods Elder!" rejoined the other, "He speaks well." "Who is that speaking?" inquired another. "It is a back-woods Elder," was again the reply. "He is a smart fellow—he knows what he is about!" was the pithy and emphatic rejoinder. And, by the time he was through his speech, all were satisfied that the back-woods Elder was no novice in debate, as he had carried confusion into much of the logic of the Rev. Fathers in the Assembly, and given them no little trouble in gathering up the fragments.

After the establishment of the Theological Seminary at Princeton, Mr. Macurdy was appointed by several successive General Assemblies, to collect funds for that institution, in his own and an adjacent Presbytery. In the prosecution of his agency, on one occasion, he went into a congregation, on a certain Saturday evening, and stopping at the house of one of the Elders of the church, he introduced the object of his visit, and asked him to subscribe. The Elder excused himself, alleging the hardness of the times, and the extreme difficulty of procuring money. His worldly circumstances would not justify it. According to his own account, he was

very poor, although really a man of considerable wealth. He was, moreover, of the opinion, that nothing could be done in the congregation, money was so scarce. After listening, for some time, to his discouraging complaints, and perceiving that nothing was likely to be gained by pressing the matter farther, Mr. Macurdy changed the subject of conversation. Intentionally giving his remarks a secular direction, he began to talk with him freely about his farm and his crops, and his stock, with other matters of this kind. Having thrown him off his guard, and obtained from him some admissions of the value and extent of his possessions, he ventured the suggestion, that it might be well for him to add to the amount of his land. The Elder, at first, seemed to question his ability, but thought such an accession very desirable. Falling in with the current of his feelings, Mr. Macurdy attempted to show him, by a reference to his various sources of income, some knowledge of which he had incidentally elicited, that he was abundantly able to add another farm, at least, to what he already possessed. At length, the good man was convinced, and concurred in the opinion, that he might extend his property with safety by the addition of some Western lands.

Having thus gained his point, Mr. Macurdy suddenly turned about, and charged home upon him, his worldly covetous spirit; telling him, that while he thought himself too poor to aid the cause of Christ, by his subscription, he believed himself abundantly able to increase his worldly possessions, by the purchase of an additional farm. "And, now, sir," said

he, after pungently rebuking him, "I came here, intending to stay with you to-night, and present the cause of the Seminary to the church here, on to-morrow; but, you are too poor! I must, therefore, leave you!" And, suiting the action to the word, he rose to his feet, and began to move towards the door. "Oh!" said the Elder, "you are not going, Mr. Macurdy." "Yes," replied Macurdy, "I must go—my conscience will not permit me to stay with a man who is so miserably poor, as you are!" The Elder, deeply mortified, insisted that he should stay. But, he was inexorable, and having mounted his horse, which had not been removed from the door, he rode to the house of a friend in the neighbourhood, where he remained during the night. The next day, he went and preached in another congregation. Thus, did he rebuke, both by word and action, the parsimony of a man who was too poor to give anything to the cause of ministerial education, but was not too poor to indulge the cravings of his avaricious spirit, by adding to his worldly estate.

As Mr. Macurdy was himself a man of liberal disposition, he held in great abhorrence, and treated with little forbearance, a selfish, avaricious temper in those who professed to be the disciples of the benevolent Saviour. This, we have seen, in the anecdote just related. In the following instance, which occurred a nnmber of years afterwards, we have a similar exhibition of the cutting severity with which he reproved the selfishness, that would withhold from Christ, un-

der the pretence of extraordinary zeal for the spirituality of his service.

On a certain occasion, he was present with one of his brethren, assisting him at the administration of the Lord's Supper. On the Monday following, an Agent of one of the benevolent institutions addressed the congregation on behalf of the cause he represented, and invited their contributions. Some of the people professed to be much scandalized. After the service was over a number of them were collected in a store, which was in the vicinity of the church. The appeal of the Agent for funds became the subject of conversation. Various objections were started, by some of the company. One man, who was a bold and noisy professor, was much in earnest in his opposition. He pronounced the application for money, at such a time, to be altogether unsuitable. "We have," said he, "been attending on the holy Sacrament of our Lord and Saviour Jesus Christ, who, for the last three days, has been feasting us on the mount; and now just at the close of this sacred feast, to have our hearts chilled, and our ears stunned, with this cry for money, is too bad! It is intolerable!"

Mr. Macurdy, who had stepped into the store, probably unobserved, and heard this devout rhapsody, could endure it no longer; but, putting himself forward, in the direction of the speaker, and looking earnestly at him, sarcastically replied—"Yes, sir! you have been with the Saviour on the mount; and according to your statement, he has been feasting you there for three days, with the rich provisions of his

grace; and now, when he comes, by his servant, and asks you for a dollar, out of the abundance which he has given you, to aid in carrying forward his cause in the world, you grow angry, and quarrel and complain, as though he did you some horrible injustice! This is the return you make him, for feasting you at his table, and honouring you with his presence. What shameful ingratitude!" The effect of this pointed, personal address, upon those present, was somewhat similar to that of which the Evangelist John gives us an account in the eighth chapter of his gospel. They "went out one by one," and he was "left alone," to ponder on the ingratitude aud inconsistency of some who profess much love to the Redeemer, but whose hearts are under the dominion of the world, and "go after their covetousness."

In attending to his flock, Mr. Macurdy did not overlook their physical well-being and temporal interests. To promote these, he cheerfully contributed, whenever it could be done consistently with a due regard to their spiritual welfare. Thus, in the year 1818, the small pox made its appearance, in that part of the country. The people became greatly alarmed, and looked to vaccination, as the only safe antidote against its destructive progress. A quack Doctor in the neighbourhood, determining to avail himself of the panic to promote his own interests, offered his services, demanding, at the same time, a most exorbitant fee. Mr. Macurdy, having heard of this attempt at imposition, immediately procured the vaccine matter, and, on the next Sabbath, announced to his congregation, that he would vaccinate, with-

out charge, all who would meet him at the church on the following Thursday. A large number of persons attended, and were vaccinated, and another appointment was made. And, thus, from time to time, he continued his services, until nearly two hundred had been vaccinated by him. By these gratuitous and benevolent labours, he not only evinced his kind feelings towards the people of his pastoral charge, but, most effectually rebuked imposture and fraud, in a quarter, where they not rarely make their appearance.

During that same year, he was called to mourn the loss of his excellent partner, who had been a very efficient helper to him in promoting the spiritual interests of Christ's kingdom. She died October 26th, 1818, in the forty-seventh year of her age. From the following passage, taken from an obituary notice published at the time in the Weekly Recorder, it appears, that her latter end was peace. "The manner of her death was such, as the uniform tenor of her life had afforded good reason to expect. 'The righteous hath hope in his death.' In her case, this was verified, in a peculiar manner. As death approached, he appeared stripped of all his terrors, and deprived of his sting, and he was regarded by her, as the messenger of that Almighty friend and Saviour, of whose presence and support, in the hour of extremity, she had a full and most comforting assurance."

As she drew near to the grave, she was particularly exercised about the perishing heathen. "After requesting her husband to make, *for her*, a considerable donation, to be ex-

pended exclusively for their benefit, she added, '*The poor creatures know not what it is to die in Jesus.*' "

The only farther memorial of her, which has fallen into our hands, is a manuscript letter—dated Jan. 10th, 1819,—written by William M'Connell, from Washington College, Pennsylvania, where he was pursuing his studies, with a view to the gospel ministry. Mr. M'Connell had been an inmate of Mr. Macurdy's family, and through his instrumentality had been hopefully converted and brought into the church- He is represented to have been a young man of good understanding and devoted piety. After the death of Mrs. Macurdy, he addressed this letter of condolence and fraternal counsel to the surviving ladies of the Female prayer meeting, of which she had been a member. In the subjoined extracts from it, the reader will not fail to perceive, at the same time, the excellence of the character which it commemorates, and the affectionate and devout spirit of the writer, who himself died before he had completed his studies.

"*My dear Mothers and Sisters in Christ:*

"Understanding, that in consequence of your head being translated from this to the eternal world, (I mean our common and beloved friend in Christ, Mrs. Macurdy,) that some of you were likely to be discouraged; and knowing, that you formerly had some difficulties to encounter, from the opposition, or the unfriendly disposition of individuals towards your praying society; and fearing, lest you should be discouraged, or that your hearts should sink under these difficulties, I would say to you, 'Be not discouraged; trust in the Lord,

and go forward.' . . . . "My dear Mothers and Sisters in Christ; if those christian lips, which are now sealed in death, were able to address you, it would be to say, 'Fear not! Zion is safe! Her King is in the midst of her; she shall not be moved; he shall help her, and that right early.' It would be to say, 'Be not discouraged; though I am taken from you, your God lives! Meet together in your little praying society, of which I formerly was a member; comfort and pray for your beloved and bereaved pastor; pity, weep and pray for perishing sinners of Cross Roads and Three Springs, for the poor dying heathen, and for the church of God in general. Be knit together in christian love. Pray for the spread of the gospel. Pray for the Missionaries of Jesus. Pray the Lord of the harvest to send many labourers, whose hearts shall be deeply influenced by the love and fear of God, into the harvest. Oh! pray for all those, whose faces are turned towards the gospel ministry.' Think ye, my Mothers and Sisters! Would not this be something like the pious breathings of our departed friend, were she permitted to visit, and address you again? Well: though dead, she yet speaketh; though her cold lips have ceased to pray with you, though her hand, withered in death, has ceased to contribute to benevolent purposes; yet her example, her instructions, and her prayers remain on record.

"Cherish the memory of her virtues and graces, and strive to be followers of her, as she followed Christ. Often, very often, she prayed for you in secret, and poured out her soul into the bosom of God, when no eye but his was upon her.

But, she has ceased to pray. Her cares, her fears, her anxieties and her difficulties have ceased forever, and she now rests in the bosom of her God. Would you be there too? Imitate her example. Some of you were called to witness her departure. Her end was such as might have been expected from her life. Calm and serene, her sun went down without a cloud. In her last departing scene, was it not like falling asleep in Jesus? Heaven seemed to beam in her countenance, and she appeared above bodily pain, and all worldly anxieties and fears. Blessed religion! the solace of life, the sweetener of affliction, the antepast of heaven! Thrice blessed religion! Why; O, why! is it not more largely and habitually enjoyed? Would you die like her? Let your lives be like hers. Be not, then, discouraged. Though your head is taken from you, Jesus lives. . . Who knows but the spirit of our departed friend may hover around you, whilst you are met together in your little praying Society? And, oh, what inexpressible delight would it give her, to bear to the courts of heaven, the tidings of some new-born soul in Cross Roads, through your prayers. Let these considerations animate and encourage your hearts."

The influence of the example and prayers of this pious woman upon the heart of young M'Connell, must have been very great to have called forth this affectionate testimonial. And, the fact of his writing thus, to those who were most intimately acquainted with her character, and who must have known its truth or falsehood, is itself evidence, that she was a woman of acknowledged piety, and greatly beloved. Her

memory is yet precious among the older members of the churches of Cross Roads and Three Springs.

After some time, Mr Macurdy married again. His second wife was Mrs. Sarah Colwell, relict of Robert Colwell, and daughter of Capt. Oliver Brown, of Western Virginia. She was a woman of equally excellent spirit with his first wife, and by her prayers and labours, did much to promote the cause of religion within the circle of her influence. She still survives, respected and beloved by all who know her, for her unaffected piety, and truly consistent and christian deportment. By her he had two children, Sarah and Elisha. These were his only children, his first wife having left no issue. Sarah is still living, the respected wife of the Rev. Samuel Fulton, pastor of the Fourth Presbyterian church of Pittsburgh. Elisha, as already stated, died in infancy, during the absence of his father at Maumee, in the fall of 1823.*

After his resignation of the congregation of Three Springs, and the transfer of the Indian Mission to another Society, his field of labour was less extensive, and he was enabled to give much more of his time and attention to his remaining charge at Cross Roads. And, with a view to engage the people to a more direct and solemn attention to the concerns of their souls, he visited from house to house, and con-

* Mrs. Macurdy had a number of children by her first husband, Mr. Colwell. The following ministers were married to her daughters, viz: The Rev. Samuel M'Farren, D. D. of the Presbytery of Blairsville; the Rev. William M'Combs, of the Presbytery of New Lisbon; the Rev. Robert Fulton, deceased, late of the Presbytery of Richland, and the Rev. Martin V. Schoonmaker, of the Reformed Protestant Dutch Church.

ferred personally with the members of each family about their eternal interests. Nor was he left to labour in vain. For a time, indeed, he was permitted to "go forth weeping, bearing precious seed;" but, in due season, he had the privilege to "come again with rejoicing, bringing his sheaves with him." In the fall of the year 1827, the Lord appeared to revive his work. At the close of divine service on the Monday immediately following the administration of the Lord's Supper, there was an unusual manifestation of the presence of God, in the midst of the assembly. The whole congregation were melted down, and wept together, under the influence of deep and powerful feeling. The Spirit of God seemed to have taken strong hold upon their consciences, and many were "pricked in their hearts," and led to cry out, "what shall we do to be saved?" The number of anxious inquirers was between fifty and a hundred. These, with few exceptions, were young persons. God, distinguished them, on this occasion, as the special objects of his operations. In the month of January following, when the Lord's Supper was administered at Cross Roads, fifty-one of these were added to the church. But, this was only the beginning of good things. The work continued with power, until, within the course of the year, upwards of one hundred were brought into visible fellowship with the people of God.

The effect of this revival upon the state of the church, was of the most salutary kind. And, for the return of such seasons, Mr. Macurdy constantly prayed and laboured, esteeming them the most precious seasons in the history of

his ministry. He had seen the heavenly influence of the Spirit, at such times, removing vicious elements from the minds of God's people, clearing and purifying their moral vision, and bringing sinners to Christ. He had observed sectarian views and prejudices giving way, before the expanding power of God's reviving grace, and sometimes, swallowed up in the more absorbing interests of the soul, and of eternity. And, his firm conviction was, that extensive and powerful revivals of religion, would go far towards putting an end to controversy about unessential points, and introducing union and harmony among the people of God. Hence, during the progress of a newspaper controversy, some years ago, on the subject of psalmody, he remarked to the author, that if a revival of religion were to take place, that controversy would be thrown into the back ground, and matters of more vital interest would take its place. Such a result, he said, he had once witnessed, in the case of a man in his congregation, who had been a stubborn and unyielding advocate for the exclusive use of Rouse's version of the psalms, in the public worship of God. He would sing no other version himself, and those who used that of Watts, he condemned in unsparing terms. On that subject, he gave the church no little trouble, as he made it the absorbing question, and never thought himself so fully in the line of his duty, as when he was agitating it. Not very long after a rather petulant controversy with Mr. Macurdy, on the subject, it pleased God to visit the church, with a powerful revival of religion. The man's heart was touched. He re-

ceived a new baptism from the Holy Ghost. And, when, on the Saturday preceding the Communion, one of Watt's hymns was announced, he came forward, and taking his station in front of the speaker's tent, stood, and joined in singing it, with great vehemence and animation. Upon being interrogated afterwards, as to the reasons of his conduct, he said, he wished the whole church to see that he was going to trouble them no longer, about a matter which was not essential to salvation, and to which he had, heretofore, given undue prominence. His scruples were now all gone. And, to the song of the angelic choir,

> "Worthy the Lamb that died," they cry,
> "To be exalted thus;"

he no longer hesitated to respond, in language such as the sweet singer of Israel himself, now in glory sings,—

> "Worthy the Lamb," our lips reply,
> "For he was slain for us."

Mr. Macurdy was ever ready to embrace opportunities, when presented, of being present in the midst of revivals of religion, where the Spirit of God was poured out. By participating in such scenes, he had often felt his soul refreshed, and his heart in a better state of preparation for preaching the gospel successfully to his fellow sinners. On a certain occasion, he received a letter from the Rev. Samuel Tait, informing him that a revival of religion had commenced in his church, and inviting him to go and give him some assistance. He accordingly went, accompanied by the Rev. Dr. Herron

of Pittsburgh, with whom he had met at Synod, and who, at his request, had agreed to accompany him. After labouring with Mr. Tait for some time, and having had their hearts warmed and quickened by the reviving influences of divine grace, they returned home, travelling by different routes, and preaching in the various congregations through which they passed. On the next Sabbath after his return to Pittsburgh, Dr. Herron preached to his own congregation. The word was accompanied with the power of the Holy Ghost, and there were manifestations among the people of a very deep and solemn concern about their souls. Feeling his need of some ministerial aid, his mind immediately recurred to Mr. Macurdy, and he wrote to him, advising him of the state of things in his congregation, and urging him to come to his assistance. By the return of the mail, he received an answer from Mr. Macurdy, stating that on the same Lord's day, God had visited his people—that a gracious work had made its appearance among them, and that his labours were needed at home. This striking coincidence in the effusions of God's Spirit upon the pastoral charges of these brethren, in immediate connection with their visit to Mr. Tait's, made a deep impression on their minds, and increased their estimate of the value of revival influence in relation to ministerial efficiency.

After the removal of Dr. Jennings to Nashville, Tennessee, the congregation of Washington, Pennsylvania, where he had been previously settled, was, for some time, vacant, and was dependent on the Presbytery for supplies. Mr.

Macurdy was appointed to supply them, on a certain Sabbath, in the latter part of the winter, subsequent to the election of General Jackson to the Presidency of the United States. On the preceding evening, the General and his suit, who were on their way to the seat of government, arrived in Washington, where they intended to spend the Sabbath. When Mr. Macurdy heard, on Sabbath morning, that they were in town, and were expected to attend worship in the Presbyterian church, he seemed somewhat agitated. At the hour appointed, however, he entered the pulpit. General Jackson and his suit, embracing a number of distinguished and intelligent strangers, were present, and occupied pews immediately in front of the speaker. Under these new and unexpected circumstances, his friends felt some anxiety, lest, through embarrassment, he might fail to acquit himself, with his accustomed readiness. Their apprehensions, however, were, in a great measure allayed, by the freedom, solemnity and copiousness of the introductory prayer. It was evident to all who had any experience in the things of religion, that, in his sense of the Divine presence, and his communion with God, he had risen far above the fear of man. In this conviction, they were fully confirmed, soon after he had entered upon his discourse. His text was, Luke 13. 24, "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." In the discussion of his subject, he appeared perfectly at ease; and in the distinctness, fervency and force, with which he brought it to bear upon the consciences and hearts of his hearers, he even

surpassed himself. The President elect, and his retinue, evinced their deep interest in the discourse, by the most fixed and profound attention, and some of them spoke of it afterwards as one of the best and most profitable sermons, which they had ever heard.

Although advancing years began to leave their traces on him, he still laboured with great diligence, according to his ability, for the promotion of the spiritual interests of his flock. A few years before he resigned his pastoral charge, the author assisted him, on a sacramental occasion. The vigour and animation, with which he conducted the services, are well remembered. He had appointed a meeting for prayer, at sun-rise, every morning, at the church, during the sacramental season. Although the weather was cold, and the church some distance from his house, he was always among the first at the meeting. At the dawn of day, he was out of his bed, and having called us all up, led the way, on foot, to the church. And, in the mingled tenderness and pungency of his exhortations, on these occasions, none could fail to observe the deep concern which he felt for the spiritual welfare of those whom God had intrusted to his care.

In the fall of the year 1835, he resigned his pastoral charge. To this he was induced by a growing sense of the infirmities of advancing age, and of his inability to discharge with advantage to the people, the duties of the pastoral office. In speaking on this subject afterwards to the writer, he remarked, that he had often witnessed the evil effects of aged ministers, who were worn out in the service, retaining their

connection with their flocks, as pastors, when they were no longer able efficiently to discharge the obligations arising out of that relation. This he looked upon as a mistake, and had determined to avoid it, by opening the way for his people to secure a man who would be able to give them such an amount of labour as their spiritual interests demanded. In this matter, he, no doubt, acted wisely. Churches sometimes suffer, in their most vital concerns, by the incumbency of superannuated ministers. It ought, however, to be remarked, that, in such cases, the chief blame most frequently rests upon the churches. They have contributed to the past support of their pastors, in so stinted a measure, that they have not been able to lay up any thing for declining age. Hence, stern necessity often obliges them to retain their situation, that they may be preserved from a state of absolute want. In such cases, the churches are obviously in the fault, and they ought to repair their past error by making provision for the future support of those who have spent their lives and strength in their service. And, where churches refuse to do this, the pastors are not to blame for retaining their position. For it is sheer injustice, on the part of a church, after having enjoyed the prime and vigour of a minister's life for a bare support, to cast him off in advanced age, and leave him to endure all the hardships of poverty. On this whole subject of ministerial support many churches have a fearful account to settle. In the case of Mr. Macurdy, his action was not liable to control from circumstances of this kind. It is true, that his salary was

very small. But, in the early part of his ministry, he had secured a farm, at a low rate, from the proceeds of which he derived the means of living, independently of his congregation. This enabled him to follow the convictions of his mind, unfettered by necessity, and to pursue that course which appeared to him most in accordance with the demands of duty, and the interests of the church.

The congregation, not being prepared to call another pastor immediately, invited him to supply them statedly until the next Spring. This invitation he accepted, and continued to preach to them through the winter, as his strength enabled him. In the Spring of 1836, he removed to the City of Allegheny, where he resided to the time of his death. Various considerations, no doubt, entered into the reasons of his removal to Allegheny. But, whatever may have been the relative influence, which they severally exerted upon his mind, the result was favourable, as affording him greater opportunities of usefulness than he could have had in the place of his former residence. In his new situation, he found places open, where he could usefully spend the remainder of his strength in the service of his Redeemer. In the village of Manchester, in the immediate vicinity of the city, where there was a rapidly increasing population, a public school house had been erected, in which the different religious denominations were permitted to hold their assemblies for worship. There, he occasionally preached, and was active in securing the services of others. He, also, preached statedly for some time at "Jones' School house," some distance be-

low Manchester. He thus assisted in drawing together the different Presbyterian families in the neighbourhood, and preparing the way for the organization of a respectable church in the town of Manchester.

For some time, also, before his strength entirely failed him, he was in the habit of visiting the Western Penitentiary, and conversing personally with the unfortunate inmates of that institution in reference to their souls. In this self-denying service, he became very deeply interested, and his labours appeared to be blessed for the spiritual benefit of several of the prisoners. When any of them were brought under conviction, or evinced any concern about their souls, his sympathies became very strongly excited. And, those who had familiar intercourse with him, at that time, cannot fail to recollect the animation and hope, which lighted up his countenance, when he spoke, or heard of the probable conversion of any of these men to God.

While engaged in these visits of mercy, his infirmities increased upon him very rapidly. His eyesight became seriously impaired, and between the want of vision, and the defect of bodily strength, he was constrained to relinquish those labours of love, which had been to him a source of much enjoyment. But, notwithstanding his growing infirmities, and the decay of his bodily powers, he continued to enjoy a tolerable measure of health. He was able to attend church pretty constantly, and occasionally to ride out in a carriage to visit his most intimate friends. But, he was no longer able to attend the judicatories of the church, where he had

been accustomed to meet, and hold sweet intercourse with his ministerial brethren. This, he felt to be a great privation, although he cheerfully acquiesced in the disposing will of God.

In the fall of the year 1842, a Convention of Ministers and Ruling Elders, belonging to the Synods of Pittsburgh, Ohio, and Wheeling, met in Pittsburgh, for conference and prayer, in reference to the state of the church, especially, with a view to seek the outpouring of the Spirit of God. In this meeting, he took a very deep interest, though unable to participate in their proceedings. During their sessions, which were held in the First Presbyterian Church, he paid them a visit. This was the last public interview with his ministerial brethren, which he was ever permitted to enjoy on earth. The following record of it, as found in the minutes of the Convention, will be interesting to the reader.

"The Rev. Elisha Macurdy, an aged father, well known throughout the Western churches, now almost blind and trembling with age, and who had been brought to the meeting, in a carriage, this morning, arose to take his farewell of his brethren. The scene was deeply affecting. With streaming eyes and faltering voice, he addressed his brethren, in substance, as follows:

'My dear brethren, I am not able to say much. There is a single point, to which I shall confine myself. It is one with which the prosperity of the church is connected. It is the piety of the church. Forty years ago, the piety of the church was of a most active and vigilant kind. Those who

were leaders, made it a business, on all favourable opportunities, to converse with those who were yet out of the church. This was not confined to the pastors, but was attended to particularly by the Elders. I have in my mind one, who, when brought into the church, could not read the Bible:* yet that man did more for the cause of Christ, than many ministers. He lay, I think, at the foundation of the great revival, which took place forty years ago. He addressed himself to sinners, on all occasions. He was a wrestling Jacob, who poured out his soul to God. A hundred times, have I knelt with him in a solitary thicket, and implored God to pour out his Spirit upon the whole church. My meaning, then, is, that Elders and others should do as this man did, if they would have God to pour out his Spirit. BRETHREN, WAKE UP! Talk to sinners kindly, affectionately, frequently, and God will pour out his Spirit. I have no doubt, but God is ready to pour out his Spirit, if we will do our duty.

'I have now done. This is my last farewell. Farewell, brethren! and may God be with you. For myself, I have doubts, and fears, and hopes, but my trust is in the God of sovereign mercy, who will not cast me off. Finally, brethren, farewell! Live in peace, and may the God of love and peace be with you. Amen.'

"The assembly was melted into tears, while this venerable servant of God retired, to meet them no more on earth."

* Philip Jackson.

After this, he rarely went out of his own house. His last attendance at church was on a communion Sabbath, in the month of January, 1843. On that day, he sat down, for the last time, with the members of the First Presbyterian church of Allegheny city,* at the table of the Lord, and united with them, in commemorating the Saviour's death. When the communion service was over, at the invitation of the pastor —the Rev. Dr. Swift—he briefly and affectionately addressed the members of the church. This was the last public address which he ever delivered, and formed a suitable close to a life of active service in the church of God, for upwards of forty years.

But, although his public labours were at an end, he exerted himself privately, as he had opportunity, to advance the prosperity of the Redeemer's kingdom. While confined to

* The following extract from the Records of the Presbytery of Erie, bearing date April 8th, 1812, will show what was the state of the Presbyterian church in Allegheny, and of our goodly City itself, thirty-five years ago.

"An indigent and needy neighbourhood situate on the Allegheny opposite Pittsburgh, having applied to the Rev. Messrs. Herron and Hunt of the Redstone Presbytery, and the Rev. Robert Patterson of Erie Presbytery, for supplies of preaching from them, it was deemed proper for them to lay the case before the Presbytery of Erie for consideration.

"*Resolved*, That they, with discretion, attend to the application."

Such is the extract. In view of it, we cannot withhold the remark, that a great change has passed over this "indigent and needy neighbourhood," since that time. It is now the site of a flourishing city, containing, as is supposed, nearly twenty thousand inhabitants; more than twenty churches —two Theological Seminaries—an Orphan Asylum—various public and select Schools—a number of large cotton factories and other improvements indicating the presence of a pious, industrious and enterprising population.

his room, feeble, almost blind, and often suffering severely from an asthmatic affection, his mind was much occupied with the concerns of the church. He laid plans for her good, and made suggestions in relation to whatever he supposed would contribute effectually to her welfare. When young persons, who were not pious, visited him, he rarely suffered them to retire, without saying a word to them, in regard to their eternal interests. Indeed, during his long confinement, his chief enjoyment, next to communion with God, arose from conversation with his friends and neighbours, on the great subject of religion. Those who were in the habit of visiting him, can testify to the earnestness and animation, with which he conversed on all the various topics connected with his own salvation, and that of others, or with the enlargement and prosperity of Christ's kingdom, and the glory of God. And, nothing appeared to give him greater joy, than to hear of the progress of the cause of genuine Christianity and of multitudes being added to the church of such as should be saved.

Shortly before he was entirely confined to his house, he sought an interview with a professional gentleman of high standing—an old acquaintance—who, like himself, was bending under the weight of many years, but who, as he feared, had neglected to make preparation for eternity. At this interview, he talked freely with him about his soul—its immortal destiny, and the necessity of an interest in the blood of Christ, in order to salvation. The frankness with which the gentleman admitted his past neglect of religion, and the

serious thoughtfulness which he manifested, encouraged the hope, on the part of Mr. Macurdy, that with farther efforts, he might be induced to seek an interest in the Saviour. His purpose, however, to visit him again, was frustrated by his rapidly increasing infirmities, which disabled him from going abroad. But, he did not forget the work which he had begun, but embraced an early opportunity to engage one of his ministerial brethren to go and converse with his friend, that, if possible, he might be awakened to a sense of his danger, and persuaded to lay hold of Christ for eternal life. What have been, or may be, the results of these efforts, eternity alone will disclose.

CHAPTER VIII.

His confinement to his House—Various conversations with the author from January 25, 1843, to July 22, 1845—His last words—His death—Funeral.

After Mr. Macurdy became unable to go abroad, and was confined to his room, the author was in the habit of paying him frequent visits. During these interviews he conferred very freely on the subject of his own personal experience and the dealings of God with him under his afflictions. These were the topics which seemed to occupy most of his thoughts. While his remarks were fresh in the writer's mind, he was in the habit of noting them down, retaining, as far as possible, his language and forms of expression. And, it is believed, that a more acceptable service cannot be rendered to the reader, than to give him this record of the workings of the mind of this afflicted christian minister, during his protracted confinement. This, it is proposed to do, giving the date of each conversation as it occurred. If an apology be necessary for introducing himself so frequently, in connection with these conversations, the author has only to say, that he found this to be unavoidable, without impair-

ing, in many cases, the meaning and force of remarks, which it was his object to preserve.

It may be proper to premise, that these conversations were entirely unrestrained. The remarks were made with the freedom of the most confiding friendship, and without any knowledge, on the part of Mr. Macurdy, that they would ever be known beyond the walls of his chamber. They may, therefore, be considered as faithfully disclosing the true state of his mind, and as furnishing safe data, on which to form an accurate judgment of the practical value of true religion, in the midst of severe affliction, and at the approach, and in the hour of death.

January 25, 1843. I visited Mr. Macurdy. Found him confined to his room, able to walk but very little. In conversation with him respecting his spiritual condition, he said he felt totally helpless, and as dependent as a child. No heathen, nor infant could be more entirely helpless than he felt himself to be.

He was not free from perplexity. His great difficulty was, not about the full assurance of faith, but, the full assurance of hope, or of his personal interest in Christ. The gospel plan of salvation was before his mind, with great clearness; he saw and approved it, in all its parts; he would not alter any part of it, if he could; but, sometimes, he had fears of his interest in it. If he were a child of God, he sometimes thought he would be more devout and spiritual. I reminded him of what Paul said, "But I see another law in my members warring against the law of my mind, and

bringing me into captivity to the law of sin, which is in my members." "For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary, the one to the other; so that ye cannot do the things that ye would." The recollection of these things, he said, afforded him some relief in his perplexities. His feelings were somewhat like those of Dr. M'Millan. In a conversation which he had with him shortly before his death, the Doctor said he had many doubts and fears. Upon his being reminded of the various manifestations of God's love to him, in blessing his labours, and making his influence, in the cause of Christ, to be felt over the whole Western country, he replied, "I know it; but after all, I am a beast."* Mr. Macurdy said, he often felt very much in the same way. Sometimes, indeed, he had comfort, and felt that he had some good evidence of the favour of God to his soul.

His history, he said, was a wonderful one. God had kept him all his life, from dishonouring him, by his conduct —had supported him under many difficulties—had provided for him, and had made him, to some extent, useful. Still he was sometimes afraid that he would leave him. If he lived much longer, and were visited with heavy afflictions and suffering, he feared that he might be left to do something

* The Psalmist says, "I was as a beast before thee." Ps. 73: 22. And Agur says, "Surely, I am more brutish than any man." Prov. 30: 2. George Archibald Lundie, in his journal refers to the reading of the above verse, from the 73d psalm, and says, "This verse struck me a good deal, as suiting my case."—Miss. life in Samoa, p. 161. How much alike is the experience of God's people in different ages!

which would dishonour God. "I WOULD SOONER DIE, THAN DO THIS!" he exclaimed, with emphasis, and gave vent to his feelings in a flood of tears.

Jan. 28. Upon inquiry being made about the state of his mind, he said, he was comfortable. He had clear views of the gospel plan, and had not the smallest doubt of its truth. He had an habitual persuasion of his interest in Christ. He found himself clinging to him, and sometimes his hope of a personal interest in him, amounted to an assurance, but, this was not always the case. There had been seasons, in his past experience, when he had no doubt of his union to Christ. Sometimes, it was so now. For fifty years, he had been clinging to the Saviour, and he could say, that generally he had a good hope, through grace, of his interest in his salvation.

He entered into an explanation of the distinction between the assurance of understanding, the assurance of faith, and the assurance of hope. The first two, he had; the last, he had sometimes, but not always.

February 15. He said he had enjoyed a comfortable day in meditating upon the perfections of God, and his goodness to him. For some time past, he had been a good deal worried about the want of a full assurance of his personal interest in Christ. On that point, he was less troubled now, and enjoyed more comfort.

March 15. Found him more reduced in bodily strength. In reply to my inquiry respecting the state of his mind, he said it was pretty clear. "I have no ecstacy, said he, but am

enabled to rest with comfortable hope on the Rock, Christ—to keep fast hold of him,—and trust that I shall be enabled to do so, to the end." He desired me to pray for him, that he might die safely. He wished to die trusting in Christ.

March 20. He said, that, within the last few years, he had gone over his whole history, at least fifty times, and that he was not able to put his finger upon a spot which was entirely free from sin.

March 28. In the course of our conversation, he told me that he had a striking dream last night. He thought he was in conversation with some celestial being, or angel, and that he had expressed a desire to be made more fully acquainted with the plan of redemption. The angel told him, he could give him some additional light on that subject. Accordingly, he led him to a place, where he was favoured with most glorious views, far more clear and full than he had ever enjoyed before. During this time, he felt very happy, and expressed a desire to see still more of this glory. The angel informed him, that this was all he could see now, and having said this, he vanished from his view, and all things appeared as they had done before.

April 21. Upon entering his room, I asked him how he was? He replied with some emphasis, "Better! decidedly better!" and then, after a pause, added, "I feel my strength giving way, and see more clearly, that the time of my dissolution is drawing near. I think I will soon be over Jordan; and this is the reason I say, 'I am better.'"

April 23. Received a message, that he was considerably

worse and went to see him. On my arrival, I asked him, how he was getting along? "Oh! I am getting along well," he replied: "I will soon be over Jordan. I wanted to see you, before I got off. I wanted to say some things to you, before I go. I wish you to preach on the following text. "Say to them, that are of a fearful heart, Be strong, fear not behold your God will come with vengeance, even God with a recompense; he will come and save you." Is. 35: 4. He said, he had preached on this text, in his own way, and found it a delightful one. He hoped I would write a sermon on it, and preach it.

He spoke of his sufferings through the last night, as great; but the Lord had sustained him, and had not suffered him to sink. I asked him, if he felt any fear of death, when in those seasons of weakness, it appeared to be near. He said he felt that all was safe, although he had some conflicts. Satan tried to worry him sometimes; but his confidence was in Christ. His attainments, he felt, were very low. His great desire was, that his name might be found written among the followers of the Saviour—"in some humble place beneath his Lord, the Lamb." He wished to sit at the feet of Jesus.

April 24. He told me that he had had a severe attack during the afternoon, and that he had felt more like dying, than he had ever done before. There seemed to be a giving way of all his powers. But, in this crisis, he said, he had fixed his mind upon God, in holy meditation, contemplating him as Father, Son, and Holy Ghost. His views of him

were very clear. He seemed to have him before his mind, with great distinctness, and he appeared to him most glorious. His feelings were delightful, and his experience almost extatic. In this state, he felt a strong desire to die. Although he could not say that his assurance was absolute, he had no fear of the result, and felt heartily willing to try the realities of the eternal world and go to Christ. "And, now," said he, "I am holding on to Christ, and there I hang."

He remarked that christians did not study the Scriptures sufficiently. If he had his life to live over again, he would study them more. Since his confinement, he had found them to be a source of great comfort to him, and he had discoveries of their depth and beauty, which he never had before.

Late in the evening, I called again. Found him more free from pain, and less prostrated. He said, if spared, he would like to talk over with me the dealings of God with his soul during the last six months, which he had been in the furnace of affliction. God had showed him more of the operations of his providence, the riches of his grace, and the greatness of his power, during this period of affliction than he had ever done before.* These things he would like to tell me. They might be of use, in aiding some poor pilgrim on his way to heaven.

* This accords with the experience of the Rev. Andrew Rivet, a celebrated French Divine, who said, that he had learned more true Theology, in ten days sickness, than in the fifty years of his life which had preceded.

April 25. Found him very feeble, He referred to his great weakness. I repeated the words of Christ to Paul. "My grace is sufficient for thee ; me strength is made perfect in weakness."

He immediately added, "My flesh and my heart faileth: but God is the strength of my heart, and my portion forever."

Returned in the afternoon, and found him very sick. He said, that no one returned, from the eternal world, to teach us, from his experience, what death was. The Lord Jesus, was his only hope, in the prospect of his dissolution, and he felt a confidence that he would not leave him.

Late in the evening, I called again. He was still weak. He referred to the continuance of his afflictions; but, remarked, that if he got to heaven, after all, they would be looked upon as small matters. He was reminded, that they were not to be compared with the glory that would follow ; and besides, that they were, probably, "working for him a far more exceeding and eternal weight of glory." He said, he thought he had discovered the manner in which they effected this. And, he went on to show, how they shut the christian up to exercises of faith, cutting him off from all earthly sources of dependence, and leading him to draw upon God, for all that grace which was necessary to mature him for heaven.

He spoke of the sovereign purposes of God as a ground of consolation, and repeated with much apparent satisfaction, the following verses from one of Dr. Watts hymns :

"His providence unfolds the book,*
And makes his counsels shine;
Each opening leaf and every stroke
Fulfils some deep design.

Here, he exalts neglected worms,
To sceptres and a crown;
And, there the following page he turns,
And treads the monarch down.

Not Gabriel asks the reason why,
Nor God the reason gives;
Nor dares the favourite angel pry,
Between the folded leaves.

In thy fair book of life and grace,
Oh, may I find my name;
Recorded in some humble place,
Beneath my Lord—the Lamb."

Speaking of the beauty and glory of the church, also, he repeated the greater part of the 210th Hymn in Dobell's collection.

"Say who is this that looks abroad," &c.

April 26. He spoke of himself as a sinner saved by grace—all was of grace. His mind was comfortable.

April 28. When entering, I asked him how he was? He replied, "I am going home!" I remarked, it was the best home—to be "absent from the body, and present with the Lord." "O, yes!" said he, "to see Jesus on his throne of grace, in all his glory and excellence, is mercy indeed!" He dwelt on this point with emphasis, and remarked that he hoped God had taught him something during his sickness

* Of God's purposes.

—that he had clearer views of God, as a God of infinite perfection and glory than he ever had; especially, he had a fuller discovery of him, as his reconciled Father in Christ.

He said, there was one thing, which God had not cleared up to him. He had still some painful fears, that he would be left to speak unadvisedly, and thus dishonour God. Of these fears, he could not divest himself. Why God did not remove them, he could not tell. It was suggested to him, that probably God intended, by this very means, to preserve him from the evil, which he dreaded. He said "perhaps so" —and expressed a desire to be remembered at a throne of grace.

April 29. Found him very weak. To an inquiry which I made, he replied, "I see Jesus!" It was remarked, that he was "the chiefest among ten thousand and altogether lovely." "O, yes," said he, "most glorious!" He spoke of the very clear and distinct views which he had of Christ, as the incarnate Son of God. "Look at this," said he, 'God so loved the world, that he gave his only begotten Son.' He gave him to be 'made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of Sons.' Observe," said he, stretching out his hand with a waving motion, "how it widens and extends, until it encloses us, as the adopted sons of God!" Again, he said, he had clear views of "the Rock" on which the church was built.

Being asked, whether he now saw more of the truth and excellence of that system of doctrines, which he had so long

preached? He replied with emphasis, "Much more! much more! much more!" adding, that the same Jesus whom he had preached, was all his salvation, and all his desire.

In looking back over his past life, and carefully examining all that he had done, he was constrained to say, that he looked upon all his own righteousness, as rotten and filthy rags before God. But, the righteousness of Christ was perfect, and there he built his hopes for eternity. He was a most glorious Saviour. To an inquiry, whether he could say with the spouse, "My beloved is mine, and I am his." He replied, that he hoped he could: that although he had not a full assurance, he had no fears of death, but had a strong, and, he hoped, a well-grounded faith in the Saviour.

He expressed a hope, that I would not forget the text he had given me, "Say to them that are of a fearful heart," &c. "Perhaps," said, he, "I am too fond of that text: there may be some sinful vanity connected with it in my mind." He then gave me an account of the manner in which his mind was first drawn to it, and of the particulars connected with his first effort to preach from it, as stated on pages fifty-eight and fifty-nine of this memoir. "These things," said he, "are what make me afraid, that there may be some lurking, sinful vanity connected with this text in my mind."

He referred to his having been called to the ministry. He said, it was wonderful grace, that such a poor, feeble instrument as he was, should have been called to proclaim the unsearchable riches of God's grace; especially, when he compared himself with such men as Edwards, Payson, and others.

During the conversation, he seemed to labour for want of breath. It was suggested to him, that he was, perhaps, talking too much—it might do him injury. "It may be so," he replied, "but, oh, I think, it cannot hurt me to talk about Jesus." This was the subject, that filled his mind, and it seemed to be painful to him, not to be allowed to speak of the Saviour.

April 30. I saw him this afternoon. He had slept none the preceding night, and very little to-day. He had suffered much during the forenoon. A hope having been expressed that, in the midst of his weakness, he could still lean upon Jesus; he replied, that he could lean upon him and his atonement, and he thought he had still clearer views of the whole gospel plan—"all is right."

May 1. His mind was slightly excited, but regular and sound. In contemplating Christ, he said, he had some very delightful views. He spoke, at length, of his afflictions, and of the benefit which, he hoped, he had received from them.

May 3. His mind, he said, was pretty comfortable, and he had a good hope, through grace.

May 6. He said, he had been meditating on the promises, which were given to believers in Christ. His view of the subject was, that the Father proposed the plan of redemption to the Son; that the Son accepted the plan, and performed the condition, thus securing for his people, the blessings which the Father had promised. To those who accepted Christ, and became united to him by faith, these blessings were sure, on the ground of the promise. In Christ,

the promises were all "yea and amen." Hence, the believer might put in his humble claim to the blessings promised. The veracity and faithfulness of God were pledged to bestow them, through Christ, and his atonement.

May 7. Sabbath evening. He was very weak. He remarked, that he had been meditating on the great mass of mind, which was under the dominion of sin, and which nothing but the power of God could move. What God intended to do, in reference to it, he could not tell.

He inquired, if any inroads had been made to-day on the territories of the great adversary? He was told that two persons were added to a neighbouring church. He replied, "That is well."

He spoke of "hope," as the anchor of the soul; but, remarked, that a good place, in which to cast the anchor, was as important as a good anchor. The christian's place of anchorage was Jesus, who had entered within the veil. There, he hoped he had cast his anchor. He expressed a strong conviction, that he could not continue here much longer.

May 8. He said, he was approaching nearer to Jordan. He was asked, how it appeared to him, as he drew near to it? He replied, that he had been contemplating the subject of death so long, that it had no terrors for him. He hoped he was prepared to meet it.

May 9. Found him very weak. He spoke with great difficulty. He said, he had experienced a painful conflict this morning. He had been left to indulge some distressing fears. His mind, however, was now calm. I spoke to him

of the faithfulness of God to his promises; and reminded him that he who had begun a good work in him, would perform it until the day of Jesus Christ. If he trusted in the promises of God, and, with holy desire, sought his continued grace, he would not be forsaken. "Holy desire!" he repeated, with emphasis, "Yes! that is the thing! and I trust, I do thus desire to cling to Christ."

May 16. His health somewhat improved. His mind was calm and peaceful, and his hope steadfast, for which he said, he felt very thankful.

May 18. When inquiry was made, if he were better, he said that he and others probably attached different meanings to the word "better." When he said he was better, he meant, that he was approaching nearer to Jordan, and to his final home. In this sense, he felt, that he was better.

May 21. The Sabbath. He pleasantly remarked, that he and Mrs. Macurdy had been attending upon a special ordinance. Some incident, reminded him of his obligation to God. At such times, he and Mrs. Macurdy united in prayer and hanksgiving to God, for his goodness. These were pleasant seasons, and had been refreshing to his soul.

He observed, that he had been tracing the progress of the gospel, and considering God's promises, in reference to its final triumphs, and he was fully assured, that it would go forward, and that by its instrumentality, the world, would be converted to God. Neither the Devil, nor the world, nor hell, could prevent the triumph of Christ's kingdom.

May 22. His mind comfortable. He spoke of the char-

acter of a true christian. He was one who was possessed of an humble spirit, who confessed his sins, mourned over them, and took refuge in Christ. "How beautiful," said he, "is such a character!" When he looked at the grace of God displayed in such cases, his mind was filled with delight. His feelings were sometimes almost extatic.

May 25. He said, he felt thankful to God, that he had kept him from murmuring, and he hoped and prayed that he would continue to do so. When he thought of his own vileness, he was sometimes afraid that God would forsake him. He was reminded of what God had said in the eighty ninth psalm. "My loving kindness, I will not utterly take from him, nor suffer my faithfulness to fail." That, he said, was his hope.

In the course of the conversation, the address of Christ to his disciples in the fourteenth chapter of John, was referred to. He dwelt upon it with much feeling. "O, how delightful it is," he exclaimed, "to spend an hour, talking about Jesus!" His heart appeared full of the consolations of the Holy Ghost.

May 27. He was much weaker to day. "I hope," said he, "the end is drawing near. I indulge this pleasing hope, with the desire, that Jesus sustain me at the approach of death." When reference was made to the pledges of the Saviour to that effect, he gave his assent.

May 28. Sabbath evening. He said, he had just been fixing upon a subject for meditation through the night. It was that of "saving faith," that faith which unites to Christ.

He thought he had this faith. He had given himself to Christ repeatedly, and his only hope was from Christ. Nothing else would meet the wants of a dying sinner. No outward station, no rank, was of any avail.

He said, some of the old Divines spoke of the appropriating act of faith. In accepting Christ, he said, he believed the sinner did appropriate Christ to himself. The matter stood thus. To the convinced sinner, Christ was offered, and he was invited to accept him as his Redeemer. This invitation he accepted, and in accepting Christ, appropriated him to himself, as his Saviour. To this kind of appropriation, there could be no reasonable objection.

May 30. He said, he had suffered much: had passed through a pretty hard day. He had hoped, he would have gotten away. He had felt a strong desire to depart. He trusted, however, that he was willing to remain, and suffer whatever God was pleased to appoint. God's will was the best.

He spoke of the delightful conversation which he had, last night, with two of the Students of our Theological Seminary, who watched with him. The subjects were justification by the imputed righteousness of Christ, received by faith alone, and the atonement. These subjects, he said, they had discussed with freedom, and, he hoped, with profit. It was to him, a happy night.

June 5. God, he said, was leading him by a way he knew not. He desired to be submissive, and he trusted, that he was so, in some measure. His mind was calm.

He was neither much elated, nor much depressed. He had confidence that God would not forsake him.

June 8. Found him weak. He spoke of being unable to distinguish day from night, owing to his blindness. I remarked to him, that he would soon be, where there would be no night; where, "they need no candle, neither light of the sun: for the Lord God giveth them light; and they shall reign forever and ever." "O," said he, "how delightful will that be!"

His respiration was very difficult. When reference was made to it, he said, that nature struggled hard, but must give way before long.

June 13. He told me that he had experienced great weakness last night, and appeared to himself to be dying. I asked him, if his mind, at that time, was at peace? "O yes," he replied, "I was enabled to rest upon Christ." He said, he sometimes suffered greatly with sickness and pain, but, in the midst of all, he could write and subscribe with his hand, "The Lord is good! The Lord is good to me!"

He said, he felt that he was a poor sinner, and that his attainments were very low; but, by the grace of God, he had a hope that he would be saved. He often thought of the weakness of his graces, compared with those of the ancient patriarchs. He often followed and traced the characters of Abraham, Isaac, and Jacob; but, he did not stop there, but went on to that of Jesus Christ.

Nothing was more beautiful, than to see a poor sinner sensible of his unworthiness and sin, bowing before the throne

of God, and seeking salvation, through the blood of Christ. "O, it is a pretty sight."

He did not know, how God intended to take him out of the world; whether with a strong gale, or with low sails. He rather thought it would be in the latter mode. He was willing to leave the manner of his departure with God. During the last few weeks, he thought he had learned a little more fully what it was to trust in God, and to exercise submission to his will. He thought he was willing to lie in the hands of God.

June 15. He seemed better to-day. He said, that on yesterday, when he was very sick and feeble, he thought he would try to pray, and look to God for support and deliverance. When about to make the effort, it was suggested to him, that it was a vain attempt; that he was too weak and sick to pray. Still, he thought it was his duty to pray. But, again, he was met with the suggestion, that he could not succeed; that he could not connect his thoughts, and that, if he attempted it, all would be confusion. "Now," said he, "I began to discover the old gentleman, who was at work, and I determined by the grace of God, that he should not succeed, but, that I would pray. And, I did pray to God, and obtained relief.". He added, that the Devil had tried the same plan to keep him from praying to-day. "But," said he, "I just told him, that I had prayed yesterday, in spite of his efforts, and that I would do so again to-day. And, I did, so, and was not troubled any more with his suggestions."

He inquired if I had any news for him? I informed him that there was to be a meeting of ministers of the different Presbyterian denominations in the two cities, to-morrow afternoon, to consult in reference to the Bicentenary anniversary of the Westminster Assembly. That, he said, was very well. That Assembly had done much for religion. They had, in the Confession of Faith and Catechisms, erected a bulwark around individuals, around the family, and around the church, against which the Devil had levelled his artillery in vain. He spoke in strong terms of commendation of the Shorter Catechism, in particular. He could ask all the questions and repeat the answers, without a book. He referred to the doctrine of Justification by faith in the imputed righteousness of Christ, and remarked, that it was the great central doctrine of the gospel, into which all others run, or from which, they emerge.

He said he had been inquiring at his physician how long he would, probably, linger, before death dismissed him; but, that the Doctor had told him, it was altogether uncertain. On this point, therefore, he believed God was shutting him up to the exercise of faith and patience, and he hoped he was satisfied.

June 17. To-day, he said, his comforts had been somewhat interrupted. He had experienced some conflicts; had a mixture of light and shade in the exercises of his mind. The Lord, however, had not forsaken him, and he trusted that he would not

He spoke of the comfort to be derived from God "who,"

said he, "is a Spirit, infinite, eternal and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth." Having repeated this from the Shorter Catechism, he paused, and said, "What a definition is this! Can anything equal it!" He, then, proceeded to speak of God, as possessing all these perfections. "And," said he, "when we think of the myriads, and myriads, and myriads, who throughout eternity, will be engaged in contemplating, and admiring, and praising him, what a happy thought it is! O, it is delightful!"

A ministerial brother came in. The conversation turned upon preaching. He stated, that he had been lately reading of a methodist minister, who was in the habit of preaching twenty-one times a week. Mr. Macurdy replied, that he did not believe it to be a minister's duty to preach so often. Ministers ought to have time to think, and they ought to think carefully, deeply, diligently, so that they might bring forth, out of the treasure of God's word, things both old and new. He was opposed to empty declamation. Pastors should feed their flocks, with solid truth, from the pure word of God.

June 21. He said, he hoped that he would soon be in that kingdom, in which dwelleth righteousness. Dr. Ralston, who was present, said, he not only hoped so, but that he was sure of it. He replied, that his confidence, in relation to others, was often greater, than in relation to himself.

June 23. He was not so well. He said, he had experienced some changes in the state of his mind yesterday and to-day; sometimes more comfortable, sometimes less so.

Still he was enabled to hope, that, through grace, he would be saved. He hoped that God, after training him for sixty years, in the school of Christ, would not cast him away at last. He was perplexed to know whether God designed that he should linger on for some time, or whether he intended to remove him shortly. His hope was, that he did not design to continue him here long. He desired, however, to submit to his will.

He referred to a clerical friend, who had visited him yesterday, and who was much depressed, and in the dark about his spiritual interests. He said, he sincerely sympathized with him, as he knew what it was to have such seasons of darkness.

He spoke of the conversations which he had with the young men who watched with him at night, and seemed much concerned for their spiritual welfare. He expressed a hope that God would make these conversations, instrumental in doing them good.

June 29. He was considerably better. His mind, he said, was not so uniformly comfortable, as it had been. But, still, it was, upon the whole, in a comfortable frame. He said, he tried to look at the favourable, as well as the unfavourable things, in his condition. Men were too much in the habit of looking at the dark side of the picture. He spoke of this particularly, in regard to those who engaged in the Missionary work. Some of them were always talking of snows and rains, of swamps and rivers, and logs. Better for them to look at the other side of the picture. This, he

knew, was not so easy in practice. He remarked, that a good brother, who had been out among the Indians, was giving him a detail of his toils in travelling through swamps, and over logs and ditches, and that he told him, with some impatience, to give him no more of these things, but to tell him of the kindness of God to him, in his support and protection. After some time, when he himself was on a visit to the Indians, the heavens poured rain upon him in torrents, and he endured great fatigue and exposure. He, then, thought of what he had said to his ministerial brother, and found that it was more easy to give advice, than, under such circumstances, to reduce it to practice.

May 30. The weather being excessively hot, he was greatly exhausted. He said, he was sometimes afraid, he would be left to murmur, under his protracted afflictions. He was almost ready to say with the psalmist, "Is his mercy clean gone forever? Doth his promise fail forevermore? Hath God forgotten to be gracious? Hath he in anger, shut up his tender mercies?" I reminded him of what the psalmist added. "And, I said this is my infirmity; but I will remember the years of the right hand of the Most High. I will remember the works of the Lord; surely, I will remember thy wonders of old." This, he said, kept him from sinking. He strove against despondency, and desired to lie, with submission, in the hands of God, and at the feet of Jesus.

To encourage himself, he said, he tried to place before his mind, those examples of suffering and patience, which are recorded in the scriptures. He referred particularly to the

catalogue of worthies, mentioned in the eleventh chapter of the Epistle to the Hebrews. He dwelt on these with great satisfaction, and while he dilated on their several cases, and the exhibitions of their faith, he seemed to be greatly strengthened and comforted. If he could be satisfied that his continued sufferings would tend to the promotion of God's glory, he would willingly endure them all. And, his prayer and wish was, that he might be patient and submissive.

July 2. Sabbath evening. His health improved. He said, he had been meditating on the vast extent of physical and moral evil in the world. When he looked at the great amount of wretchedness, of poverty, sickness, pain and death; and then, added to this, the moral evils which existed among men—their crimes, and wickedness of every grade and character, it formed a fearful mass. It was appalling to look at it. But, on the other hand, when he cast his eye to the gospel, the remedy which God had provided for all these evils, the scene brightened. This, he had tried to do, and found some comfort in the contemplation of this glorious plan. As to himself, when he saw the accumulated mass of evil all around him, he seemed as if he would be swept away. But when he looked to the power and grace of God in Christ, he found support.

He spoke feelingly of the unbelief of the human heart, and its natural enmity against God, which nothing but the grace of God could overcome. Even in the people of God, there was much remaining corruption, and some of his

children had great conflicts. He referred to the case of a very godly man in Pigeon Creek congregation, who, for the last twenty-four hours of his life, had been left in great darkness and doubt, about his religious state. The struggle was long and arduous. When near his last, he requested his friends around him to select one of Newton's hymns, which he designated. Having done so, he united with them in singing it. When they closed, his doubts and fears were gone: and with joy beaming in his countenance, he exclaimed "Victory! Victory! Victory!" and died.

July 16. On account of my absence from home I did not see him for some time. Found him weak. His exercises of mind had undergone no great change, as to their general character. This morning, he said, he thought he was going to die. He would have preferred that it had been so, but, was willing to acquiesce in the will of God.

July 19. He said, that during the preceding night, he had been greatly troubled. He awoke from sleep, distressed with the thought, that God had abandoned the government of the world, and given it up to the control of the wicked. When he reflected on the subject, he was satisfied that this could not be the case, and concluded that his bodily disease was affecting the state of his mind. From time to time, as he awoke during the night, after short seasons of sleep, he was perplexed in the same manner. At length, however, after a sound sleep, he awoke and found all right.

July 23. For a number of nights past, he said he had seasons, in which he experienced much enjoyment in medi-

tation. He thought, he could truly say, they were delightful seasons to his soul.

July 31. He remarked, that the dispensations of God's providence towards him, were very wonderful. Why he should be continued so long, hanging between life and death, and unable to do anything, appeared to him, often, very mysterious. If God was, in any way, glorified by him, however, he was satisfied. And, perhaps he was thus detained to illustrate the power and grace of God, in supporting him, that others might be encouraged to trust in him.

August 4. He expressed his gratitude that God was still supporting him. But, he was not without his conflicts. A few nights ago, he was lying in bed awake. Suddenly, an evil report, which he had once heard of a neighbour, was obtruded upon his mind. He tried to banish it, as he knew it to be false; but, while striving to do so, something seemed to say, almost with the distinctness of a voice—"Tell it! tell it! publish it!" Again, he strove to banish it, and again he was assailed with the suggestion, "tell it! tell it! publish it! publish it!" He began to reflect, that the Devil had, probably, something to do with the matter. And, knowing that prayer was the most effectual remedy against such assaults, he prayed to God for relief, and it was not long until he obtained it.

> "For Satan trembles, when he sees,
> The weakest saint upon his knees."

September 1. It was several weeks since I last saw him. His health had considerably improved. His mind, he said,

had been, for the most part, comfortable. God had been very kind to him, for which, he hoped he felt thankful.

Sept. 4. He had not been so well yesterday, but was again better to-day. In the latter part of the last night, he said, he had experienced much comfort. While he saw that he was fast sinking into the grave, he was enabled to look up and call God his gracious Father. This raised him above all his trials. Although this world was one of sorrow and suffering, the assurance that all was under the direction of an infinitely wise God, removed every difficulty. And for himself, he could say, that God had favoured him with more comfort than fell to the lot of many, and that goodness and mercy had followed him all his days.

Sept. 19. While speaking to him of a friend, after whom he had inquired, and who was much depressed in mind, he remarked, "Well, I am comfortable in that respect; I enjoy much of the consolations of religion; more than I did some time ago. In this, I have much for which to be thankful."

He continued to converse, for some time, on the evidences of true religion in the heart. He did not consider lively, extatic feelings as essentially necessary. Indeed, there was often less reliance to be placed on these cases, than on those in which there was less excitement.

He referred to the doctrine of the saint's perseverance. While conversing on this subject, he related the following anecdote, which occurred between two negroes: "You talk a great deal," said Dick to Tom, "about perseverance: —what do you mean by this perseverance?" "Why, Dick,"

said Tom, "I mean just this—It is taking hold of Christ, and holding fast, and hanging on, and never letting him go! This is what I mean by perseverance." "This," said Mr. Macurdy, "is a better definition than has often been given by learned Divines."

December 29. His health, which had been much better, for several months, had given way, for some days past. He sent me a message that he wished to see me. When I called he seemed much reduced in strength. In reply to my inquiries about the state of his mind, and whether he was comfortable? He said, "O, yes! I have enjoyed great comfort, for some days. I have never had such comfort before." He said, he had been preaching over the twenty-third psalm; and although he had, when in health, preached on every verse of it, he had never before seen such beauty, nor enjoyed such comfort, in meditating upon it.

He referred to the wonderful grace of God, in calling him to preach the gospel. He felt, that he had been a very weak instrument; but he was conscious of having endeavoured to be faithful. And, as to the system of doctrines which he had preached, he would not, after full and repeated examinations, alter a single iota of any thing which he had ever intentionally preached. He had lived upon the doctrines of grace, which he had preached to others; and now, he was willing to risk his soul upon them for eternity.

January 13, 1844. Found him very feeble. He said he was very desirous to see me, to tell me what he had experienced of the goodness of God. Last week, his medita-

tions on the character and perfections of God, had been accompanied with the most overwhelming and comfortable feelings. God's whole character, and especially his plan of salvation, appeared so glorious and excellent, that when he contemplated it, he could scarcely refrain himself. He was almost compelled to cry out, in view of its moral glory and excellence. This week, his feelings were not so elevated and joyful; but he had a calm and settled hope. He was comfortable.

May 12. Before leaving to attend the meeting of the General Assembly at Louisville, I called to see him. He told me he had a brother, who resided at Frankfort, Kentucky, who might, perhaps, visit Louisville, during the sessions of the Assembly. "If you see him," said he, "you can tell him all about me. Tell him, I am a poor old sinner, but, through the mercy of God, have a feeble hope of getting to heaven."

August 6. His health, for some time past, had continued about the same, although, he believed, the powers of nature were gradually giving way. He said, he had been engaged, some nights before this, in meditating upon the first eight verses, of the fifth chapter of the Epistle to the Romans. While thus engaged, his mind had been led out into a contemplation of the divine perfections, of which he had a very clear and full perception. He thought he never saw and felt so much of God in his soul, as he did then. He was almost constrained to cry aloud. He could scarcely contain himself. This, he thought, might be an illustration of what the

Apostle meant, in the fifth verse of that chapter, by "the love of God shed abroad in the heart, by the Holy Ghost given unto us."

December 3. Having received a message, that he wished to see me, in reference to some plans of his for the good of of the Theological Seminary, I repaired to his house. He immediately informed me, that his mind had been much exercised about the Seminary. Last night, he could not sleep, his mind had been so much occupied on the subject. A friend of his, who had spent a night with him, a short time ago, had informed him that Mr. William Wallace, a Ruling Elder in the church of Upper Buffalo, intended to leave all his property to benevolent objects. As I was acquainted with Mr. Wallace, Mr. Macurdy urged me to write to him, and direct his attention to the Seminary, as a suitable object of his benefactions. "Tell him," said he "that I know many of the young men at the Seminary—that I believe them to be of the right stamp, and that he cannot leave his property to a better object." After conversing for some time on this subject, with much earnestness, he concluded by saying, "Now, I have done my part of the work, you must do the rest; the responsibility rests with you, and I will leave it there."* Thus did he plan and labour for the good of an institution, which he believed to be intimately connected with the glory of God, and the salvation of souls.

* As Mr. Wallace is since dead, I have not deemed it improper to mention his name, and to add, that, among other legacies to benevolent objects, he left Five Hundred dollars to the Seminary, which has been paid by his Executors.

December 7. Called in company with a clerical friend. During the conversation, he remarked, that he resorted to different methods of employing his mind at night, when he could not sleep. A few nights before, he had been sleepless, and had, with great comfort and profit, repeated the Assembly's Shorter Catechism, from the beginning to the end, three times, in immediate succession. So much was he interested and delighted with the exercise, that he could not help thinking how profitable it would be to require Theological Students to make themselves familiar with this admirable compend. It was a work almost beyond human skill to construct such a compend, so compact, and systematic, and complete in all its parts.

February 9, 1845. The general frame of his mind, he said, was peaceful. He felt he had cause of thankfulness, that the Lord kept him from the power of the great adversary of souls. He was very weak, but the Lord sustained him.

February 21. For some time past, he said, he had been dying. Since he saw me, he had been down upon the banks of Jordan. I inquired how it appeared to him, when on its brink? He said, he was able to look upon it without dread. His mind was not as joyful, as it had been some time ago, but, it was at peace. He was enabled to trust his soul in the hands of Christ. He wished to leave his dying testimony to the goodness of God. "Truly," said he, "God has been good to me!" He referred particularly, to his goodness in giving him a partner whose unceasing kindness and

attention to all his wants, greatly mitigated the trials to which his weakness, and many infirmities subjected him.

March 15. His health was something better, than it had been for a week or two past. His mind, he said, was peaceful. He was like a vessel in a harbour, and the waters calm. Yet he knew not, but there might be storms ahead. He was willing, however, to leave all to God.

March 29. There was no apparent change in his health. He said he had not rested very well last night, and had resorted to his accustomed exercise of repeating the Shorter Catechism, and meditating on it in the watches of the night. He had found some perplexity, however, in relation to the closing words of the Catechism, viz:—"In testimony of our desire and assurance to be heard, we say, Amen." The idea that assurance was of the essence of faith, seemed to be conveyed here, and he was opposed to the notion, that saving faith involved in it the idea of assurance of our personal interest in Christ. His mind was immediately relieved, however, by the suggestion, that the assurance here spoken of, had respect to the faithfulness of God to his promises made to believing prayer. He expressed great thankfulness to God for the calmness and peace of mind, which he enjoyed, and attributed all to the grace of God abounding towards him in Christ.

April 23. He thought himself gradually sinking, and becoming more helpless. He remarked, that he did not know how long the Lord intended to sustain him here; but, he felt

it to be his duty to be still and know that he was God, who had a full right to do with him as he saw best.

He spoke of the great fire which had occurred in Pittsburgh on the tenth instant. He viewed it as a solemn admonition to the people, from God, on account of their sins, and hoped it would be over-ruled by him, for good to all concerned.

May 23. About a week ago, while standing by a small table, he fell and fractured one of his bones. This gave him very great pain, for some time. He was now somewhat relieved from the pain, but very weak. His mind, he said, was free from any distressing anxiety, but his comforts were not so lively as they had been. His hope was in Christ, as his only Saviour.

June 18. He was very weak and much prostrated. He said he was not able to talk, but wished me to speak to him about Jesus. When I was about to leave him, he remarked that his passage to eternity would be a short one. He believed he was near his last. And, with deep feeling, he added, "I want to go home! I long to be gone!" To the remark, that he must wait God's time, he replied, "O, yes! I desire to do so. Pray for me, that I may not be left to murmur and dishonour God."

June 22. In reply to my inquiry, whether he was better? he said, "O, yes! I am: for, I believe, I will soon get away. I am sinking fast."

He referred to the pleasure it gave him to see and converse with his friends. It was remarked to him, that when he got

to heaven, he would have far better company, than he enjoyed here; that he would have the privilege of holding communion with those who had washed their robes and made them white in the blood of the Lamb. "O, yes!" said he, "it is almost too high a grasp of faith, to hope that such a poor sinner as I am, shall be admitted to the enjoyment of so great a privilege; and yet, I cannot bear the thought, that I shall be separated from that heavenly throng." Here, his feelings overcame him, and he wept.

He spoke of an intelligent and pious man, who, he thought, might be usefully employed in the service of the church. "We ought not," said he, "to let the Devil have the intellect, which God has sanctified and brought into the church, but should employ it for his glory."

He remarked, that he had a strange uniformity of experience. He had neither high measures of joy, nor any deep depression or discouragement. Doubtless God saw it best to keep him in this state, to guard him against dangers, to which, by his physical constitution he was prone. In times of revival, God had often kept him in his proper place, and prevented him from being exalted above measure, by making him feel his great unworthiness and insufficiency. And now he withheld from him high comforts, lest he might make an improper use of them, and rest on them to his injury. He was thankful, however, that his mind was at peace.

June 28. His mind, he said, was always actively engaged in meditating upon something connected with his eternal interests. As he knew he was very near to death

he tried to survey the whole scene. Death, and an entrance on the eternal world, where all would be new, and where there would be no change, seemed to him, at times, to be very overwhelming. But, the thought that God—that God who was his father and friend—would be there, imparted a pleasing calm to his mind, and he felt happy. And, when he surveyed the approaching scene of suffering and conflict' through which he would shortly have to pass, and felt his mind agitated in view of these trials that awaited him, the reflection that God would be there, to sustain and comfort him, gave tranquillity to his spirit, and filled him with peace.

His disposition seemed peculiarly subdued and child-like. He expressed great satisfaction with the men who waited upon him, and desired me to aid one of them who was about to leave him, in getting a good place.

July 11. Found him very weak, from an attack of cholera morbus. In reply to my inquiries, he said that his mind was at peace. He remarked, that he had but little mind, but added, "God knows all about it." He was very drowsy, and soon fell into a slumber.

July 13. Sabbath afternoon. He appeared very languid and feeble. He said he had but little mind, but was enabled to meditate with pleasure on the character of God, especially his faithfulness to his promises. He had no distressing fears—God was very good to him—Christ was the only foundation on which he rested. He had no other one but Christ to whom he could go.

He referred to a meeting in reference to the diffusion of

religious publications, which he had heard was about to be held. He expressed an earnest desire that it might be productive of good. He stated some plans of his own for the advancement of this cause, and pressed them upon my attention. Thus, in the midst of his weakness, did his mind run upon plans for the extension of Christ's kingdom. The following language seemed to be descriptive of the state of his mind. "For Zion's sake will I not hold my peace, and for Jerusalem's sake, I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." Is. 62:1.

July 16. "O," said he, "I want to go home! When shall I be freed from the body of this death!" He spoke of the slow decline of his bodily powers. Last night, he said, he lay with watchful anxiety to see the end of the matter. He looked and waited for "the last long breath," which would put an end to his mortal existence, and bring him to his Father's house. But, still he was here. The Lord knew what was best. "But, O," said he, "I wish to be home!"

July 21. He appeared much weaker; scarcely able to converse. In reply to inquiries after the state of his health, he said, "I am in Jordan: its waves are swelling around me." It was remarked to him, that he had a good pilot to conduct him over its dark waters. "Yes!" said he, "there is a life boat that will take me safely over." He, then, added, that he was too weak to talk.

July 22. I received a message, that he was dying, and hastened to his chamber. He was breathing very heavily,

and was much prostrated, but in the full possession and exercise of his mental powers. After a few words in regard to his great weakness, I expressed a hope, that Jesus was present with him as a precious Saviour. "O, yes," said he, "he is all my comfort." This was all he was able to say. His breathing had become exceedingly difficult and laborious. I asked him if he thought he would be able to fix his attention while we united in prayer. "I was just thinking of it," he replied. After engaging in prayer, I repeated to him what Christ said to his disciples. "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And, if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." The repetition of these words of the Saviour seemed to impart animation to his mind, and he made several efforts to speak, but was unable to make himself understood. Once or twice he pronounced the name "Jesus."

A short time before his departure, his friend and family physician—Dr. Dale—came into the room, and having sat down at his bed side, asked him, if he was aware that he was dying? He immediately intimated that he was, by a motion of his head. Shortly after this, the Doctor asked him, if he would have some water? With hurried utterance, he replied "THE WATER OF LIFE!" These were his last words. His respiration became less violent, and he sunk gradually, as one falling asleep, until he ceased to breathe. He died between the hours of two and three, in the afternoon.

On the day following his decease, his remains were conveyed to Cross Roads, the place of his most extended labours, where, in the midst of a large concourse of the people of his former pastoral charge, they were deposited in the silent tomb, there to rest until the morning of the resurrection.

CHAPTER IX.

TRAITS of Character—Decision—Energy Discernment—Liberality—Missionary Spirit—Piety.

IN the perusal of the preceding narrative, the intelligent reader will have scarcely failed to observe some of the leading peculiarities of Mr. Macurdy's mind. To those, however, whose mental habits do not incline them to look beyond the naked facts, it may be profitable to present in a more direct and formal manner some of those traits of character by which he was prominently distinguished. In doing this, an opportunity will be afforded to introduce a few additional anecdotes tending more fully to illustrate his character. This will form a suitable conclusion to our work.

In contemplating the facts which have been presented, it is obvious to remark, that Mr. Macurdy was emphatically a practical man. He was so in two respects. In the first place, all his projects had a practical bearing. He devised plans, not as a mere theorist, for the pleasure to be derived from their construction. But, when he formed a theory, it was that it might be tested by practice. When he arranged a plan, it was with a view to its actual execution. Hence,

all his purposes and schemes, in reference to the church and its interests, looked towards some important practical results. But, he was a practical man, in another respect. He was willing and ready to take the post of labour, and actually carry out any lawful and feasible scheme, for the advancement of the cause of his Divine Master. He was truly and really "a working man." Of this, the facts imbodied in the preceding narrative, furnish the most incontestable proof. If the work was a good one which had for its object the Redeemer's glory and the salvation of men, and seemed at all practicable, he was prompt in lending his efforts for its accomplishment. Whenever the call was made, and the question asked, "Who will go for us?" he seems to have had but one answer, and that answer always at hand, "Here am I, send me."

Mr. Macurdy's constitutional temperament was ardent. This was not changed by his conversion to God, but brought under proper control. Hence, he entered with passionate ardour on the prosecution of any enterprise which tended to the advancement of Christ's kingdom in the world. This augmented his activity, and inspired him with fortitude in the midst of surrounding difficulties. There was a warmth and earnestness, in the prosecution of his labours for Christ, which showed that his affections were deeply enlisted, and that his efforts were not the result of mere intellectual calculation. Nor was this the case in relation to his public labours only, but it was seen in his more private exertions for the spiritual welfare of those around him. The various in-

mates of his family—those with whom he was brought into frequent and familiar intercourse, felt the influence of his zeal for their good. Several young men who lived with him at different times, and performed the labour of his farm, became the hopeful subjects of God's converting grace, through his zealous efforts on their behalf.

He was, moreover, a man of great decision of character. This was a very prominent trait of his mind. His perceptions were quick, and he reached his conclusions with an almost intuitive readiness. Hence, he rarely hesitated, but at once decided, and with unflinching firmness adhered to his decision. The difficulties of the case, or the repulsive character of the adventitious circumstances connected with it, were not allowed to shake his purpose, or to alter his resolutions. Sometimes, indeed, he was looked upon as obstinate, and perhaps occasionally his decision tended to this extreme. But even then, the inflexible decision he evinced, was the result of conscientious convictions of duty. Of this, the following anecdote will furnish an illustration:

On a certain occasion, a gentleman who resided at some distance, sent him a message, desiring him to hold himself in readiness to perform the marriage ceremony for him, without publication, at a particular time and place. To this, he replied, that he would do so, on condition that he would procure a license, which the law at that time required, but that without this he would not celebrate the marriage. Not being willing to take the trouble of going to the County town to obtain the license, the gentleman, with

his bride and company, went to the place appointed without it. Mr. Macurdy, punctual to his engagement, was there at the hour agreed upon. When about to proceed to the performance of the ceremony, he asked for the license. The gentleman replied, that he had come without it, as it was inconvenient for him to procure one. "Did I not send you word," said Mr. Macurdy, "that I would not marry you without a license?" "You did," said the man, "but I thought you would not be so particular." "I will not marry you!" rejoined Macurdy, and turned away and left him. The gentleman and his friends were greatly disconcerted, and retiring to the door, were heard conferring on the subject. "Never mind," said one, "he will yield the point by and by." "You are mistaken," responded a young man, who had lived in Mr. Macurdy's family, and was standing near them at the time; "if you knew him half as well as I do, you would not say that: he will never change his ground at the sacrifice of principle!" It turned out so, in the present case. He refused to yield, and the parties finding him to be immoveable, called in a magistrate, who, being less scrupulous about obedience to the law, performed the ceremony, and joined them in the bands of holy matrimony.

His energy of character was not less distinctly visible than his decision. Indeed, these traits of character are generally, if not always, found in the same person. Force of execution was, with Mr. Macurdy, as strikingly manifest as firmness of purpose. What he unhesitatingly deter-

mined, he vigorously executed. Of this, we have had repeated examples in the preceding narrative. While others were hesitating, he went forward. While they stopped to debate the practicability of breaking ground, he "stuck in the stake" and proceeded with the work. Whatever his hand found to do, in reference to the cause of Christ, he did it with his might.

These traits of character were strongly developed, not only in regard to matters of a purely religious nature, but, also, in relation to other things which involved interests of much magnitude. An instance of this we have in his conduct shortly after the commencement of the war of 1812. Upon the surrender of Gen. Hull to the British, the prisoners were brought over from Malden and landed at the mouth of Huron river, on parole. The inhabitants having had no information of Hull's surrender, mistook them for a party of the enemy, and retired from the place in a panic. The alarm spread through the interiour, and an express soon arrived in Washington county, bringing the information that a large force of the British and Indians had landed, and were on their way towards Pittsburgh. In a few days, about four hundred volunteers were collected and marched from Cross Roads to meet and repel the enemy. Many of these were members of Mr. Macurdy's church, and all of them his neighbours. His energies were awakened, and he determined not to stay behind them. Accordingly, having made a hasty preparation, he set out with them, taking his

position with a company of cavalry, which marched in the van of the army.

The alarm, however, proved to be a false one. Upon their reaching the vicinity of New Lisbon, they were met by some of the men sent home on parole, who rectified the mistake, and induced them to go no farther. This was on Saturday evening. They, therefore, proceeded to New Lisbon, where they encamped and remained over the Sabbath. The Rev. Clement Vallandingham, [35] pastor of the Presbyterian church in that place, preached to them in the morning. In the afternoon, Mr. Macurdy addressed them from Psalms 97:1. "The Lord reigneth, let the earth rejoice." He is said to have been unusually eloquent on the occasion. He encouraged those who were called to active service in defence of their country, by a reference to the special providence of God, assuring them that, in the midst of the thickest dangers, not a ball could touch them, without his permission. Those who were present spoke of his discourse in terms of high admiration.

It is to be presumed that the object of Mr. Macurdy in going out with his friends and neighbours, on that occasion, was not to act the part of a soldier, and participate in the actual conflicts of battle. But he went, no doubt, to act the part of a minister of consolation to those who were called to fight the battles of their country. For this purpose he was willing to endure the hardships of the camp, and to expose himself to whatever dangers might be connected with the discharge of his official duty. And as he was a man of

great moral and physical courage, his presence and fearless bearing could not fail to inspire with confidence the minds of those with whom he mingled. Nor are we prepared to deny, but that if there had been an actual invasion, and the emergency had appeared to require his personal aid to arrest the progress of the invading army, he would have met the crisis, and exposed his life in defence of his country.

His talents, although not of the first order, were highly respectable. And, had his mind been subjected to the discipline connected with an earlier prosecution of his studies, he would, doubtless, have appeared to much greater advantage. But, even under the disadvantages arising from a late course of mental training, he gave ample evidence of an active and vigorous mind. The peculiar character of his mind has been already noticed. It may be added here, that he evinced great quickness in discerning the latent springs of action by which persons were influenced, and peculiar readiness in adopting the proper course in reference to them. The following incident will furnish an illustration of this remark:

At a certain time, when a good deal of excitement prevailed in the neighbourhood on the subject of religion, one of his female hearers got into the habit of attending the meetings of the Methodists, and was believed to be strongly inclined to join them. Meeting Mr. Macurdy one day, she said to him, evidently to test his feelings on the subject. "Mr. Macurdy: if you do not take care, the Methodists will take some of your sheep from you?" "They make take some

of *the goats*," replied Macurdy—"but there is no danger of *the sheep!*"

Candour requires us to admit, that notwithstanding his ready discernment of character, and of the springs of human action, his judgment was sometimes warped by the warmth and strength of his personal attachments. If a man appeared intent on doing good, and professed a desire to labour for Christ and the salvation of souls, he was ever ready to take him by the hand, and to give him his patronage. Indeed, if he once received the impression, that a man was pious and anxious to promote the interests of the Redeemer's kingdom, he ceased severely to scrutinize his character, and was consequently very liable to imposition. But, when his mind was free from incidental influences of this kind, he was a good judge of human character.

In his contributions to benevolent objects, he was highly generous. The liberality which he inculcated upon others, he practised himself. In his zealous prosecution of the Missionary work, he made pecuniary sacrifices to a considerable amount. For his services at Maumee, in superintending the erection of the Mission house in 1822, he declined any compensation. And, in 1823, besides relinquishing compensation for his services, he contributed Fifty dollars towards the payment of the expenses incurred by his protracted illness on his way home.

Of his attachment to the Indians, and his devotion to the cause of Indian Missions, the facts already recited furnish abundant evidence. The spirit of Missionary enterprise in

reference to this degraded and down-trodden race was very strongly developed in his various and self-denying labours on their behalf. And after he ceased to be actively engaged in personal services for their benefit, he cherished an earnest desire for their salvation. They were the frequent subjects of his conversation and his prayers, and whenever an opportunity was offered to aid in giving an impulse to efforts for their good, he was prompt and forward to embrace it. Missionaries and their families, in going to and returning from their fields of labour among them, always found a home and a welcome at his house, and were often sent away with liberal contributions from himself and his congregation.

With regard to the character of his piety, nothing need be added. The reader will not have failed to observe its pervading and controlling influence over the whole course of his life. A superficial and rootling piety—a piety which was not deeply seated in the heart—would not have prompted to such self-denying labours and sacrifices for the purpose of bringing benighted men to the saving knowledge of Christ. Nor would a soul which was not deeply imbued with the grace of God, have evinced such a heavenly spirit, and breathed forth such earnest desires after the salvation of God, as are found in the records of his experience. As he drew near to the close of his trials and his pilgrimage on earth, he seemed to ripen fast for heaven. His affections appeared to be withdrawn from the world, and he longed to "go home" and be forever with the Lord.

That Mr. Macurdy deserves a higher rank than many of

his brethren in Western Pennsylvania, who were sharers with him in the toils and privations of ministerial and missionary life, we are neither disposed nor prepared to affirm. There were many others who laboured with equal zeal and assiduity, in their places, to carry forward the work of God. There were some, also, whose talents, acquirements and general influence were greater. But, in all that pertained to active service—to the executive department of labour—he was among the very foremost. By his unceasing activity, he stimulated others to action. And the fact that he was more frequently in the field of public enterprise than most of his brethren, shows that his character was well understood and properly appreciated. His history, as far as we have been able to collect it, we have endeavoured faithfully to delineate, leaving it with the reader to form that judgment of it, which the facts presented will justify.

APPENDIX.

BRIEF NOTICES

OF

VARIOUS DECEASED MINISTERS

OF THE

PRESBYTERIAN CHURCH,

IN

WESTERN PENNSYLVANIA.

THE REV. JAMES HUGHES.

[1.] The Rev. James Hughes was a native of York county, Pennsylvania. His father, Rowland Hughes, emigrated from England. His parents were both esteemed for their consistent religious character, especially his mother, who was eminently pious. About the year 1780, he removed with his mother and family to Washington county, his father having died about a year before. His education, so far as we have been able to learn any thing respecting it, was prosecuted under the direction of the Rev. Joseph Smith of Upper Buffalo, in that county, with whom, also, it is probable that he studied Theology. He was licensed to preach the gospel April 15th, 1788, by the Presbytery of

Redstone. His labours appear to have been very acceptable to the churches, as three several calls were presented to him, at the same meeting of the Presbytery; one from the united congregations of Short Creek and Lower Buffalo; one from Donegal, Fairfield, and Wheatfield; and one from New Providence, and the South Fork of Ten Mile. The first of these calls he accepted, and was ordained by the same Presbytery, and installed the pastor of Short Creek and Lower Buffalo, in Ohio county, Virginia, on the 21st of April, 1790.

In these congregations, he laboured upwards of twenty-four years, with very encouraging success. During that period, a number of revivals occurred under his ministry, and many precious souls were born into the kingdom of Jesus Christ. On the 29th of June, 1814, he resigned his pastoral charge, and was dismissed by the Presbytery of Ohio, to which he then belonged, and of which he was an original member, to join the Presbytery of Miami. About the same time he removed to Urbana, Ohio, where for three years he acted as a stated supply and missionary. In the month of June, 1818, he was chosen Principal of what is now the Miami University. This office he accepted and held to the time of his death, which occurred May 2d, 1821, at Oxford, Butler county, Ohio. He died firmly resting on the atoning blood of that Saviour whom he had so long and so faithfully preached.

Mr. Hughes was an early and decided friend of missions He was an active member of the Board of Trust of the Western Missionary Society, for a number of years, and, as ap-

pears from their records, was very constant in his attendance on their meetings. Besides other missionary tours in destitute settlements, he performed two journeys, at least, as a missionary to the Indian tribes on the Sandusky river.

The Rev. Smiley Hughes—who died shortly after he was licensed—and the Rev. Thomas E. Hughes deceased—were his brothers. He had two sons who entered the ministry, viz: the Rev. Joseph S. Hughes deceased, and the Rev. Thomas Edgar Hughes of the Presbytery of Oxford. The Rev. David S. Anderson, who is, also, a member of the Presbytery of Oxford, is his nephew.

THE REV. JOHN M'PHERRIN.

[2.] The Rev. John M'Pherrin was born in York, now Adams county, Pennsylvania, November 17th, 1757. His father was a Ruling Elder in the church of Lower Marsh Creek, under the pastoral care of the Rev. John M'Knight, D. D. He learned the languages, preparatory to his going to College, under the Rev. Robert Smith, D. D., of Pequea, and was graduated May 7th, 1788, at Dickinson College, Carlisle, during the Presidency of the Rev. Dr. Nisbet. His theological studies were prosecuted under the direction of the Rev. John Clark, pastor of the church of

Bethel, Allegheny county, Pennsylvania. He was licensed to preach the gospel, August 20th, 1789, by the Presbytery of Redstone, and ordained and installed by the same Presbytery, pastor of the united congregations of Salem and Unity, in Westmoreland county, Penn'a, on the 22d of September, 1790. Dr. M'Millan presided at the ordination, and Mr. James Finley [3] gave the charge. In these united congregations he laboured with great success for a number of years. But, on the 25th of June, 1800, he resigned the charge of Unity, and on the 20th of April, 1803, that of Salem: and having accepted a call from the united congregations of Concord and Muddy Creek, within the bounds of the Erie Presbytery, he was dismissed to that Presbytery, October 16th, 1804, and received by it, April 9th, 1805. About the same time he removed with his family to Butler county, in which his congregations were situated. A few years afterward, Concord and Harmony appear, as his charge, on the records of the Presbytery, and still later, Butler and Concord. He is said to have been the founder of the church in the town of Butler, and was its pastor for ten or twelve years. When the Presbytery of Allegheny was erected in the fall of 1820, he was included within its limits, as one of its original members. He acted as Moderator of the Synod of Virginia in 1799, and of the Synod of Pittsburgh in 1805. He died February 10th, 1822, in the sixty-fifth year of his age.

He was a thorough Latin and Greek scholar, and for a number of years after he was settled in the ministry, taught

a class of young men, most of whom became ministers of the gospel. He also possessed a knowledge of the Hebrew language, which was a rare acquirement in this region of country, at that time. His character is said to be well expressed in the following sentence inscribed on his tombstone:—"He was an able, faithful and devoted minister of the Lord Jesus Christ." The writer of his obituary in the Pittsburgh Recorder, says: "He was a warm, zealous, and evangelical preacher. For some years before his death, he appeared be remarkably weaned from the world; he, indeed, lived above the world. His whole heart and soul was absorbed in the love of God, and his whole aim was to promote the interests of the Redeemer's kingdom."

He was father-in-law to Walter Lowrie, Esq., Corresponding Secretary of the Board of Foreign Missions of the Presbyterian Church, and grandfather to his sons, the Rev. John C. Lowrie, Assistant Secretary to the same Board, and formerly a missionary to Northern India, and the Rev. Walter M. Lowrie, now a missionary in China.

THE REV. JAMES FINLEY.

[3.] The Rev. James Finley was born in the County of Armagh, in the province of Ulster, Ireland, February, 1725. He was the son of eminently pious parents, of Scotch descent, and was brought to this country when he

was about nine years of age. His education was acquired under the Rev. Samuel Blair, who taught a classical and literary institution at New Londonderry, sometimes called Faggs' Manor, Pennsylvania. He was probably licensed by the New Side Presbytery of New Castle, by which he was ordained, A. D. 1752, and installed pastor of the congregation of East Nottingham, now known by the name of "the Rock." This was six years before the union of the Synods of New York and Philadelphia, which took place 1758. About two years after the union, the congregations of Elk and East Nottingham united in the support of Mr. Finley as their pastor. In these congregations he laboured with great fidelity until his removal to another field. In the spring of the year 1782, at a meeting of the Presbytery held on the 23d day of April, he applied for a dismission from his congregations, with a view to remove to the West. So strongly were his people attached to him, that they resisted his application in a long and feeling remonstrance which induced the Presbytery to refuse his request. The Synod, however, to which he appealed, at their meeting in May following, dissolved the pastoral relation between him and his congregations, and directed the Presbytery to dismiss him. Shortly after this—in 1783—he removed to the West, although, for want of some explanations, which were afterwards given to the entire satisfaction of the Presbytery, his dismission was not finally granted until April 26, 1785.

While the question respecting his dismission was pending, it appears from the records of the Presbytery of Red-

stone, that he was present as a corresponding member at some of its meetings in 1783 and 1784, and in the winter and spring of 1785. And on the 21st of June of that year, he was received and became a member of that Presbytery. It appears, moreover, that as early as the fall of 1784, he held in his hand a call from the united congregations of Rehoboth and Round Hill. Of these congregations, as soon as he obtained his dismission from the New Castle Presbytery and was received by that of Redstone, he became the pastor, and continued to serve them until the time of his death, which occurred January 6th, 1795.

Mr. Finley, according to the statement of his son, William Finley, Esq., of Rehoboth, first crossed the Allegheny Mountains into Western Pennsylvania, in the year 1765, and was the first Presbyterian minister, and probably the first regular minister of any religious denomination, who visited this part of the State, except in connection with the army. The Rev. Dr. Francis Alison accompanied Col. J. Burd, as chaplain, in 1759, when sent by Col. Bouquet to continue the cutting of Braddock's road to the mouth of Redstone Creek. His labours, however, were confined to the army, and he did not visit any of the churches.—(Day's Hist. Col. Penn'a, p. 336.) On Mr. Finley's first visit he was accompanied by a Mr. Tanner, who was one of his Elders, and father-in-law to the Rev. Dr. Power. They had to lie out in the open air for several successive nights on their journey, the country, among the mountains, being without inhabitants, for a distance of seventy or eighty

miles together. His second visit was in 1767. His third was in 1771, when he came by appointment of the Synod of New York and Philadelphia, to spend two months as a missionary in the West. Again, in 1772, he came over the mountains, bringing with him his eldest son, Ebenezer, then a lad of fourteen years of age, whom he placed on a farm which he had purchased, and on which he still lives, at the advanced age of almost ninety years. Another of his sons and a married daughter removed to the same neighbourhood, not long afterwards. And, during the period that intervened from 1765, the time of his first visit, to 1783, the time of his removal, as many as thirty-four families, consisting chiefly of young married persons, connected with his congregation, emigrated to Western Pennsylvania, and settled within an area, the extreme boundaries of which were not more than thirty miles from each other.

The settlement of several of his children in Western Pennsylvania, and the removal of so many of the people of his congregation to that region, excited in Mr. Finley a strong desire to take up his abode among them. He foresaw that all his children would probably remove thither, and he deemed it important that he should be with them. He believed, moreover, that his own usefulness and the spiritual interests of his family would be promoted by such a step. He had become familiar with the country, having visited it every second year, from the time of his son's settlement there until that of his own removal thither. Hence, he was led to think it his duty to remove to the west, and not because he

felt any dissatisfaction with the people of his former charge, or because they did not afford him an adequate and comfortable support.

Of the thirty-four heads of families above referred to, who emigrated from his congregation, twenty-two became Ruling Elders in different churches, at their first organization, in Western Pennsylvania. Among these were Judges Allison and M'Dowell and James Bradford of Chartiers. Henry Graham, (grandfather of the Rev. Ebenezer S. Graham deceased) Robert Barr, and James and Samuel Fleming of Cross Creek. John Wright, Robert Moore, and John Power, of Rehoboth. John Allen and Samuel Finley of Laurel Hill, etc. Of his own sons, Ebenezer his eldest, already mentioned, is a Ruling Elder in the church of Dunlap's Creek, and Joseph, Michael, and William, all hold the same office in the church of Rehoboth. To the last named of these gentlemen, we are indebted for most of these particulars respecting his father's removal to the West.

Mr. Finley is reported to have been a man of mediocrity of talent, of eminent piety, and an excellent pastor. He was much among the people of his charge, visiting and teaching from house to house. He thus rendered himself highly acceptable and useful, and the people of his congregation were strongly attached to him. Of this we have had evidence in their earnest resistance to his removal. The Rev. Dr. Samuel Finley, the distinguished successor of Mr. Davies in the Presidency of the College of New Jersey, was his brother: and

the Rev. Robert M. Finley of the Presbytery of Redstone, is his grandson.

THE REV. JOHN BOYD.

[4.] The Rev. John Boyd was a native of Ireland. When he was about five years of age, his father emigrated to this country, and having settled within the bounds of the congregation of Salem in Westmoreland county, Pennsylvania, became a Ruling Elder in that church. Of his four sons who became ministers of the gospel, John was the eldest. He acquired his education and studied Theology under the Rev. John McPherrin, and was licensed by the Presbytery of Redstone. Having been regularly dismissed by that Presbytery, he was received, as a licentiate, by the Presbytery of Erie at its first meeting, at Mount Pleasant, April 13th, 1802. A call was presented to him by the united churches of Union and Slate Lick, which he accepted, and he was ordained and installed their pastor, on the 16th of June of the same year. By consent of his Presbytery, he resigned the pastoral charge of Slate Lick, April 17th, 1810; and probably soon afterward that of Union, as in August of that year, he was reported, "without charge." For a short time, he appears to have acted as a stated supply to the congregations of West Liberty

and Amity, but in the fall of 1810 he ceased to preach to them, on account of ill health; and at a meeting of Presbytery on the 4th of October, he was dismissed to the Presbytery of New Lancaster. Shortly after his dismission he removed to Ohio. His name appears on the minutes of the Assembly, as a missionary at different times, and in different places. He departed this life at Indian Creek, near Hamilton, Ohio, August 20th, 1816, in the forty-eighth year of his age. "Just before his departure," says the writer of his Obituary in the Weekly Recorder, "he was blessed with a transporting view of the excellence of the gospel."

THE REV. JAMES BOYD.

[5.] The Rev. James Boyd was born in Westmoreland county, Pennsylvania, within the bounds of the congregation of Salem. He was educated at Canonsburgh, and studied Theology with Dr. M'Millan: was licensed by the Presbytery of Erie, April 22d, 1807, and ordained and installed, by the same Presbytery, pastor of the congregations of Newtown and Warren, October 19th, 1808. On the next day, he was dismissed to the Presbytery of Hartford, (now Beaver) which had been erected that fall by the Synod of Pittsburgh. He

died March 8th, 1813, in the thirty-ninth year of his age, having been about six years in the ministry.

The other two brothers, Abraham and Benjamin, are still living. Abraham is a member of the Allegheny Presbytery, to which he belonged at the time of its organization in 1820. Benjamin is a member of the Presbytery of Ebenezer.

THE REV. WILLIAM MOREHEAD.

[6.] The Rev. William Morehead was born in Cumberland county, Pennsylvania, about the year 1772 or '73. Having removed with his father's family to Westmoreland co., he commenced his education under the Rev. John M'Pherrin, at the same time with John Boyd and others, and completed it at Canonsburgh Academy. His theological studies were prosecuted under the direction of Dr. M'Millan, and he was licensed by the Presbytery of Redstone, April 8th, 1800. His health failing him, he was unable to take charge of a congregation, and was consequently never ordained. He sought to repair his health by travelling, but the result was unfavourable, and he died November 30th, 1802. He was married to Jane, the eldest daughter of the Rev. Dr. M'Millan, and ended his earthly course on the same day with his brother-in-law—the Rev. John Watson. One who was intimately acquainted with him says, "He was a young man of much promise, and greatly respected."

THE REV. GEORGE HILL.

[7.] The Rev. George Hill was born in York county, Pennsylvania, March 13th, 1764. When about nineteen years of age, he removed, with his father and family, to Fayette county, and settled within the bounds of the congregation of George's Creek. His literary studies were prosecuted chiefly, if not entirely, under the direction of the Rev. James Dunlap, [8.] pastor of Laurel Hill and Dunlap's Creek congregations. It is affirmed by some aged persons yet living, that he studied Theology under the Rev. Jacob Jennings, [9.] which is probably correct. He entered the Presbytery of Redstone as a candidate for the ministry, April 23d, 1790, and was licensed December 22d, 1791, at the church of Bethel, in Indiana county, where the Rev. Joseph W. Henderson [10.] was afterward settled. At the next spring meeting of the Presbytery, calls were presented for his pastoral labours from the united congregations of Fairfield, Donegal and Wheatfield, and from Mill Creek and King's Creek. The former he accepted, and was ordained and installed their pastor on the 13th of November, 1792. On the 11th of April, 1798, he resigned his charge of Wheatfield, and a new congregation called Ligonier having been formed between Fairfield and Donegal, he continued to labour in these three last named churches until the time of his death, which took place June 9th, 1822.

Mr. Hill is reported to have been a faithful and laborious pastor, and to have exposed himself frequently to conside-

rable danger in fulfilling his engagements on the Sabbath. Having to cross the Conemaugh in going to one of his places of preaching, he has been known, in time of high water, to swim the river on horseback, preach in his wet clothes, recross the river and return to his own house—a distance of ten miles—on the same day. Such, however, was the vigour of his constitution, that he suffered no injury from it. He was a man of great sensibility, exceedingly modest and humble in his deportment. When duty required, however, that he should take decided ground, and appear in defence of the truth, he showed himself to be equal to the crisis, and displayed much firmness of character, as well as acuteness of intellect.

Although during most of his life he had enjoyed excellent health, in his last illness he suffered much. But in this extremity, his Christian principles did not forsake him. To those around him he said, "I have learned whatever is my Heavenly Father's will, therewith to be content." And, almost the last words which he spoke were, "I know in whom I have believed." The Rev. George Hill, of the Presbytery of Blairsville, is his grandson.

THE REV. JAMES DUNLAP, D. D.

[8.] The Rev. James Dunlap, D. D., was a native of Chester county, Pennsylvania, and was graduated at the College of New Jersey, A. D. 1773. He studied Divinity

with the Rev. James Finley, of East Nottingham, and was licensed to preach the gospel by the Presbytery of Donegal, sometime between 1776 and 1781, (Printed Records, p. 491.) He was ordained, *sine titulo*, by the Presbytery of New Castle, August 21st, 1781, at Fagg's Manor, and shortly afterwards removed to Western Pennsylvania, where he became a member of the Presbytery of Redstone, and settled in the congregations of Laurel Hill and Dunlap's Creek, of which he was installed the pastor, October 15th, 1782. His connection with the latter congregation was dissolved April 22d, 1789, and with the former, June 29th, 1803, when he was dismissed to connect himself with the Presbytery of Ohio. It was in this year (1803) that he became the President of Jefferson College, Canonsburgh, which station he held until 1811. During that period (A. D. 1807) the Board of Trustees conferred on him the degree of Doctor of Divinity. In connection with his labours in the College, he preached to the congregation of Miller's Run, and finally resigned his charge of it on account of growing infirmities, and inability to discharge to them the duties of a pastor. In October, 1813, he again became a member of the Presbytery of Redstone, having removed within their bounds, and in October, 1816, was dismissed to connect with the Presbytery of Philadelphia. About the same time, he removed to Abingdon, near Philadelphia—where his son, the Rev. William Dunlap, resided—and where he died, November 22, 1818, in the seventy-fifth year of his age. He is represented to have been a very pious man and a fine

scholar. He was especially distinguished for his accurate attainments in classical literature. His eldest daughter was married to the Rev. Stephen Boyer, of the Presbytery of New Castle.

THE REV. JACOB JENNINGS.

[9.] The Rev. Jacob Jennings was born in Somerset county, New Jersey, in the year 1744. He was a descendant of one of the pilgrims who settled at Plymouth, Massachusetts. Of the place of his education, we are not informed. He early studied medicine and commenced its practice in a small village near Elizabethtown, New Jersey. After some time, he removed thence to Readington township, Hunterdon county, where he continued in the practice of his profession, with considerable reputation for many years. When he was about forty years of age, and after he had been a medical practitioner for upwards of twenty, he turned his attention to Theology, and was licensed to preach the gospel. From the fact that when he first came to Western Pennsylvania, he was a member of the Synod of the Dutch Reformed church of New York and New Jersey, the presumption is, that he was licensed and ordained in that connection. He came to Pennsylvania about the year 1791, as in December

of that year, he sat as a corresponding member of the Presbytery of Redstone, and was received to full membership by that body on the 17th of April, 1792. For several years previous to his arrival in Pennsylvania, he had resided in Virginia, to which State he had removed soon after his licensure. He accepted a call from the congregation of Dunlap's Creek, in Fayette county, Pennsylvania, and continued pastor of said church until June 1811, when, on account of his increased infirmities, he asked and obtained a dissolution of the pastoral relation. He died February 17th, 1813. He was father of the late Rev. Obadiah Jennings, D. D., and of the Rev. Samuel K. Jennings, M. D., a highly respectable minister in the Methodist Protestant church, and for some time a Professor in the Washington Medical College in Baltimore. Two of his grandsons, also, are ministers—the Rev. Samuel C. Jennings of the Presbytery of Ohio, and the Rev. Jacob Jennings—son of the Rev. Samuel K. Jennings above mentioned—who is a minister in the same ecclesiastical connection with his father.

THE REV. JOSEPH W. HENDERSON.

[10.] The Rev. Joseph Washington Henderson was a native of Franklin county, Pennsylvania. He was graduated at the College of New Jersey in 1776, and was licensed by the Presbytery of Donegal, June 16th, 1779. On the

20th of October following, he received a call from the congregation of Hanover, which he declined. Another call was presented to him, on the 21st of June, 1780, from the congregation of Conewago; and again, on the 17th of October of the same year, he received a call from the united congregations of East Pennsborough and Monaghan. In each of these calls, the salary promised was to be paid in wheat. He accepted the call from Conewago, and was ordained and installed their pastor, June 20th, 1781. When the Presbytery of Carlisle was erected in 1786, he was one of its original members.

On the 15th of April, 1795, in consequence of his congregation failing to meet their engagements with regard to salary, he asked leave to resign his pastoral charge. With a view to ascertain the facts, the Presbytery appointed a committee consisting of Messrs. Black [11] and Paxton, upon the report of which committee, his request for a dissolution of his connection with the congregation was granted. Shortly after this, having obtained leave from the Presbytery, he travelled westward as far as Kentucky, where he laboured for sometime. On his return, he preached one or two Sabbaths in the congregations of Bethel and Ebenezer, within the bounds of the Presbytery of Redstone, but without any view to settlement, as his purpose was to settle in Kentucky. Having reached his home in York county, he made application at the next meeting of the Presbytery of Carlisle, and received a dismission, on the 11th of April, 1798, to connect with that of Redstone, and about the same time set out with

his family for the West. On his arrival in Westmoreland county, he stopped in the congregations of Bethel and Ebenezer where he had preached on his journey Eastward. So urgent were the people of these congregations that he should remain with them, that he consented to supply them for a year. Before the close of the year, a call was prepared, and put into his hands on the 9th of April, 1799, at the same meeting of the Presbytery of Redstone at which he was received as a member. Of this call he declared his acceptance, and became the settled pastor of these churches, although he was never formally installed.

At the time of his settlement, he was the only Presbyterian minister in that part of Westmoreland, which is now included in Indiana county. His charge was extensive, and the country being new, he was often subjected to much exposure, and had to endure many hardships in the fulfilment of his pastoral duties. But, although his constitution was weak and his health delicate, by a rigid attention to the rules of temperance, he was enabled by the grace of God, to labour successfully among the people of his charge for more than twenty-five years. He was finally obliged, however, at the expiration of that period, and about twelve years before his death, to relinquish his connection with the people of his pastoral charge, in consequence of the loss of his voice, by which he was disabled from preaching. When the Presbytery of Blairsville was erected by the Synod in 1830, he was one of its original members. He died at the place of his residence in Indiana co., Sep. 9, 1836, in the 84th year of his age.

The following extract from an Obituary notice of him—written, as we have been informed, by the Rev. Robert Johnston—will show the estimation in which he was held, by those most familiar with his character and attainments.

"The general opinion of those who were accustomed to hear him was, that his principal excellence appeared in the pulpit. Every thing like ostentation or display, he despised. Perspicuity, simplicity, precision, and comprehension of thought were the general characteristics of his sermons. His style and method are said, by those qualified to judge, very much to have resembled those of Dr. Witherspoon, under whose instructions his habits of thinking and writing had been formed. As a man, whether at home or abroad, he was in a high degree companionable, easy of access, amiable in his disposition, a pattern of politeness, cheerful without levity, and always instructive in conversation. In a word, his general deportment was that of the finished gentleman and the humble christian. His hospitable mansion was always open for the accommodation of friends or strangers, and his benevolent heart could never say to the needy "depart in peace, be ye warmed and filled," without imparting such things as were needful. He was the decided friend of all the benevolent operations of the day, and their liberal patron, in proportion to the means which he possessed. He had no desire to be rich in this world's goods, and never possessed more than a competency, and of the little that was left for the support of his declining years, he bequeathed, in his will, Fifty dollars to the cause of missions. A few

months previous to his death, he sent for the writer and told him of the bequest, and that having lived longer than he expected, he began to fear that he might live to see the end of his funds, and as he had given that sum to the Lord, he felt that it was not his own, and desired me to receive it, and give one-half of it to each of the Boards of Missions, which was accordingly done. He was a zealous friend and advocate of the cause of Temperance, and both by precept and example inculcated the principle of entire abstinence, long before a temperance society was formed. He continued to the last to manifest a deep interest in the purity, prosperity and peace of the church; and he viewed with painful solicitude the progress of error, and the consequent divisions, jealousies and unhallowed contentions, which were rending the church into parties, and holding her up as a reproach to the enemy."

The curious reader will be gratified with the subjoined transcript of the original certificate of his graduation, over the signature of President Witherspoon:

"These testify that the bearer, Joseph Washington Henderson, has resided in this College for two years preceding this date, behaving himself regularly, that he applied himself to his studies with diligence and success, was examined for admission to the Degree of Bachelor of Arts and approved, and is entitled to that standing from this time. In witness whereof the above is written and subscribed at Princeton, September 26, 1776, by

JOHN WITHERSPOON."

It is said that the cognomen—Washington—was conferred upon him at College, on account of some peculiar excellence which he possessed.

THE REV. JOHN BLACK.

[11.] The Rev. John Black was a native of South Carolina, and was graduated at the College of New Jersey in September, 1771, having entered the Junior Class half-advanced in May of the preceding year. He was licensed to preach the gospel by the Presbytery of Donegal, October 14th, 1773, and on the 22d of June, 1774, a call was presented to Presbytery for his ministerial labours, from the congregation of Upper Marsh Creek, in York county. The next fall, a call was prepared for him by the united congregations of Shearman's Valley, which he subsequently declined, when presented. Having accepted the call from Upper Marsh Creek, he was ordained and installed the pastor of that church, August 15th, 1775. In 1786, he was set off, with others, to form the Presbytery of Carlisle.

Some difficulties having arisen in his congregation, he applied to the Presbytery, on the 10th of April, 1792, to have the pastoral relation dissolved. The Presbytery, after taking the necessary steps to have the congregation before

them at their next meeting, adjourned to meet at Upper Marsh Creek on the 6th day of June following. At that meeting, the parties were present, and after some conference between them, Mr. Black informed the Presbytery that "he had obtained such satisfaction as induced him to ask permission to withdraw his application for leave to resign his pastoral charge." This request, the Presbytery "most cordially granted." On the 5th of December, 1793, however, he renewed his application to be released from his pastoral charge, which was granted at a subsequent meeting of the Presbytery on the 10th of April, 1794.

From the time of his dismission from his pastoral charge, until the year 1800, he exercised his ministry chiefly in a congregation of the Dutch Reformed Church, near to Hunterstown, in Adams county. His labours to them were very acceptable and useful, and he has been heard to say, that among that plain people, he experienced more pleasure, as a pastor, than in any former part of his ministry. He there found a docility—freedom of spiritual communion, and confiding attachment, by which they were greatly endeared to him. With the reasons which induced him to leave them and remove to the West, we are not acquainted. But on the 9th of October, 1800, he obtained a dismission from Carlisle Presbytery to connect himself with that of Redstone. With this latter Presbytery he was present as a corresponding member on the 21st of that same month, and upon the application of commissioners from the congregations of Unity and Greensburg, in which the Rev. William Speer

[12] afterwards settled, was appointed a stated supply to these congregations. He was, moreover, received as a member of the Presbytery of Redstone on the 24th of December, and continued as a stated supply to the congregations above named, until April 22d, 1802, when he declined serving them any longer, and obtained leave to travel without the bounds of the Presbytery. It was but a short time, however, until he was called to his final reward. He died, August 16th, 1802, in the triumphant exercise of faith in the Lord Jesus Christ. On his death-bed, he requested his friends to sing the 17th Psalm, long metre, in Watts' version, "Lord, I am thine," &c. While they were engaged in this exercise, he united with them in a manner which showed how fully his feelings were in harmony with the sentiments contained in this beautiful psalm.

He was a man of a high order of talent, an able disputant, and fond of metaphysical disquisitions. He published a discourse in favour of a New Testament Psalmody and in reply to the Rev. Dr. Anderson of the Associate Church, which is said to have been written with much ability.

The Rev. John Black, D. D., deceased, late pastor of the Fifth Presbyterian Church, (N. S.) Pittsburgh, who died in Allegheny city, February 13th, 1847, was his grandson.

THE REV. WILLIAM SPEER.

[12.] The Rev. William Speer was born at Lower Marsh Creek, in York, now Adams county, Pennsylvania. He was graduated at Dickinson College, Carlisle, A. D. 1788, during the Presidency of the Rev. Dr. Nisbet, with whom he also studied Theology. He was licensed by the Presbytery of Carlisle, June 22d, 1791, and was permitted, at his request, to spend some time within the bounds of the Presbytery of New York. While in that region, he preached, for a limited period, as an assistant to the venerable Dr. Rodgers of New York city. The congregation of Plattsborough, presented a call for his pastoral labours, Dec. 4th, 1793, which he declined. Upon his return to his own Presbytery, he received and accepted a call from the congregation of Falling Spring, at Chambersburgh, and was ordained and installed pastor of the same, October 8th, 1794. Of that congregation he remained in charge until April 12th, 1797, when the pastoral relation was dissolved by mutual consent. The cause of their separation is understood to have been a diversity of views in regard to the administration of discipline. Mr. Speer's views were more strict than those of his congregation, whose unwillingness to acquiesce led to a dissolution of the pastoral relation. On the 5th of October following he was dismissed to connect himself with the Presbytery of Transylvania, by which he was received in 1798, having accepted a call to Chillicothe, Ohio. In this latter place he laboured for several years. During that pe-

riod—March 27th, 1799—the Presbytery of Transylvania was divided into three Presbyteries, viz: Transylvania, West Lexington, and Washington. Mr. Speer fell within the bounds of Washington, and was one of its original members. (Hist. Pres. Church in Kentucky, pp. 128, 129.) From Chillicothe he came to Western Pennsylvania, and was present at a meeting of the Presbytery of Redstone, October 19th, 1802, as a corresponding member. On the 19th of April, 1803, he was received by that Presbytery as a member, and accepted a call, which was presented to him from the congregations of Unity and Greensburgh, and became their pastor. In these congregations he continued to labour with much acceptance until the time of his decease, which occurred April 26th, 1829, in the 65th year of his age. He died at the house of his son-in-law, the Rev. Dr. A. O. Patterson, in Mount Pleasant, Westmoreland county, and was buried along side of the Rev. Dr. Power, in the grave yard belonging to the congregation of Mount Pleasant.

Mr. Speer was regarded with great respect by the people of his congregation. He was a man of highly respectable talents—a sensible, instructive, and evangelical preacher. His method of treating his subjects was sometimes too profound and abstruse for those whose minds were not disciplined to thought. But, by the more intelligent, he was viewed as a very profitable preacher. When among strangers, he was stately and reserved in his manners: but among his intimate acquaintances, he was cheerful and companionable in a high degree. He had a high standing in the judicatories

of the church, as a judicious and sagacious counsellor. He was grandfather to the Rev. William Speer, now a missionary of the Presbyterian church in China.

THE REV. JOHN M'MILLAN, D. D.

[13.] The Rev. John M'Millan, D. D. was born in Faggs Manor, Chester county, Pennsylvania, November 11th, 1752. He commenced his course of classical studies under the Rev. John Blair, but completed it under the Rev. Dr. Robert Smith of Pequea. He entered the College of New Jersey in the Spring of 1770, and was graduated in the fall of 1772. His Theological studies were prosecuted under the direction of the Rev. Dr. Smith, with whom he had studied the Languages. On the 26th of October, 1774, he was licensed by the Presbytery of New Castle, at East Nottingham. The succeeding winter he spent in itinerant labours within the bounds of the New Castle and Donegal Presbyteries. During the early part of the summer of 1775, he made a tour through the settlements between the North and South mountains in Virginia. Thence, in July of the same year, he crossed the Allegheny mountains for the first time, and on the fourth Sabbath of August first preached at Chartiers, and on the Tuesday following at Pigeon Creek,

in Washington county, Pennsylvania. His labours during this tour appear to have been very acceptable, both in Virginia and Western Pennsylvania: for on his return home, at the meeting of his Presbytery, October 24th, 1775, earnest supplications were presented for his services as a supply from the congregations of Chartiers and Pigeon Creek, and from those of North mountain and Brown's meeting house, and from Hanover. What encouragement he gave to these applications severally is not known. But, the Presbytery, after giving him a few appointments, during the month of November, near home, directed him to supply "the rest of the time until the Spring Presbytery in Augusta and Westmoreland counties." Although he visited Augusta, according to this appointment, he did not remain there long, for he again crossed the mountains in January, 1776, and preached to the congregations of Chartiers and Pigeon Creek until the latter end of March, when he returned home and met his Presbytery on the 23d of April. At that meeting, he accepted the call which was presented from the congregations of Chartiers and Pigeon Creek, and was dismissed to connect himself with the Presbytery of Donegal, which was then the most Western Presbytery. By that Presbytery, he was ordained at Chambersburgh, Pennsylvania, June 19, 1776, in reference to the pastoral care of the churches, whose call he had accepted. But, on account of the unsettled state of the country and the exposure of the frontier settlements to the hostile incursions of the Indians, he did not remove his family to the West, until the fall of 1778. He himself

however, in the mean time, visited his congregations as often as practicable, ordained Elders, baptized their children, and performed such other acts of pastoral labour, as circumstances would permit.

Dr. M'Millan was the first minister who settled as a pastor west of the Allegheny mountains. He was one of the original members of the Presbytery of Redstone, and its first Moderator, as appears from the following extract from the records of that Presbytery, containing the minute of its first meeting and organization. The Presbyterial record embraces the action of the Synod as well as their own:

"At a meeting of the Synod of New York and Philadelphia, held at Philadelphia the 16th of May, 1781, the Rev. Messrs. Joseph Smith, John M'Millan, James Power, [14] and Thaddeus Dodd, having requested to be erected into a separate Presbytery, to be known by the name of the Presbytery of Redstone, the Synod grant their request, and appoint their first meeting to be held at Laurel Hill church the 3d Wednesday of September next, at 11 o'clock, A. M.

"Wednesday, Sept. 19th, 1781.—The Presbytery met according to the appointment of the Rev. Synod of New York and Philadelphia, at Pigeon Creek, as the circumstances of some of the members, by reason of the incursions of the savages, rendered it impracticable for them to attend at Laurel Hill: U. P. P. S. the Rev. Messrs. John M'Millan, James Power, and Thaddeus Dodd; Elders, John Neil, Demas Lindley, and Patrick Scott. Absent, the Rev. Joseph Smith.

"The Presbytery was opened by Mr. Dodd with a sermon from Job 42:5,6. The Presbytery then proceeded to the choice of a Moderator and Clerk;—whereupon, Mr. M'Millan was chosen Moderator, and Mr. Power Clerk for the ensuing year."—Records of the Presb. of Redstone, Vol. I. page 1.

He continued a member of the Presbytery of Redstone for twelve years, when, with several others, he was dismissed on the 18th of October, 1793, to form the Presbytery of Ohio, the erection of which had been authorized by the Synod of Virginia, at their sessions in September of that year. Of the Ohio Presbytery, he remained a member until the time of his death. He was the Moderator of the Synod of Virginia, at their sessions in October, 1791; and in 1807 had the degree of Doctor of Divinity conferred upon him by the Trustees of Jefferson College, Pennsylvania. He died, after a short illness, November 16th, 1833.

It is not designed, in this brief note, to draw his character. He has been deservedly recognized as "the Apostle of the West"—and his zeal and influence in the cause of evangelical religion, and that of sound literary and theological education, and his eminent success in winning souls to Christ, have made his memory precious to the churches throughout this region of country. A biography of him was successfully begun some time ago, by a competent hand. Why has it not been completed? The labours of such a man, who acted so conspicuous a part in founding and nurturing the Presbyterian church in Western Penn-

sylvania, ought not to be permitted to pass away without a suitable memorial.

The late Rev. Wm. M'Millan, D.D., who for several years was President of Jefferson College, and who died at New Athens, Ohio, April 11th, 1832, was his nephew. And, the late Rev. Messrs. William Morehead, John Watson, and Moses Allen, were his sons-in-law, having been married to his daughters.

THE REV. JAMES POWER, D. D.

[14.] The Rev. James Power, D. D. was born in Chester county, Pennsylvania. He was graduated at the College of New Jersey in the year 1766, and was licensed by the Presbytery of New Castle, June 24th, 1772, at Mill Creek. Feeble health had interrupted his studies and delayed his licensure to that period. On the 23d of December following, leave was granted him by his Presbytery "to take a journey into some parts of Virginia." This journey he evidently accomplished, as in August of the next year—1773—he received a call from the united congregations of Highbridge, Cambridge, and Oxford, in Bottetourt county, Virginia. This call he did not accept, as subsequent events show. Whether he afterwards visited and supplied these

congregations for a season, is not known. But in the summer of 1774 he crossed the Allegheny mountains, and spent three months in itinerant labours, preaching the gospel of Jesus Christ, in what are now Westmoreland, Allegheny, Washington, and Fayette counties, Pennsylvania. This fact, the Rev. Thomas Hunt, his son-in-law, says he had repeatedly from Dr. Power himself, while his memory was perfectly sound and unimpaired. John C. Plumer, Esq. of Westmoreland county, also, affirms that he frequently heard his father and other aged persons speaking of Dr. Power having been in that region before he came with his family, and having preached at the place where the first Sewickly church was erected—that is, where the church of the Rev. Mr. Gaily now stands.

At the expiration of this tour through Western Pennsylvania, he returned to the East, and preached as a stated supply for nearly two years, to a congregation in which the Rev. Dr. James Magraw afterwards laboured, probably West Nottingham, and at another place within the borders of Maryland. In the spring of 1776, however, he seems to have made up his mind to come to the West—for, on the 23d of May, the Presbytery determined to ordain him *sine titulo* at their next meeting at Upper Octorara on the second Tuesday of August succeeding, "as he was about to remove to the Western parts of this province." That he was ordained at the time appointed, there can be no reasonable doubt, although the minutes of that meeting of the Presbytery have been lost. It was but a few months after this

that he removed with his family to Western Pennsylvania. In an obituary notice of his daughter Rebecca, who was married first to the Rev. David Smith, and after his death, to the Rev. Thomas Hunt, it is stated that she was born December 12th, 1776, about a month after her father had arrived within the bounds of what is now Dunlap's Creek congregation, and was the first child born in the family of a Presbyterian minister West of the Allegheny mountains.—(Presb. Adv. April 17, 1839.) This obituary, written, as we have learned, by Mr. Hunt, who was accurately informed as to the facts, fixes the date of his arrival with his family, to November, 1776.

The foregoing facts and dates enable us to settle the question which has often been raised—whether Dr. M'Millan or Dr. Power came first to the West? From these, it appears that Dr. M'Millan was first ordained and settled as a pastor in Western Pennsylvania, but that Dr. Power paid the first visit, and first removed his family to this region of country. Mr. Finley and Dr. Alison, however, as stated in a former note, visited Western Pennsylvania, before either of them.

From the time of his arrival in the West, in the fall of 1776, until the spring of 1779, Dr. Power, according to the statements of some of his family connections, devoted his time to the work of supplying the destitute churches generally, throughout the whole region of country around him —although he lived at Dunlap's Creek, and regarded that as the principal point of his labours—and it was not until the spring of 1779 that he became the regular pastor

of Mount Pleasant and Sewickly congregations. According to others, he settled in these congregations immediately after his arrival in 1776. The former opinion, in the absence of all records, seems to be best sustained, and that while engaged in those itinerant labours he probably organized Mount Pleasant, Sewickly, and other congregations in that part of the country. It will be recollected, that he was ordained *sine titulo*, and came to the West in November, 1776, without a call or invitation from any congregation, and that he fixed his family residence at Dunlap's Creek, near Brownsville. There was not time, therefore, during that year, to make the requisite arrangements for his settlement over particular congregations; although, from some evidence in our possession, he probably organized Sewickly, at least, very soon after his arrival in that neighbourhood. In addition to his labours in his regular pastoral charge, it appears that he preached for some time, as a stated supply, to the congregation of Unity. Of the united congregations of Mount Pleasant and Sewickly he continued the pastor until August 22d, 1787, when a dissolution of the connection between him and Sewickly took place. But, he remained in charge of Mount Pleasant until April 15th, 1817, when, at his request, and on account of advanced age and infirmity, the pastoral relation between him and them was dissolved. He died, August 5th, 1830, in the eighty-fifth year of his age.

The following extract of a letter from Col. James Smith, dated Jacob's Creek, September 8th, 1785, and addressed to his sister in Franklin county, bears very favourable testi-

mony to the ministerial character of Dr. Power, and shows the progress which the gospel had made in that part of the country, at the time in which it was written. Col. Smith was a man of vigorous intellect and decided piety, who had, doubtless, been profited by Mr. Power's ministry. He says:—"We have half of Mr. Power's labours here. I think that he is a faithful and able minister of the gospel, especially for reclaiming backsliders, and for encouraging believers to continue steadfast in the Christian race. I have reason to bless God that he has ever been sent among us. I have had some happy days since I wrote you last. We had the sacrament of the Lord's Supper administered to us last Sabbath. We have a considerable number of apparently pious ministers in this Western part of the world, where we lately heard nothing but the yells of savages and wolves, etc.; but, now we have the Word of God, with peace and plenty, and we have the ordinances of God's house duly administered: and I not only enjoy the external means of grace, but I have likewise an ear to hear the voice of the Eternal Son of God—so that I may justly say, the lines are fallen to me in pleasant places, I have a goodly heritage."

Dr. Power appears to have been an excellent man and a useful minister, of a remarkably mild disposition, and uniform deportment. He was a graceful speaker and polished gentleman, neat and exact in his dress and habits, and courteous in his manners. He had a remarkable faculty for retaining the knowledge of names and faces. The Trustees

of Jefferson College testified their respect for him, by conferring on him the Degree of Doctor of Divinity, A. D. 1808. Besides the daughter already mentioned, he had two other daughters married to ministers—one to the Rev. William Swan, [15] and one to the Rev. Thomas Moore.

THE REV. WILLIAM SWAN.

[15.] The Rev. William Swan was a native of Cumberland, now Franklin county, Pennsylvania, and was educated at Canonsburgh Academy. He was licensed to preach the gospel by the Presbytery of Redstone, on the same day with the Rev. George Hill—December 22d, 1791. His labours were much in demand, as appears from the fact, that at a meeting of his Presbytery—October 16th, 1792—he had calls presented to him from the congregations of Mingo Creek and Horse Shoe Bottom, Bethel and Ebenezer or Black Lick, Long Run and Sewickly, Kings Creek and Mill Creek The call from Long Run and Sewickly was finally accepted, at a meeting of Presbytery, held on the 17th of April, 1793, and on the 16th of October following, he was ordained and installed pastor of these united congregations. Here he laboured for a period of twenty-five years. In the year 1804, and for some years afterwards, his congregations

were visited with special outpourings of the Spirit of God, during the great revival and considerable numbers were added to the church. On the 18th of October, 1818, he asked, and obtained leave to resign the pastoral charge of his congregations. But, in the Spring following—April 20th, 1819—he was recalled to Long Run, and having accepted the call, was installed again, during the summer, as the pastor of that church. After labouring among this people for an additional period of three years, with declining health, the pastoral relation was, at his request, finally dissolved April 17th, 1822. His health continued to decline, under the slow progress of pulmonary consumption, and on the 27th of November, 1827, he fell asleep in Jesus, in the 63d year of his age. His last hours were peaceful and happy.

THE REV. JOHN WATSON.

[16.] The Rev. John Watson was a native of Western Pennsylvania, descended from poor, but respectable parents, both of whom died when he was about nine years of age, leaving him a helpless and dependant orphan. A friend of his father's, who kept a tavern and retail store, received him into his family, and with a view to make him useful to him in his business, instructed him in writing and arithmetic.

He early discovered a fondness for reading, and sought to indulge his taste by the perusal of every book within his reach. As the lady of the house was a novel reader, and had many of this sort of books, she was obliged to keep her book case locked to prevent his access to them. When he was about eleven or twelve years of age, a copy of the Spectator fell into his hands, which he read with great delight. The Latin sentences prefixed to the various numbers, gave him much trouble, and excited within him an earnest desire to become acquainted with that language. The only means within his reach of attaining his object, was a copy of Horace and an old and mutilated Latin Dictionary. With these, however, he went to work, and by dint of application, and without a teacher or a grammar, he acquired a considerable knowledge of that difficult author. Many of the hours which others gave to sleep, he devoted to study. One night, the late Judge Addison—who lodged at the same Hotel—upon returning to his lodgings at a late hour, after the family had retired to rest, found young Watson diligently engaged in reading Horace by the light of the fire. Being much pleased and interested with the lad, Addison promised him, that on his return, at the next term of the court, he would furnish him with more suitable books for the attainment of a knowledge of the Latin. This promise was not forgotten by the Judge, but at the time fixed upon, he carried with him the books, and delivered them into the hands of his young acquaintance, who had been looking for them with much impatience. His pleasure on receiving them was very great.

"Never," said he, "did I experience a more joyful moment." His studies being now greatly facilitated, he made rapid progress. Although he continued his labours at the counter and in the bar room, he employed every leisure moment in the study of the classics, and finally became an accomplished Latin and Greek scholar.

When nineteen years of age, through the influence of Dr. M'Millan, who had become acquainted with him, he was appointed Tutor in Canonsburgh Academy, in which situation he remained about eighteen months. At the expiration of that period, he entered the College of New Jersey, where he was sustained, in part by Dr. M'Millan, and where he was graduated, A. D. 1797. He studied Theology with Dr. M'Millan, and was licensed by the Presbytery of Ohio, at Cross Creek, October 17th, 1798, and ordained at Miller's Run, June 26th, 1800. He was elected President of Jefferson College, August 29th, 1802, and was the first President under the charter. He died November 30th, 1802, only three months after his accession to the Presidency. He was married to Margaret, the second daughter of Dr. M'Millan. By a remarkable coincidence, he and the Rev. William Morehead were married to sisters—by their father-in-law—on the same day—took sick on the same day—died on the same day, and were buried in the same grave, in the burying ground belonging to the congregation of Chartiers. Mr. Watson was a man of unusual endowments. The Rev. Dr. John Rea, one of his pupils—to whom we are indebted for most of these facts, says:—"He possessed a mind pure,

vigorous, and enlightened. He could unfold his ideas to others in language simple, clear, forcible, and not unfrequently eloquent. He was amiable in his disposition, conciliating in his manners—of unblemished morals and real, unaffected piety. He was esteemed by all who knew him, and beloved by all his students, by many of whom, he will be cherished in remembrance, as long as memory remains."

THE REV. JOSEPH STOCKTON.

[17.] The Rev. Joseph Stockton was born near Chambersburgh, Franklin county, Pennsylvania, February 25th, 1779. In the year 1784 he removed with his father's family to the vicinity of Washington, in Washington county. He prosecuted his classical and scientific course at Canonsburgh Academy, in which he was afterwards, for some time, an instructor. He studied Theology under the Rev. Dr. M'Millan, and was licensed to preach the gospel, by the Presbytery of Ohio, on the 26th day of June, 1799. Having received a call from the churches of Meadville and Sugar Creek, he removed to Meadville in the fall of 1800, and on the 24th of June, 1801, was ordained and installed the pastor of these congregations. On this occasion, the Rev. Elisha Macurdy preached the sermon, and the Rev. Joseph

Patterson gave the charges to the pastor and people. Shortly after this—October 2d, 1801—the Presbytery of Erie was erected by the Synod of Virginia, and held its first meeting, on the 13th of April, 1802. Mr. Stockton was one of its original members. He continued the pastor of the above named congregations for the term of nine years, when, on the 27th of June, 1810, the pastoral relation between him and them was dissolved, and he was dismissed to the Presbytery of Redstone, from which he was transferred to that of Ohio, by the act of Synod in October, 1822. During his residence at Meadville, he had charge of the Academy in that place, to which, in connection with his pastoral labours, he devoted a portion of his attention.

Upon his leaving Meadville, he became the Principal of the Pittsburgh Academy, which was subsequently merged in the "Western University of Pennsylvania." This station he held until 1820. His labours, however, were not confined to the Academy, but, in the exercise of his ministerial office, he preached a part of his time at Pine Creek, five or six miles from the city; a part of his time at the Garrison, and a part, in Allegheny, where he founded the First Presbyterian church. From 1820 to 1829, his labours were equally divided between Pine Creek and Allegheny. But, from 1829 to the time of his death, he preached the whole of his time at Pine Creek, which then included within its limits what is now the Sharpsburgh congregation. As evidence that his labours were owned of God, it may be stated that during the period of his ministrations at Pine Creek,

one hundred and thirty-six persons were received into the communion of that church. He died of Cholera, October 29, 1832, in the city of Baltimore, whither he had gone to visit a son who was lying ill of fever. His body lies in the graveyard belonging to the First Presbyterian church of that city. At the approach of death he gave evidence that he enjoyed the consolations of religion, saying, "I feel that Christ is with me."

He was a considerable scholar, and took a deep interest in the instruction of youth. Hence, during his connection with the Pittsburgh Academy, he published the "Western Spelling Book," and the "Western Calculator," both of which have been extensively used in schools in Western Pennsylvania. He was, also, one of the first Instructors in the Western Theological Seminary, and took an active part in securing its location at Allegheny. One of his sisters was married to the late Rev. John Brice, and another to the Rev. James Cunningham, of Richland Presbytery. The Rev. John Stockton, D. D., of the Presbytery of Washington, is his nephew.

THE REV. THOMAS MARQUIS,

[18.] The Rev. Thomas Marquis was born at Opequhon, near Winchester, Virginia. Having lost both his parents when a child, he was brought up in the family of a

pious uncle. In the year 1775 he married, and with a number of his friends removed to the vicinity of Cross Creek, Washington county, Pennsylvania, which was then an almost unbroken wilderness. Shortly after their arrival they were called to mourn the loss of a brother of Mrs. Marquis —Mr. Park—who, close to their own dwelling, was tomahawked and scalped by an Indian. For several years the hostile incursions of the Indians, obliged the inhabitants to take refuge in Forts. While thus assembled, through fear of the savages, God's Spirit was poured out upon them, and eight or ten persons, of whom Mr. Marquis was one, were hopefully converted. The principal instrument in this work was a pious farmer, afterwards well known in Western Pennsylvania, as the Rev. Joseph Patterson of Racoon. Thus, in the midst of their trials, their hearts were made glad, by these tokens of the Divine presence. During this period, also, in the year 1778, they were favoured by a visit from the Rev. Dr. Power, who preached to them at Vance's Fort, on which occasion, Mr. and Mrs. Marquis presented their first child to God in baptism. This was the first sermon preached, and the first child baptized in that region of country. The next year a church was organized, of which this pious couple became members.

Mr. Marquis received his classical education at Canonsburgh Academy, studied Theology with the Rev. Dr. M'Millan, and was licensed to preach the gospel by the Presbytery of Redstone, at Dunlap's Creek, April 19th, 1793. Having received a call to the congregation of Cross

Creek, within the bounds of the Presbytery of Ohio, he became connected with that Presbytery April 23d, 1794, and on the 13th of June following was ordained and installed pastor of the congregation to which he had been called. In addition to his labours at Cross Creek, he acted as a stated supply, one half of the time, at Upper Buffalo, until that church called the Rev. John Anderson to be their pastor, when his connection with it ceased. He continued, however, in the charge of the church of Cross Creek until 1826, which from the time of his settlement as their pastor, included a period of thirty-two years. Several precious revivals of religion occurred during his ministry, and upwards of four hundred persons were added to the church. He died peacefully and triumphantly, on September 27th, 1827, at the house of his son-in-law—the Rev. Joseph Stevenson —in Bellefontaine, Logan county, Ohio, where he had gone on a visit to his daughter and her family. He was upwards of seventy years of age. All who knew him speak of him as an eloquent and impressive preacher. The tones of his voice were exceedingly musical. Hence, he was often called "the silver-tongued Marquis." In the judicatories of the church, he was esteemed a wise and judicious counsellor. Hence, when in 1804, the General Assembly determined to appoint a Committee to visit the Synod of Kentucky, and endeavour to heal the disorders which had taken place within the bounds of that Synod, he was chosen one of the number, for that purpose. The manner in which the Committee executed their commission, will be seen by

the following resolution passed by the Assembly, at their next meeting, in 1805. "Resolved, that they highly approve the firm and temperate measures taken by the Synod of Kentucky and the Committee of Assembly that met with them; and are of opinion, that the Committee, besides the pecuniary indemnity assigned them, are entitled to the thanks of the Assembly for the diligence, prudence, zeal, and fidelity, with which they appear to have executed their commission." He was one of the original members of the Board of Trust of the Western Missionary Society, and for a number of years gave his counsels and his labours to aid in carrying on its operations.

The Rev. Messrs. John M. Stevenson of the Presbytery of Sydney, Thomas M. Newell, and John Marquis, Licentiates of the Presbytery of Washington, are his grandsons. Another grandson—James E. Marquis—is prosecuting his studies in the Western Theological Seminary, with a view to the gospel ministry.

THE REV. JOSEPH SMITH.

[19.] The Rev. Joseph Smith was a native of Eastern Pennsylvania. His birth-place is a short distance from the Susquehanna river, on the road leading from the river to

Wilmington, Del., near to what is called "the Rising Sun." He was graduated at the College of New Jersey, in the fall of 1764, during the Presidency of the Rev. Dr. Finley. He was licensed to preach the gospel by the Presbytery of New Castle, at Drawyers, August 5th, 1767. On the 20th of October, 1768, he accepted a call from the congregation of Lower Brandywine, and was ordained and installed their pastor, April 16th, 1769. Difficulties having sprung up in the congregation relative to the site of a new church, the pastoral relation between him and them was dissolved on the 26th of August, 1772. At the same meeting of Presbytery he received a call from the congregations of Rocky Creek and Long Cane in South Carolina. This call he declined, and accepted an appointment as a supply to his former congregation for one year. About this time, he began to preach in Wilmington, Delaware, which was the occasion of great dissention among the people, as the Rev. William M'Kennan was already preaching in that place. After a season of much excitement, during which various petitions and remonstrances were presented on the subject, the Presbytery, on the 12th of August, 1773, put into his hands a call from the Second church of Wilmington. This he held until the fall of the next year. In the meantime, the congregation of Wilmington having united with that of Lower Brandywine in seeking a portion of his labours, he accepted their united call, and became their pastor, October 27th, 1774. In these churches he laboured until April 29th, 1778, when, at his request, the pastoral relation was dissolved "by

reason of the difficult state of our affairs." On the 11th of August, 1778, he informed his Presbytery of his intention to take a journey westward in the fall, and obtained leave of absence for that purpose. That he fulfilled his intention, and visited the churches in Western Pennsylvania about that time, we may infer from the fact, that on the 27th of October, 1779, he had a call presented to him from Peter's Creek, and one from Cross Creek. The next year—1780—he became the pastor of the congregations of Upper Buffalo and Cross Creek in Westmoreland, now Washington county, where he continued to labour with fidelity and success to the time of his death, which occurred on the 14th of April, 1792.

Mr. Smith was distinguished for his eminent piety and laborious diligence in the ministerial work. His preaching was of the most close and searching character, and was owned of God for the conversion of many souls. He was a good pastor, who sought out "the poor and the maimed, and the halt, and the blind," and "compelled them to come in," that his Master's house might be filled. He was a respectable scholar, and assisted a number of excellent men in their preparations for the gospel ministry. He was one of the original members of the Presbytery of Redstone, and his name, as the Moderator of the Synod of Virginia, in October, 1790, attests the first Synodical approval of the Records of that Presbytery. He had a son—the Rev. David Smith—[20] who was a minister of the gospel, and the following ministers, viz: The Rev. Messrs. James Hughes, and James

Welch, deceased, the Rev. Joseph Anderson of the Presbytery of Palmyra, and the Rev. William Wylie of the Presbytery of Zanesville, were married to his daughters.

THE REV. DAVID SMITH.

[20.] The Rev. David Smith was born in Wilmington, Delaware, about the year 1772, and was graduated at Hampden Sidney College, Virginia, probably in 1791. He was licensed to preach the gospel by the Presbytery of Redstone, November 14th, 1792, and was ordained and installed by the same Presbytery, pastor of the congregations of George's Creek and Uniontown, August 20th, 1794. To these congregations he preached for four years, when he removed to the Forks of the Youghiogheny river, and took charge of the congregations of Rehoboth and Round Hill. Here, he laboured until the time of his death, which occurred on the 24th of August, 1803. "He was a sound divine, a faithful and pathetic preacher," and died in the triumphs of faith. He married a daughter of the Rev. Dr. Power, and was the father of the Rev. Joseph Smith, D. D. of the Presbytery of Baltimore, and, at present, the Agent of the Board of Missions of the General Assembly of the Presbyterian Church, for Pittsburgh and the adjacent Synods.

THE REV. EZEKIEL GLASGOW.

[21.] The Rev. Ezekiel Glasgow, was born in Hanover township, Allegheny—now Beaver—county, Pennsylvania, about the year 1788. He was educated at Jefferson College, and studied Theology with Dr. M'Millan. He was licensed to preach the gospel by the Presbytery of Ohio, October 17th, 1810. Having accepted a call to Beavertown and New Salem, within the bounds of the Presbytery of Hartford, (now Beaver,) he was received by that Presbytery, as a licentiate, June 22d, 1813, and ordained and installed pastor of these congregations on the 31st of August following. His connection with them, however, was of short duration, as he died on the 23d of April, 1814.

He was a systematic and practical preacher, who zealously endeavoured to impress the minds of his hearers with the truths of God's Word. He was a man of great evenness of temper, very pleasant and agreeable in his manners and deportment, and much esteemed by his congregation. His early death was a subject of general lamentation amongst those who were most fully acquainted with his character.

THE REV. JOHN ANDERSON, D. D.

[22.] The Rev. John Anderson, D. D. was born in Guilford county, North Carolina, in the month of April, 1768. He received his education under the immediate supervision of the Rev. David Caldwell, D. D., with whom, also, he studied Theology. This was during the period, when, according to a late writer—the Rev. Dr. Foote—Dr. Caldwell's school was "Academy, College and Theological Seminary." He was licensed by the Presbytery of Orange in the year 1793. Shortly afterwards, he was ordained as an Evangelist, and spent a number of years in itinerant labours in the States of North and South Carolina, Georgia, Tennessee and Kentucky, sometimes visiting destitute settlements in what is now Indiana. During this period, he ministered with profit to many weak churches, and planted others which "continue unto this day." He first visited Western Pennsylvania, where he spent several months, in the year 1799, immediately after the meeting of the General Assembly, at Winchester, Virginia, whither he had been, as a member of that body. Again, in the year 1800, after attending the Assembly at Philadelphia, he returned to this part of the country, where he remained. Having obtained a dismission from the Presbytery of Orange, he was received by the Presbytery of Ohio, January 19th, 1802, and on the 9th of March following, accepted a call from the congregation of Upper Buffalo, in Washington county, and

became their pastor.* To this people he ministered with much fidelity and success, until June 18th, 1833, when, on account of declining health, and at his own request, the pastoral relation was dissolved. His health continued to decline, and he departed this life in the calm and peaceful hope of a blessed immortality, February 8th, 1835.

According to the statement of his brother, George Anderson, he was first awakened to a serious concern about his eternal interests, under the preaching of the Rev. James M'Gready, who himself, while attending the Academy at Canonsburgh, had been converted through the instrumentality of the Rev. Joseph Smith, pastor of the church of Upper Buffalo. These facts, taken in connection with Dr. Anderson's settlement in that church, are sufficiently curious, as illustrating the singular providence of God in the whole matter. Mr. M'Gready is sent from Carolina to be taught the way of salvation by Mr. Smith. He is then sent back to Carolina, to be the instrument of Dr. Anderson's conversion; and, then, Dr. Anderson is sent to Western Pennsylvania, to be the pastor of the flock which Mr. Smith had gathered at Upper Buffalo. Truly, "God moves in a mysterious way."

Dr. Anderson was a man of very humble pretensions, but

* These dates---obtained since the body of the work was printed---would seem to require, that the occurrences mentioned on page 42, be placed somewhat later than there indicated. But, if Dr. Anderson settled, as a stated supply, at Upper Buffalo, in the spring of 1800---as is most probable---and, it be recollected that the Presbyteries then met but twice a year, the whole may be easily reconciled.

of sterling worth. He had a clear and vigorous mind, capable of making accurate discriminations. He was esteemed a good theologian, and superintended the studies of a number of young men for the gospel ministry. He took strong grou d against the validity of Roman Catholic ministrations, and was urgent that more direct and vigorous measures should be adopted to counteract the Romanizing tendencies which were beginning to appear in our country. As a preacher, he was close and searching, simple and pungent in his method of exhibiting and enforcing divine truth. So effectually and yet so quietly and noiselessly did he wind his way to the sinner's heart, and pierce his conscience by the arrows of God's word, that he received from his brethren the appellation of "the screw auger." He bored down, as it were, into the very innermost souls of men, and drew up, and presented to their astonished view, depraved passions and appetites which they had never imagined to be there. He was an active friend of missions in the West. Besides being a member of the Board of Trust of the Western Missionary Society, and aiding in the ordinary business of the Board, he performed several journeys to the missionary stations on the North Western frontier. His piety was of the most undoubted character, and his labours were owned of God for the conversion of many souls. From the College at Washington, Pa., he received the degree of Doctor of Divinity, September 27th, 1821. He was the father of the Rev. William C. Anderson, D. D. of the Presbytery of Miami.

THE REV. THOMAS E. HUGHES.

[23.] The Rev. Thomas Edgar Hughes was born in York county, Pennsylvania, April 7th, 1769. He was brother to the Rev. James Hughes. His preparatory studies were prosecuted partly with a private instructor, and partly at the Canonsburgh Academy. He was graduated at the College of New Jersey in the fall of 1797. He studied Theology under Dr. M'Millan, and was licensed to preach the gospel on the 17th of October, 1798, by the Presbytery of Ohio. During the next year—August 27th, 1799—he was ordained and installed the pastor of the congregation of Mount Pleasant, in Beaver county, Pennsylvania, where he laboured successfully for upwards of thirty years. Several revivals occurred under his ministry, as the fruit of one of which, one hundred persons were added to the church. He afterwards removed to Wellsville, Ohio. Of the church in that place he was the pastor for three years. He departed this life, May 2d, 1838.

He was the first minister of the gospel who settled North of the Ohio river. He performed, at least, two missionary tours to the Indians on the Sandusky river, and in the neighbourhood of Detroit, and was the active friend of Missions. Near the close of the protracted illness of which he died, he remarked with peculiar emphasis, "I feel unworthy to use such strong language as I might in truth, in speaking of the rich enjoyment the Lord permits me to experience." And among his last words were the following, "I am not afraid

which would dishonour God. "I WOULD SOONER DIE, THAN DO THIS!" he exclaimed, with emphasis, and gave vent to his feelings in a flood of tears.

Jan. 28. Upon inquiry being made about the state of his mind, he said, he was comfortable. He had clear views of the gospel plan, and had not the smallest doubt of its truth. He had an habitual persuasion of his interest in Christ. He found himself clinging to him, and sometimes his hope of a personal interest in him, amounted to an assurance, but, this was not always the case. There had been seasons, in his past experience, when he had no doubt of his union to Christ. Sometimes, it was so now. For fifty years, he had been clinging to the Saviour, and he could say, that generally he had a good hope, through grace, of his interest in his salvation.

He entered into an explanation of the distinction between the assurance of understanding, the assurance of faith, and the assurance of hope. The first two, he had; the last, he had sometimes, but not always.

February 15. He said he had enjoyed a comfortable day in meditating upon the perfections of God, and his goodness to him. For some time past, he had been a good deal worried about the want of a full assurance of his personal interest in Christ. On that point, he was less troubled now, and enjoyed more comfort.

March 15. Found him more reduced in bodily strength. In reply to my inquiry respecting the state of his mind, he said it was pretty clear. "I have no ecstacy, said he, but am

enabled to rest with comfortable hope on the Rock, Christ—to keep fast hold of him,—and trust that I shall be enabled to do so, to the end." He desired me to pray for him, that he might die safely. He wished to die trusting in Christ.

March 20. He said, that, within the last few years, he had gone over his whole history, at least fifty times, and that he was not able to put his finger upon a spot which was entirely free from sin.

March 28. In the course of our conversation, he told me that he had a striking dream last night. He thought he was in conversation with some celestial being, or angel, and that he had expressed a desire to be made more fully acquainted with the plan of redemption. The angel told him, he could give him some additional light on that subject. Accordingly, he led him to a place, where he was favoured with most glorious views, far more clear and full than he had ever enjoyed before. During this time, he felt very happy, and expressed a desire to see still more of this glory. The angel informed him, that this was all he could see now, and having said this, he vanished from his view, and all things appeared as they had done before.

April 21. Upon entering his room, I asked him how he was? He replied with some emphasis, "Better! decidedly better!" and then, after a pause, added, "I feel my strength giving way, and see more clearly, that the time of my dissolution is drawing near. I think I will soon be over Jordan; and this is the reason I say, 'I am better.'"

April 23. Received a message, that he was considerably

soon after that date, and that he commenced his ministerial labours in the congregations of Bethel and Lebanon, in Allegheny county, about the same time.

He did not, however, become their regular pastor for some time afterwards. He was received by the Redstone Presbytery, March 12th, 1783. His connection with the congregation of Lebanon was dissolved April 17th, 1788, and with that of Bethel April 23d, 1794, when on account of his great infirmities he resigned his pastoral charge. He was one of the original members of the Presbytery of Ohio, in 1793. He lived to witness the ordination and instalment of the Rev. William Woods [25] as his successor in the congregations of Bethel and Lebanon, and died shortly afterwards, on the 13th of July, 1797, at the advanced age of seventy-nine years and some months.

Mr. Clark exercised his ministry in troublous times. During his residence in the Forks, various Indian massacres occurred, which kept the people in a state of continued alarm. And near the close of his labours in Western Pennsylvania, he was called to witness the "Whiskey Insurrection," some of whose most excited movements took place within the territory occupied by the people of his charge. In common with his brethren in the ministry, however, he was found on the side of law and order—and when a large number of the insurgents were meditating an attack upon the house of Gen. Neville, the Chief Inspector, he endeavoured to dissuade them from their purpose. Mr. Day, in his "Historical Collections of Pennsylvania," has given the

record of this fact, in which Mr. Clark is designated as "a venerable clergyman," and his conduct referred to with approbation.

THE REV. WILLIAM WOODS.

[25.] The Rev. William Woods was born in Lancaster county, Pennsylvania, March 6th, 1771, and was graduated at Dickinson College, Carlisle, May 3d, 1792. He commenced his Theological studies under the Rev. Dr. Robert Smith, of Pequea, but completed them under Dr. Witherspoon, and was licensed to preach the gospel by the Presbytery of New Castle, June 17th, 1794, at Christiana Bridge. The two following years he spent in travelling and supplying vacant churches. During that period, he appears to have visited Western Pennsylvania, for on the 4th of October, 1796, he received a call from the united congregations of Bethel and Lebanon, in Allegheny county. This call not having been prepared in due form, was returned, and he was dismissed, as a licentiate, to put himself under the care of the Presbytery of Redstone. With that Presbytery he became connected October 18th, 1796, when a call regularly prepared was put into his hands, from the united congregations of Bethel and Lebanon, and also, one

from the united congregations of Rehoboth and Round Hill. These calls he retained until the next spring, when, on the 18th of April, he declared his acceptance of the one from Bethel and Lebanon, and was dismissed to put himself under the care of the Presbytery of Ohio, within whose bounds these congregations were situated Having been received by that Presbytery shortly after his dismission from Redstone, he was ordained and installed pastor of the congregations of Bethel and Lebanon, on the 28th of June, 1797.

In these united congregations he continued to labour with much success until the year 1820, when each of them having become sufficiently strong to support a pastor, they agreed to separate, and the connection between him and Lebanon ceased. He remained the pastor of Bethel until October, 1831, when, at his request, the pastoral relation was dissolved. His congregations participated in the blessings of the great revival of 1802. As the fruit of his labours among them, it is recorded that nearly one thousand persons were added to the church, during his ministry. He died in humble dependance on Christ for salvation, on the 17th of October, 1834, in the sixty-fifth year of his age.

THE REV. THADDEUS DODD.

[26.] The Rev. Thaddeus Dodd, was graduated at the College of New Jersey, in the year 1773. By what Presbytery he was licensed, we are not informed; but he was ordained *sine titulo* by the Presbytery of New York in 1777 or '78. It is evident, that he came to Western Pennsylvania shortly after his ordination, as Dr. M'Millan in his letter to Dr. Carnahan says, that he settled at Ten-Mile in 1779. He is reported to have been a good scholar, and of respectable general attainments. As evidence of this, he was, on the 20th of January, 1789, appointed the first Principal of Washington Academy, at Washington, Pennsylvania, which Academy had been incorporated by the Legislature of Pennsylvania, September 24th, 1787, and was afterward—in 1806—merged in Washington College.

He is said to have been more calm and less impassioned in his manner of preaching than most of the early ministers in this part of the country. He was one of the original members of the Presbytery of Redstone at the time of its organization in 1781, and preached the opening sermon from Job 42 : 5, 6. He died May 20th, 1793. His son, the Rev. Cephas Dodd, is a member of the Presbytery of Washington, and preaches at Lower Ten Mile, a part of the former charge of his father.

THE REV. JOHN BRICE.

[27.] The Rev. John Brice was a native of Harford county, Maryland. He removed with the family to Western Pennsylvania, and received his education chiefly under the direction of the Rev. Joseph Smith. He studied Theology partly under Mr. Smith, and partly under Mr. Dodd. He and James Hughes, were students together at Mr. Smith's, and were licensed together, April 15th, 1788, by the Presbytery of Redstone. By the same Presbytery, he was ordained and installed pastor of the congregations of Three Ridges and the Forks of Wheeling, April 22d, 1790. When the Presbytery of Ohio was formed in 1793, he was one of its original members. In the above named congregations, he laboured until about the year 1807, when, on account of ill health, the pastoral relation between him and them was dissolved. He still continued, however, to preach the gospel in the destitute regions of Greene county, Pennsylvania, and in the adjacent parts of Virginia, as often as health would permit, until the 18th of April, 1810, when he was dismissed to connect himself with the Presbytery of Lancaster. He died the next year—August 26th, 1811—aged fifty-one years.

He was a man of nervous temperament, subject occasionally to great despondency of mind, but of deep piety. His labours were attended with a divine blessing, and many rich fruits of his ministry have appeared since his decease, both in his former charge and in the country adjacent.

The late Rev. John Brice M'Coy, of the Presbytery of Washington, who died at Wheeling, October 18th, 1841, was his grandson.

THE REV. GEORGE M. SCOTT.

[28.] The Rev. George M. Scott was born in Bucks county, Pennsylvania, about twenty miles from Philadelphia, November 14th, 1759. When a boy, his father removed to Northampton county, where he remained with the family, until he was sent abroad to school. He received his collegiate education at the University of Pennsylvania in Philadelphia, under the Rev. Dr. Ewing, and was graduated in the fall of 1793. His Theological studies were prosecuted under the direction of the Rev. Samuel Stanhope Smith, D. D., and he was licensed to preach the gospel, by the Presbytery of New Brunswick, in the city of New Brunswick, New Jersey, in May, 1797. His health being delicate, by the advice of physicians and with the consent of his Presbytery, he travelled as a licentiate, with a view to its improvement, until the fall of 1798. During the summer of that year, he visited Western Pennsylvania, and preached with acceptance to the congregations in which he afterwards settled. Having returned home, he was ordained *sine titulo*,

by the Presbytery of New Brunswick early in November, and travelled as a missionary in the State of New York during the ensuing winter. In the Spring of 1799, a call was prepared and forwarded to him by the united congregations of Mill Creek and the Flats—now Fairview—within the bounds of the Presbytery of Ohio. This call he accepted, and having reached the place of his future labours in July, he was installed pastor of the congregations already named, on the second Saturday of September following.

At the time of entering upon his ministrations among this people, an awakened attention to religion existed, through the instrumentality of the preaching of the Rev. Thomas E. Hughes, then a licentiate. The result of this was the addition of a considerable number to the church, from the world. His congregations shared in the Great Revival of 1802, and among those who were added to the church, several were the subjects of the bodily exercise. In 1816, his congregations were again visited with the reviving influences of the Spirit of God, and over a hundred were brought into the communion of the church. Again, in 1822, the work of God was revived, and continued with little or no intermission for about five years. The fruits of this revival were an accession to the church of more than two hundred persons, in the two congregations. And, it has been noted as a striking fact, that of thirteen young lads under eighteen years of age who were received into the church on a certain communion season, during one of these revivals, twelve afterwards became Ruling Elders, in different churches. In a Historical

Sketch of the Church of Mill Creek, Mr. Scott himself has indicated the kind of preaching which was employed in connection with these revivals. He says, "The subjects of preaching have been uniformly the old orthodox doctrines of the fall of man—our apostacy in Adam—the total depravity of the whole human family—their absolute need of regenerating grace—the way of recovery through the redemption that is in Christ Jesus—justification through the imputed righteousness of Jesus Christ, &c."—Pitt. Christ. Herald of July 1st, 1836.

In the Spring of 1826—April 18th—he resigned his charge of the congregation of the Flats, but continued pastor of Mill Creek until the 26th of December, 1837, when, on account of advanced age and increasing infirmities, the pastoral relation was dissolved, at his request. But, although he ceased to be a pastor, he was not idle, but preached as often as health and opportunity were afforded. On the Sabbath preceding his death he preached with much earnestness from Matt. 5: 6, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." During the week, he attended two funerals, at both of which he delivered addresses, and on Friday walked a mile to visit a sick person. On his return home, he was seized with Cholera Morbus, and on Sabbath morning following—August 15th, 1847—he breathed his last, in the 88th year of his age. His mind was calm and peaceful, and he died expressing the hope, that God, by his grace, had prepared him to enter into his rest.

The Rev. John W. Scott, D. D. of the Presbytery of Ox-

ford, Prof. in the Farmer's College, Ohio, is his son, and the Rev. Samuel M'Farren, D. D. of the Presbytery of Blairsville is his nephew.

THE REV. JOSEPH PATTERSON.

[29.] The Rev. Joseph Patterson was born in the county of Down, Ireland, in the year 1752, and emigrated to this country when he was about twenty-one years of age. After a short residence in Pennsylvania, he went to New York, and settled in Saratoga county, in the congregation of the Rev. Dr. Clark. In 1774 he returned to Pennsylvania, and taught a school, for some time, near Germantown. From thence he removed, in 1777, to York county, and thence again in 1779, to Westmoreland, now Washington county. In the fall of 1785, when thirty-three years of age, he began his studies for the ministry, under the Rev. Joseph Smith. He was there at the same time with James Hughes and John Brice. On the 13th of August, 1788, he was licensed to preach the gospel, by the Presbytery of Redstone. Mr. James M'Gready was licensed at the same time, and "ob ained leave to travel to Carolina."

At a meeting of the Presbytery, April 22d, 1789, a call from the united congregations of Racoon and Montour's Run,

and one from Unity and Salem were put into his hands. The former, he accepted, and was ordained and installed pastor of Racoon and Montour's Run, November 11th, 1789. In these united congregations he laboured until April 16th, 1799. At that time he resigned his charge of Montour's Run, but continued his pastoral relation to Racoon until October 15th, 1816, when, on account of his growing infirmities, it was dissolved. He died on the 4th of February, 1832, in the eightieth year of his age.

He was one of the original members of the Presbytery of Ohio, to form which, he was dismissed, with several others, October 18th, 1793. He is said to have preached the first sermon which was ever delivered to a congregation of white people on the North West side of the Ohio river. He was eminently a man prayer, and was distinguished for the unaffected simplicity of his christian character, his ardent piety, and his active zeal in the cause of Christ. A memoir of him is looked for, from the pen of his son, the Rev. Robert Patterson of the Ohio Presbytery.

THE REV. SAMUEL PORTER.

[30.] The Rev. Samuel Porter was born in Ireland, on the 11th of June, 1760, of pious parents belonging to the Reformed Presbyterian church, commonly called Covenant-

ers, and was strictly educated in their peculiar tenets. His mother devoted him to the Lord, for the work of the ministry, from his birth, in reference to which she called him Samuel. Having no means of acquiring an education, however, he learned the business of a weaver, and was married some time before he left Ireland. He emigrated to this country in 1783, about the close of the Revolutionary war. The first winter after his arrival in the United States, he spent in the vicinity of Mercersburg, Franklin county, Pennsylvania, where a near relative of his then resided. He was extremely poor, having only eighteen pence left, after paying the expenses of his journey. But he met with kind friends, who aided him in sustaining his family. While in that neighbourhood, he was induced to go and hear the Rev. Dr. John King, who was pastor of the Presbyterian church of Upper West Conococheague, although he had been admonished by his friend of the danger of being corrupted by his unsound doctrine. Indeed he himself expected to hear something very erroneous, and rather desired that it should be so, that he might have cause of reproach against the Presbyterian church. The first time he heard Dr. King, he returned home disappointed, having heard nothing to which he could object. It was so on a second and a third visit to his church. He still discovered nothing to condemn, and was surprised to find him so evangelical and sound in his views. Having heard him frequently during that winter, his objections against the Presbyterian church began to give way, and he came to the conclusion that his past opposition

to that church was the result of blind prejudice, rather than enlightened conviction. The next year, he removed to Western Pennsylvania, and settled in Washington county, where he had frequent opportunities of hearing Mr. Smith and Dr. M'Millan, and the result was that he united with the Presbyterian church, having satisfied himself fully that her ministers preached the pure gospel, and that his usefulness and comfort would be increased by entering her communion.

Having become acquainted with Dr. M'Millan and other ministers in the West, he was induced by their advice to enter on a course of preparation for the ministry. His studies were prosecuted partly under the Rev. Joseph Smith, in company with James Hughes, John Brice and Joseph Patterson; and partly under Dr. M'Millan, with whom he studied Theology. As he was without the means of support, Dr. M'Millan kindly gave him his board and instruction free of expense, and Alexander Wright, Esq.—a benevolent Irishman—generously furnished a house and provision for his family while he was pursuing his studies. Thus did God, in a remarkable manner, meet the wishes and answer the prayers of his pious mother, by providing ways and means to facilitate his admission to the ministry, to which she had consecrated him.

Up to the time of his prosecuting his studies at Dr. M'Millan's, he was strenuously opposed to the use of a New Testament Psalmody in the worship of God. While there, he determined to write out and publish a thoroughly prepared

exposition of his reasons against its use. In the progress of his investigations, which were accompanied at every step with prayer to God for direction, his mind underwent an entire change on the subject, and he found that the proof was against his view, and in favour of that which he was labouring to subvert. The result was, that he abandoned his opposition, and became the friend and advocate of a New Testament Psalmody. His son, John Porter of Rural Valley church, from whom this information has been derived, has a distinct recollection of the time when his father first sang one of Watts' Psalms in family worship.

As Mr. Porter had made Theology his study from early life, and had a considerable stock of knowledge on various subjects before he commenced a formal course of preparation for the ministry, the Presbytery admitted him to preach as a probationer, after a shorter term of study than is usual. He was licensed by the Presbytery of Redstone on the 12th of November, 1789. At a meeting of the Presbytery on the 20th of April, 1790, he had a call put into his hands from the united congregations of Poke Run and Congruity; one from the congregations of Dunlap's Creek and George's Creek; and one from Long Run and Sewickly. The first of these calls he accepted and was ordained, in company with the Rev. John M'Pherrin, September 22d, 1790, and installed pastor of the congregations of Poke Run and Congruity. In these congregations he laboured until April 11th, 1798, when, on account of ill health, he was released from Poke Run, though much against the wishes of the people,

who remonstrated against the dissolution of the pastoral relation. Congruity agreed to take the whole of his time, promising him "£120 per annum, one half in merchantable wheat, at five shillings per bushel, and the remainder in cash." He continued the pastor of this congregation until the time of his death, which occurred on the 23d of September, 1825.

Mr. Porter was held in high esteem by his brethren of the ministry, as a man of undoubted piety and vigorous talents. He was a bold, original and independent thinker, distinguished for his controversial talent and ready wit. He appeared to particular advantage, in the judicatories of the church, in which he exerted a commanding influence. He was a very acceptable speaker—had a clear, musical voice, and had great power over an audience, sometimes exciting in them the most pleasurable emotions, at other times melting them to tears. Three of his sermons—the only ones, perhaps, which he ever wrote at full length—have been published. They were all of a controversial character, and added to his reputation as a skilful disputant and defender of the truth. He once presided over the Synod of Pittsburgh as Moderator, in the year 1804. He was the father of the late Rev. Samuel Porter, Jr., who settled at Cumberland, Maryland, in the fall of 1811, and was removed by death, January 3d, 1813.

THE REV. JOSEPH BADGER.

[31.] The Rev. Joseph Badger was born in Wilbraham, Massachusetts, February 28th, 1757. At the age of eighteen—February, 1775—he entered the Revolutionary army, in which he remained about three years. Some time after this, he commenced his education, in the family of the Rev. Mr. Day—father of President Day. He then went to Yale College, where he was graduated in September, 1785. He studied Theology under the Rev. Mark Leavenworth, and was licensed in 1786, by the New Haven Association. On the 24th of October, 1787, he was ordained and settled as pastor of the church in Blandford, Mass. With that people, he continued about thirteen years, when on the 24th of October, 1800, he was dismissed from his pastoral charge, by a mutual council.

Having accepted an appointment under the Connecticut Missionary Society, to labour as a Missionary in the Connecticut Western Reserve, he entered upon the field of his labours, on the last Sabbath in December of that year. During that winter and the next spring, he visited and preached in the Southern, and during the summer in the Northern part of the Reserve. In the month of September following, he went in company with the Rev. Thomas E. Hughes and George Blue Jacket to visit the father of Blue Jacket, who was principal Chief of the Shawanese Indians, near Detroit. On his return, he preached at Austinburgh, and on "the 24th of October formed the first church on the Reserve, consist-

ing of eight male and six female members." Shortly after this, he removed his family to the Reserve, and having performed various missionary tours in the service of the Board, he resigned his commission in January, 1806, and accepted a commission, as a Missionary to the Indians, from the Western Missionary Society. In the service of that Society he continued about four years, when he removed with his family to Ashtabula, in which place and vicinity he laboured for some time as a Missionary, supported partly by the people, and partly by the Massachusetts Missionary Society.

In the fall of 1812, having gone to visit some of the sick people of his congregation, in the army, he was appointed, by Gen. Harrison, Brigade Chaplain and Postmaster of the army, which laid him under an obligation, as he believed, to remain until the spring. During the winter he piloted the army across the country to Lower Sandusky and went with them to Maumee, from which place he returned home about the middle of March.

After leaving the army, he continued to preach, with little support from the people until 1826. In the fall of that year, he settled in the congregation of Gustavus, Trumbull county, which had been formed by him, and was installed their pastor by the Presbytery of Grand River. There he laboured eight years, with success, but on account of declining health, he was dismissed from his charge, June 26th, 1835, by the Presbytery of Trumbull.

Soon after his arrival in the West, Mr. Badger connected himself with the Presbytery of Ohio, at which time, there

were but three ministers besides himself West of the Ohio river. From this Presbytery, he passed into that of Erie, by which he was received April 13th, 1803. In the fall of 1808, the Presbytery of Hartford was formed, and included Mr. Badger as one of its original members. In 1814, he was separated from that Presbytery, by the Synod of Pittsburgh, "in order to unite with a new Presbytery,"—which was probably that of Grand River. Finally, he became a member of the Presbytery of Trumbull, by which he was dismissed from his last pastoral charge. In October following his release from his congregation, he removed to Wood county, Ohio, and took up his residence with his only surviving daughter, Mrs. Van Tassel. With her he remained until within about three years of the time of his decease, when he removed to Perrysburgh, where he died, April 5th, 1846, in the 90th year of his age. The last sermon which he preached was on the day of the National Fast appointed in consequence of the death of President Harrison. A severe attack of sickness of which he was the subject shortly afterwards, left him in a feeble state from which he never fully recovered. He retained his mental powers to the last moments, and died in the exercise of a triumphant faith in the Lord Jesus Christ.—Am. Quart. Register, Vol. XIII, pp. 317—328.

THE REV. MICHAEL LAW.

[32.] The Rev. Michael Law was a native of Ireland. Of the time and circumstances of his removal to this country, we have no information. He received his education in Western Pennsylvania, and was graduated at Washington College, A. D. 1809. He was licensed by the Presbytery of Ohio, at Upper Buffalo, October 17th, 1810. At the meeting of the Presbytery in April, 1811, calls were presented for his labours, from the congregations of Montours, Richmond, Beaver, and New Salem. He accepted the call from Mountours, and was ordained and installed the pastor of that church, January 15th, 1812. For upwards of nine years, he laboured with great acceptance among the people of that congregation, until the time of his death, which occurred October 9th, 1821, at Ashland, Ohio, where he found a grave among strangers. His remains were disinterred on the 10th of November, 1846, and removed to Allegheny county, Pennsylvania, where, on the 18th of that month, they were re-interred beside those of his wife in the graveyard belonging to the church of Bethany, of which the Rev. William Jeffery, his near relation by marriage, is the pastor.

THE REV. SAMUEL TAIT.

[33.] The Rev. Samuel Tait was born near Shippensburgh, Cumberland county, Pennsylvania, February 17th, 1772. At an early age, he removed with his father's family to Ligonier, in Westmoreland county, and resided in the same neighbourhood with Mr. Macurdy. His first serious impressions were occasioned by a conversation which Mr. Macurdy held with him in relation to his soul. He was educated at Canonsburgh Academy, and studied Theology under Dr. M'Millan. He and Abraham Boyd were fellow students, and were licensed together by the Presbytery of Ohio, on the 25th of June, 1800. The following autumn they were sent out to spend two months in preaching the gospel to the frontier inhabitants North and West of the Ohio and Allegheny rivers. On the 19th of November, 1800, having accepted a call from the congregations of Cool Spring and Upper Salem, he was ordained by the same Presbytery and installed their pastor. At the time of his settlement, the church of Cool Spring—which was five miles from the place where Mercer now stands—numbered but five members: but by the blessing of God upon his labours, it was not long until many were added to it. At the period of which we are speaking, the town of Mercer had no existence, as it was not laid out until 1803. In these congregations, he continued to labour until the 25th of June, 1806, when the pastoral relation between him and the church of Upper Salem was dissolved, and he gave half his time to

the Mercer church, in which he was installed October 21st, 1806. Again, in June, 1813, he relinquished Cool Spring, by consent of Presbytery, and took charge of Salem, the people of Cool Spring agreeing to worship with those of Mercer. This connection continued until about the year 1820, when he relinquished Salem and gave the whole of his labours to Mercer. With that church, he retained his connection during the remainder of his life, although the disease (laryngeal consumption) which terminated his earthly existence, disabled him from discharging his public duties for a short time before his death. He died June 2d, 1841, in the 69th year of his age.

In the early part of his life, before he became pious, Mr. Tait had been engaged with his father, in the carrying trade over the Allegheny mountains. This was at the time when the only mode of conveying goods from the East to the West was on "pack-horses." In this business, he continued, for some time, after his father became unable to attend to it. As it was an employment, at once laborious and full of adventure, he became, in its prosecution, inured to the hardships of a frontier life. This tended to prepare him for the trials and privations which, as a minister and missionary, he was afterwards called to endure in the new settlements.

He was a man of great integrity of character, of good strong sense, and entirely devoted to his Master's work. "His labours," says the Rev. Joseph T. Smith, his successor and pupil, "were much blessed. For many years after his settlement here, he was the most popular and useful min-

ister, in this section of country. His spiritual children I find wherever I go throughout the Presbytery. In his own congregation, there was, perhaps, a more than usual blessing *constantly* attending his labours. Several revivals occurred under his ministry. Three may be particularly mentioned: the first during the time of the "falling exercise," which was shared in by his churches; the second about 1831; and the third about 1836. These were the principal seasons of refreshing."

He was one of the original members of the Presbytery of Erie, at the time of its formation in the fall of 1801. He was a member of the General Assembly of 1837, and co-operated with his brethren of the Old School, in the leading measures, by which that Assembly was distinguished.

THE REV. OBADIAH JENNINGS, D. D.

[34.] The Rev. Obadiah Jennings, D. D. was born near Baskenridge, New Jersey, December 13th, 1778, and was the fourth son of the Rev. Jacob Jennings. He was educated at Canonsburgh Academy, studied law with John Simonson, Esq., of Washington, Pennsylvania, and was admitted to the bar in the fall of 1800. He settled in Steubenville, Ohio, where he practised law with reputation until

1811, when he removed to Washington. Shortly after this, he was elected a Ruling Elder in the church of that place, and having turned his attention to Theological studies, was licensed to preach the gospel, by the Presbytery of Ohio, in the fall of 1816. In the Spring of 1817, he removed to Steubenville, having accepted a call from the church in that place. After labouring there for six years, he accepted a call from the church of Washington, and returned to that place in the Spring of 1823. Five years afterwards, he accepted an invitation to become the pastor of the church, in Nashville, Tennessee, and removed thither in April, 1828. He died at Nashville, January 12th, 1832.

Dr. Jennings was the Moderator of the Assembly of 1822. A short time before his death, the College of New Jersey conferred on him the degree of Doctor of Divinity. He was a man of deservedly high reputation. At the bar, he stood among the first in his profession. In the pulpit, he was a clear, judicious and instructive preacher. On the floors of our ecclesiastical courts, he had few superiours. As a defender of the truth against the attacks of error, he was competent and skilful, as was fully evinced in his debate with Mr. Campbell, of Va. Above all, he was a meek and humble Christian. A brief memoir of him has been published by the Rev. Dr. Brown, late President of Jefferson College, Pa. to which the reader is referred for farther particulars.

THE REV. CLEMENT VALLANDINGHAM.

[35.] The Rev. Clement Vallandingham was born in Westmoreland—now Allegheny—County, Pennsylvania, March 7th, 1778. He was graduated at Jefferson College, in 1804, and studied Theology with Dr. M'Millan. He was licensed to preach the gospel by the Presbytery of Ohio, June 25th, 1806. Having been called to New Lisbon, in Columbiana county, Ohio, he was ordained and installed pastor of the church in that place June 24th, 1807. He continued the pastor of that church to the time of his death—a period of thirty-two years. During a part of that time, he gave a portion of his labours to the congregations of Long's Run and Salem. He died October 21st, 1839.

On the morning of the day of his decease, he caused the seventeenth psalm, in Watt's version, to be read, as expressive of his feelings. He was distinguished for his affectionate disposition, his steady piety, and firmness of character. The Rev. James Robertson preached his funeral sermon from Acts 11: 24. "For he was a good man and full of the Holy Ghost, and of faith: and much people were added unto the Lord." In speaking of him, he says, "I am not a person given to flattery, but I remark as the result of my acquaintance and personal observation, that there are but few persons, (if any) within the circle of my numerous acquaintances, to whom these words can be more appropriately applied, than to our deceased brother."—Pesb. Adv. Feb. 5th, 1840. Presbyterian, Feb. 8th, 1840.

He was one of the original members of the Presbytery of Hartford at its organization in 1808, and in 1838, he was set off into the new Presbytery of New Lisbon. He was the father of Messrs. J. L. and George L. Vallandingham, the one a licentiate, and the other a candidate for the ministry, under the care of the New Lisbon Presbytery.