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charity, all who love the Lord Jesus Christ in sincerity; consequently he exerted a salutary and holy influence, not only over his own people, but over the community generally. In social life he was a most agreeable companion. His disposition was genial and hopeful. His countenance, beaming with benevolence, was an index to the kindly spirit which was breathed from his lips, which controlled his actions and gave tone to his character. His manners were pleasing and affable. He evinced firmness without obstinacy, frankness without rudeness. In the domestic circle he was truly attractive. He seemed to realize that 'to love the little platoon we belong to is the germ of all public affection.' He was one of the kindest of fathers and most devoted of husbands. His filial tenderness and ardent love for his mother formed one of the most delightful features of his character. One of the 'divine sentences in the lips of the king' he seemed never to forget: 'My son, hear the instructions of thy father, and forsake not the law of thy mother; for they shall be an ornament of grace unto thy head and chains about thy neck.'

"He died poor as to this world's goods, but rich in faith and good works—'meet for the inheritance of the saints.' To his bereaved family he willed no wealth, devised no rich domains, but he left them a legacy more precious than rubies—'a good name,' which makes men live long although their lives are short; a reputation which prodigality cannot squander, which slander cannot sully, which the effacing finger of time cannot remove."

MARTIN, JAMES—The son of Alexander and Hannah (Guyton) Martin, was born in Union district, S. C., May 14, 1801. He made a profession whilst young, and decided to study for the ministry; and though his father preferred some other profession, the controlling influence of his pious mother's prayers and the influence of grace upon his own heart enabled him to carry out his desires. He was educated at the North Carolina University, at Chapel Hill, N. C., where he graduated in 1825, and commenced the study of divinity under the care of Joseph Cunningham, D.D., of Concord church, Green county, Ala. He was licensed by South Alabama Presbytery in 1827, and soon after ordained by the same Presbytery, and for three years he labored as a domestic missionary in West Florida and South Alabama. In 1830 he took charge of the churches at Linden, Marengo county, and Prairie Bluffs, Wilcox, Ala. He subsequently moved to Green county, Ala., and took charge of Ebenezer, Concord and Mount Sion churches. In 1837 he moved to Louisville, Miss., and organized a church there and several in adjoining counties. Being greatly afflicted with dyspepsia, he removed in 1841 to Multona Springs, Stalla county, Miss., assumed pastoral charge of a church he organized there, and also conducted a school, preaching and organizing churches from time to time in the adjoining counties. In 1848 he moved to Memphis, Tenn., where he remained two years, teaching school and preaching occasionally, but having no regular pastoral charge. In 1850 he moved to Arkansas and organized several churches in Prairie county, and also a few years later in White county, laboring and preaching as his feeble health and declining years would permit.

He died at his residence in Pulaski county, Arkansas, near Little Rock, Sept. 14, 1863, of exposure whilst a captive. He married, November, 1830, Miss Nancy R. Gillespie, of Alabama, who, with six children, survives him.

Rev. T. R. WELCH, of Little Rock, Ark., writes as follows: "Brother Martin possessed a mind peculiarly adapted to the acquisition of knowledge. His education was sound and classical. He was sometimes disposed to carry his speculations farther than was profitable for practical purposes, but he still returned to the infallible rule, and submitted his judgment to the unerr-

ing instructions of the great Teacher. During the last years of his life he had no particular charge and did not preach frequently. For this he was sometimes censured by his brethren. Some, however, who were intimately acquainted with him ascribed this failure to depression of spirits, arising from the peculiar condition of his health, suffering from chronic dyspepsia. His spirit seemed to be always solemn and devotional. He was ever ready to converse upon subjects of practical religion, for in later years it was his habitual practice, like Daniel, to retire three times a day for devotional exercises.

"The occasion of his death was as follows: In the autumn of 1863, soon after the occupation of Little Rock by the Federal army, he, in company with his aged wife, had rode out a few miles to visit an afflicted family. On their return, when approaching their residence, they were led to believe, from the frequent report of firearms in that direction, that it was surrounded by soldiers. Knowing that the soldiers of that army had, in many instances, imprisoned and treated with cruelty citizens who had fallen into their hands, without regard to age or circumstances, he drove his buggy some distance from the road into a dense grove and sent forward a faithful servant to ascertain the state of things. When the servant returned he reported that the house was surrounded by soldiers, who were plundering and destroying their property. His wife insisted upon his remaining where he was, and permitting her to go forward and explain the cause of their absence, hoping thus that she could induce them to desist from their work of devastation and permit him to return unmolested. When she approached the house she found it occupied with armed men, who were appropriating to themselves whatever they could carry away, and destroying much that they could not. While mildly remonstrating with them, she beheld her husband approaching, led and guarded by armed soldiers, as though he had been a felon. He was permitted to remain but a few minutes at home. When his wife perceived that they were about to take him away, she plead with the officers, reminding them of his advanced age, his unwarlike profession and his freedom from any participation in the causes which had brought on the war, as well as his infirm state of health. But all was of no avail. He was hurried away without permission to take with him such articles of clothing as were necessary to his comfort. He was led to Brownsville and kept in confinement, compelled to sleep on the ground or a hard floor, without a bed, and denied comfortable victuals to subsist on. This treatment, in connection with his age, his sensitive mind and feeble condition of bodily health, soon brought on disease, which his enemies perceiving as likely soon to terminate in death, released him, with permission to return to his home, which he reached with difficulty. Here he lingered for about a week, when he was released from his earthly sufferings, and received, as we trust, into that rest which remaineth for the people of God. During his last days his thoughts dwelt much upon his absent children, breathing the most earnest supplications for their future welfare, and speaking much on the blessedness of eternal rest."

MINNIS, D.D., WILLIAM—The son of John and Nancy Minnis, was born in Blount county, Tenn., Dec. 28, 1799. He was of Scotch-Irish descent, and inherited those elements of character peculiar to that race. He was educated in Maryville College, Tenn., and studied divinity in the South-Western Theological Seminary at Maryville, Tenn., and was licensed by Union Presbytery April, 1825, and the year following was ordained by the same Presbytery as pastor of Westminster church, Tenn., where he labored