"The Dead of the Synod of Georgia."

NECROLOGY:

OR

MEMORIALS OF DECEASED MINISTERS,

WHO HAVE DIED DURING THE FIRST TWENTY YEARS AFTER ITS ORGANIZATION.

PREPARED IN OBEDIENCE TO THE ORDER OF THE SYNOD.

WITH A

HISTORICAL INTRODUCTION.

BY

JOHN S. WILSON, D. D.,

PASTOR OF THE FIRST PRESBYTERIAN CHURCH, ATLANTA, GEORGIA.

The memory of the just is blessed.—Prov. x: 7.

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PREFACE.

THE work now presented to the public was undertaken in accordance with the following action of the Synod of Georgia, at its session at Athens in November, 1863, to-wit:

"The *Committee of Bills and Overtures* presented Overture No. 2, as follows:

THE DEAD OF THE SYNOD OF GEORGIA.

"That whereas, the next Annual Convocation of this Synod will be the twentieth year since its organization—the fifth of a century; and whereas, nearly thirty of its members have deceased during that period: It is proposed that the Synod do appoint, at its present Sessions, some person or persons to prepare memorials of our departed brethren, embracing not only the facts contained in the Biographical Sketches found in the Minutes of the Synod, but such other facts as may be collected from those who knew them best in relation to their religious life, ministry, and general character; and that such memorials, when prepared, be printed for general circulation, or be preserved for the present among the archives of the Synod.

"The Overture was adopted, and the Rev. John S. Wilson, D.D., as Principal, and the Rev. N. A. Pratt, D.D., as Alternate, were appointed to carry the Overture into effect."

Four years have elapsed since the above Overture was adopted. The war was raging at the time; mail facilities were cut off; I was driven from my home during parts of 1864 and 1865; my books and papers were mostly destroyed, being burned by the enemy. Little was accomplished towards forwarding the work until the summer of 1865; and then

the business of collecting the materials was exceedingly slow. A correspondence had to be instituted, extending from New Orleans to New Haven. In many cases, it required months to ascertain the person best qualified to furnish the desired information. Although the work is less pretentious than some others of a similar character, yet doubtless it has cost more labor, and been attended with much more difficulty than they, owing to the fact that many of these memorials are of persons little known beyond the immediate sphere of their labors. It has been my object to trace out as minutely as possible the early and private history of each individual, as far as reliable information could be obtained. In many instances I have failed to accomplish all I could desire, since no one could be found who was acquainted with their early life.

I was led to think of preparing such a work when reading "Sprague's Annals of the American Pulpit," which contains only "commemorative notices of distinguished American clergymen." It occurred to me that a work, embracing not only the more *distinguished*, but the more humble and obscure, was desirable, since many a gem of purest ray oft lies hid in the rubbish of the mine. Hence the Overture presented to the Synod, and the result now given to the public.

It will be readily perceived that I have been largely indebted to others (whose names are given in the margin, so far as could be ascertained) for much of the matter comprising the work.

It occurred to me that some brief account of the origin and progress of the Presbyterian Church in Georgia would constitute a suitable introduction to the Necrology of the Synod.

This has been prepared from such material as came to hand, principally from the records of the Presbyteries. I once had a considerable mass of facts for such a work; but

they were destroyed, and are now irretrievably lost. What is here published may be of use to some future chronicler of our Church in this State.

I can only express the hope that the Synod of Georgia will continue to collect and preserve full memorials of her dead, as they may be called away from their labors. Such a work would constitute a noble monument, honorable to the dead and useful to the living. Man sighs for immortality.

J. S. W.

ATLANTA, April, 1869.

PRESBYTERIAN CHURCH IN GEORGIA.

As an Introduction to the following "Memorials of the Dead of the Synod of Georgia," I propose to write a short sketch of the early founding and progress of the Presbyterian Church in this State.

Presbyterianism in the United States was evidently of Scottish origin. About the time of the accession of William and Mary, 1688, Presbyterians began to emigrate from Scotland and Ireland to the American Colonies in considerable numbers. Yet, after all, the origin of Presbyterianism in the United States is involved in considerable obscurity. We have no distinct account of the arrival of the first Presbyterians on this Continent; that they were, however, among the earliest emigrants from the Old World, there is no doubt. As early as 1633, the Presbyterians and Independents were driven from Virginia by oppressive laws enacted by its Legislature, establishing Episcopalianism.* They were, however, scattered through the Middle States for nearly half a century, with few ministers and no bond of union. They first settled in Pennsylvania, Maryland and Rhode Island, because the Quakers, Catholics and Baptists extended a cordial welcome to emigrants, which was refused by Episcopalians and Puritans. We know, however, that long before the Puritans touched the Rock of Plymouth, there were Presbyterians in the land in sufficient numbers to become the objects of persecution.

Before the close of the seventeenth century, there were Presbyterian Churches in Maryland, to-wit: Rehoboth, Snow Hill, Upper Marlborough, and others. The first named was

*See Marsh Eccl. Hist., 392, 393, 397.

probably the oldest, and was formed some time anterior to 1690. There were Churches, also, in Freehold and Woodbridge, N. J., constituted in 1692; and the first Church in Philadelphia in 1698. Churches in New Castle, Delaware, and Charleston, S. C., were founded at an early day.

The first Presbyterian minister who came to this country, of whom we have any distinct account, was the Rev. Francis MaKemie. He settled in Maryland in 1682, and spent two or three years as the minister in Lynnhaven Parish, Va. He subsequently fixed his abode in Accomac county, Va., where he died in 1708. At the time of his decease, there were two organized Churches in that county. MaKemie was an Irishman, a man of great ability and profound piety, and may be regarded as the father of Presbyterianism in this country.

The first Presbytery was organized in Philadelphia in 1704. It consisted of seven ministers, to-wit: Francis MaKemie, John Hampton, George McNish, Samuel Davis, Nathaniel Taylor, John Wilson, and Jedediah Andrews. The first five were from Ireland, the sixth from Scotland, and the seventh from New England. The first person ordained by the Presbytery was John Boyd, in 1706. In 1716, the Presbytery consisted of seventeen ministers. In that year it was divided into four Presbyteries, namely: Philadelphia, New Castle, Snow Hill, and Long Island, constituting the Synod of Philadelphia, which held its first meeting in Philadelphia in September, 1717. This Synod constituted the bond of union between the Churches until 1741. In it, however, from the beginning, there was not perfect harmony. This dissatisfaction continued to grow until in that year it was rent asunder and the Synod of New York was formed. The Congregational element in the Synod led to this schism. The inharmoniousness of the body, which existed from the beginning, was greatly increased by the act of 1729, *adopting* the Westminster Con-

fession of Faith as containing the symbols of the faith and polity of the Churches, and requiring every one entering its ministry to subscribe to it. The Congregationalists, who were in a minority, were very far from cordially approving this proceeding, and for many years thereafter contention ran high.

The old Presbyterians were in favor of a strict Presbyterianism, and were great advocates for a learned ministry. Congregationalists then, as now, cared very little about rigid doctrinal forms, and were willing to receive men into the ministry of every shade of opinion, and with or without learning, provided they gave some good evidence of personal piety.

The dissension in the Synod was greatly aggravated by the coming of Mr. Whitfield in 1739. Between the *old* and *new* side, as they were called, the contest became fiery. "Personal rancor appears to have operated strongly on the minority." The Presbytery of New Brunswick regarded the *adopting act* as bearing solely upon them, depriving them of the power of taking up whatever candidates they pleased. They protested again and again, but without avail. The majority held firmly to the doctrinal standards they had adopted. A division of the Synod was the result.

Congregationalism and Presbyterianism are antagonistic systems, and every attempt to amalgamate or unite them has produced a revulsion. The history of the *Plan of Union*, entered into between Congregationalists and Presbyterians in 1801, is proof direct and positive of this fact. It resulted in the division of the Presbyterian Church in 1838. Congregationalism is a hot bed, from whence springs up a luxuriant crop of *isms* and *errors*. Having no common standard of faith, nor bond of union, requiring a uniform subscription of those entering its ministry, each ecclesiastical body may adopt its own formula, whether it be the Westminster Confession, the Saybrook Platform, or any other system it may

fancy. Hence the theology of the New England Churches has presented an appearance, doctrinally, not very unlike Jacob's cattle—*ring-streaked, speckled and spotted.*

The first meeting of the Synod of New York was in 1745. The two Synods continued in their separate organizations till 1758, when a re-union was effected. They agreed to unite in one body under the name and style of the Synod of New York and Philadelphia, and to receive "the Westminster Confession of Faith and Larger and Shorter Catechisms as an orthodox and excellent system of Christian doctrine, founded on the word of God, and to adhere to the plan of worship, government and discipline contained in the Westminster Directory." * All their former differences were declared to be laid aside and buried, and any one bringing them up again was declared to be deemed censurable—guilty of a breach of this agreement, to be refused and rebuked accordingly.

This union continued until 1789. At the meeting of the Synod in 1787, arrangements were made for the formation of the General Assembly by the division of the Synod into four Synods, to-wit: the Synod of New York and New Jersey, the Synod of Philadelphia, the Synod of Virginia, and the Synod of the Carolinas. These four Synods were composed of sixteen Presbyteries. The first meeting of the General Assembly was held in the Second Presbyterian Church, in the city of Philadelphia, on the third Thursday of May, 1789.

Having presented this very succinct view of the origin of our Church in the United States, I shall now proceed, briefly, to trace its history South.

The Presbytery of New Castle was one of the original Presbyteries erected by the sub-division of the Presbytery of Philadelphia, for the purpose of constituting the Synod of

* See Minutes Synod of New York and Philadelphia, p. 286.

Philadelphia in 1716. There was another Presbytery south of Philadelphia, created at the same time, called Snow Hill, consisting of three ministers; but one of them dying within a year, it became extinct. From the New Castle was formed the Presbytery of Hanover, in the year 1755. Out of the Presbytery of Hanover was erected the Presbytery of Orange, North Carolina, in 1770. From the Presbytery of Orange was created the Presbytery of South Carolina, in 1784; and from the same, the Presbytery of Concord, North Carolina, was set off in 1795. From the Presbytery of South Carolina the Presbytery of Hopewell was erected in 1796, which embraced the whole State of Georgia.

Thus, nearly a century elapsed from the time of the creation of the first Presbytery of Philadelphia by the voluntary union of the existing Churches and ministers until a Presbytery was constituted south of the Savannah River.

But this fact by no means proves that Presbyterianism did not exist in Georgia long anterior to the formation of a Presbytery. A Presbyterian Church (the Independent) was organized in Savannah as early as 1765. A colony of Scotch Presbyterians settled at Darien, by them called New Inverness, near the mouth of the Altamaha River, about 1735.* They joined Oglethorpe in his expedition against the Spaniards in Florida. The Presbytery of South Carolina embraced the State within its bounds from its formation, in 1784 until the erection of Hopewell, in 1796, and had many Churches under its care in Georgia. Among these were Bethany in Green county, New Hope in Madison, Joppa, Liberty, Little Britain, Bethsalem, Siloam, Bethsaida, Carmel, Providence, and others.

The first petition for ministerial aid from Georgia was presented to the Synod of New York and Philadelphia at their Sessions in New York, May, 1766. This came from a

* See Bancroft.

place called Briar Creek. At the same Sessions of the Synod it was resolved, that to "meet the earnest supplications from North and South Carolina and Georgia, several ministers should be sent out." A Mr. C. T. Smith also volunteered at the same time, to itinerate in the Carolinas and Georgia.* In 1770, Briar Creek was again an applicant for supplies. This year a Mr. Josiah Lewis was sent out to Georgia, and directed to preach three months at Briar Creek. In 1771, a call was presented to the Synod of New York and Philadelphia, in session at Philadelphia, for the pastoral services of the Rev. Josiah Lewis, from the united congregations of Briar Creek and Queensborough. This was probably the first formal call ever made out in Georgia for a Presbyterian pastor. Whether he accepted the call does not appear from the minutes of the Synod. The probability is, that he did not accept, since the congregations requested that in case the call was not accepted, supplies might be granted them; and we find the Synod afterwards appointing a Mr. Elam Potter a missionary for six months in Georgia. The Synod also, at the same sessions, appointed the Rev. P. Allison to a mission in Georgia.

In 1773, a supplication for supplies was sent up from Saint Paul's parish in Georgia, and a Mr. Wallace was directed "to preach to them sometimes." The Revolutionary war breaking out shortly afterwards, the Southern Churches do not appear to have had any intercourse with the General Synod, until the formation of the Presbytery of South Carolina, in 1784. None of the ministers constituting that Presbytery resided in Georgia at that time. It is not probable there were any Presbyterian ministers in Georgia during the Revolution, save the pastor of the Independent, of Savannah. Nor does it appear that any advances were made in planting Churches during that period, nor until the Presbytery of South Carolina was ushered into being.

* Minutes of Presbyterian Church, p. 360—61.

Only three Churches, then, are known to have existed in connection with the Synod prior to the Revolution. These were Briar Creek, Queensborough, and Saint Paul's parish. As to the particular location of the two former, we have no certain information. There are several Briar Creeks in Georgia. If permitted to give our opinion, however, we would locate them in Burke county. They were certainly not west of Augusta. And there is a Briar Creek in Burke and Scriven counties, and, though there is no Queensborough, there is a Waynesborough. This opinion is fortified by reference to a minute entered on the records of Hopewell Presbytery, in 1799, in the following words: "A number of people living in the Walnut Branch settlement petitioned for supplies." And again: "Also a congregation below Waynesborough, called the *Old Church*, petitioned for supplies." That this "Old Church" was none other than "Briar Creek," which appeared so often as a suppliant for supplies at the bar of the Synod of New York and Philadelphia, we are fully satisfied. "Saint Paul's parish" was the Augusta Church. Thus the Augusta Church existed long before the erection of Hopewell—it existed before the Revolutionary war—it is, probably, at least a hundred years old. It does not seem that these Churches were under the care of any particular Presbytery. They held correspondence only with the General Synod, and from it sought aid. In 1806, or nine years after Hopewell was set off, the Augusta Church, by its commissioner, Mr. William Fee, petitioned to be taken under its care, and to be known as "the Church of Saint Paul's." The Rev. John Thompson was its first pastor. He was from New York, and was received as a licentiate under the care of Hopewell in 1805. He was called to the pastorate of Saint Paul's in 1806, and was ordained to the full exercise of the ministry in that Church, by Hopewell Presbytery, May 9th, 1807.

Presbyterianism, when once firmly planted in a place,

rarely dies out. The Church at Waynesborough and Bath may be traced back to Briar Creek and Walnut Branch. So, also, the Church at Washington, Wilkes county, to Smyrna; the Church at Mount Zion to Ebenezer; the Church at Greenesborough to Siloam, etc. There are probably not more than two Churches now in Hopewell having the same names they bore when the Presbytery was organized. These are Bethany (not inaptly designated the mother of Churches) and New Hope. Smyrna is Washington, Ebenezer is Mount Zion, Joppa is Lexington, etc.

We have remarked that there were only (so far as known) three Presbyterian organizations in the State before the Revolution. The Independent Presbyterian Church, of Savannah, never had any ecclesiastical connection with any Presbytery or Synod in Georgia or elsewhere. It was founded at an early day in the history of the colony, by whom, we know not. Its first pastor was probably the Rev. John Joachim Zubly.*

Congregationalism never had a strong foothold in Georgia. Indeed, almost the only organization of the kind in the State is that of Midway, in Liberty county, before the Rev-

* Dr. Zubley was a native of St. Gall, in Switzerland; born August 27th, 1724, and ordained August 19th, 1744. He was a man of great learning and ability. To the Independent Congregation he preached in English, to a neighboring congregation in German, and to another in French. He was a man of undoubted piety, and earnestly devoted to the cause of his Divine Master. The degree of Doctor of Divinity was conferred on him by Princeton College in 1770.

At the commencement of the American Revolution he took part with the colonies, and was a delegate from the State to the Continental Congress in 1775–1776. But, when the question of separation from the mother country came up, he opposed it, and, quitting his post in Philadelphia, returned to Georgia, and afterwards took sides against the colonies and became very unpopular, and was finally compelled to leave Savannah.

He died, somewhere in South Carolina, July 23d, 1781, and his remains were afterwards brought to Savannah and interred.—*Sprague's Annals.*

olution, called St. John's parish. This congregation was originally a colony from Dorchester, Massachusetts. They emigrated first to South Carolina, and settled at a place they called Dorchester, near Charleston; but the location proving unhealthy, they removed to Georgia before the Revolutionary war. They were an ardently patriotic people—*sons of liberty*—who resisted courageously. They were honored by changing the name of their county from St. John's parish to Liberty county. Midway was, during many years, a strong and flourishing Church. It has sent more young men into the ministry than any Church in the South, or probably in the United States. The first native Presbyterian minister ordained in Georgia, the late Rev. Thomas Goulding, D.D., was from this Church. It is now declining and even threatened with extinction. The colonies which have gone out from it, such as Walthourville and Flemington, are Presbyterian, and all the young men have entered the Presbyterian ministry. Its pastors have generally been Presbyterians.

Having with great brevity sketched the progress of our Church southward, from its origin, about the commencement of the eighteenth century, up to the formation of Hopewell Presbytery, about the beginning of the nineteenth, we will now present a general view of its progress in Georgia.*

* The author had been eugaged many years in collecting materials for a history of our Church in this State. He had been successful in gathering together many valuable facts and documents. But these were all lost during the war, having been burned by the enemy. The loss is irretrievable.

HOPEWELL PRESBYTERY.

At the Annual Sessions of the Synod of the Carolinas, at Morganton, North Carolina, the 3d day of November, 1796, the Presbytery of South Carolina laid before the Synod an overture, praying a division of the Presbytery, and that a Presbytery be laid off on the southwest side of Savannah River, to be known by the name of Hopewell. The petition was granted, and the ministers, John Newton, John Springer, Robert M. Cunningham, Moses Waddel, and William Montgomery, were detached from the Presbytery of South Carolina; and it was ordered that it hold its first meeting at Liberty Church on the third Thursday in March, 1797.*

* Rev. John Newton was born in the State of Pennsylvania, February 20, 1759. He graduated at Liberty Hall—an institution then existing in Mecklinburgh county, N. C.—20th of August, 1780. He married Catherine Lowrance, November, 1780. By what Presbytery he was licensed and ordained, is not certainly known, but probably Orange. He came to Georgia in 1788, and took charge of Bethsalem Church, in Oglethorpe county, and the New Hope Church, now Madison county. Here he labored until the period of his death, which occurred in 1797, between the first and second meeting of the Presbytery. He had a large family of sons and daughters. His widow lived to an advanced age, and died in the city of Athens, Ga., a few years since. Many of his descendants live in this and other States. Several of his sons have filled the office of Ruling Elder.

Rev. John Springer was the first Presbyterian minister ordained south of the Savannah River. He was ordained by the Presbytery of South Carolina about 1793, in the town of Washington. No house of worship existed in the place at that time, and consequently the ordination service was performed under the shade of a large tulip or poplar tree, standing on grounds belonging to A. L. Alexander, Esq. He was installed Pastor of Smyrna congregation, whose house of worship stood some three miles southeast of Washington, on the Augusta road. Mr. Springer died in 1798. Some of his descendants still reside in this State.

Rev. Robert M. Cunningham was born in York county, Pennsylvania, September 10, 1760. He was educated at Dickinson College, Carlisle,

The Presbytery met, accordingly, on the 16th of March, 1797, all the members being present, together with three ruling Elders, to-wit: Ezekiel Gillam, James Darrach and Lodowick Tuggle. The Rev. Mr. Springer opened the meeting with a sermon from Luke iv: 18. Mr. Springer was chosen Moderator, and Mr. Waddel Clerk.

At the first meeting of the Presbytery, the Church at Hebron, Franklin, now Banks county, was taken under its care, and the people living on the North-fork of the Oconee (now Thyatira Church) petitioned for supplies. We gather from the minutes that the following were the more prominent Churches under its care, to-wit: Liberty, Bethany, Little Britain, Bethsalem, New Hope, Bethsaida, Siloam, Smyrna, Joppa, Carmel, Sharon, Ebenezer, Providence, Concord, Beersheba, and Unity. Several of these Churches have become extinct, or have been absorbed in other Churches

where he graduated in 1789. He was licensed by the Presbytery of South Carolina in 1792. He organized the Church of Ebenezer, in what was then Green, now Hancock county. He settled in that neighborhood, and preached alternately at Ebenezer and Bethany. He continued the pastor of these Churches about fifteen years. His pastoral relation was dissolved in 1808. He then removed to Lexington, Kentucky, and was installed collegiate pastor with the Rev. Dr. Blythe, of the Presbyterian Church in that city. Here he remained till the autumn of 1822, when he resigned his charge, and went to Alabama and settled at a place called Moulton; thence, after two years, he removed to the Black Warrior River, in the vicinity of Tuskaloosa. He was instrumental in raising up a Church in Tuskaloosa and another in Carthage, a neighboring town. He occupied the pulpit in Tuskaloosa about eight years. The honorary degree of Doctor of Divinity was conferred on him by Franklin College, Ga., in 1827. He died July 11, 1839, in the eightieth year of his age.

Rev. Moses Waddel was born in Rowan (now Iredell) county, North Carolina, July 29, 1770. His parents were emigrants from Ireland, who arrived in Charleston in 1767. He was educated in part at an institution called Clio's Nursery, which had been established through the instrumentality of the Rev. James Hall, D.D.,* and was for a time taught by

* Dr. Hall was born at Carlisle, Pa., August 22, 1744; graduated at Princeton, 1774; was licensed in 1775-6 by the Presbytery of Orange. He died July 25, 1826, in the eighty-second year of his age.

under new names. The names of many have been changed. Of the latter, we note Smyrna, now Washington; Liberty, now Woodstock; Ebenezer, now Mt. Zion; Siloam, now Greensborough; Bethsaida, now Sandy Creek. Bethany, New Hope, and Hebron, only, retain the names by which they were known seventy years ago.

Any one who will take the pains carefully to examine the proceedings of Hopewell in its early days, must be satisfied that its members were not *dumb dogs, lying down, loving to slumber*. There were only five members originally, and one of them died the first year. Yet they made constant efforts to supply all their Churches, and to answer every call made upon them for ministerial aid throughout their wide extended bounds. In the minutes continually occur orders for supplying the Churches with the preaching of the Word and administration of the ordinances.

The first addition made to their numbers was Mr. Thomas Newton. He was a brother of the Rev. John Newton, and had been licensed by Concord Presbytery, N. C. He was received under the care of Hopewell in 1798, and ordained at Hebron Church, March 16, 1799. The second ordina-

the Rev. James McEwen, and, after his decease, by the Rev. Francis Cummins, D.D. In June, 1790, he entered Hampden Sidney College, Va., and graduated in 1791, remaining only eight months in College. This was owing to his thorough early education. He was one of the best classical scholars this country has ever seen. He was licensed to preach the gospel by the Hanover Presbytery, Va., May 12, 1792. In 1793 or 1794, he came to Georgia and opened a school in Columbia county. In 1801, he removed to Vienna, Abbeville, S. C., where he opened a school. In 1804, he settled at Willington. Here he remained until 1819, when, having been elected President of the University of Georgia, he removed to Athens. He held this office about ten years, resigning in 1829. The degree of Doctor of Divinity was conferred on him by South Carolina College in 1807. He died in Athens, July 21, 1840.

Rev. William Montgomery was for a time pastor of New Hope Church. He went to the West about 1812, and it is supposed died in the State of Mississippi. Little or nothing is known of his history.

tion was that of Edward Pharr, at Thyatira, December 25, 1801. At this meeting, Dr. Waddel was dismissed to the Second Presbytery of South Carolina. About this period, the body was so feeble that it repeatedly failed to form a quorum. On one occasion we find them transacting business without a quorum. In 1805, the Rev. Francis Cummins removed to this State and united with the Presbytery, and was called to the pastorate of Smyrna and Providence Churches.

In 1804, John Hodge, a licentiate of the Cumberland Presbytery, was received under the care of Hopewell, and ordained at Bethsalem the 6th of April, 1805. He was a man of an excellent spirit. This was the third ordination performed by the Presbytery.

At the same Sessions, the Presbytery appointed a *Special Session*, or rather, a *Commission*, to try a case in the Hebron Church. The propriety of such a course would, no doubt, in this day, be strongly controverted. They also granted to petitioners from Bethsalem and Shiloh Churches liberty "to elect such men as they might think proper" as lay-exhorters. This would be regarded in our day at least a very loose, if not unconstitutional proceeding. Perhaps the exigencies of the Churches warranted such a measure.

At the fall meeting of 1805, there was no quorum, only two ministers and three elders being present at the opening of the Session; yet they proceeded to business. Mr. John R. Thompson, late of New York, and then a resident of Augusta, was examined and received under their care, and parts of trial assigned him. On the second day of their meeting, the Rev. Francis Cummins appeared with a dismission from the Second Presbytery of South Carolina, and was received as a member.

At the meeting of the Presbytery at Shiloh, in 1806, Saint Paul's Church, Augusta, was taken under its care, and John R. Thompson licensed.

At the fall meeting at Smyrna, in 1806, they found themselves again without a quorum on the first day, but on the second they had a sufficient number of members. The congregation of Saint Paul's, by the hand of Dr. Murray, presented a call for the pastoral services of John R. Thompson, which was by him accepted, and he was ordained in the Church in Augusta, May 9th, 1807. At the meeting of the Presbytery at New Hope, in September of the same year, Mr. Thompson sought a dissolutsoion of the pastoral relation. The Church was cited to shew cause why his request should not be granted at the next session. But at the next meeting he withdrew the petition; and it does not appear from the minutes that Mr. Thompson was ever dismissed, nor when he left the Church. He was, however, Moderator of the Synod in 1813, but his name does not appear on the roll of Hopewell after 1809.

At the meeting of the Presbytery at Bethsalem, in 1813, the Rev. Nathan S. S. Beman became a member, on presenting a dismission from the Cumberlain Association of Maine. At the same time the Rev. Dr. John Brown joined the Presbytery on a dismission from Harmony Presbytery, S. C. He had been elected President of the University of Georgia in 1811. Dr. Brown's removal to Georgia gave a fresh impetus to Presbyterianism, by his preaching and standing as a man of high and commanding influence. He continued in the Presidency of the College about five years.*

*Dr. Brown was a native of the county of Antrim, Ireland. His father was poor. His mother, like Hannah, "lent him to the Lord," and early taught him to read the Scriptures. He was sent nine months to a country school when in his sixteenth year, and in his nineteenth year he was the same length of time in a grammar school, in the Waxhaw settlement. This was the sum total of his education in the schools. He was licensed to preach in 1788. In 1809, he was chosen Professor of Logic and Moral Philosophy in the South Carolina College, and in 1811, President of the Georgia University. He was pastor of Mount Zion Church, Hancock county, twelve years. He died at Fort Gains, Dec. 11th, 1842. "He was a wonderfully fluent speaker." He was an eminently good man. Humble, generous, guileless, indifferent to the world, he loved every body, and the law of kindness dwelt on his tongue.

About this time a number of young men placed themselves under the care of the Presbytery, with the professed purpose of entering the ministry. Among these we note Benjamin Gildersleeve, who was licensed in 1815. He has been distinguished as the conductor of a religious newspaper, first at Mount Zion, then in Charleston, and finally at Richmond, Va. He yet lives in Southwestern Virginia. Orson Douglas, who labored long as seamen's preacher in Philadelphia, where he died some years since. David Root and Ira Ingraham. The former was licensed and after some time was dismissed to join a Presbytery in Ohio. What became of Ira Ingraham does not so clearly appear. The memorial of Alonzo Church will be found among "*The Dead of the Synod of Georgia.*" All these young men were from the North, and most of them graduates of Middleburry College, Vt.

In 1817, Rev. Robert Finley, D.D., who succeeded Dr. Brown as President of the University, united with the Presbytery, on a dismission from the Presbytery of New Brunswick, N. J.* He joined the Presbytery at Madison, Morgan county, the 5th of September, returned home, sickened, and died on the 3d of October, 1817. He was an eminent man, and a great loss to the Church and State of Georgia.

In 1817, the subject of establishing a Theological Seminary was first started. The reasons for attempting such an en-

* Dr. Finley was of Scottish origin, and was born in Princeton, N. J., in 1772. He joined the Freshman Class in Princeton College in his eleventh year, and graduated in his sixteenth. He was licensed in September, 1794, and settled at Basking Ridge in 1795. He was the first who suggested the idea of communicating religious instruction by means of Bible classes. Through his influence the subject was carried before the General Assembly, and, by a unanimous vote of that body, recommended to the Presbyteries and congregations.

He was the first to conceive the idea of colonizing the free people of color on the coast of Africa. With many the scheme was regarded as impracticable and chimerical. But his *Thoughts on the Colonization of the Free Blacks*, published about this time, led to the formation of the Colonization Society in December, 1816.

terprise were declared to be "the destitute state of the Churches" within their bounds, and "that many of the people had been obliged to join other religious societies," or live without the enjoyment "of the communion of saints in gospel ordinances." And they farther said: "Believing that our Churches might be increased, and many new congregations formed, provided we could give reasonable assurances that they would be supplied with pastors, the members feel it their duty to pray the Lord of the harvest to send forth more laborers. And whereas, prayers ought always to be accompanied with dutiful endeavors for the attainment of the blessings for which we pray; and whereas, there is but little opportunity for young men to acquire the knowledge of those things which are necessary to qualify them for the discharge of ministerial duties—Presbytery feels it incumbent on it to endeavor to make some provision for the continuance and increase of a gospel ministry in this part of the vineyard, when those who now officiate in holy things shall have rested from their labors. And, believing that a Theological School in this part of the world might be subservient to this end, unanimously resolved to take that subject into consideration, and to use such ways and means as God, in his providence may seem to open up to view as likely to be conducive to this end."

For carrying into effect these views, the Presbytery appointed Dr. Cummins, Dr. Brown, and Dr. Finley, a committee "to draft a plan for a Theological School, to be laid before the Presbytery at its next session."* This com-

* To Hopewell belongs the honor of taking the initiative for establishing a Theological Seminary in the South. The Seminary at Princeton went into operation in 1812, and so did the Theological School of the Synod of Virginia, in connection with Hampden Sidney College, of which Dr. Moses Hoge was President, and Theological Professor at the same time. But Union Seminary proper did not commence its exercises till 1822, when Dr. John H. Rice was elected Professor.

The enterprise, though abandoned by Hopewell for a time, still pressed

mittee did not report until April, 1819, when the following minute was entered: "In consequence of the death of Dr. Finley, the committee appointed in 1817, to draft a plan for a Theological School, did not report." A new committee was then appointed, consisting of Dr. Cummins, Dr. Brown, and Dr. Beman, "to report on that subject at the next session." At the meeting in September, 1819, this committee reported "on the subject of a Theological School at considerable length." The report was "in part considered, but not adopted." What was the difficulty we are not informed. The Presbytery, however, proceeded to the choice of a place or site for the institution. Athens and Mount Zion were put in nomination. On taking the vote, it was carried in favor of Athens. Subsequently another report "on the subject of a Theological School was brought in and read, but not adopted." After this, the consideration of the subject of a Theological School was indefinitely postponed. Thus ended this enterprise. This was probably owing to a conflict about the location.

It would seem that the attendance upon the sessions of the Synod of South Carolina and Georgia, by members of the Presbytery, were few and far between. The Synod repeatedly called their attention to the fact, charging them with "negligence" in attending its Sessions, and failures to make "Presbyterial Reports." Sometimes they excused themselves by alleging the great distance they were from its place of meeting. At this time (1818) it consisted of only seven members, and they so widely scattered that it was often difficult to secure a sufficient attendance to form a quorum.

upon the minds of its members; and we shall see, some ten or twelve years subsequently, that the Presbytery actually proceeded to appoint a Professor of Theology, who entered upon his duties, teaching in his own house. This was before the Seminary at Columbia was founded, to which he was transferred at the commencement of its operations, as Professor of Church History and Government.

Several times only two members would be present, who would adjourn from day to day, waiting for the arrival of a third. Traveling was in that day a much more difficult affair than at present. It required then a week or more to perform a journey which we now accomplish in a day.

In 1819, Dr. Moses Waddel was called to the Presidency of the Georgia University. He came again into connection with Hopewell Presbytery, after an absence of more than nineteen years, having been dismissed to the Second Presbytery of South Carolina in 1801; he rejoined the Presbytery in April, 1820. From this period we may more properly date the permanent and onward progress of the Presbyterian Church in Georgia. Before this, it had rather a precarious existence in the State. The Churches were few and feeble. They were generally in the country; in none of the larger towns and villages had we any Churches, except Augusta, Washington, Eatonton, etc. In Athens there was a small organization. In Milledgeville, the seat of government, there was none. Macon, Columbus, LaGrange, Newnan, etc., were unknown—indeed, had no existence as towns. A Church was organized at Milledgeville in 1826, with seven members, and at Macon, consisting of twenty-five members. A Church was also gathered in Butts county in the same year. The following Churches were reported as recently formed in the year 1829, viz: Greenville, Thomaston, LaGrange, Nazareth, and a Church at Columbus consisting of five members. The Church at Decatur, DeKalb county, was constituted in 1825, and the Church of Smyrna, Newton county, and Philadelphia, Fayette county, in 1826. In 1820, a small Church was gathered at Lawrenceville, Gwinnett county. From that point, over all the broad district of South-western Georgia and Florida to the Gulf of Mexico, not a single Presbyterian Church was found. The Church at Lawrenceville was the *ultima thule* of Presbyterianism in the west of the State. Beyond the Chattahoochee, now the

territory of Cherokee Presbytery, the Cherokee Indians dwelt; among them a few missionaries (not Presbyterians) were laboring.

In 1820, the Presbytery consisted of the following ministers: Rev. Francis Cummins, pastor at Greensborough; John Brown, D.D., without charge; Moses Waddel, D.D., pastor at Sandy Creek; Thomas Newton, without charge; Edward Pharr, without charge; N. S. S. Beman, pastor at Mount Zion and Eatonton; Benjamin Gildersleeve, no charge. The Presbyterial report of that year shows the numerical strength of the Churches: Greensborough had 20 members; Sandy Creek, 25; Mount Zion, 40; Eatonton, 20; Bethany, 23; Salem, 15; Washington, 15; Bethsalem, 15; Danielsville, 15; New Hope, 20; Mulberry, 27; Hebron, 30; Thyatira, 25; Madison, 25; Athens, 21; Clinton, 6. The total number of persons reported this year was 342. This report was evidently partial. The Augusta Church was not reported, nor any Churches from the low country, and perhaps some other small organizations in the up country. But it was manifestly a day of small things. There were only seven members of the Presbytery, and four of these are set down as without charge. We are not, however, to conclude from this that they were not preaching the gospel as they had opportunity. It should be remembered that Hopewell, in 1820, embraced a large part of Georgia, from near the Atlantic coast to the Tennessee, and from the Savannah River to the Gulf—a vast territory, with only seven Presbyterian ministers and some fifteen or eighteen feeble Churches. May we not say it was a day of small things. Jacob was small; our towers were few and far between. Dr. Waddel's accession to the Presidency of the State College infused a new and more enterprising spirit into the Churches. A number of young and energetic men entered the field. Chamberlain was appointed a Missionary Evangelist. He traveled extensively in the State, labored abundantly, and organized

many Churches. Church and Gildersleeve were invested with full ministerial authority, and Alexander H. Webster became the efficient and beloved pastor of the Washington Church. Although his ministry was brief, yet few men have made and left a deeper impression or a more grateful memorial on the hearts of those to whom he ministered, than Alexander H. Webster.

The Synod of South Carolina and Georgia had in view the formation of a Foreign and Domestic Missionary Society, and issued an address to the Presbyteries, soliciting their concurrence in the enterprise. The Presbytery of Hopewell cordially entertained the question in the following resolution:

"*Resolved*, That this Presbytery highly approve and adopt the proposed plan of the Synod, and that each member solicit contributions and bear or send them to the Synod at their Sessions in November next." *

In 1823, the Presbytery seemed to feel very deeply the destitution of a preached gospel within their bounds, judging from the following action of the body: "In consideration of the destitute condition of many of our Churches, and the languishing state of religion, it is hereby *Resolved*, That it be strongly recommended to every ordained minister connected with this Presbytery, to devote fourteen days in each succeeding year to laboring in destitute Churches and places without the circle of their usual ministerial labors. *Resolved*, That the Stated Clerk be directed to write to some member of the Session in each vacant Church within the bounds of the Presbytery, requesting that reports of the number of their members and the state of their several Churches be forwarded to him at or before our next stated Sessions."

* The Missionary Society of the Synod continued its operations for several years. It established a Mission among the Chickasaw Indians, at a place called Monroe, under the care of the Rev. Thomas C. Stuart. After the removal of the Indians to the West, Mr. Stuart continues to reside near the same place.

Among other matters to which the attention of the Presbytery was most anxiously directed at this time, was the manifest decay of religion in the Churches, and the neglect of ministers and elders to discharge their official duties. The subject is thus considered: "Viewing with regret the apparent declension of vital religion among the members of the Church of our communion, and their neglect in attendance on the means of grace—feeling the necessity of more energy in our measures: *Resolved*, That the Moderator be directed to draft and transmit as soon as possible a letter to each member of Presbytery absent from our present Presbytery, requesting him by that authority which we have received from the Lord, for edification and not for destruction, that for the future he be more careful and punctual in his attendance on ecclesiastical judicatories; also, that he transmit a letter to one elder in each congregation, requesting that elder to convene the other elders, and that they unite their efforts in the support of discipline, the instruction of youth, and suppression of vice, reminding them of the bearing of their ordination vows to the discharge of these and like duties; and further, requesting that some one, elder in each congregation, be appointed to report to every stated session of this Presbytery as to their fidelity and success in these things."

What was the result of this action of the Presbytery we are not informed. It was probably like a great deal of such proceeding in our Presbyteries and Synods—*a dead letter.* But it may be remarked that such action very strongly commends itself to the conscientious consideration of every Presbytery. The neglect of members of the Churches to attend on the means of grace is a great and destructive evil in all our Churches. It is an offence against the good order and discipline of the Church. It is really a disciplinary offence; yet it is rarely so treated. An individual who habitually, and without any providential reason, neglects

attendance in the house of God, and absents himself from the ordinances of the gospel, should be made to account for it; and if he does not reform, should be cut off. Dead branches not only deform, but injure the tree. There is great need, efficiently, to use the pruning knife of discipline in most of our Churches.

And further, the neglect of members of Church judicatories to attend their deliberations, is also a crying evil in our Presbyteries and Synods, and one that ought to be remedied without delay. Such neglect is a wrong done, not only to the body itself—which has a right to expect the assistance in labor and council of every member—but it is a wrong done to the Churches in which the delinquents labor. What Church ever prospered where the minister and elders did not attend the Church Courts? Not one. Stupidity and spiritual declension is the inevitable result. It may be asked, Why? The old proverb of Solomon may answer the question: "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." Social communion of Christians promotes Christian growth and enjoyment; so the communion of ministers and elders adds greatly to their efficiency and happiness. Who has attended upon such convocations, and has not felt refreshed and better qualified for his work? A minister who is continually enrolled among the absentees at Presbytery and Synod is but a *dead head* in the Church. He is a workman that *needeth to be ashamed.*

The other point referred to in this Presbyterial action is still of more solemn importance—the duties of elders towards the flock over which they preside. They are called *overseers;* but, alas! many of them *see* or *know* little about the flocks. Neither the *lambs* nor the *old sheep* receive little of their care or sympathy. To call such *overseers* is a misnomer. They neither visit the people, pray for, or instruct them. If there is a pastor, they throw the whole burden of responsibility on him, and fold their arms in ineffable indifference.

Some have supposed that the Apostle refers to elders, when he speaks of *helps*, *governments*, etc. But, alas! the majority of elders are poor *helps*. It is well to remind such of their ordination vows—the solemn pledge they have made to perform all the duties of the office to which they have been called.

The most important enterprise ever entered upon by any ecclesiastical body in the State, had its inception at the Session of Hopewell Presbytery at Thyatira Church, in the spring of 1823. This was the formation of the Georgia Educational Society. Out of this enterprise arose the whole movement of denominational education in the State. To it we trace the existence of Oglethorpe University, Emory College, and Mercer University. The movement, it is true, excited some apprehensions among the friends of the State College. They feared that its patronage would be diminished by building up these institutions; that there were not a sufficient number of youth in the State, who would seek a collegiate education, to fill all the colleges, and that, consequently, some of them must languish, if they did not actually die; and the apprehension was, that this blight would most certainly fall upon the State University, since the several denominations would naturally support their own colleges. But these fears were groundless. While the denominational colleges rose and flourished, Franklin College also increased in numbers and efficiency. Its educational standard was raised, and it probably graduated more young men annually afterwards than it ever had before. The truth of the matter was, that the founding of these colleges diffused a more general spirit of education among the people, and has added to the number of educated men in the State a large per cent. annually. It has doubled the number of educated men in the learned professions, and has especially elevated the character of the Christian ministry among the different denominations.

At the time referred to, the Presbytery declared that, "in

consideration of the great and pressing exigencies of the Church of Christ in this State, and the uncertainty and insufficiency of ministerial supply for our Churches from any means now in operation: *Resolved*, That this Presbytery cordially approve, and strongly recommend to its members, its Churches, and the pious at large, an immediate and united effort to establish a Georgia Educational Society, for aiding indigent young men of piety and talents in acquiring a suitable education for the gospel ministry; and that the Revs. Moses Waddel, Thomas Goulding, Remembrance Chamberlain, and Dr. James Nisbet, be a Committee to prepare the plan of a Constitution, and take suitable other steps as may to them appear necessary or useful for accomplishing the purpose without delay, and report the nature and success of the same at our next Sessions."

At the next meeting, in October, 1823, the Committee reported verbally in part, which was approved. The Rev. Thomas Goulding was directed to prepare a full report of the same for insertion on the minutes at or before the next Sessions.

This report was made at the same Sessions, and is as follows:

"*The Report of the Committee appointed by Hopewell Presbytery at its Sessions at Thyatira Church, May* 24, 1823, *to organize a Georgia Educational Society.*

"This Committee, consisting of the Revs. Moses Waddel, D.D., Remembrance Chamberlain, and Dr. James Nisbet, met, according to appointment, at Athens, on Monday, 26th of May, 1823, and continued its Sessions until Wednesday, the 28th. The plan of a Constitution, with an address to the Churches and benevolent individuals in our State, was agreed upon by the Committee and published in the Missionary at Mount Zion; and appointing the 7th of August next ensuing for a meeting in Athens, to organize the Society upon the plan proposed. The Society was organized, and the

proceedings took place according to the accompanying printed circular, as then agreed on."

I here insert this circular as embodying the views of these fathers of the Church, none of whom are now living, with a single exception.

It is proper here to note that the Georgia Educational Society was catholic, not denominational, addressing itself to all pious and benevolent persons of every name throughout the State. Its officers were taken from different denominations. During its existence, it extended aid to others having the ministry in view, besides Presbyterians. Nor did it cease its operations in this respect until the different denominations of Christians in the State had made provision for the education of their own ministry by founding institutions of their own. It was thus instrumental in awaking the mind of the Christian Church to the importance of ministerial education, and has accomplished incalculable good to the cause of religion by furnishing to the Churches, of all the leading denominations, an enlightened ministry.

The circular embodies the reasons for such organization. It was addressed to individuals and the Churches generally, in the following terms:

"The plans of benevolence which constitutes the glory of the day in which we live, are so numerous, that to obtrude another on your consideration, with any expectation of patronage, would be presumption, were we not persuaded of its importance and practical utility. It is a duty which we owe to you and to the public, to give a concise statement of facts which have led to the formation of a Society, the Constitution of which is herewith transmitted.

"We need not inform you that the number of able and faithful ministers of the gospel among us by no means increases with the increasing population of the State; that many of our Churches, already organized, are comparatively destitute of the ordinances of the gospel, and that many

more might be established if they could be supplied with the Word of Life. We have looked anxiously for this supply from those institutions in the more favored sections of our country, whose laudable object it is to aid young men of piety and talents in acquiring an education suitable for the gospel ministry; but our expectations have not been realized. In aid of these institutions the citizens of Georgia have heretofore contributed with their accustomed liberality; but a general impression at present prevails that our benevolence should be less diffusive, and that our exertions should be principally concentrated in building up our own Zion, and repairing her waste places.

"In the different denominations of Christians in our State, we are personally acquainted with young men of piety and talents who would gladly labor in the vineyard of Christ, but who are unable to incur the expense of an education preparatory to the work. Unless, therefore, some benevolent individuals or some Society shall take them under their patronage, their usefulness will be limited to the obscure walks of private life.

"You will doubtless concur in the sentiment, that with the progress of literary improvement in any country, the prosperity of religion requires a similar improvement in the ministry. Whilst we rejoice in the good which many pious and zealous defenders of the faith have been enabled, by the blessing of God, to effect, whose opportunities in early life were limited, we cannot avoid asking how much more good they might have done if to the same piety and zeal had been united the learning of a Gill, a Wesley, or a Dwight? Our object, in short, is the supply of our own Churches with pious and able ministers of the gospel, to bring to light talents that are concealed under the mask of poverty, and to encourage young men of piety and talents to engage in that glorious cause, the fruits of which will remain forever.

"As our interests are identified with the interest of this

State; as its political and literary institutions are dear to us, and as the religion of the gospel, ably and faithfully preached, is calculated to secure a continuance of these blessings which we now enjoy—shall we not use our exertions to raise up those among us who shall 'point to heaven and lead the way?' And may we not expect your hearty concurrence and liberal patronage?"

The circular was issued in May, and the Committee met according to adjournment, in Athens, on the 7th of the following August, and after some deliberation, adjourned to meet the next day in the College Chapel.

On the 8th of August, 1823, the Committee met, together with a number of the citizens of Athens and gentlemen from different parts of the State, it being the Annual Commencement week of the College. The Rev. Dr. Waddel was in the Chair, and the Rev. Thomas Goulding, Secretary. A Constitution was proposed as a substitute for one which had been previously submitted, which on motion of the Rev. Benjamin Gildersleeve, seconded by Rev. Thomas Goulding, was adopted.

It would occupy too much space to give the Constitution at length; I, therefore, present a brief synopsis of its most important features.

After designating the usual officers and their duties, the *second* article declares that the object of the Society shall be to aid young men of hopeful piety and talents in acquiring an education suitable for the gospel ministry. The *eighth* article provides that no person shall be a beneficiary of the Society unless he be in the communion of some Church, and signify his desire of entering upon the work of the ministry, and also exhibit testimonials both of his talents and real indigence. The *ninth* article grants liberty to beneficiaries to prosecute their studies either in the College at Athens, or in any respectable academy, or under a private instructor. The *tenth* article requires every beneficiary to give an obli-

gation to the Society for the monies which he shall receive from time to time, which obligation should be null and void, provided he prosecuted his studies preparatory to the ministry with diligence, or enter upon the duties of that office within any time which the directors may deem reasonable, otherwise to remain in full force and effect. The *eleventh* article declares that no beneficiary shall be entitled to a continuance of the patronage of the Society, unless once a year, or oftener if required, he shall furnish a certificate from his instructor of his proficiency, together with his moral and Christian deportment, which shall be satisfactory to the directors. These articles embrace all the important principles of the Society.

The Constitution having been unanimously adopted, the Society proceeded to the election of officers, which resulted as follows:

Maj. Abraham Walker, *President.*
Rev. Dr. Moses Waddel, 1*st Vice President.*
Rev. Dr. Francis Cummins, 2d " "
Rev. Dr. John Brown, 3d " "
Rev. William McWhir, 4th " "
Rev. William T. Brantly, 5th " "
Rev. Peter Gautier, 6th " "
Rev. Abiel Carter, 7th " "
Corresponding Secretary—Rev. Thomas Goulding.
Recording Secretary—Moses W. Dobbins.
Treasurer—Dr. James Nisbet.

Directors.—James Nephew, Joseph Law, Joseph Cumming, Samuel Dowse, Thomas Cumming, Andrew Semmes, Joseph Bryan, Benjamin Gildersleeve, John Nisbet, Stephen Upson, Alonzo Church, John R. Goulding, Thomas W. Stanley, Hugh Montgomery.

The Society, thus ushered in being, was prosperous for many years. On the roll of its beneficiaries are the names of such men as Cassels, Ingles, Scott, Saye, Alexander H.

Stephens, James Johnson, Crosby, Freeman, Caldwell, Montgomery, etc. Many entered the ministry who have proved a rich blessing to the Church of Christ. Some entered as beneficiaries who did not prosecute their studies to the end of the prescribed course. Others were assisted who, for divers reasons best known to themselves, abandoned the purpose of entering upon the holy office, and turned to other vocations. Of these, some have attained to great distinction and influence in society. It educated, at least, one who became a Bishop in the Protestant Episcopal Church.

I have already stated that out of the Georgia Educational Society arose the spirit of denominational education, which resulted in establishing at least three denominational Colleges. The public attention had been directed at this time to the plan of Manual Labor Schools. A school on this plan existed somewhere in the North, which was represented as having been successful. It was supposed that such an institution would greatly lessen the expenses of education, and thereby afford to a greater number of the less affluent classes an opportunity of obtaining a good education. The plan was thought by some to be practicable, and it was proposed to be adopted by the Society as a less expensive method, at least, of preparing its beneficiaries for the College classes. Accordingly, in the fall of 1832, a convention was called to deliberate on the question of establishing such a school. After a careful examination of the subject in the light of all the information it possessed, it was determined to make the experiment. For this purpose a tract of land was bought in the vicinity of Athens, having on it suitable buildings and other appurtenances, and the school was put in operation in the winter or spring of 1833. It was not, however, very successful. It was thought that its proximity to the College prevented its prosperity. It was found that boys who labored part of their time were not admitted, as students, to social equality with young gentlemen in the

University classes. After languishing until 1835, it was resolved to break up the school and remove it to some other point. The property was therefore sold, and instead of establishing one school, the proceeds were divided between two—one to be located near Lawrenceville, Gwinnett county, and afterwards known as the Gwinnett Institute, and the other at a place called Midway, between Milledgeville and Scottsborough, both upon the Manual Labor plan. The Society committed a great blunder in this attempt to sustain two schools. Had its energies been concentrated on one institution, a great deal of trouble and waste of funds had doubtlessly been avoided. As it was, neither school succeeded well.

It was found, when too late, that the Manual Labor system of education, although attractive in theory, was impracticable. It was discovered that young men could not, or would not, work and study too. Like many other beautiful theories, it soon exploded, and was everywhere abandoned.

The former of these schools languished for a few years, and then died of inanity. Those who had the control of the Midway school, after a year or two of ineffectual struggle, took it into their heads to make a College of it, for which a charter was granted by the Georgia Legislature under the style and title of "Oglethorpe University." It was a "University" only on paper. It had no endowment, no college buildings, nor faculty. A poor piece of land and a few pine trees constituted all its riches. But its founders, reckless of expense, at once proceeded to erect a college building at a cost of some $40,000.

By improvident management in the first years of its existence, it became involved in great financial difficulties. At first it was placed under the supervision of Hopewell Presbytery, and afterwards transferred to the care of the Synod of South Carolina and Georgia. After years of trial and monetary difficulties, it was freed from them by the labors,

principally, of its financial agent, the Rev. R. Chamberlain. After the division of the Synod of South Carolina and Georgia, the Synod of South Carolina, the Synod of Georgia, and the Synod of Alabama, became joint proprietors and supervisors, each being represented in the Board of Trust, and endowing a Professorship. Its first President was the Rev. Carlisle P. Beman, D.D.; upon whose retirement, the Rev. Samuel R. Talmage, D.D., was called to preside over it, and under whose Presidency it attained a good degree of prosperity. It was greatly favored with seasons of refreshing from on high, by which a large number of its pupils became hopefully pious, a goodly proportion of whom entered the holy ministry. For some years a larger number of students in the classes of the Theological Seminary at Columbia were from Oglethorpe than any other institution. Its alumni compared favorably, in point of scholarship and efficiency, with any other College in the land.

In consequence of the death of the lamented Talmage, and the war—by which it has lost a large part of its endowment—it is at present doing little for the cause of education. A movement is on foot to resuscitate it, and, I trust, will prove successful. As a denomination, a College of our own is indispensable. The impression has generally obtained that the location of the College is unfavorable. This is probably true. It needs more local patronage. This it cannot have where it is at present. It should be within, or in the immediate vicinity of some city or large town, from whence it might obtain a constant supply of students. It should also have a more central and healthy habitation. The question of its removal has been agitated for years. Probably nothing will be effected in this direction until times shall favor its re-endowment.

Looking back to the formation of the Georgia Educational Society, and weighing its results, we are constrained to regard it as among the most influential agencies promotive

of the prosperity of our Church in the State. The benefits derived from it are incalculable. Eternity alone can reveal them all. To thousands the gospel has been carried with saving effect by those who have been nurtured by it, either directly or indirectly.

The Presbytery of Hopewell contained, in 1825, twelve ministers. It was during its spring Sessions at Lexington, that the first step was taken towards the organization of a Domestic Missionary Society. A committee, consisting of the Rev. Drs. Brown and Waddel and Rev. William Moderwell, was appointed to inquire into the expediency of establishing a Domestic Missionary Society. The committee thereafter reported: That in their opinion, the establishment of such a Society is both practicable and expedient, and suggested the appointing a committee to draft a Constitution, and make the necessary arrangements for its organization. Rev. Drs. Brown and Waddel, and Rev. Messrs. Moderwell, Church and Gildersleeve, were appointed that committee, and directed to report before the close of its present Sessions. The committee subsequently reported a Constitution, which was adopted. The second article of this Constitution declared that the object of the Society "shall be to send ministers wherever they think it expedient within the State, and to assist in building up feeble Churches." By the eleventh article, the compensation of missionaries was to be fixed by the Board of Directors, subject to the control of the Society at its annual meeting.

Of this Society, Joseph Bryan, of Mount Zion, was chosen President; Augustus Moore, of Augusta, Treasurer; Rev. Mr. Moderwell, Corresponding Secretary, and Rev. B. Gildersleeve, Recording Secretary. Joseph C. Stiles, who had been licensed at that session of the Presbytery, was appointed its general agent to collect funds and form auxiliary societies. The receipts of the society the first year were about $400. Stiles seems to have been the only missionary

in their employ. In their first annual report, they complain of the difficulty of obtaining suitable laborers. In their second year, they employed four missionaries at a compensation of $40 per month. The Society accomplished a good work in succeeding years, employing many efficient men as missionaries, and founding and fostering Churches in the more recently acquired territories in the south-western portion of the State. In glancing at the records of the Society, many familiar names meet our eye on the roll of its missionaries, such as Patterson, Williams, Carter, Quillian, Galaher, Scott, Lanier, Jehiel and James Talmage, McAlpin, Baker, Stratton, etc.; and we find such Churches as Columbus, LaGrange, Newnan, McDonough, Alcovia, Hopewell (Crawford,) Forsyth, Jackson, etc., sharing in its benefactions. In more recent years, it has received at least one valuable legacy.

We find the Presbytery at this time (1825) inaugurating a system of protracted meetings, or rather, camp-meetings, from which resulted great good to the cause of Presbyterianism. An extract from their minutes will show their reasons for this measure: "WHEREAS, the members of our Churches within the bounds of this Presbytery are few, and scattered over a comparatively large surface of country; and WHEREAS, great advantage has arisen to Churches from meeting together, and holding Christian communion with each other in the enjoyment of gospel ordinances: it is, therefore, *Resolved*, That the Presbytery recommend to the brethren, and to the Churches under our care, to meet together in as large numbers as may be convenient, at least once a year, on sacramental occasions, and that our ancient custom of fasting, humiliation and prayer, on such occasions, may be revived as far as expedient."

In the more densely settled regions of country, and where houses of worship have been erected sufficiently spacious for the accommodation of the people, and where the ordinances of the

gospel are regularly administered, such convocations are unnecessary; but in the condition of our Church in Georgia, at that period, such a system was highly expedient, and was attended with the most beneficial results. Thousands, oftimes, assembled at these meetings, and spent usually four or five days in prayer and praise, and preaching and hearing. These occasions furnished thousands an opportunity of learning what Presbyterianism was, who otherwise would never have possessed any intelligent idea of its doctrines or polity. Presbyterians from a long distance in the surrounding country came together, and formed a personal acquaintance, which otherwise had never existed. They learned to love each other. They entertained for each other afterwards an undying affection. It rendered the Churches more homogeneous, and cemented them in bonds of Christian friendship. Christians in that day were not as in ours, cold and formal, neither knowing nor caring for each other's welfare. In the spirit of the Apostle's injunction, they "looked not every man on his own things, but every man also on the things of others." They sympathized with and prayed for each other. That selfish iceberg coldness, which pervades Christian society in this day, was then unknown. Soul mingled with soul like kindred drops of water. Well do we remember the closing scenes of many of these holy convocations. When the parting hour came, what tender farewells were uttered! what warm expressions of Christian love and esteem were exchanged between those who had come together as utter strangers! With what spirit and deep emotion have we heard the great congregation unite with one heart and one voice in singing their parting song:

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

"We share our mutual woes,
Our mutual burdens bear,

And often for each other flows
The sympathizing tear.

"When we asunder part,
It gives us inward pain;
But we shall still be joined in heart,
And hope to meet again."

These seasons of Christian communion were oftentimes not inappropriately called the *Feast of Tabernacles*, when, like the Jews, the people retired from their homes and dwelt in tents or booths, leaving all their secular cares behind, and devoting the time exclusively to the worship of God in the great temple of Nature. As that season was to the pious Jew, a season of "marked and decided indications of joy," so were these assemblages rich in comfort and spiritual blessings to multitudes who would otherwise have been entirely deprived of the ordinances. These meetings were often signally blest by the outpourings of the Divine Spirit and the conversion of multitudes of souls. Not infrequently fifty to an hundred souls would be brought to confess Christ. Even distant Churches were strengthened and builded up, so as soon to be able to sustain pastors. Thus the banner of the Cross was planted in places where a personal ministry had been unknown.

Many, it is true, attended these gatherings who received no benefit from the services. They came not with a desire to be benefitted. They came to look on, or even for worse purposes. Many of them were of the "baser sort." But it rarely happened to hear of any outrages on the part of such at Presbyterian meetings, whatever has characterized such convocations of other denominations. It has generally been observed, that those who are orderly themselves, and free from extravagancies, are not likely to be assaulted by those inclined to produce disturbance. These meetings were, in general, characterized by deep solemnity, and as much staidness and sobriety as are witnessed in our Sabbath congrega-

tions in our most conservative and well organized Churches. Very rarely any noise or confusion broke upon the stillness and attention of the waiting audience.

About the close of the eighteenth and beginning of the nineteenth centuries, there were camp-meetings held by Presbyterians in many parts of the country. They had their origin in Kentucky, in the year 1801, during the great religious revival which commenced in North Carolina, penetrated into Tennessee, and spread over all the West.* They also extended into South Carolina. Not more than one or two was held in Georgia, near the close of these camp-meeting times.

* It so happened that, on one occasion, in the early part of that revival, so many people had come from a distance to the administration of the Lord's Supper at a particular Church, that accommodation could nowhere be found in the neighborhood for all, during the successive days and nights which they wished to spend at the place. This induced as many as could to procure tents, and form something like a military encampment, when, as provisions were easily to be had, they might stay till the meetings closed. Such was the origin of camp-meetings. They thus originated in sheer necessity. They were afterwards held at various points during that extraordinary season of religious solicitude. The country was thinly settled; deep and widespread feeling prevailed on the subject of religion; many persons attended from distances of thirty, forty, and fifty miles, and on one occasion, some came from a distance of one hundred miles. These meetings were held, when the weather permitted, in the midst of the noble forest. Seats were made of logs and planks, the under rubbish being cleared away; a pulpit was erected, facing the rows of seats; and there, forenoon, and afternoon, and evening, the ministers of the gospel made known the "words of eternal life." Public prayer was also held at the same spot, early in the morning and at the close of the services at night. Lamps were suspended at night from the boughs of the trees, and torches blazed from stakes eight or ten feet high, in front of each tent. In the rear of the tents, morning and evening, such simple cooking operations as were necessary, went on. Each tent was occupied by one or two families. A horn or trumpet announced the hour for the commencement of the public services. Solemn scenes occurred at these meetings, such as might well have caused many who scoffed to tremble. They were confined for years to the frontier settlements. They served to bring together, to the profit of immortal souls, a population scattered far and wide.—*Baird's Religion in America.*

These meetings were sometimes attended by strange and marked bodily exercises, such as have not been witnessed in latter days at such places—such as *falling or striking down*, in which the individual continued for hours, and sometimes even for a day, in an apparent state of insensibility. Occasionally they were perceived to pray, and sometimes they would cry out. Others were exercised by the most violent bodily agitations, to which the vulgar epithet of the *jerks* was given.*

Some have attempted to account for these strange phenomena on the ground of *nervous exhaustion;* but probably no one has ever arrived at any true and satisfactory reason for these bodily motions. They generally occurred, but not always, in religious assemblages. That they were the result of divine influences, in all cases, we have never believed, since many who were the subjects of them never afterwards manifested any piety; nor did those who professed conversion, and who became staid and sober Christians in after life, profess to have had any deep convictions of sin, or overwhelming views of guilt, at the time of their prostration, nor to have received any illumination, or other spiritual manifestation at the time. Yet, it is by no means proved that it was all fanaticism and delusion. There were, beyond question, many true conversions. Was it a disease? or was it a diabolical influence? We know not.

In the meetings recommended by the Presbytery, and

* It cannot be denied that from 1799 to 1803, in this revival season, elsewhere so free from excitement, there were, in parts of Kentucky and Tennessee, extraordinary "bodily exercises, called the jerks, falling down," etc., in the meetings, which the enlightened friends of the work lamented, and which excited its enemies to ridicule and blasphemy. But it must be remembered that these physical agitations took place at large camp-meetings, in which were gathered all the elements of excitement from every quarter, and which were continued, day and night, till the consequent exhaustion of the multitudes, in a great measure, took away the power of self-control.—*Dr. Davidson's State of the Church.*

which has given occasion to these remarks, no such extravagance was ever witnessed.

We are not the advocate of these meetings under all circumstances. As above observed, in the older and more densely populated portions of the country, they are altogether unnecessary; but among a destitute and scattered people, as was the condition of society in Georgia at that time, they furnish a most excellent opportunity for spreading abroad the knowledge of Christ, and building up the Church. And this is especially the case where there is a paucity of laborers to gather the harvest. It has been largely owing to such efforts in the newly settled regions of the State, that the Presbyterian Church has been planted in so many places.

It is not apparent that Hopewell Presbytery required the Churches under its care to send up their sessional records for review before the meeting at Lexington, in the spring of 1825. An order was then issued, "that the session of each Church should send to the Presbytery, at its annual spring Sessions, a written congregational report, together with its book of records." Indeed, in the early days of the Presbytery, it does not appear to have very carefully regulated its proceedings by ecclesiastical law, or the rules of legislative practice. The absence of members, in many instances, is not noted at the opening of its Sessions. Sometimes the records do not state whether the Sessions were opened or closed with prayer. Doubtless they were, and thus it is a clerical omission. No memoirs of deceased members are recorded: as, for instance, it is simply said of the first minister who died after its organization, "The Rev. John Newton has departed this life since our last sessions," and of Mr. Springer, "The Rev. John Springer has deceased since our last sessions." In our day, the order of proceedings as they appear from the minutes of this body, would not pass the review of the superior ecclesiastical court without severe animadversions.

The 64th Sessions of Hopewell were held at Fairview, Gwinnett county, in August, 1825. This was evidence of an aggressive movement. This was new territory. Hitherto its meetings had been confined to the older portions of the State. It had never been farther west than the county of Jackson. But now it assembled on the borders of the Chattahoochee, in what had been recently Indian country. Here a small Church had been gathered of emigrants from other regions, and here a pastor was to be installed. At this Presbytery there were present nine ministers and four elders. Besides the installation and receiving the trials of several young men under their care, the Presbytery appointed two committees to report at the next Sessions—the first in relation to the propriety of singing a psalm or hymn whilst communicants were assembling around the table of our Lord, and the second "to enquire into the propriety of having a regular and uniform mode of making a public profession of religion on entering into full membership of the Church." Two intermediate meetings were held before the spring Sessions—one at Monticello, 1st September, 1825, and one at Washington, Wilkes county, December 15th, 1825. These meetings were held for judicial purposes. The spring Sessions were held at Mount Zion the 7th April, 1826, at which eleven ministers were present and four elders. At this Presbytery the committee appointed to enquire into the expediency of having a uniform method of receiving members into fellowship with the Church reported.

This subject elicited some debate. Its propriety was questioned. It was then, and has been since, condemned in many parts of the Church, on the ground that such a formula was a kind of *abbreviated creed*, and inconsistent with the practice of the Presbyterian Church, and as opening a door to error in doctrine. In some places this has probably been the case, but generally, no such evil has attended its adoption. It has been charged that it is a congregational dogma. This is

probably in some measure true, as many practices have been foisted into the Presbyterian Church from the shops of Congregationalism, which never had any sound Presbyterian authority. Such a thing has never obtained in the Church of Scotland; nor was it known in our Church in its earlier days. The committee say in their report, that after "the most serious deliberation they are of opinion, in all things which are to be considered as mere matters of decency and order in the government and discipline of the Church, and concerning which no particular and express rules or examples are given in the Scriptures, that a difference in modes and forms ought not to be a bar to communion, or infringe on the maintenance of the unity of the Christian spirit in the bonds of peace and love. That however the external forms may be different as the circumstances of the Church may differ, or as different errors or vices prevail on that account, it may be expedient for the Church of Christ to lift up her testimony, and guard against them, in that way which may be deemed most effectual."

Yet the committee was fully of opinion that those who have been received into membership of the Church, by satisfying the Church officers of their soundness in the faith, their own experience of a saving work of grace in the heart, and an orderly life and conversation before the Church and the world, are justly entitled to all the privileges and benefits of Church membership, whether they have, or have not made a public profession in the midst of a congregation at the time of their initiation. Nevertheless the committee was of opinion that uniformity, even in these things, which are merely circumstantial, is very desirable, and that making a public and open profession of the faith of the gospel in a congregation of Christian worshippers, is that of which no one need or ought to be ashamed, who is duly qualified by grace for the enjoyment of gospel ordinances.

The committee, therefore, recommended that a public dec-

laration of faith in Christ, and obedience to Him of some kind, should be practised, wherever it might be done without injury to the cause or the feelings of those concerned.

The formula of admission was presented by the same committee, and I presume adopted, though such does not appear from the minutes to have been the fact.*

* It is probable that few in the present day, either ministers or private members have ever seen, or know of the existence of such a formula. I have thought proper to append it in a note. Most of our ministers have some form, either prepared by themselves or obtained from some other quarter. I think, if used at all, there should be a good degree of uniformity. The following is the form recommended by the committee:

"Candidates for admission, having been previously examined as to their soundness in the faith, and experimental acquaintance with religion, and the motives which influenced them to desire membership in the Church, and the Elders having been satisfied as to their orderly deportment and moral character, shall be requested, before or after sermon, to present themselves in the presence of the congregation, and the minister shall address them in following or like form:

You have now presented yourselves before God and this congregation to dedicate yourselves to the service of the Almighty, and to become incorporated with his visible Church: In doing this, you profess to love God supremely; that you repent of your sins; that you rely on the ability and willingness of the Lord Jesus Christ to save such as come unto Him; and that you rely on Divine aid to assist you in walking in the commandments and ordinances of the gospel of Christ. The transaction is solemn in its nature, and will be followed by eternal consequences. We trust you have seriously considered the nature of the professions and engagements you are about to make, together with the character proper to be sustained, and the duties to be performed by you as members of the Church of Christ. And you may come to God with holy boldness, in the name of Christ, who is rich in mercy to all those who call upon him. And, indeed, you may freely venture to commit yourselves to his care, and trust in his faithfulness for strength to fulfill your engagements.

The minister shall then propose to the candidate the following questions:

1. Do you believe the Scriptures of the Old and New Testament to be the word of God—the only infallible rule of faith and practice?

2. Do you sincerely adopt the Confession of Faith of this Church, as containing the system of doctrine taught in the Holy Scriptures?

3. Do you approve of the government and discipline of the Presbyterian Church in these United States?

In relation to this and every other formula, I have ever felt one strong objection. No one should be required to assent or subscribe to a thing of which he is ignorant: And these articles of profession are generally imposed upon persons who are ignorant of their contents. It can then be nothing but a blind assent. It is not an intelligent profession.

If such a profession must be made, the candidate should certainly be informed, beforehand, of the doctrines and principles he is required to adopt, otherwise he is solemnly called upon blindly to subscribe to a creed which he has never ma-

4. Do you promise to study the peace, unity and purity of the Church?

5. Do you promise to love the Christian brotherhood, and due subjection to the exercise of lawful authority in the Church, for conscience sake?

These questions having been answered in the affirmative, the minister shall address himself to the candidates in the following or like terms:

In the name of our Lord Jesus Christ, and by the authority he hath given to the Church for edification, we do receive you as members of his visible Church, and declare you entitled to all its privileges, and welcome you to fellowship with us in all the blessings of the gospel: And for this purpose, may the blessing of God rest upon you, and the spirit of Christ fill your heart. Amen.

And now, brethren, we commend you to God, and to the word of his grace. Let it be impressed upon your minds, that you have entered into solemn engagements from which you can never be released. Wherever you may be, the obligations of Christ and His Church, to which you have now given your pledge, will rest upon you; they will follow you through life, to the bar of God, and throughout eternity. Henceforward, as you conduct yourselves in life, religion will be honored or disgraced. If you live according to the gospel, you will be a credit and a comfort to us, and to all the Church of God. May Jehovah bless you and keep you. May He lift upon you the light of His countenance, and be merciful to you. May He strengthen you in your passage through this transitory life, and, when this warfare is ended, may we all be brought together into that happy Church where our communion shall be perfect and our joy everlasting. Amen.

The minister and elders present may then take the initiated by the hand and say: We give you the right hand of fellowship, and welcome you to communion with us. And may your communion be not only with us, but also with the Father, and with the Son, and with the Holy Ghost. Amen "

turely considered, and which he may afterward feel in conscience bound to repudiate.

This is little better than Jesuitism. Hence, where such a plan is adopted, the formula should be placed in the hands of the candidate that he may have opportunity calmly to consider the nature of the obligations he is about to assume. This would enable him to make an intelligent profession.

At this session the Presbytery recommended the Churches to make out regular calls for the ministers of their choice, wherever it was practicable, and have them installed. The object of this recommendation was to obviate the practice of stated supplies, which, though very general in our day, is unknown to the Constitution and laws of our Church, and has been repeatedly forbidden by our highest courts.*

The committee appointed the preceding August to consider the propriety of singing a psalm whilst communicants were assembling around the Lord's table, reported, that they could not discover any justifiable reason why the practice should be either prohibited or discontinued.

A system of Presbyterial visitation was adopted; and it was resolved that the ministers of the Presbytery go two and two on visitation tours to the Churches in the several counties where our Churches existed, and that the Churches be informed of the time and purposes of their coming. This was a good plan, and ought to be adopted by all the Presbyteries.

The Presbyterial Report, prepared to be sent to the General Assembly at this session, shows that the Presbytery consisted of fifteen ministers, four licentiates and thirty-one Churches; that it had four beneficiaries on the Education Society, pursuing studies at Athens, and that the Missionary Society had four missionaries in its employ.

It is cheering to note these advances of our Church, at that time, in numbers and efficiency. At the next meeting still further evidence of aggressiveness was manifest. A pastor

* See Baird's Digest, pp. 90, 92.

was ordained and settled at Milledgeville, and Churches were reported as having been organized at Jackson, Butts county, and Macon.

The Presbytery continued in a prosperous condition, growing in numbers until 1831, when it was deemed necessary to divide it, as it had become rather unwieldy for the transaction of its business with facility. At its last session, prior to its division by the Synod of South Carolina and Georgia, held at Greensboro', Ga., there were present some seventy members, ministers and elders. Some were present, who had seen its early days, and when it could hardly gather a quorum to do business, and rejoiced in its prosperity.

THE PRESBYTERY OF GEORGIA.

The Presbytery of Georgia, as at present constituted, includes little more than the sea-coast of the State. It has, during many years, been a small Presbytery—a small territory, few ministers, and few Churches. It has not always been so. Since its organization it has undergone many and great changes of boundaries.

For the following statements I am indebted to the Rev. Mr. Buttolph, of that Presbytery, who has kindly communicated them in a paper drawn up by the late Rev. C. C. Jones, D. D. The precision of Dr. Jones in all his investigations of historical facts, guarantee its accuracy. It may be observed that he differs in his account of the origin of the Presbytery from that usually correct work, "Baird's Assembly's Digest." In that book it is represented as having been erected by the division of Hopewell. Dr. Jones says it was formed out of the Presbytery of Harmony. There are circumstances, not necessary to be stated here, that establish the correctness of what Dr. Jones has written, and has been entered upon the records of the Presbytery.

The following is the paper to which I have reference:

"1. *Organization.*—The Presbytery of Georgia was formed out of the Presbytery of Harmony, and set off as a Presbytery by regular act of the Synod of South Carolina and Georgia, at Washington, Wilkes county, Georgia, November 9, 1821, agreeably to the following resolution: 'Resolved, by this Synod, That the members who have been set off from the Presbytery of Harmony, be formed into a Presbytery by themselves, to be known by the name of the *Presbytery of Georgia;* and that the dividing line between the Hopewell and Georgia Presbyteries commence at the mouth of Little

River and run in a southwest direction, leaving the counties of Columbia, Warren, Hancock and Baldwin, and all the territory below, in the Presbytery of Georgia, and all the counties above in the Presbytery of Hopewell: And that the Rev. Nathan S. S. Beman, who is now a member of Hopewell Presbytery, be dismissed from that body and annexed to the Presbytery of Georgia. It is understood, likewise, that the licentiates and candidates who fall within the bounds of the Presbytery of Georgia, be and hereby are connected with that body. It is, moreover, ordered by this Synod, that the Presbytery constitute at 1 o'clock, P. M., this day, and that the Rev. N. S. S. Beman be the first Moderator."*

2. *Original Members.*—The original members thus set off were, Rev. William McWhir, who was received into the Harmony Presbytery from the Presbytery of Killileagh, county of Down, Ireland, upon his approving and consenting to the Confession of Faith of the Presbyterian Church in the United States of America. He was received at the meeting of Presbytery at Columbia, South Carolina, November 9, 1815; Rev. Murdock Murphy, who was received from the Presbytery of Orange, at Savannah, December 27, 1811; Rev. Thomas Goulding, who was licensed by Presbytery of Harmony, at Augusta, Georgia, October 31, 1813. He was ordained and installed at White Bluff, near Savannah, January 21, 1816†; Rev. William Moderwell who was received at Salem, Black River, April 19, 1821, from the Presbytery of New Castle; Rev. Samuel S. Davis, who was received at Augusta, November 2, 1821, from the Presbytery of Albany, New York; and Rev. Remembrance Chamberlain, who was

* See Minutes Pres. Ga.: pp. 1, 2.

† Is White Bluff a Presbyterian Church? It would seem to have been such originally, from the fact that it had a pastor ordained and installed over it by the Presbytery of Harmony. It is at present unknown to the Synod of Georgia as such, never having been reported by the Presbytery of Georgia.

received at the same time and place from the Addison Association, in Vermont.

These ministers were set off from Harmony Presbytery, to whom the Synod united the Rev. Nathan S. S. Beman, from Hopewell Presbytery, and the Rev. Benjamin Gildersleeve, who fell within the bounds of the Presbytery of Georgia, also of Hopewell Presbytery. The Presbytery thus constituted had under its care two licentiates, Mr. James Word and Mr. James S. Olcott; and one candidate for the ministry, Mr. Carlisle P. Beman.

3.—*Bounds.*—(1) Original bounds: East, it was bounded by the Savannah River and the Atlantic; on the north by the counties of Lincoln, Wilkes, Taliaferro, Green, Putnam, Jasper, Monroe, Upson, Talbot and Harris; on the west by the Chattahoochee River, and stretching south, included all the Floridas.

Within Georgia, the Presbytery embraced forty-five counties, namely, Columbia, Warren, Hancock, Baldwin, Jones, Bibb, Crawford, Marion, Muscogee, Houston, Twiggs, Wilkinson, Washington, Jefferson, Richmond, Burke, Emanuel, Laurens, Pulaski, Dooly, Sumter, Stewart, Randolph, Lee, Early, Baker, Decatur, Thomas, Lowndes, Ware, Irwin, Telfair, Montgomery, Scriven, Bullock, Tatnall, Appling, Effingham, Chatham, Bryan, Liberty, McIntosh, Wayne, Glynn and Camden. This was more than half of the State as it then existed.

(2.) *First alteration of bounds.*—The Synod, in 1824, annexed to Hopewell Presbytery the counties north and west, beginning with Columbia, Warren, Hancock, Baldwin, Jones, Bibb, Crawford, Houston, Twiggs, Wilkinson, Washington, Jefferson, Richmond, Burke, Emanuel, Laurens, Pulaski, Montgomery—in all eighteen; thereby cutting off a large number of Churches and ministers, and reducing the Presbytery to a very small body. This action of the Synod was objected to by the Presbytery at its session at St. Marys,

April, 1825, and a delegate appointed to present the complaint of Presbytery before Synod at its next meeting, and request that a portion of its territory be restored, which, however, was never done.

(3.) *The second alteration of its boundary.*—After the formation of Flint River Presbytery, out of Hopewell, the Synod established the line between the Flint River and Georgia Presbyteries, at its meeting in Milledgeville, November, 1836, by the following resolution: "That it be a right line from the Ocmulgee to the Flint River, commencing at the corner of Telfair and Irwin counties, opposite Jacksonville, and running to the mouth of Flint River." This act cut off from the Presbytery of Georgia all of Early, Randolph, Lee, Stewart, Sumter, Marion and Muscogee—seven counties—and parts of Dooly, Decatur and Baker—three more.

(4) *The third alteration of boundary*—Was on the petition of the Churches in Middle Florida, in connection with the Presbytery of Georgia, to the Synod, which petition was concurred in by the Presbytery, in compliance with which the Synod at its Sessions in Augusta, November, 1840, set off the counties of Baker, Decatur, Thomas and Lowndes, together with Middle and West Florida, into a new Presbytery, which received the name of the *Presbytery of Florida*, consisting of four counties from Georgia, and Middle and West Florida.

As above remarked, the Presbytery of Georgia is a small body, confined to the sea coast. An attempt was made in 1866, to restore the counties in Georgia, namely, Decatur, Thomas, Lowndes, Brooks, &c., belonging to the Florida Presbytery, to the Presbytery of Georgia. But it was unsuccessful. Such an arrangement would greatly strengthen the Presbytery. Its most efficient Churches are the First Church of Savannah, the Church at Mt. Vernon, Wayne county, and the Churches of Flemington and Walthourville, in Liberty. It has organizations at St. Marys, Brunswick, Bryan, Darien, and, perhaps, some other places. St. Marys

and Darien were desolated by the war, and the people driven away.

The Presbytery of Georgia has been distinguished for its successful efforts in behalf of the religious instruction of the negroes. The work was inaugurated by that body under the leadership of the late Dr. C. C. Jones, who devoted the larger portion of his ministerial life to missionary labors among that people.

Other Presbyteries caught the spirit, and almost everywhere within our State, and in many other places within other States, much attention was given by ministers and people to this good work. Almost all the young men reared within the bounds of that Presbytery, who entered the ministry, as very many have, went out imbued with the spirit of devotion to that cause. A Ladson, of Columbia, and a Winn, of Mississippi, are remembered as shining examples of untiring and successful labors in this department of the Master's work. The results of the war has closed the door, at least for the present, in this direction.

PRESBYTERY OF FLINT RIVER.

The original name of this Presbytery was *Good Hope*, but at the next meeting of the Synod after its formation, was changed to that of *Flint River*.

"At the meeting of the Synod of South Carolina and Georgia, held in Columbia, South Carolina, on the fifth day of December, eighteen hundred and thirty-three, the resolution of Hopewell Presbytery was presented, praying the Synod to divide said Presbytery, so that that part of its present territory included between the Ocmulgee and Chattahoochee Rivers, with the counties of Newton, Walton, Gwinnett, Campbell, Carroll and Heard, may form a new Presbytery, to be called the Presbytery of Good Hope; Whereupon, it was resolved that the Presbytery of Hopewell be divided, according to the resolution of that body in April last, and that the part of the Presbytery now called Hopewell on the west side of the Ocmulgee River, together with the counties aforesaid, be denominated the Presbytery of Good Hope, to meet in McDonough, on Thursday before the fourth Sabbath in March next, at 11 o'clock, A. M., to be opened with a sermon by Edwin Holt, or in case of his absence by the senior member present, who is to preside until a Moderator is chosen."

The Presbytery of Hopewell had existed thirty-seven years without any formal division of its territory or alteration of its boundaries, except those which had occurred in settling the boundaries of Georgia Presbytery. Its limits had been vastly extended by the addition of new territories in the west of the State. In 1818, its western boundaries were Franklin, Jackson, Morgan, Jones, and the Ocmulgee River. By the treaties of 1818 and 1821, they were carried to the Chattahoochee River. It was this new territory which was now erected into a new Presbytery.

The Presbytery of Good Hope consisted of ten members, to-wit: Remembrance Chamberlain, John S. Wilson, James Gamble, Edwin Holt, James C. Patterson, Thomas F. Scott, Joseph Y. Alexander, John Baker, William B. Richards, and William K. Patton. Only one of these remained in connection with it until its recent division into the Presbyteries of Atlanta and Macon. Seven of them have died, and two transferred their relation to other denominations—one to the Episcopalians, and one to the Baptists. Its first meeting was held at McDonough, Henry county, according to the direction of the Synod, and was opened with a sermon by Rev. Edwin Holt. The Rev. James C. Patterson was elected Stated Clerk, which office he held till his death, a space of thirty-three years. It had under its care some twenty-six Churches.

From its first annual report made to the General Assembly, we are able to gather some information as to the strength and spiritual condition of the Churches. In that report, the Presbytery said: "We have but just commenced our Presbyterial existence. Our communication must consist, then, less of what we have done, than of what we have to do. Our Churches are, for the most part, small, and many of them labor under great disadvantages from not having enjoyed, heretofore, regular systematic pastoral supervision. They are planted, for the most part, in desirable situations, where a growing population holds out to them the prospect of considerable enlargement, and presents a loud demand for active labor. The fewness of the laborers, compared with the extent of the field and the distance between the Churches, hold out serious impediments to that efficient co-operation and vigorous extension of our efforts which are so necessary to the increased usefulness of our Churches. Our denomination, we believe, is destined to exert an important influence on the flourishing counties within our bounds. Could our destitute Churches procure self-denying and faithful ministers,

and could the favorable openings for the formation of new Churches be promptly occupied by zealous, active laborers, we may expect to report, at the close of the year, that our Presbytery has extended widely her ranks, her resources, and her influence."

These anticipations were very partially realized. Though more than thirty-four years have passed since these utterances, very much of the land yet remains to be possessed.

The subject of Domestic Missions and Church extension engaged the earnest attention of this Presbytery from the beginning. At its first meeting, it inaugurated a plan for carrying forward the work by organizing a Board of Missions, whose duty was declared to be, "to ascertain the state of all the feeble and destitute Churches, and to find out how much each one may be able or willing to do for the support of a preacher among them; and also, to become acquainted with the more destitute places, where ministers may be profitably employed, and to procure suitable laborers, and to send them out to supply the destitute, and to form new Churches."

The Presbytery resolved to conduct its own missions. This rule, with the exception of a short period—when it was connected with the General Assembly's Board of Domestic Missions—was never violated. The work thus commenced, was prosecuted with much zeal and efficiency for many years.

The great complaint of the Presbytery during the first years of its existence, was the scarcity of laborers. It had more funds than missionaries. Besides the liberal contributions of the Churches, the Presbytery, in 1843, received a liberal bequest from a Mr. Moses Alexander, residing in the neighborhood of Fort Gaines, Early county, of the rents, issues and profits of a valuable plantation, to be applied to the support of Domestic Missions. From this source, as also from a portion of the Fox legacy—which had been left to Hopewell Presbytery by a Mr. Fox, of Augusta, prior to

the division—the Presbytery was enabled to prosecute its work of evangelization with considerable success. At times, every organized Church within its bounds was supplied with the stated preaching of the Word.

The Presbytery increased in Churches from twenty-five to forty-six, the number at its late division. In the meantime, a number of organizations had been dissolved, or had entered into new combinations.

At the second meeting of the Presbytery, the subject of the education of young men for the ministry was taken up, and the formation of a Board of Education was effected. This Board was directed to seek out the indigent, pious young men of our Church, who desire to enter the gospel ministry, and to afford them such aid in acquiring the requisite education as they may be able, and the necessities of the young men may require.

This Board was so far auxiliary to the Georgia Educational Society as to make an annual report to that body. The Presbytery also approved and contributed to the support of the school founded by that Society in the vicinity of Athens, and sent thither several of its young men to be educated. When the Society determined to break up that school, and, by dividing its interests, to found two schools, one of these (the Gwinnett Institute) was located within its bounds. In September, 1835, the Directors of the Georgia Educational Society tendered the control of the institution to the Presbytery, which was by it accepted. The school continued under its superintendence, with varied success, until the fall of 1845, when the property was sold and the enterprise abandoned. This was the end of the Manual Labor system of education in Georgia. Yet, that school was not without fruit. Several worthy young men received there their education, who afterwards became useful ministers, some of whom continue in the vineyard to the present time.

The first alteration in the bounds of the Presbytery oc-

curred in 1840, when the Synod of South Carolina and Georgia detached from it, the counties of Decatur, Early and Baker, and attached them to the newly constituted Presbytery of Florida.

The second change of boundaries was made by the Synod in 1842, when the county of Bibb, and the Church of Macon, was transferred to the Presbytery of Hopewell, and, as compensation, the counties of Paulding, Walker, Cobb, Floyd, Cass, Cherokee, Chattooga, Murray, Gilmer and Dade were transferred to, and became a part of Flint River. This was a singular ecclesiastical freak. The gratification of personal feelings, and not the greatest good of the Church, influenced this measure.

The third change in boundaries was made by the Synod in in 1843, when that part of its territory known as the Cherokee country, west of the Chattahoochee River, was set off and erected into the Presbytery of Cherokee.

No other alterations occurred until the winter of 1866, when the Synod of Georgia divided it, constituting the Presbyteries of Atlanta and Macon. Thus, after an existence of thirty-four years, the name of Flint River Presbytery was stricken from the roll of Presbyteries.

PRESBYTERY OF FLORIDA.

The Presbytery of Florida was erected by the Synod of South Carolina and Georgia, at its Sessions in Augusta, November, 1840, by detaching the whole State of Florida from the Presbytery of Georgia, and three or four counties in Georgia from the Presbytery of Flint River. The intention was to constitute another Synod, but the plan has not been effected. It consists at present of twenty-seven Churches and eighteen ministers.

PRESBYTERY OF CHEROKEE.

The Presbytery of Cherokee was organized the 18th of April, 1844, at Summerville, Chattooga county, Georgia, in accordance with the following resolutions passed by the Synod of South Carolina and Georgia at its Sessions in Augusta in 1843:

Resolved, That in accordance with the unanimous vote of Flint River Presbytery, as expressed at its last meeting, Synod proceed to set off and erect into a new Presbytery, all that part of the territory now belonging to Flint River Presbytery known as the *Cherokee Country*, and also the counties of Forsyth, Lumpkin and Union, belonging to the Presbytery of Hopewell, to be called by the name of the Presbytery of Cherokee, to include all the Churches within said counties,

and the ministers there located, viz: Isaac W. Waddel, Jas. Gamble, Nathaniel A. Pratt and Alexander B. McCorkle, with the licentiates, Thomas Jackson and James B. Dunwoody; that said Presbytery meet on the Thursday before the third Sabbath in April, in the town of Summerville, Chattooga county; that the Rev. James Gamble be appointed to preach the opening sermon, and preside until a new Moderator be chosen; and in case of his absence, the senior minister present discharge his duties.

The Presbytery had under its care some ten Churches at the time of its organization. Its efforts from the beginning seem to have been mainly directed to the work of Domestic Missions and Church extension. It was a prosperous and efficient Presbytery up to the time of the commencement of the late civil war. Twenty-eight Churches were added to its roll from 1844, the date of its first meeting, until 1858, a period of fourteen years. Many of these, however, have been dissolved, or become extinct, since, according to its last report, it shows only thirty-one Churches on its roll. Its membership seems to have been somewhat transient, since, of forty-two ministers who have been connected with it in the twenty-four years of its existence, only fourteen remain on its roll.

This Presbytery, like all Presbyteries in new countries, has experienced many changes. Small Churches are gathered with the prospect of increase, which, after a few years, have become extinct, either by emigration, or for want of regular preaching and administration of the ordinances. The latter is, more generally, the cause of failure. Few instances have ever occurred, where a regular and efficient ministry has been maintained, that Churches have declined and become extinct. And ministers coming into such Presbyteries, though with sincere intentions of becoming permanent laborers, find the Churches weak, and unable to give the necessary material support, after a short trial become discouraged, and

under the pressure of want, are compelled to seek more favorable fields of labor.

This will continue to be the case until we have an adequate sustentation fund, to furnish liberal aid to our feeble Churches. All over Georgia, to-day, may be found the wrecks of Presbyterian Churches once planted in hope, and with some good prospect of success. They maintained a sickly existence for a few years, and then succumbed for want of the constant ministry of the Word. And they had not a constant ministry because they were unable to sustain it, and there was none to help them. This is the sad history of an hundred organizations. And never, until we have a more perfect system of benevolence, will things grow better.

The Churches in the Presbytery of Cherokee suffered greatly in the late war. Over its territory the contending armies passed, and swept a large portion of it as with the besom of destruction. The devastation was wide and appalling. The material wealth of the people was consumed—their agricultural interests ruined—their towns and villages burned or wrecked—their houses of worship demolished or so defaced as to be unfit for use—their ministers driven from their homes, many of them never to return—the membership of their Churches scattered and driven into exile, some of them dying, and others taking up their permanent abode in the regions to which they fled, have diminished their strength, and those who did return greatly impoverished and discouraged. For many months the exercises of religion were suspended in most of their Churches. The effects of the storm of war that has passed over it cannot be contemplated without the most profound sorrow. But the King in Zion lives and will restore her breaches.

THE PRESBYTERY OF ATLANTA.

At the meeting of the Synod of Georgia, in the city of Savannah, in November, 1866, the Presbytery of Flint River was divided, constituting the Presbyteries of Atlanta and Macon. The dividing line between the two Presbyteries commences on the Chattahoochee River, at the corners of Troup and Harris counties, and running thence by the most direct county-lines to the Ocmulgee River, where the northern line of Bibb county touches said river. The Presbytery north of this line is the Presbytery of Atlanta. It has under its care some twenty-five Churches.

The original members were, Rev. Messrs. John S. Wilson, D.D., W. M. Cunningham, D.D., T. F. Montgomery, Robt. Logan, R. T. Marks, James Stacy, John Jones, W. J. Keith, A. G. Pedan, H. C. Carter, J. L. Rogers. Its first meeting was held in Newnan, Coweta county, Georgia.

THE MACON PRESBYTERY.

The Presbytery south of the line dividing Flint River Presbytery, is Macon, and consists of some twelve or fourteen Churches. The original ministers were Rev. Messrs David Wills, D.D., C. P. B. Martin, Geo. H. Coit, Homer Hendee, Luther H. Wilson, J. L. King, Henry Hoyt, Theo. E. Smith, J. N. Bradshaw, John C. McCain. Its first meeting was held in the city of Columbus, Georgia.

In closing this brief sketch of the Presbyterian Church in Georgia, it is proper to refer to the Synod of Georgia.

Hopewell Presbytery was erected by the Synod of the Carolinas in 1796, and was the eighteenth Presbytery constituted in the United States. Georgia Presbytery was erected by the Synod of South Carolina in 1821, and was the forty-fifth Presbytery constituted in the United States. Flint River was set off by the Synod of South Carolina and Georgia in 1833, and was the seventy-third Presbytery in the United States. Cherokee Presbytery was erected by the Synod of South Carolina and Georgia in 1843. The Presbytery of Florida was set off in 1840, by the Synod of South Carolina and Georgia.

The Synod of South Carolina and Georgia was formed by a division of the Synod of the Carolinas in 1813, constituting it and the Synod of North Carolina contemporaneously. The Synod of Georgia was erected by a division of the Synod of South Carolina and Georgia in 1845, in accordance with the following memorial:

"The Synod of South Carolina and Georgia, at its Sessions in Columbia, December, 1844, directed the following memorial to be laid before the General Assembly of the Presbyterian Church in the United States of America:

Resolved, That the Commissioners, from the several Presbyteries comprising this Synod, to the next General Assembly, be directed to request the Assembly to divide the Synod of South Carolina and Georgia into the Synod of South Carolina and the Synod of Georgia; and that the geographical limits of the Synod of South Carolina be those of the State of South Carolina; and that the geographical limits of the Synod of Georgia be those of the State of Georgia, together with the territory of Florida, so far as this may not interfere with the limits of the Synod of Alabama.

Resolved, also, That the General Assembly be requested to direct the Synod of South Carolina to meet in Pendleton, on the first Thursday of November, in 1845, at 11 o'clock, A. M., and that the opening sermon be preached by the Rev. Edward Palmer, Moderator, and, in case of absence, by the oldest minister present; and the Synod of Georgia to meet in Macon, on the third Thursday of November, 1845, at 7 o'clock, P. M., and the Rev. Thomas Goulding, D.D., be appointed to preach the opening sermon, as Moderator, and, in case of his absence, the oldest minister present.

Resolved, further, That all the records and papers heretofore belonging to the Synod of South Carolina and Georgia, be left in the hands of the stated clerk of the Synod of South Carolina, at all times open to the inspection and use of the Synod of Georgia."

This memorial was presented to the General Assembly at its Sessions in Cincinnati, in May, 1844, and the prayer therein contained was granted *in ipsissimis verbis*.

The first meeting of the Synod was accordingly held in Macon on the 20th of November, 1845. Dr. Goulding was chosen its Moderator.

The Synod at present (1869) consists of six Presbyteries, to-wit: Augusta, Savannah, Cherokee, Florida, Atlanta and Macon.

At the time of its organization, as per its first report, had on its roll: Ministers, 55; Churches, 99.

As per reports to the General Assembly of 1868, it consisted of—Ministers, 88; Churches, 141.

The increase of ministers since 1845 has been 33; of Churches, 42.

The total of communicants, as reported to the Assembly of 1868, about 8,000.

In concluding this brief history of the Synod, I deem it proper to add an extract from its Minutes of 1868.

The Synod of 1867 appointed a committee, consisting of Rev. Messrs. Green and Buttolph, to adjust and define the boundaries of the several Presbyteries. The committee reported, and on motion, the resolutions were taken up *seriatim*, and, after some amendments, the report was adopted, and is as follows:

"The committee appointed at the last meeting of the Synod to consider the propriety of altering the boundary line between the Presbyteries of Hopewell and Georgia, will call the attention of the Synod to the following resolutions, passed by the Presbytery of Hopewell, at its last meeting:

1. *Resolved*, That it is inexpedient for any portion of the territory of Hopewell Presbytery to be ceded to the Presbytery of Georgia; that the Churches of Augusta and Waynesboro' and Bath, which it has been proposed shall be set off, are naturally connected with Hopewell Presbytery. While on account of their distance from the Churches of Georgia Presbytery, it is believed that it would not be of great advantage to that Presbytery, nor for the interest of the Church in general, for their ecclesiastical connection to be changed.

2. *Resolved*, That this Presbytery overture the Synod, at its next meeting, to change the name of the Presbytery of Hopewell to the Presbytery of Augusta.

The committee cannot, therefore, recommend that any material change be made in the boundary line between these

two Presbyteries. But they have taken into consideration the whole matter of the boundaries of the Presbyteries in this Synod, and have endeavored to ascertain whether the objects desired to be effected by the change proposed, could not be accomplished otherwise.

They believe that the convenience of many of the Churches, and the welfare of the Presbyteries, require that some changes be made in the present boundaries of several of the Presbyteries.

The committee would beg leave to present the following resolutions:

I. That the request of the Presbytery of Hopewell be granted, and its name be changed to the Presbytery of Augusta.

II. That the name of the Presbytery of Georgia be changed to the Presbytery of Savannah.

III. That it be ordained by this Synod, that the following shall be the boundaries of the Presbyteries:

1. The Presbytery of Cherokee shall embrace the North-western portion of the State of Georgia; its southern and eastern boundaries being a line running along the northern county-lines of Harralson, Carroll and Campbell counties, thence along the Chattahoochee and Chestatee Rivers and the western lines of Lumpkin and Union counties.

2. The Presbytery of Atlanta shall embrace that portion of the State lying south of the Presbytery of Cherokee; the eastern lines of Gwinnett, Walton and Newton counties, and the Ocmulgee River to the northern corner of Bibb county, being its boundary on the east, and the southern lines of Monroe, Upson, Meriwether and Troup, south.

3. That the Presbytery of Augusta shall embrace that portion of the State lying east of the Presbyteries of Cherokee and Atlanta; its southern boundary being the northern county-lines of Scriven, Emanuel, Laurens, Twiggs and Bibb.

4. The Presbytery of Macon shall embrace that portion

of the State lying south of the Presbyteries of Atlanta and Augusta; being limited on the southeast by a line beginning at the southern corner of Johnson county, and running along the northern and western county-lines of Emanuel, Montgomery, Telfair, Irwin, Berien, Colquitt, Thomas and Decatur.

5. The Presbytery of Savannah shall embrace that portion of the State lying south and east of the Presbyteries of Augusta and Macon.

6. The Presbytery of Florida shall embrace all the State of Florida that belongs to this Synod, and not embraced in the Synod of Alabama.

IV. The Churches which by these changes fall within the bounds of other Presbyteries, shall, together with their ministers, have their Presbyterial connections changed accordingly, and they are hereby so changed."

NECROLOGY.

REV. JOSEPH YOUNG ALEXANDER.

Joseph Young Alexander, second son of Abram and Margaret Alexander, was born the 10th of December, 1792, in Cabarras county, North Carolina. His parents were members of the Poplar Tent Presbyterian Church, of which his father was a ruling elder. He was dedicated in infancy, and was piously trained under the ministry of that eminent servant of God, the late Rev. John Robinson, D. D.* It seems probable, from a single fact that has come to our knowledge, that he was dedicated in faith and prayer by his pious parents from his birth, to the holy ministry, since his mother, when he announced to her his matured purpose to preach the gospel, joyfully exclaimed, "I have prayed and hoped you would be a minister."

He was of Scotch-Irish descent. Sometime in the last century five brothers emigrated from Ireland, and first settled in Pennsylvania, and thence removed to other States. The grandfather of Mr. Alexander came to North Carolina.

We find nothing worthy of note in his boyhood. He was a good boy—learned his catechism—read his Bible—and went to Church. He was the subject of early religious impressions, and made a public profession of his faith in Christ

* Dr. Robinson was graduated at Winnsboro' College, South Carolina, and was licensed by Orange Presbytery, April 4th, 1793—was first settled at Fayetteville, North Carolina, in 1800, and in 1801, at Poplar Tent, and then again at Fayetteville, in 1806. He returned to Poplar Tent in 1818, where he remained till his death, December 14, 1843, in the seventy-sixth year of his age.

in the sixteenth year of his age, and united with the Church of his father. He was an earnest Christian; of great uniformity of Christian temper, rarely suffering from depression, nor yet from over-excitement—he held on the even tenor of his way through life.

His education was principally by, and under the direction of Dr. Robinson, "who, for many years, carried on a classical school in Poplar Tent congregation, at which were trained many of the leading men of the present generation.* He was a good classical scholar, though he had not the advantages of a collegiate course.

He first left the parental roof to take charge of a school in the town of Charlotte, North Carolina; and was afterwards engaged in mercantile pursuits in the same place. Indeed, he had chosen the business of a merchant as his vocation for life. But God had other designs; for it was while thus engaged, his thoughts were first seriously turned to the subject of the gospel ministry. It was after a long and painful conflict between a sense of duty and his worldly interests, that he yielded to the Saviour's claims. He had tempting secular prospects before him, but so strong became his convictions that he ought to preach Christ, that he delayed not, but leaving all and abandoning his business, he repaired to Willington, South Carolina, where he entered at once upon the study of Theology, under the direction of the late Dr. Moses Waddel. Here he was associated with several other young men having the same object in view, most of whom still live and stand in their lot on the walls of Zion, while of that large Presbytery which licensed them, not a single one is in the land of the living.

At that time (1817) Theological Seminaries had not began to attract much attention. Princeton was in its infancy, and was then the only seminary of the Presbyterian Church.

* Foot's Sketches of North Carolina.

Few Southern students thought of going thither. Candidates for the ministry, generally, pursued their studies under the direction of some pastor or private instructor, which, after all that has been said in behalf of seminaries, is, perhaps, the better plan. It has, at least, generally furnished more practical men in the ministery, than many of those who have been trained in these institutions.

After the usual time spent in preparation, Mr. Alexander received a license from the Presbytery of South Carolina in April, 1820. According to the custom of that Presbytery, the first six months of his ministry was spent as a Missionary in the Districts of Lexington and Newberry, within its bounds. It would be well, doubtlessly, if all Presbyteries would adopt the same rule in relation to their young men. Let the young eaglets try their wings near the parent nest, instead of flying away to towns and cities, canvassing for settlements in places for which they are not qualified.

At the close of his mission, he took charge of an academy at Newberry. Here he remained a year or two, and then removed to Lincolnton, Georgia. After a year or two engaged in teaching in that place, he removed to Lexington, Oglethorpe county, where he had charge of the Meson Academy for some time. In the several places of his abode, he ever diligently continued to preach the Word as opportunity offered. There is evidence that he was greatly useful in these several fields of labor, not only as a teacher, but as a minister of the gospel.

About this time the new country on the Chattahoochee, in the west of the State, was beginning to attract notice, and called for laborers, both in the school-room and the pulpit. Brother A. paid a short visit to that region; and being pleased with the prospect for usefulness in that quarter, he left Lexington, and removed his young family to Newnan, Coweta county. This was then a new and uncultivated country. Here he spent more than two-thirds of his minis-

terial life, and the prime of his days. Here he reared his family, and here he ended his work on earth.

During many years after his settlement in Newnan, he was confined to the school-room; and many, both male and female, are ready to bear witness to his fidelity and success in this department of labor. A Presbyterian Church had been organized in the place prior to his removal, but it was feeble and unable to support a minister; he was, therefore, compelled daily to toil, for the support of himself and family, in a school, while he preached to the people on the Sabbath for a poor and stinted stipend.

By such self-denying and self-sacrificing labors, not only the Church at Newnan, but many other Churches in the Synod of Georgia, have been built up. Few men in the present day know anything of the toil and suffering it required to lay the foundations of Presbyterianism in Western Georgia. It was a day of small things. The seed had to be sown—houses of worship erected, and the scattered sheep gathered. Churches which now contribute thousands to support their pastors and the benevolent enterprises of the day, were then but a mere handful, without wealth, and, indeed, without a disposition to give, had they possessed the means. Hard work and hard fare was the allotment of all laborers in this part of the vineyard.

Brother A. was not only instrumental in sustaining and building up the Church in the place of his abode, but in founding several other Churches in the regions round about. After laboring many years as a stated supply of the Newnan Church, he received a regular call, and was for some time its settled pastor, but resigned the charge two or three years before his decease.

Brother Alexander had his faults and his enemies, and let him who has none cast the first stone. He always acted from a firm conviction of duty, and independently of the prejudices of others, and consequently encountered, at times, violent

opposition. Yet, after all, it may in verity be said of him, that he died universally lamented. The community in which he had so long resided and labored, felt, when he died, that they had suffered a great loss. They realized that a good man had fallen, and they "carried him to his burial, and made great lamentation over him."

He was a sound Presbyterian, as may be readily supposed from his antecedents—having been trained from infancy in a pure and healthful Presbyterian atmosphere. He was ever an earnest advocate of the doctrines and polity of the Church of his fathers. Nevertheless, he was a man of a Catholic spirit, always rejoicing that the gospel was preached and good done by other communions. He scorned a sectarian and proselyting spirit in any denomination. As a preacher, though not brilliant, he was instructive, and especially acceptable to Christians, comforting and strengthening them in the faith. As a Presbyter, he was faithful in his attendance on the Judicatories of the Church; and his opinions in matters connected with the prosperity of Zion were always heard with respect. He served his Presbytery only once as a commissioner to the General Assembly, which met in Cincinnatti. As a true bishop, he was "given to hospitality;" and though never possessed of much of this world's goods, he was generous and benevolent to the poor and needy. He was a warm advocate of all the benevolent schemes of the Church. For a time he acted as Superintendent of the General Assembly's Board of Publication for the State of Georgia, in which capacity he was industrious and efficient. He was a very strenuous advocate of the Temperance Reform, and though his course brought down upon him, from a certain quarter, the most virulent opposition and unrelenting persecution, yet he remained to the last the firm and unyielding supporter of the cause.

He was a man of great simplicity and regularity of life—a pleasant companion, and strongly attached to his friends.

He was very systematic and regular in all his household affairs. His diary presents a record, among other things, of all the sermons he preached from the time of his entering the ministry till his death, from which it appears that in some months he preached as often as twenty-six times, (an evidence that he was abundant in labor serving the Lord.) There is also in the same record, the number of times and places he administered the Lord's Supper, the children he baptised, and the marriage ceremonies performed.

Brother A. was twice married. His first wife was Miss Ann McAuslin, a foster-daughter of Dr. John Robinson, his early friend and instructor. They had a large family of sons and daughters—six of whom still survive, several having died. She was a lady of great worth—an excellent wife and mother. They were united in marriage the 7th of September, 1820. His second marriage was with Mrs. E. H Corbin, the relict of the Rev. Mr. Corbin, on the 17th of October, 1848, by whom he had one daughter. The widow and the daughter are both living. He was very happy in both his marriages.

He was at no time a man of very robust constitution, and for several years preceding his death, was in very feeble health. The last few weeks of his life, were weeks of great bodily anguish. His physical agony at times produced considerable mental aberration. Yet, in moments of his greatest sufferings, that entire submission to the will of God, and unwavering trust in the Saviour, manifested through life, was exhibited. His constant prayer was, that he might have patience to endure to the end. He felt that his work was done, often remarking to those around him, "I shall preach no more; yet if I should live, I hope I may do good in some way." The thought which seemed most to occupy his mind, as he approached the end of life, was that unending state into which he was about to enter. The word "eternity" was often on his lips. He had no rapturous views of heavenly glory, but a solemn, abiding sense of the infinitude and un-

ending bliss of the righteous. In the last paroxism which closed the scene, and emancipated his spirit from the frail tenement of mortality, he was asked by one, if he wished any thing. He promptly replied: "I want dying grace," and immediately added, laying his hand on his breast, "I have it here."

Thus closed the life of this good man, on Monday morning, the 30th of March, 1857, in the sixty-fifth year of his age, and the thirty-seventh of his ministry. We could but say: "Blessed are the dead who die in the Lord; they do rest from their labors, and their works follow them." His funeral sermon was preached by his old friend and classmate, and fellow-laborer, from the text, "For me to live is Christ, and to die is gain." Philippians i: 21. And then we laid him in the grave, there to wait the morning of the resurrection of the just made perfect.

REV. DONALD JOHN AULD, M. D.

Donald John Auld was the third son of Dr. Isaac Auld, of Edisto Island, S. C., and was born on the 26th April, 1810. His father being a man of a highly cultivated mind, and rightly appreciating the advantages of a polished education, spared neither pains nor expense in securing for him those advantages. At an early age, he was placed under the care of that distinguished and successful teacher, the late Christopher Cotes, of Charleston.

Gifted with a mind of no slight powers, he sedulously improved the talents entrusted to his keeping, and under the thorough drilling of his able teacher, he acquired a character for accurate scholarship in the Latin and Greek languages, and in Mathematics. At the age of eighteen, he entered the Senior Class in the Charleston College, and graduated in 1829.

Immediately after his graduation, he entered the office of Dr. F. G. Porcher, of Charleston, as a student of medicine, and in the year 1832, received the degree of Doctor of Medicine from the Medical College of South Carolina. As a student, in both the Literary and Medical Colleges, he was distinguished for independence of thought, and firmness in maintenance of what he believed to be truth, which were marked characteristics of his mind throughout all his after life. During the summer of 1832, he visited Philadelphia, where the cholera was raging fearfully, and received the appointment of attending physician to the Arch Street Prison; the duties of which he faithfully discharged, and with gratifying success, till the subsidence of the pestilence. In the possession of fine health and high spirits, and being strongly imbued with the spirit of adventure, he removed to Memphis, Tennessee, which was then considered a frontier town.

But here the hand of the Lord was laid upon him. Here commenced that "chastening," which seemed to him so "grievous," but which afterwards yielded "the peaceable fruits of righteousness," and worked out for him "a far more exceeding and eternal weight of glory." Up to this period, life and its pleasures were all in all to him; and in his new home, his genial disposition and very popular manners soon drew around him a large circle of friends, and opened to him an extensive practice.

From too great exposure, he soon became a victim of rheumatism, and was led by an unseen hand to return to Charleston in 1835. From this time till his death, a period of twenty-two years, he never knew what it was to be entirely well, or free from pain.

In the course of the year 1835, it pleased God to deliver him "from the power of darkness," and to translate him "into the kingdom of his dear Son." From this time, the burden of his thoughts was, "What shall I render unto the Lord for all his benefits towards me?" And oftentimes to his troubled mind would arise the exclamation of St. Paul, "Necessity is laid upon me; yea, woe is unto me, if I preach not the gospel." After deep and prayerful consideration, he was led by the Spirit to offer himself a "living sacrifice" unto the Saviour, who had done so much for him. Now all was clear before him, and he entered with ardor upon his Theological studies in the Seminery at Columbia, S. C. In 1837, he was licensed by the Presbytery of Charleston to preach the gospel, and was ordained, in 1839, by the same Presbytery.

The first two years of his ministry were devoted to the Wappetaw Congregational Church, in the neighborhood of Charleston, and to the Presbyterian Church at Darlington, where he is still remembered with affection. Early in 1840, he became pastor of Harmony and Brewington Churches, in Sumpter District. In this pastorate he continued eight years, laboring faithfully and with much success, oftentimes

so prostrated in health that it was a matter of wonder to his friends that he could bear up under so much bodily affliction, and still continue his ministerial labors; and yet, amid all this suffering, he acquired a high reputation as a popular preacher and a skillful debater in the judicatories of the Church. At one time during this period he was reduced to the very verge of the grave, and recovery seemed hopeless, even to himself. Yielding to the earnest solicitations of his friends, he visited the Warm Sulphur Springs in Virginia, as a last resort, but with no beneficial effect. On the contrary, he continued to grow worse, and he hastened home to die, as he verily believed. In passing through Charleston, on his return, he was persuaded by a friend, who had been a similar sufferer, to use a certain remedy. To the great surprise of himself and his friends, the result was almost magical, and in the course of a few weeks he was enabled to lay aside his crutches and walk with a firm and elastic step, though he was never restored to perfect health. At the time when he was in daily expectation of death, he made his will, which we only mention, as an extract from that document affords an insight into his character, and beautifully exhibits the depth and earnestness of his piety:

"And, first, I render thanks and glory to the most gracious God, the Father, Son, and Holy Ghost, that he has been pleased to call me, a miserable, helpless, and hopeless sinner, to a knoweledge of himself, the only true God, and Jesus Christ, whom he has sent, and to beget me again unto a lively hope, by the resurrection of Jesus Christ; and, according to his gracious word—contained in Jeremiah, chapter 49, verse 11—I thankfully and humbly leave my fatherless children in his keeping, and exhort my widow to trust in him. . . . Finally, I commend my perishing body and my immortal soul to the Lord Jesus Christ, my only hope and blessed Redeemer, to whom be glory forever. Amen.

In 1848, he accepted a call to Purity Church, in Chester

District, where he labored with much acceptance for four years, still maintaining his high reputation as a preacher and a faithful witness for the truth as contained in the Holy Scriptures. Some one or more of the great fundamental truths of the Bible, which are so hateful to the carnal mind, were always embodied in his sermons; and these he would bring home to the hearts and consciences of his hearers with great power and logical clearness. But while he kept not back "the terrors of the law" and the thunders of Mount Sinai, still it was upon the love and mercies of Christ that he loved mostly to dwell. While holding up to view the crucified Saviour, his eye would kindle, his voice gather strength, and his feeble frame vibrate with deep emotion: then would he give utterance to strains of such fervid eloquence and melting pathos, that it seemed as if his lips, like Isaiah's, had been touched with "a live coal from off the altar." Truly, with him, Christ was "all and in all."

In 1852, he removed to Florida, and became pastor of the Church in Madison county. We will now close our memoir with an extract from the minutes of Florida Presbytery:

"His five years' pastorate in that Church has made an impression on this Presbytery which cannot soon be forgotten. Nor will his self-denying and arduous labors, so abundantly blessed of God in destitute portions of our territory, cease to be remembered. During the past summer (1857,) brother Auld yielded to the earnest application of the Church in Tallahassee; and with the hope that he was entering a wider field of usefulness, and that he could better provide for the education of his children, he became their pastor. Alas! that pastorate was of brief duration. In a little more than a month after he entered upon his labors, he was laid upon a bed of sickness, from which he was never to rise until he was carried by others. His sickness was the sequel of an alarming illness, which confined him to his bed for several weeks after his return from the last General Assembly. Five

weeks he lingered in agony; and then, on the 29th day of October, in the forty-eight year of his age and twentieth of his ministry, without knowing that he was dying, so gently fell asleep in Jesus, that we may almost say he was "translated that he should not see death." His couch of suffering was a place of instruction; he was so patient, so resigned, so humble, so grateful, so affectionate. At the close of a period of intense agony, as a brother minister, who had frequently visited him, entered the room, he raised both his hands and exclaimed, "Nothing but thanks, nothing but praise this morning: read the 23d Psalm." * * * In the various relations he sustained, brother Auld was an "example to believers." As a husband, he was untiring in his devotion; as a father, so affectionate that his children were to him occasions of the most painful anxieties; as a brother, fond and faithful; as a friend, sincere and firm; as a companion, affable and genial; as a man, upright and conscientious. But of his character as a minister of the gospel, we must more particularly speak. A ripe scholar and a hard student, gifted with a strong intellect, disciplined by long continued culture, he brought 'beaten oil' into the sanctuary. His sermons were models of simplicity of style, propriety of diction, clearness in the exhibition of truth, cogency of reasoning, pungency as well as persuasiveness in appeal, and fullness in displaying the doctrines of grace. Delivered in easy and unaffected manner, they never fatigued and seldom failed to interest the hearer. As a preacher, brother Auld was exceedingly popular; yet, he preached doctrines exceedingly offensive to the carnal mind. As a pastor, he was faithful and devoted, never sparing himself, even in seasons of great bodily weakness, when by labor he could promote the comfort of others, or advance the interests of the Church. His rule was, never to be absent from his post as long as he had strength to reach it. As a member of Presbytery, we can all bear testimony to his kindness, courtesy, readiness

for every good word and work, wisdom in counsel, promptness in action, and firmness in the maintenance of the truth.

"But he is gone! we miss him! We shall miss him from our firesides, our pulpits, our seats in Presbytery, and the communion table, where we were wont to take sweet counsel together. God be praised for the gift of such a brother, and make us resigned to his loss."

To this memoir we are enabled to add the two following letters, as farther illustrative of the character of the deceased —the first from the late lamented Charles Colcock Jones, D.D., and the other from Mr. J. S. Maxwell, a ruling elder in the Tallahassee Church, Florida:

RICEBORO', November 10, 1857.

Through the kindness of a friend, I have had the perusal of a letter from a member of the Church in Tallahassee, over which our lamented brother Auld was pastor. The letter contains affecting statements, which all who loved him will be happy to read and possess for themselves; and, I am sure, both the writer of the letter and the friend to whom it was written, will yield their assent to the use I now make of it in sending you an extract.

It was my happiness to meet brother Auld on my way to the General Assembly last spring; and we traveled several hundred miles together, by land and water, and we were daily and close companions. I had not seen him before for years. His general health appeared improved, his spirits excellent, and his interest in all around him, and in the beautiful scenery through which we passed constant. He enjoyed everything, and all his friends and acquaintances enjoyed him. He conducted evening worship for us on board the steamboat, and we well remember the faith and fervor of his prayers. He was a man naturally of unflinching resolution, warm feelings, and firm friendship. And all these traits were sanctified in him. He was resolved in his devotion to the Divine Master, and was always, openly and boldly, a professor and preacher of His name. His spiritual affections were tender. He had love for the souls of men, and a peculiar love towards, and confidence in his brethren in the Lord; and he waited upon them in sickness and in health, in joy and in sorrow, because *he loved them.* He was candid, generous, and gentlemanly in his intercourse with men, highly intelligent, and a very social man, with a sprightliness and vivacity in conversation that made his society not only agreeable, but attractive. His heart, also, was always alive to the interest of Christ's kingdom, and always willing and

ready to labor for it. His life in Florida gave ample witness of his devotion to his ministry. He had become deeply interested in that State, and we conversed a great deal about its spiritual destitutions, and by what means they could be best supplied. He was a public spirited man, and is a great loss to the State. His numerous friends will sincerely mourn with us his early death, and will not fail to bear in remembrance, at a throne of grace, his afflicted wife and children.

Very truly, yours, C. C. JONES.

The letter of Mr. Maxwell, dated

NOVEMBER 1, 1857.

It is the Sabbath, but I cannot under the circumstances think it wrong to address you. The subject which I propose shall be the main topic of this letter, though a painful one, is fraught with comfort and consolation. It is the death of our pastor, Dr. Auld. He went peacefully to his eternal rest on Friday morning last. Yes, one of the best men, and one of the most faithful preachers of Christ, has fallen. He came among us, as you know, in the Summer—came from a sick bed, and has not enjoyed a well moment to the hour of his death. He *would* preach, however, and meet his appointments promptly, often with fever on him. His last sermon was preached at Bell Air. He went to the desk with a chill on him, and never in my life did I hear a more powerful appeal to sinners than he made that night. He returned home next day and retired to his bed, from which he was carried to his grave.

It was my privilege, I may well say, *my privilege*, to sit up with him the whole of Thursday night, the night before he died. Oh, how vividly did I realize that night the Christian's victory over death and the grave. He required constant attention, so that my companion and myself never left him for a moment until daylight, when his devoted and self-sacrificing wife relieved us. He said to her, "My dear wife, here are two of the best nurses that ever stood by me," and to us, "God bless you, my friends, you will be rewarded. Oh, the mercy and truth of God! What volumes are comprehended in these words?" He was repeating such passages of Scripture as tell of God's mercy and truth when he was awake, though we begged him to desist, thinking he was injured thereby. I can never forget that hoarse and husky voice, and those bright animated eyes now closed in death. He repeated the whole of the twenty-third Psalm with a pathos and enunciation that I never heard before. "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters;" and taking his feeble arms from under the covering, and making a circle with them, he repeated, "He restoreth my soul," saying, "so when I have wandered away from Him, He brings me back to the fold." I asked a question touching his willingness to depart. He said, "Oh, my dear sir, I am willing; yes, I am ready." He had not much acquaintance with my companion, and looking intently at him asked, "Have you professed Christ?" "No, Doctor, I have never done so." "My dear friend, suppose you were in my situation, would there be time now, think you? Oh, my dear sir, what would you do without the promises of a covenant-keeping God to support and comfort you? Oh, defer not a matter of such moment to a dying hour," &c. He left a large family—a wife and seven children.

REV. BENJAMIN BURROUGHS.

Benjamin Burroughs was the son of Benjamin Burroughs, and was born in the city of Savannah, on the 25th of October, 1807. His parents were pious, and members of the Independent Church in that city, of which his father was one of its elders for many years. He was carefully trained up in the nurture and admonition of the Lord, having been dedicated to Him in infancy by baptism. Of his early education we have no information—it was probably in some of the city schools. His preparatory studies for entering college were prosecuted at an academy in Jamaica, Long Island, New York, under the care of a Mr. Eigenbrot.

After spending four years at this academy, he entered Union College, Schenectady, New York, Sophomore Class, half advanced. During his Junior vacation he visited his parents in Savannah. It was then that he received his first permanent religious impressions, under the preaching of the Rev. Dr. Bethune; at which time he was hopefully converted, and shortly thereafter made a public profession of his faith in Christ, and was received into the communion of the Independent Presbyterian Church.

He graduated with honor in 1828, and having determined to devote himself to the ministry of reconciliation, he shortly afterwards entered Princeton Theological Seminary. During his connection with the seminary, he was licensed to preach the gospel, by the Presbytery of New York, on the 21st of April, 1831. In the autumn of that year, he completed his full course at the seminary. Soon after his graduation there, he received a call to become the pastor of a Church in New York City. This he promptly declined, alleging as a reason that his heart was with his beloved South, where he believed

lay his field of labor, and that duty called him to work in that portion of his Divine Master's vineyard.

To the interests of the home of his birth and love, he was ever heartily alive and devoted, ever ready to defend her peculiar institutions, assailed as they were even at that day, by the spirit of rampant fanaticism. During his several visits to the North and Northwest, he more than once not only openly vindicated the South from undue aspersions and unjust charges brought against her by members of a Christian assembly, but boldly pronounced them false. On one occasion, during a visit to one of the New England States, being invited to preach in one of its Churches, before the hour of service, he was waited upon by some of the elders, and requested not to officiate, as they were credibly informed that a party had organized to mob him in the pulpit, should he attempt it. To them he replied, "If you fear my *personal safety* alone, I shall preach, God willing." And he did so, without the slightest molestation, the crowd merely assembling at the doors of the Church. It is believed that he preached several times after to the same community, without further trouble. He never intruded his views and opinions upon the questions which had so long and violently disturbed the grand body of the Church North, but whenever assailed, he fearlessly arose, and while modestly rebuking his elders, he ably defended the rights of the South, never yielding once to the remonstrances of friends, as to the policy of silence in the midst of enemies.

Such was Benjamin Burroughs, in defence of what he believed to be truth and justice. A man of iron nerve, who never faltered nor stood abashed before the most formidable opposition. He seemed more fully to possess the indomitable spirit of John Knox or Martin Luther than any other man we ever knew.

Mr. Burroughs became the stated supply of the Church in Milledgeville on his coming South, and continued in that relation until sometime in the year 1833. On the 27th of

Nov., 1833, he was received, by a regular dismission from the Presbytery of New York, into the Presbytery of Georgia.

After leaving Milledgeville, he became the stated minister of the White Bluff Congregational Church, near Savannah, until April 9, 1835, when he was appointed by the Presbytery to visit the Church at Tallahassee, Florida, then vacant and laboring under difficulties. He proceeded to Tallahassee, and on the 11th of May, 1835, the Church made out a regular call for him as pastor. This call was presented by a committee of the congregation at the next meeting of Presbytery, November 3, 1835, and by Presbytery it was put into his hands, and by him accepted. He continued his ministerial labors in Tallahassee until the 1st of May, 1839, when he asked leave to resign his charge, as the bad health of himself and family would not allow him to remain longer in Florida.

Of his services in Tallahassee, B. F. Whitner, Esq., an elder of that Church, remarks: "His coming among us was in the spirit of a missionary, and not without its privations in other regards than health. From 1835 to 1839, we were employed in building and paying for a Church edifice, at a cost of over ten thousand dollars, and Mr. Burroughs cheerfully accepted at our hands less than a support." He was highly esteemed and beloved by the Church, and they parted with him with regret."

Returning to Georgia, he was again invited to become the minister of White Bluff Church, and he entered regularly upon his duties in the beginning of the year 1840. At the Sessions of the Synod of South Carolina and Georgia, in November, 1840, he was set off with other ministers to form the new Presbytery of Florida. To this he consented, on account of the great interest which he had in the religious improvement of the State. He continued in connection with the Presbytery of Florida, though residing and ministering in Georgia, until April 3, 1847, when he was received back again into the Presbytery of Georgia.

Of his ministry at White Bluff, which continued from 1840 to 1854, Mr. David Adams, an aged and venerable Christian man, and a member of that Church, thus speaks: "Too much praise cannot be given to Mr. Burroughs for the manner in which he discharged the duties of pastor. Having settled permanently among the people, he felt himself more particularly interested in their welfare, as being identical with that of the community in which his own interest lay. Hence he visited and attended upon the rich and the poor, with more than ordinary zeal and labor. It was his invariable habit never to suffer a regular attendant upon the services of the sanctuary to be absent more than twice without waiting upon him or her, ascertaining the cause of such absence. With such a spirit of labor on his part, in conjunction with his forcible, faithful, searching style of preaching, it was to be expected that so long as there was material, there would appear evidences of ministerial success." And such, in fact, was the result during the first years of his ministry. In the latter part of it, the congregation was much diminished by death and removals. His spirits were affected by this decline in numbers in his ministerial charge, and two years before his death he removed to the city of Savannah, and became, in addition to his charge at White Bluff, a city missionary. In this field he labored but one year, yet he is held in grateful remembrance by the poor, among whom he went about doing good.

To all classes of people and denominations of Christians at White Bluff Church the memory of Mr. Burroughs, as a kind man and faithful preacher, is dear. Thus, when his estate was wound up, there were persons who purchased, or desired to purchase, articles simply as memorials of one for whom they entertained so much respect and affection.

About a year before his own death, he passed through a season of deep affliction in the loss of his wife. Their attachment commenced in childhood, and increased in tenderness

to the sad moment of their separation. Six children survive their parents.

It was in the faithful discharge of his duties as a city missionary in Savannah, in the memorable summer of 1854, that he contracted the epidemic of yellow fever, which then prevailed with so much violence. Untiring in his efforts to relieve the sufferings of the sick and destitute, he labored day and night. When frequently urged by his friends to leave the city, he uniformly answered, "I am but discharging my duty, and I feel it my duty to remain." But being persuaded to accompany his brother to Richmond Bath he reluctantly consented, with the intention and expectation of returning to Savannah in ten days. He arrived at Bath on Saturday, and engaged to supply the pulpit of the pastor of that place the next day. But meanwhile he was stricken down with yellow fever, and died the following Wednesday night. The Rev. R. K. Porter, pastor of that Church, was with him in his last hours, and having asked him if he could assent to the truth of a passage of Scripture read to him, he replied, "O, yes, I have never received God's word with a partial faith, but with all my mind and heart." These were the last words he was heard to utter.

And thus did he die as he had lived, by faith in the Son of God. He was truly a pious man—strictly sound in doctrine, and devoted to his own branch of the Church of Christ, yet charitable to all others. Of a warm and sincere address in his pulpit exercises, he convinced his hearers that he fully believed and felt what he uttered; and this prepared them to give his message a candid consideration. He was free from attempts at display or affectation of wisdom and learning. His aim was to declare the truth of God, and thereby to benefit mankind. He was modest in respect to his own attainments, deferential to the opinions and judgment of others, especially his brethren in the ministry, for whom he ever exhibited respect and warm affection. He was generous, and

of a cheerful and agreeable manner and temper, and his long connection with the Presbytery, although sometimes tried, never was seen the shadow of unkind feeling to pass across his brow, nor was heard a word of bitterness to escape his lips. He was full of brotherly love, and was always an agreeable, as well as an active member of his Presbytery, whom all his brethren loved.

His ministry, especially at White Bluff, was not without a Divine blessing. For the size of the congregation, there occurred an extensive revival while he acted as pastor of that Church; and it was this blessing that so endeared him to that people.

He was enabled to bear his afflictions with meekness and peaceful submission to the will of God; and when called to minister, under appalling circumstances to the sick and dying, his spirit was undaunted; and when he was himself brought to pass through the valley of the shadow of death, falling himself under the dreadful epidemic, he feared no evil, for his soul was stayed upon the Divine and Precious Redeemer.

Mr. Burroughs died in his fiftieth year, and the twenty-third of his ministry. By what Presbytery he was ordained, or when, we have not learned, but probably that of New York,

REV. SAMUEL JONES CASSELS.

Samuel Jones Cassels was born on the 24th of February, 1806. Liberty county, Georgia, (which is so celebrated in our annals for the number of ministers which it has given to the Church,) was the place of his nativity. He was the subject of strong religious impressions at the early age of twelve years. These never wore off, and five years after, he made a public profession of religion, and connected himself with the Midway Congregational Church.

His attention was soon directed to the ministry; and in January of the following year, under the care of the Educational Society of Liberty county, he commenced his preparation for College in the Grammar School at Athens. So great was his aptness for learning, and his ardor and energy in pursuing his studies, that in the short space of eleven months, he had finished his preparatory course, and was admitted, after examination, as a student of Franklin College. He graduated August 6, 1828, with the highest academical honors that the College could bestow.

During his collegiate course, he labored with untiring zeal and great success for the salvation of his fellow-students. The College, before his entrance into it, was notorious for its dissipation, irreligion, and immorality, and for the disorderly conduct of the students. The President, (the venerable Dr. Waddel,) as a remedy for these evils, which seemed beyond the reach of ordinary discipline, advised the Trustees to offer publicly to educate, at the expense of the State, several young men having the ministry in view, hoping that their example and influence would, like salt cast into the mass tending to corruption, correct the evil. The Trustees

* MSS. Rev. J. B. Ross, Dr. John Leyburn, T. Q. Cassels.

adopted the suggestion, and our brother was among the first who entered the College under this arrangement. The result showed the wisdom of the President's advice. The College, during brother Cassels' connection with it, and greatly through his zealous instrumentality, was visited with two powerful revivals of religion. In the first, out of the one hundred students then in attendance on its instructions, fifty made a profession of religion; and in the second, fifty more, connected with the institution, were added to the Church.

His energy and industry are exhibited in the fact, that while pursuing his collegiate course, he studied Theology under Dr. Waddel; and a few days after his graduation, he was examined and licensed to preach the gospel by Hopewell Presbytery. After his licensure, he was engaged in teaching an academy in Bath, Richmond county, and there acquired much distinction as an instructor of youth. But the school did not prevent him from laboring abundantly and earnestly in the destitute neighborhoods around Bath.

He was ordained in Augusta on the 17th of February, 1829; was called to the Church in Washington, Wilkes county, Georgia, in October, 1831, and removed thither the following January, and was installed in November of the same year. Toward the latter part of 1836, he received a call to Macon, and removed thence; and in November of the following year, was installed pastor of the Presbyterian Church in that city.

His next pastoral charge was in Norfolk, Virginia, where he continued until the spring of 1846, when he was compelled to resign it, on account of ill health. He then removed to the city of Savannah, Georgia, and opened a school, and was prospered. He was elected Principal of the Chatham Academy, which position he continued to occupy until the time of his death.

Our brother was an *eloquent*, *acceptable*, and remarkably successful preacher of the gospel. He preached much at

camp-meetings and in revivals, in the upper part of the State of Georgia, during the first years of his ministry; was engaged as a chief laborer in the extensive religious excitement in and about Princeton, N. J., in 1841, and also, a few months after, in a great awakening in the Churches of East Hanover Presbytery, Virginia, during which some seventy or more additions were made to his own pastoral charge.

He was at length prevented, by the frequent recurrence of hemorrhage and the loss of his voice, from preaching; but continued, to within two weeks of his death, (though extremely weak and emaciated, and suffering at times dreadfully from his disease,) to labor with his pen. Under the signature of "*Paul the Prisoner*," he spoke weekly to the readers of the *Southern Presbyterian;* wrote articles for the *Southern Presbyterian Review*, and tracts, which have been, or soon will be, published.

As a preacher, brother Cassels was remarkable for his *extempore* powers; for the vividness of his conceptions of truth, his clear and simple manner of arrangement, and the lucid way in which he presented truth to the minds of the people; for his felicity of illustration; for the tender solicitude which he manifested for his hearers, and for the animation of his delivery. He was moved and melted down by the great truths he stood up to proclaim, and he moved and melted down those who heard him.

His death illustrated the power of religion he had so long professed. During his long and protracted sickness, he bore his sufferings with patience and submission to the will of God, grew rapidly in meetness for his great change, and was inwardly supported in a surprising manner by Divine grace. He acknowledged God's wisdom and mercy in causing him to pass through the furnace of affliction. To the last, he retained his clearness of mind and confidence of hope. Not a cloud cast its shadow over his soul during his passage through the dark valley. With affectionate solicitude, he

commended his afflicted partner and children to his friends around him, for support and comfort. Whenever his extreme exhaustion would permit, he was engaged in bearing testimony to the wonderful grace and condescension of God towards him, and in speaking lovingly a word of encouragement and exhortation to friends gathered around. As the effusion on his lungs mounted higher and higher, lessening more and more the space for vital air, he whispered, "The change is coming," and calmly folded his hands across his breast and died. May each of those who shall read this short sketch, live as well, as usefully, and die as serenely and happily as our dear departed and sainted brother.

J. B. R.

"His funeral, held in the city of Savannah, was numerously and most respectably attended. The next day, his remains were brought for interment to Midway graveyard. That was the Church at whose altar he dedicated himself to the Lord, and in its cemetery he desired to rest until the last trumpet shall sound. This wish he expressed in a sentiment he sent to be read at our late county centennial celebration: 'Liberty county—the place of my first and second birth; to be the place of my third.'"

"His piety was unquestionable, his talents extraordinary, and his industry and energy not less striking. The writer remembers, some ten years ago, to have seen a letter from the venerable Dr. Alexander, of Princeton, (where brother Cassels was then laboring in a revival of religion,) in which he gave it as his opinion, that as an effective gospel preacher, brother Cassels scarcely had his equal in the Presbyterian Church.

"He died June 15, 1853. The day before he died, this text, Psalms xvii: 15—'As for me, I will behold thee in righteousness; I shall be satisfied when I awake in thy likeness'—was the topic of an interesting and instructive conversation with a brother minister. He spoke in humble tone,

but in an elevated strain, of his approaching conformity to Christ. This hope of the heart, which had been so long his sustaining principle, and had given decision to his character, clearness to his understanding, comfort in sorrow, encouragement in imperfection, now held steadfast to the end."

From Thomas Q. Cassels.

McINTOSH, LIBERTY COUNTY, April 26, 1864.

Dr. J. S. Wilson—My Dear Sir: I have had sickness in my family ever since I received your letter, asking information respecting my deceased brother, Rev. S. J. Cassels. * * *

My brother, by his mother's side of the family, (who was a Miss Jones,) was a regular descendant of the Puritans. His ancestors came originally from Dorchester, Massachusetts, to Dorchester, South Carolina, and from thence to St. John's Parish, now Liberty county. His grandmother was a Miss Baker. She was a sister of the late Dr. Daniel Baker's father. His connections are numerous in this county. Judge Alfred Iverson, of Columbus, is also a near kinsman, his mother and the Judge's having been sisters. His father was a Carolinian, a descendant of the Huguenots. Mrs. Robert Toombs and the Rev. John E. DuBose, of Tallahassee, Fla., are the only relations that we know on the paternal side. From early youth he was impressed with a deep reverence for divine things. His fondness for the Bible was very remarkable, having read it entirely through three times by the time he was ten years old. He was taken by his uncle, Mr. Samuel Jones, (after whom he was named,) when about fifteen or sixteen years of age, and sent to school. When he reached his seventeenth year, he became a clerk in a store in Sunbury. While thus engaged, he studied Latin under the Rev. Adam Holmes, of the Baptist denomination. In 1822, he left Sunbury and went to Athens, Ga., and lived for some time in the family of Dr. Waddel, and attended the Grammar School in connection with the University of Georgia.

From the Rev. John Leyburn, D. D.

RICHMOND, July 27, 1864.

Reverend and Dear Sir:—Your note of the 20th ultimo, asking my recollections of the late Rev. Samuel J. Cassels as a preacher, should have been responded to sooner, but for various unavoidable hindrances.

My first acquaintance with Mr. Cassels was in the autumn of 1843, soon after his settlement in Norfolk, when he came to assist me in a series of meetings during a revival in my Church in Petersburg. He remained with us on that occasion some two weeks, and then, and very often afterwards, I had the opportunity of hearing him preach. Indeed, we became very intimate, and often exchanged visits, and labored together.

I had formed high expectations of his preaching powers, from accounts I had seen and heard of the extraordinary impression he had made upon the professors, students, and community at Princeton, N. J., during a visit to that place not long before. These expectations were not disappointed. As a preacher in revivals, I have rarely, if ever, heard his equal. His facility in preparation was almost marvellous. It seemed to cost him no effort to strike out appropriate and admirable viens of thought. His plans were ingenious and original, and they were filled out with fine material, and often irradiated with passages of singular beauty. Indeed, when warmed by a revival atmosphere, and under the stimulus of continuous preaching, his mind fairly flashed with brilliancy.

Most of the sermons preached during the meetings at Petersburg, were composed on the morning of the day they were delivered, and usually, in a great part, before he left his bed. He had a great fondness for the allegorical; and I can never forget a sermon of this character on the *Straight Gate*. Faith and Repentance were his gate-posts. His vivid pictures rendered the gate almost visible, whilst his expositions of doctrine and duty showed that he was not simply dealing in the fanciful, but availing himself of a striking and ingenious method for inculcating and enforcing truth. His discourse from the text, "His blood be on us and on our children," I thought, perhaps, the most powerful and thrilling pulpit effort I had ever listened to. This was one of the sermons I had heard of his having preached with effect at Princeton.

Mr. Cassels' manner was not, as is usually called, oratorical. He had nothing of the *oro rotundo*, nor the elegant roll of sonorous sentences. His language was simple, chaste, and admirably chosen, so as to bring out his thoughts distinctly and clearly. There was no mere verbiage. His sentences were, for the most part, short and pithy, and often came, with the sharpness and precision of a rifle-shot, directly to the conscience. Always earnest, but never boisterous or declamatory, it was impossible to listen to him without feeling that his own heart was deeply moved by the thoughts he was endeavoring to impress upon others. At times, indeed, his manner was characterized by an indescribable tenderness. This was especially the case when holding up the Saviour to the ruined sinner. Then his soul seemed to be melted with love for his Redeemer, and for the perishing. I have never heard a preacher of whom it was more eminently true, that Christ and his cross was all his theme. Indeed, he perhaps gave this too literal an interpretation, dwelling almost entirely on the work and claims of our Saviour, to the exclusion somewhat of the obligations and penalties of God's offended law. His voice was not of the full, rich, sonorous description, nor had the clear, clarion ring. Sometimes it was almost husky; but, tuned by his gushing, tender, yearning spirit, it not unfrequently gave out notes of exquisite pathos, which even now I can recall.

Amidst the animating scenes of a revival our brother threw himself into his work with a relish and cheerfulness and an absorption which could not be surpassed. He was then completely a man of one idea. Everything else seemed to be forgotten, and morning, noon and night, in the house of God, in the prayer meeting, visiting from house to house, or in the retirement of the home circle, that one subject was always in his thoughts and on his lips. Well do I remember how that somewhat rugged visage used to light up until suffused with joy—how his eye sparkled —how he would start up in his chair—and how the laugh of exhilaration would burst forth, as he heard or talked of the various cases and characters whose mental exercises, struggles and triumphs were the prominent events of those happy days.

It is greatly to be regretted that our lamented brother has left no adequate memorial of his remarkable pulpit powers. At his decease, he requested that his manuscripts should be placed in my hands, and I fondly hoped that it was to be my privilege to present to the Church a collection of his sermons, which would prove a rich and enduring treasure. But what was my disappointment on looking over his papers, to find that they consisted chiefly of the products of his earlier ministry, and of serial didactic discourses. Neither in matter nor style did they resemble what had given such delight to his Virginia auditors. I do not doubt that that portion of his life from the time of his visit to Princeton to his leaving Virginia, with broken-down health, was his halcyon day as a preacher. The continuous revivals called out the powers of his mind and heart under circumstances which seemed almost to invest him with new gifts. But of these rich, glowing, scriptural, gospel sermons, well nigh nothing remains. None of them were reduced to writing, not even that noble one from, " His blood be upon us, and upon our children." However well matured in his own mind, they were extemporaneous as to their delivery, and alas! have died with him.

It is not surprising that his consuming zeal, restless energy, and almost entire disregard of himself, should have resulted in the breaking down of his health. As to the last mentioned particular, he was almost reckless. He had naturally a fine constitution, and, as the event proved, presumed too much upon it. When I used to remonstrate with him about not taking better care of himself, he would sometimes laughingly say, that Dr. Olin had once remarked "it was very hard to raise a man in the part of the country he (Mr. Cassels) came from, but when you had raised him, it was very hard to kill him."

But though his days seemed unduly shortened, he did a noble work. His pastorate at Norfolk was instrumental in adding largely to that Church, and in greatly edifying those already in it, whilst in the Churches of Richmond and Petersburg, and elsewhere in the Synod of Virginia, his preaching was attended with the happiest results.

I have spoken, as you perceive, only of the Virginia portion of our beloved brother's life. Of his labors in your own State, you are better informed. I saw him in Savannah after disease had made sad inroads on his fine constitution. His spirit still shone with undimmed lustre. But though the spirit was more than willing, the flesh was too weak to permit his longer engaging in those labors for his Master in which he so much delighted. His work as a minister in Christ's Church was done, and in faith and joyful hope he was waiting for that rest into which he was so soon to enter, and whither his works will long continue to follow him.

Yours fraternally,

JOHN LEYBURN.

REV. REMEMBRANCE CHAMBERLAIN.*

REMEMBRANCE CHAMBERLAIN was born in the town of South Newberry, in the State of Vermont, December 2, 1789. He was of Puritan ancestry. Of his youthful days and early training, we know nothing. He was not communicative on subjects connected with his personal history, and hence almost all our information concerning him we have obtained from others. His parents, though not wealthy, were possessed of a competency of this world's goods.

He was entered as a student at Middlebury College in 1810, and graduated in 1814. During two years after leaving college he was employed in teaching, first in the town of Cavendish, and then at Royalton, in his native State. He was highly acceptable and successful in this vocation. But not purposing to make teaching his business for life, and having chosen the medical profession, he repaired to Philadelphia and entered the medical departmant of the University of Pennsylvania, in the winter of 1816. Here he continued only a few months. God had other work for him than the pursuit of the healing art —another and more important field to occupy—not the healing of the maladies of the body, but the *cure* of souls. The Master had need of him, and he sent Him into his vineyard.

He entered the Theological Seminary at Princeton, New Jersey, in the spring of 1817, and received a certificate of having completed the prescribed course in that Institution in 1820. He was a classmate, in the seminary, of Drs. Hodge, Nevins and Post, and probably of Bishop Johns, of Virginia. He was the intimate and strongly attached friend of the gifted and lamented Sylvester Larned, whose sun went down so early in life, a victim of the climate of New Orleans.

*MSS. from Dr. Wilson.

Soon after leaving the seminary, he received license to preach the gospel from a Congregational Association in his native State. Afterwards he spent some time in the State of Kentucky as a missionary, and was a highly popular young minister. Upon his return from this field of labor, he determined to come South. He arrived in Georgia in the winter or spring of 1820, and shortly thereafter connected himself with the Presbytery of Georgia, and settled in Burke county. His first field of labor in this State was at Waynesborough, Burke county. He had been ordained before he came South, probably by the Association which had licensed him. In the spring of 1822, he joined the Presbytery of Hopewell on a certificate from the Presbytery of Georgia, at Bethany, Green county, Georgia. He subsequently had charge, as a temporary supply, successively, of the Presbyterian Churches of Madison, Morgan county, of Jackson, Butts county, of Monticello, Jasper county, and for a time he labored statedly in the Decatur Presbyterian Church, DeKalb county. About this period he traveled extensively through the middle counties of the State, and organized a number of Churches, some as far west as the border counties on the Chattahoochee River. He was an Evangelist in the full sense of the term. He went everywhere preaching the Word, and establishing Churches. He cared not to build on another man's foundation, but preached the Word "in the regions beyond." There are very few Churches of our denomination in the central and western part of the State, where his voice has not been heard. He zealously and successfully labored for the extension of the Church of Christ.

Presbyterianism had little more than a nominal existence in Georgia prior to the year 1820. There had existed a few scattered Churches, here and there, for more than half a century. But they were few and far between. The Churches of Augusta, Waynesborough, Washington, Bethany, Mount Zion, Greensborough, New Hope, Thyatira, and a few other

organizations, which had a being rather nominal than real, comprised most of the Presbyterian element in the State. There were no Churches in Athens or Milledgeville. The site of the city of Macon was a pine forest, and that of Columbus an Indian old field around the Coweta Falls of the Chattahoochee. There were no Churches in LaGrange, Newnan or Decatur. The Church at Lawrenceville was organized by Mr. Chamberlain in 1823. The great west of the State was an unbroken forest—the home of the red man. There were few ministers of our faith in the State. In 1819, Dr. Waddel was called to the Presidency of Franklin College. At his suggession, the trustees adopted a resolution to educate, at the expense of the State, so far as college expenses were concerned, such young men of any denomination, having the gospel ministry in view, as should desire it. Within three or four years thereafter several young men entered the ministry of the Presbyterian Church. To our brother Chamberlain, and a few others, who came into the State about the same time, is to be attributed, under the blessing of God, the rise and extension of our Church within its borders.

Brother Chamberlain was a wise counsellor, and an energetic pioneer. He never accepted a permanent pastorate, or, in other words, was never installed the pastor of any Church. He labored either as a stated supply, or as a missionary evangelist, or as a financial agent, all his days. His admirable financial and business talents soon pointed him out as one highly qualified to take charge of the pecuniary interests of the Church. There was much to be done in this respect in Georgia at that time. The Domestic Missionary work had to be organized and sustained, and provision to be made for the education of young men for the ministry. Much of this labor devolved upon him. Therefore, the greater part of his ministerial life was spent in connection with these agencies. The Georgia Educational

Society and the Georgia Missionary Society owed much of their efficiency and success to his labors. He was for a time the Agent of the Gwinnett Institute, a school for the education of young men.

But the great and last work of this kind, (and to which he probably fell a martyr,) was the agency in behalf of Oglethorpe University. This institution, when transferred to the care of the Synod, was found to be overwhelmed with a crushing debt, from which, unless speedily relieved, it must cease its existence under the hammer of the auctioneer. The importance of maintaining a school for the education of our young men under Presbyterian influence, was felt by all, and by none more than our brother Chamberlain. He, therefore, enlisted in an effort to relieve it, with all his heart and soul. As the financial Agent of the College, he was instrumental in securing a sum little less than one hundred thousand dollars. Its creditors were numerous, and their claims large. To his prudence and management was committed, almost exclusively, the settlement with these creditors the onerous debt which so weighed down its energies and blighted its prospects. The collection of funds and the arrangement of claims, called into exercise the most intense efforts of both body and mind for several successive years. It was a herculean task, indeed, to pay its debts, and at the same time keep the institution in operation. There are few who know the labor and anxiety it cost. Yet, with the blessing of God, he accomplished it, and accomplished it well.

The President of the University has very justly remarked, in a letter to his biographer, "His self-denying labors and toils for Oglethorpe University will ever be highly appreciated. They were arduous and protracted, and oftentimes given when his failing health seemed to justify his resting, instead of laboring."

In the prosecution of this enterprise, he necessarily traveled extensively through South Carolina, Alabama, Georgia,

and Florida, and formed, perhaps, a larger personal acquaintance with ministers and Churches than any other man in his day. He was certainly one of the best judges of human nature we ever knew. His intercourse with men seemed to have given him an almost intuitive knowledge of the principles and drift of men, at least in money matters.

At length, amid these toils, symptoms of apoplexy and paralysis began to be developed, which admonished him to resign the agency he had so long and successfully prosecuted. He afterwards visited his native State, and attended the sessions of the General Assembly of 1854 as a Commissioner from Hopewell Presbytery. On returning to his home, he began to set his house in order for his departure. He disposed of his wordly affairs, dividing his property between his two sons, reserving only what he supposed would be a competence for his support during his few remaining days. He then retired to the quiet village of Decatur, where he spent the little remnant of life among those who knew him, and loved him much. From this period, disease made rapid inroads on his constitution, and like a stern and inexorable destroyer, marched on to the consummation of its purpose. Repeated paroxisms utterly prostrated both mental and physical powers, and we saw with sorrow that strong body and active mind sink into utter imbecility. Months before he expired, he was incapable of recognizing his most intimate friends. He died early in March, 1856, in the sixty-eighth year of his age, and about the thirty-sixth of his ministry. He died without giving any external evidence that he was conscious of his approaching end. But though gone from earth, though the grave has gotten its victim, a voice from heaven proclaims, "Blessed are the dead who die in the Lord; they rest from their labors, and their works do follow them." His remains were carried to Jackson, Butts county, and buried by the side of his wife, who had some years preceded him to the grave.

Mr. Chamberlain's wife was a Mrs. Matilda Peeples, of Green county, Georgia. To him were born several children, only two of whom survive him. He was many years somewhat extensively engaged in planting in Jasper county, and by economy and industry, accumulated a considerable property.

A brief estimate of his character will close this short memorial.

1. The first question that occurs is, "Was he a good man?" This we answer affirmatively. In the language of the speaker at his funeral, we say, "The active and persevering labors of a tolerably long ministerial life attest the fact. Possessing a worldly competence, and able to sustain h mself independent of all salaries and support from others, yet he never sat down in indolence, or ceased to toil for the good of others, and the general welfare of the community. Though, as we have seen, in the last years of his life, suffering from great bodily infirmities, yet he did not spare himself. Though impressed with the conviction, for many years before his decease, that his life would be suddenly terminated, yet he did not relax his toils while strength remained. He ever felt that he must work while the day lasted."

He had his infirmities and weaknesses in common with other imperfectly sanctified Christians. But from a somewhat intimate acquaintance of thirty-three years' standing, we think we knew something of his Christian feelings and the spirit of the inner man. Though he expected to be suddenly cut off from his earthly attachments, yet he always spoke with calmness and serenity of his approaching end, ever expressing a firm conviction of his readiness to depart whenever the Master called for him, and that it mattered little when and where a Christian died, if his lamp was trimmed and his light burning.

At what time and under what circumstances he became hopefully pious, we have no means of ascertaining. Our

impression is, that it was while a member of the College at Middlebury. Naturally of an ardent temperament, he rarely desponded, even in the darkest hour, but reposed with unwavering confidence in the promises of a covenant-keeping God. It would, indeed, have been a source of much consolation to his friends, had he been permitted a lucid interval before his departure, that they might have learned his views as he passed through the dark valley to his eternal state. But this was denied them by that mysterious Providence which impaired both mental and physical powers for so long a time. But we know how he lived. As was appropriately remarked in his funeral discourse, "His was a faith that neither faltered nor stumbled. It neither soared above the sight of mortals, nor did it ever sink into the slough of Despond. It was equable and cheerful, holding on the even tenor of its way."

2. Before disease had impaired his powers, he possessed a peculiarly cheerful and mirthful temperament. He was among the most social and companionable men with whom we ever met. He abounded in wit and humor. His presence in our ecclesiastical meetings was ever hailed with pleasure. His generous disposition and business tact always rendered him a most acceptable member of our Church judicatories. Who that has been in the habit of attending our Presbyteries and Synods, does not remember how often a playful remark, or a timely anecdote uttered by him, when members of these bodies had become somewhat chaffed and excited in the ardor of debate, acted as oil on the troubled waters? Few men possessed such a talent to calm and soothe, when agitation and conflict threatened.

3. He was a man of more than ordinary ability. There was nothing tame nor commonplace in his pulpit efforts. His conceptions were generally original and sprightly. He was never obscure. The department of labor to which most of his life was devoted, did not demand special efforts as a

preacher; but had his mind been more concentrated on the composition and delivery of sermons, he would, doubtless, have occupied a respectable position in this department of labor. In one respect he was pre-eminently gifted, namely: in hortatory appeals to Christian assemblies.

In the early settlement of Western Georgia, protracted and camp-meetings were frequently held for the benefit of the sparsely scattered population of this district. Brother C. delighted to attend such convocations, and when there, the part of the work usually assigned him was exhortation; and to-day, there are thousands living in Georgia who will readily attest the telling effect of these efforts on the audiences addressed.

He possessed a facility, more than any man we ever knew, of seizing upon incidental occurrences, and bringing them to bear at once on the judgments and consciences of men. Who that was present can ever forget the *mad-dog* scene at the Olney camp ground, in Jackson county, in August, 1830? It was a calm Sabbath morning; all was still and solemn; the venerable Dr. Waddel was preaching. In a moment, a boy came running towards the assembly, shouting at the top of his voice, "A mad-dog! a mad-dog!" The audience (probably two thousand or more persons) rose as one man in the utmost panic. Some sprang up the trees near them. Mothers rushed towards the platform with their children, begging the ministers to save them from the fury of the rabid animal, supposed to be approaching. Mr. C. calmly remarked to some one near him, "This is the devil's work, and I'll pay him back." When it was ascertained to be a false alarm, and the people again composed, and the sermon concluded, he arose, and he did pay the devil back in a most solemn and soul-stirring appeal, reminding the people that there was a more dangerous being on that ground than a mad-dog, and yet they showed no fear of him; that fathers and mothers, just now so anxious for the safety of their children, sat

unconcerned about their eternal welfare, when the devil, as a roaring lion, was going about that camp ground, seeking to devour them. The effect of his address was thrilling and deeply impressive. On another occasion, at Fairview Church, in Gwinnett county, in 1831, exhorting very earnestly the importance of seeking an immediate interest in Christ, he warned the people that death was ever near, and that he knew not but that some one might be called that very moment from that large assembly to his final account. As he uttered these words, a man, sitting in the midst of the congregation, sprang to his feet and instantly fell, struggling in a terrible convulsion fit. He seized the incident in a moment, and exclaimed, "I told you so!" Men's countenances seemed positively to gather blackness; they shuddered with dreadful apprehension of the wrath of God about to fall upon them. It sent a thrill of terror through the whole audience. He used such occurrences with tremendous effect.

4. He was a sound Presbyterian. Few men amongst us was more strongly attached to the doctrines and government of our Church, or more readily detected the slightest departure from its constitutional usages. This attachment originated, not from the prejudices of early training, (for he was reared in the midst of Congregationalism,) but from a thorough conviction that her doctrines and polity were more scriptural, and tended more to exalt the Saviour and humble the sinner, than any other system. He believed that the polity of the Presbyterian Church was derived from the Word of God, and in its form and tendency was more orderly and conservative than any other, and better adapted to, and in harmony with, our form of civil government. Yet he was by no means so exclusive in his views that he could not rejoice in the success of all other evangelical denominations. He possessed the charity which "rejoiceth not in iniquity, but rejoiceth in the truth."

From Levi Willard, a Ruling Elder in the Decatur Church, dated

DECATUR, June 27, 1864.

Brother Wilson:—You request me to give you my views of the Rev. R. Chamberlain as a minister, and to spend an hour or two in dotting my recollections of him. I have been rubbing up memory, but cannot bring to mind any very striking illustrations of his ministerial character.

All who have ever seen him at Presbytery or Synod, will recollect his playful manner of trying to carry his point. All expected to hear some sally of wit or humor as he rose, with sober face and pouting lip, to rap the knuckles of some preceding speaker, dealing with opponents, however, quite humorously. We might quote his *language*, but to put his *manner* on paper would be impossible.

He was strictly orthodox, but not much of a controversialist. He would give an exhortation at a Methodist camp-meeting, if requested to do so. He sometimes preached on the *mode* of baptism. One objection he urged against immersion, was its inapplicability to all subjects, all seasons, all regions. "Why," said he, "were you to baptize subjects by immersion in the winter of the frigid zones, they would come out frozen stiff as stakes."

As a missionary or pioneer, he rendered great service to Presbyterianism. An impression may have obtained that he was avaricious, or, at least, worldly-minded; but when first married, he thought himself justifiable in making exertions to clear the estate of debt and consequent embarrassment, for, said he, "My wife had quite a pretty little property, but there was quite a pretty little debt hanging over it."

Late in life he visited his native Vermont. But he heard so much about the negro, and how to dispose of him, that he had but little intercourse with the people, and an opportunity presenting itself he returned to Georgia to die. He now lies buried beside his wife, in a garden formerly owned by himself in Jackson, Butts county.

I would not compare him to Eli, though he may have been a very indulgent father, neither restraining his sons within proper bounds, nor permitting others to do so. His piety was not of the type of good old Dr. John Brown, formerly of Fort Gaines, for in the presence of Dr. B. you felt that a holy man was near.

As a preacher, I thought him too fond of the marvelous; especially in his anecdotes embodied in his exhortations. In the latter part of his life he did not like to preach—exhortation being his particular hobby.

He was a zealous agent for Oglethorpe University; and was what few ministers are, a close collector for himself. I presume he thought he gave a liberal share of his liberal salary to Oglethorpe.

In presenting ten dollars to the Vermont preacher of his native place, he desired him to know that it was not *negro money*, as it came to him some other way.

I expected to fail, and I have failed, so I quit.

Very cordially, LEVI WILLARD.

REV. ALONZO CHURCH, D.D.*

The subject of this notice was born in Brattleborough, in the State of Vermont, 9th of April, in the year 1793. His father, Mr. Reuben Church, was a soldier in the Revolutionary war, and near its close held a commission from the State of New York as first Lieutenant of Captain Artemas How's Company in the Regiment of Militia in Cumberland county, whereof Timothy Church, Esquire, was Lieutenant Colonel, commandant. He had previously been commissioned, and served as ensign in another regiment from Vermont. In consequence of these services, he was entitled to a pension from the Government, which he enjoyed to the end of his life.

Dr. Church was one of seven grown children: Alonzo, Elizabeth, Abigal, Elvira, Rebecca, Jonathan W. and Reuben, and was the only surviving son at his father's death, which did not occur unil 1834, having exceeded the usual period allotted to man on earth.

His father is styled "Gentleman" in his military commission, and so styled himself in his last will and testament.

Dr. Church received his literary education at Middlebury College, in the State of Vermont, where he graduated in his twentieth year; and being threatened with lung complaint, soon after his graduation he sought a Southern climate, more congenial with his weak lungs, and settled in Eatonton, in the county of Putnam, in the State of Georgia, in 1816. He became the Rector of the Academy in that town, where he very soon built up a flourishing institution of learning; and from which he was transferred in a few years to the State University, as Professor of Mathematics and Astronomy. Dr. Moses Waddel was about the same time elected President,

*MSS. W. L. Mitchell, Esq.

which position he filled for ten years with great benefit to the public, and with extending reputation. During this decade such was the impression made upon the Board of Trustees by the young Professor, as well as upon the classes that had passed successively under his training, and upon the public generally, that upon the retirement of Dr. Waddel in 1829, he was unanimously nominated to the Senatus Academicus as the proper person to fill the vacancy, and unanimously confirmed by that body, composed of the Trustees of the University and the Senators of the State.

This post Dr. Church filled for thirty years with great fidelity, and with untiring zeal in the discharge of his arduous duties, having always an unselfish eye to the interests of the College, from which he retired at the close of the year 1859, having preserved his connection with the Institution just forty years. He received his Doctorate from his *Alma Mater* in compliment to his elevation as President of the University.

How well he succeeded as President may be inferred from a few facts and considerations. And first of all, it may be said of him, that such was his prudence and skill in the management of young men that he never had a rebellion, and there was never an interregnum of any class during his whole term of service, which is a rare instance in the history of colleges in this country.

But in the next place, we can judge of his competency by the actual result of his labors. For during his first decade, from 1829 to 1839, he graduated 186; during his second decade, from 1839 to 1849, he graduated 223 alumni; and during his third decade, from 1849 to 1859, he graduated 240 alumni; showing each decade was an improvement upon its predecessor. Dr. Waddel's decade yielded only 162 alumni, and the whole period from 1801, when the College first went into operation, to 1819, yielded only 70 alumni. Now this success of Dr. Church is the result of the confidence which he had even from the public, and is not to be attribu-

ted solely to the increase of wealth and population. For during this period, and during the last fifteen years, there were three strong denominational colleges struggling for students, and to his personal merits as a manager of college boys we must attribute his great success to the last. For it is to be noticed, to his credit, that each decade was an improvement upon the succeeding one.

But in estimating his services as President, we must not limit them to the graduates, for many other students attended the Institution and received their education under him, who falling short of the degree of Batchelor of Arts, nevertheless obtained a considerable fund of science and classical learning, and exerted a good influence on the public mind and morals. These all left feeling the influence of a ripe scholar, an earnest teacher, a well-bred, courteous gentleman, and a pious minister of the gospel.

But there are other results of Dr. Church's influence and zeal in behalf of the University of the State, which must be considered monuments of his fitness for his important station. And among them, in order of time, is, first, the splendid donation of the British Government to the Library of the University, of more than ninety large volumes, commencing early in the history of England, and embracing the most important annals of their legislation, their jurisprudence, and other very important features of their political economy. They contain a rich mine of authentic material for history and political science in general, including Doomsday-Book, and the Statutes at Large. Now, this very handsome donation was the result of Dr. Church's influence with Mr. O. Rich, an extensive bookseller of London, who had influence with the Government, and who designated the institution over which Dr. Church presided, as one of the twenty Libraries in America to be selected for the purpose of depositing these costly and rare books. They are well worth a visit to Athens by any gentleman who wishes to look into the very founda-

tion of the law, and to study its progress as developed by English legislation.

The next item adduced is this:

That in the year 1837, in his annual communication to the Board of Trustees, he urged upon that body the importance of taking steps to procure the Colonial History of Georgia; and though the Board, from their limited means, were unable to undertake the enterprise, they recommended him, in his annual communication to the Senatus Academicus, to bring the subject before that body, and thus, through the Senatus Academicus, to get it before the Legislature. This was done, and the result was, that Charles Wallace Howard, Esq., was dispatched to London by Governor Gilmer, under legislative action, to procure copies of such documents as would elucidate the Colonial History of Georgia. Mr. Howard, in due time, deposited at the State Capital some twenty volumes of copies of Colonial records, the value and nature of which have never been published to the people, but which may be of service in the hands of a competent historian who is yet to arise in our State. At any rate, Dr. Church first pointed out the field of research, and by his wise and earnest suggestions, prevailed so far as to secure legislative action. If the results have not yet been fully realized, they may be at some future day.

The following facts and extracts from the Minutes of the Board of Trustees, may serve to show in what estimation he was held by that distinguished body of men.

In 1842, upon a re-organization of the College Faculty, rendered necessary in consequence of the withdrawal of the appropriation of six thousand dollars by the Legislature, Dr. Church was re-elected President without a dissenting vote. In the following year, (1843,) at the Annual Commencement, James Camak introduced the following preamble and resolution, which was agreed to *nem. con.:*

"The faithful discharge of his duties by the President,

Dr. Church, for a long series of years, having impaired his health:

"*Resolved, unanimously*, That he have leave of absence from the duties of his station until the commencement of the exercises in January next, for the purpose of endeavoring to restore his health."

Under this action of the Board, Dr. Church made a visit to the North, taking his wife with him, and returned much benefitted as to health.

Again, in 1848, at the annual commencement, on motion of Bishop Elliott, it was "*Resolved*, That the President of the College, in consideration of the feeble state of his health, be permitted to take relaxation from his labors for the remainder of the present term.

"That, as a slight token of the value which the Board places upon the long devoted and meritorious services of the President, the sum of five hundred dollars be appropriated for the use of the President during his absence."

Under this action, he visited Florida, and returned considerably improved in health.

On motion of Mr. Mitchell, in 1850, "*Resolved*, That the President of the College be requested to depart from his usual custom of procuring some distinguished minister of the gospel to preach the commencement sermon, so far as to deliver that sermon himself at the annual commencement, (1851,) in view of the semi-centenary determined on by the Alumni Society." This duty Dr. Church performed to the great gratification of the largest number of alumni and friends of the College ever assembled in Athens. Over three hundred alumni and others sat down to the public dinner served up at the Town Hall.

The following extracts will show his wisdom in College affairs:

In one of his annual messages, he says, "I consider much legislation as to the rules of conduct in College, injurious.

Young professors are very apt to discover defects in laws and rules of conduct, and in their zeal and wisdom, too often legislate to the injury, rather than the advantage of the institution. I believe a few general rules are better than a large number of specific enactments. Students should be required to conduct themselves in an orderly and gentlemanly manner, and attend to their collegiate duties industriously during assigned hours, and the Faculty should be the judges of what is proper conduct and reasonable study."

In the same message we find the following sound views:

"The Board will pardon me for saying, that mere science will not qualify a man for a professorship. He may be eminent for his attainments, and felicitous in his ability to teach, and yet be a curse to the institution. There must be moral and social qualifications, as well as literary and scientific. No man who has not been long and intimately connected with an institution of this kind as an instructor, can estimate the influence for good or for ill which a professor exerts, apart from his daily instructions in science. His temper and disposition will win or disgust the student—will promote peace and harmony, or jarring and discord in the Faculty. To be a successful teacher, a man must be well acquainted with human nature—must be able to meet the foibles and weaknesses and errors of youth with patient kindness, yet with wise and firm decision. Every professor ought to consider the advancement of the interests of the College his first and highest duty. Unless willing to devote his time and labor, and ease, if necessary, to promote its highest prosperity, he cannot successfully accomplish the purpose for which he has been placed in office. But above all, I am constrained to say, that an indispensable qualification to make the perfect teacher, is piety. I do not mean that he should be a mere professor of religion—a member of some Christian church. A man may, and not unfrequently does, make the worst professor for being a member of a

church. The man whose life is inconsistent with his Christian profession, leads students to *despise* him, and to regard true religion with indifference, and often to treat it with disrespect."

Such was the noble testimony he delivered to the distinguished gentlemen of the Board, in behalf of the religion he preached. He was himself a fine sample of the very doctrine he taught, for no man was ever more unselfishly devoted to the interests of any literary institution than Dr. Church was to Franklin College.

His economy in the expenditure of small items, and in saving where others would have been careless or indifferent, was highly commendable. As an illustration of this, it may be stated, that from eighty to one hundred dollars were annually expended in white-washing, mending plastering, repairing fire-places and hearths, setting glass, &c., &c., which he reduced to ten or twelve dollars per annum, by the agency of the College servants, under his personal direction. In this way during his administration he saved the College hundreds of dollars.

As Dr. Church advanced in age, like all men of decided character and fixed principles, he met with opposition, and had many severe conflicts, but was always sustained by the Board.

In illustration of this, reference may be made to his troubles in 1856, without going into any unnecessary detail, and without any desire to call up unpleasant reminicenses. In that year the difficulties in the Faculty became so serious, and the effects upon the students so disastrous, that the Board of Trustees were constrained to adopt the following resolutions:

"*Resolved*, That if evidences of insubordination on the part of students of the College, such as have for some time past been exhibited, shall continue, and the Faculty fail to enforce rigidly the laws of the University, regulating the conduct of students, the Prudential Committee are hereby

instructed to call a meeting of the Board of Trustees to take the subject into consideration, and apply the remedy as the exigency may require."

"*Resolved*, That the Trustees view with deep mortification and uneasiness the discord and dissentions that have for some time past existed among the members of the Faculty; that as a continuance of such a feeling will be fatal to the best interests of the College, it becomes their imperative duty to arrest it; that unwilling to resort to extreme measures, while there is a hope that milder measures may be efficacious, and entertaining a sincere respect for the character and intelligence of the Faculty, the Trustees earnestly appeal to them to bury in oblivion past differences, and to cordially unite in earnest co-operation for the promotion of the high interests entrusted to their guardianship."

At this meeting of the Board, Dr. Church in order to do all in his power to relieve the Board from any embarrassment, sent in his written notice of intention to resign the office of President at the close of the civil year. Whereupon, Gov. Gilmer moved the following resolution:

"*Resolved*, That a committee of three be appointed to wait upon Dr. Church for the purpose of ascertaining whether he can be induced to withdraw the same."

The committee consisted of Messrs. Gilmer, Hillyer and J. H. Cooper.

On motion of Dr. Reese,

"*Resolved*, That the committee above named be instructed to express to Dr. Church the unanimous regret of the Board at the step he has taken."

Notwithstanding these decided manifestations of confidence on the part of the Board, Dr. Church declined to withdraw his notice of resignation. In fact, he had long sighed for the repose and quiet of retired life, and moreover had a strong desire to spend a few years before his death wholly in preaching the gospel to the poor, in imitation to his Divine Master.

This was with him a very strong feeling, for his feeble state of health for many years had rendered him unable to perform the duties of his office and at the same time to do much in preaching. But he must speak for himself. In his annual communication to the Trustees, at the same session, he says:

"If the State College ever rise to that dignity which it ought to attain, it must, I repeat it, have young *men* to educate; and if it is to contend merely for numbers, with so many sectarian and private institutions as exist in the State, it must ultimately raise its standard much higher than these institutions, or the contest will be too unequal for a hope of success, even in this respect, or with respect to the grand object for which it was established. If it desire the patronage of numbers, that patronage must be secured by the attainments of its alumni. If it ultimately acquire the patronage of the Legislature, it must be secured in the same manner. It may require time and patience to secure these objects—it will require wisdom and caution in bringing about a change in public opinion without temporarily paralysing the College—but they may, and I doubt not will be secured, if the friends of education faint not, and if the Faculty of your College will act with cautious prudence, which they will much need.

These objects, however, cannot be secured without officers well qualified to instruct, and at the same time capable and willing to control. In such an institution, a uniform, energetic, and wise system of discipline, is indispensable to success. Even young *men*, to say nothing of mere *youths*, assembled in considerable numbers, apart from friends, and in a great measure excluded from society, must have the careful and judicious and constant supervision and restraints of their instructors, or idleness and dissipation will ensue. And officers capable of controlling young men under such circumstances must be well acquainted with human nature. They must be kind and affable, yet firm and fearless, and

faithful in the discharge of police duties, in enforcing moral and religious and industrial discipline. Without qualifications to discharge these duties relating to the good government of a college, mere literary and scientific attainments will be comparatively valueless. Nor can the discipline of a college be sustained by a part of its officers. To effect this the Faculty must be a unit as to all important measures, and especially a unit before the public and in the apprehension of the students. Aptness and ability to teach are important, *essential* to the professor, but they are not half the essential qualifications for eminent success. Without the confidence and respect of his pupils, his efforts will never avail. If he cannot inspire them with a love for knowledge, and stimulate them to make proper exertions to acquire it, his success will be small indeed. You cannot force young men to listen with profit to the teachings, or submit with patience to the control of those whom they do not respect. Temporary prejudices may be overcome, and occasional dislikes will arise without reasonable causes, and be removed when the occasions which produce them have passed; but long and settled dislike will be transmitted, and increase and spread disorder and insubordination in spite of all the efforts of those who may be respected, and even be loved. The successful teacher must be more than a mere hireling. While the teacher is employed in one of the most useful professions, and his talents should be rewarded equally with those of other professions possessing similar attainments and performing equal labor, it will be found invariably true that the man who teaches merely for his salary, and whose services are ever seeking a better market, will never raise high the reputation or largely increase the usefulness of an institution of learning. And here, I would observe, that our system of tutorships is obnoxious to serious objections. We have two of these officers who are had temporarily here, so far as their own interest is concerned, simply for the salary. They are almost necessarily

young men. They have no wish or expectation of long remaining connected with the College. They have little or no experience either in teaching or governing young men, and their services as teachers, unless we have a larger number of students than have ever been in attendance at one time, ought not to be greatly needed. With a Professor in the house occupied by Dr. LeConte, no serious disturbance or riotous conduct could exist without his knowledge; and with Professors occupying the south side of the College buildings, the same would be true. That the discipline of the College for five or six years has not been efficient is too true. That there have been causes in operation which have been constantly aggravating the evil, I have heretofore intimated to the Board, and for these intimations have received no small measure of abuse from some with whom I have been associated. I think the subject requires the immediate attention of the Board, and the application of such remedies, if such can be devised, as will arrest the evil. It is doubtless the opinion of some that the College has suffered during the last two years in consequence of the resignation of two Professors, and the subsequent newspaper controversies growing out of these resignations. With these subjects the Board, I apprehend, and especially the Prudential Committee, are well acquainted. With the latter I have had nothing to do, except to read the various essays unsparingly abusive of myself, and grossly false respecting the College. And so far as I have been personally concerned with the former, I have acted, as I then thought and still think, primarily and principally in defense of the College; and I cannot doubt that the consequences would have been much worse had not the course pursued, or some similar one, been adopted. In this matter, as in every other since my connection with the Institution, I am conscious of having had for my first object and highest efforts the prosperity of Franklin College. The efforts have been feeble, but they have been honest, and if my enemies, in endeavoring to rob

me of a reputation for honesty and zeal, have felt themselves at liberty to endeavor to injure the Institution, I trust I shall not be considered as having transcended the limits of official propriety in attempting to defend myself, so far at least as my own defence involved the defence of the College. Farther than this I believe I have not gone, and I leave the subject to the judgment of those to whom I have been responsible."

The vindication of Dr. Church by the Board has already been recorded, and his vindication before the Senatus Academicus and the country was equally flattering. He was triumphantly re-elected President, and induced to remain at his post for a few years longer, which he consented to do, notwithstanding his feeble health and increasing age.

As evidence of the soundness of his judgment and the wisdom of his counsels, which were adopted by the Board, and carried out as far as they could do so by their legislation and their choice of proper professors, as early after these troubles as 1858, the Committee on Laws and Discipline say in their report, which was adopted, that

"Such is the healthful condition of the College that no action is needed on the part of the Board so far as the execution of laws and enforcement of discipline are concerned. Harmony prevails among the Faculty, a cheerful obedience to all obligations characterizes the conduct of the students. Indeed, we have no hesitation in saying, that a more conscientious, indefatigable and efficient corps of teachers, or a better set of young men, are not to be found in any similar Institution in the country. The consequence is a marked advancement in the standard of scholarship throughout all the classes. As an illustration of this fact, we will mention that had the number of speakers in the Junior Class been limited as usual to ten, an average of 95 in his studies, 100 being the highest grade, would not have entitled a member to a speaker's place."

So impressed was the Board with the great improvement

above described, that it ordered the same to be published for general information, and the gratification of the friends of the College.

Notwithstanding this success, Dr. Church says in his communication to the Board, at Milledgeville, in November of this year, "I now inform the Board, as I shall to-morrow the Senatus Academicus, that I shall retire from my connection with the College at the end of the ensuing year."

And so with the year 1859, his life-long labors as a teacher of youth ended. The Board of Trustees at their first meeting thereafter, in July, 1860, ordered the following testimonial to be entered on their minutes: "Dr. Church, whose long and faithful services entitle him to the lasting gratitude of the State, having resigned the Presidency of the University of Georgia, and this being the first meeting since his connection with the College has ceased, the Board of Trustees take great pleasure in testifying to his fidelity and zeal in behalf of the cause of learning; and in further testimony of their appreciation of his character, do respectfully invite him to take a seat on the stage in the College Chapel during the public exercises of this and each ensuing Commencement during his life."

In the year 1859, he made preparation to move from the dwelling appropriated to the head of the College, to a small farm adjoining the town of Athens, on which he settled at the close of the year, or early in 1860, and where he spent the last two and a half years of his life, his death occurring on the 18th day of May, 1862, being the Lord's day.

The Rev. Andrew A. Lipscomb, D.D., the Chancellor of the University, and the successor of President Church, announced his death to the Board at the annual meeting in July, 1862, as follows: "Since your last meeting it has pleased the Providence of Almighty God to remove from our midst the Rev. Dr. Church, formerly President of the University. A large part of his life was spent in your service, and the

lofty integrity of that life, its constant earnestness and inflexible devotion, are imperishable portions of the Institution committed to your care." During that session the Board past the following resolutions:

"In view of a recent dispensation of Providence,

Resolved, That we sympathize with the people of our State, and especially with his bereaved family, in the demise of Dr. Alonzo Church, late President of the University, and faithfully devoted, during many years, to its prosperity and usefulness.

Resolved further, That the best portrait that can be obtained of Dr. Church be procured by the Prudential Committee, and suspended in the Library Room."

This duty has been attended to, and the portrait can now be seen in the elegant Library Room, so beautifully fitted up by Chancellor Lipscomb. The portrait is the work of a highly accomplished artist, Mr. Charles F. Weigandt, who, for his taste and genius in art, has been created Professor of Art in the University by the Chancellor. This portrait of Dr. Church will be gazed at with melancholy pleasure by many a student of old Franklin.

Some incidents are now added to illustrate the character of Dr. Church still further.

When the four-story College, occupied as a dormitory, was consumed by fire in 1830, soon after Dr. Church's accession to the Presidency, destroying the Library and most of the furniture of the students occupying the building, Dr. Church assembled the Faculty between midnight and day, and took steps to have every parent and guardian having sons and wards at the Institution properly advised of their personal safety, so that the news of the fire could not be received before the news of their safety. He at once dismissed the College and repaired to Milledgeville to canvass the Legislature then soon to assemble; and, in conjunction with the friends of the Institution from all parts of the State, succeeded

in placing the College on a better footing. The Legislature voted funds to purchase a Library, to rebuild the burnt edifice, and to found additional professorships.

He selected the books in person, and laid the foundation of that admirable Library which now enriches the alcoves of the beautiful room to which allusion has been made. He also year after year, urged upon the Board the importance of building houses for the Professors, so as to be within convenient distance for police purposes; and, finally, as soon as the funds would warrant it, prevailed upon the Board to undertake the enterprise which eventuated in the erection of five comfortable mansions for the President and four of the Professors. It was also in pursuance of his urgent and repeated importunity that a boarding house was erected, as well as the new Library building.

Besides these important achievements, it must not be forgotten that he was a most laborious teacher, not only attending to his own peculiar studies, but in the course of his long services, supplying the places of every Professor—when vacancies happened, and temporary absences occurred from sickness or otherwise—so as to keep the classes from loss by such events, except in the chairs of Experimental Philosophy and the Natural Sciences. He was a good classical scholar, mathematician and astronomer. Political Economy, Law of Nations, Moral and Mental Philosophy and Logic were his peculiar branches, and he sometimes taught Belles Lettres, Criticism, and kindred branches. He often acted as Librarian, a most laborious post, and besides these labors acted also as inspector of buildings and superintended the repairs.

Amid all these labors, enough for three men, his health was often so poor as to render him unfit for the lightest of them, and yet he persevered and struggled on to old age with a zeal and fidelity which richly deserved the success which crowned his efforts.

It will be seen at once that but little time was left Dr.

Church for the exercise of his sacred functions outside the College campus. Yet he loved the work of the ministry. He preached at a number of small and humble Churches with great acceptance. Among these may be mentioned Ebenezer, in the county of Clarke, of which old uncle Ben. McRea was the Ruling Elder, and which was dissolved by Hopewell Presbytery after the old gentleman's death; also, at Sandy Creek in the county of Morgan, and Sandy Creek in the county of Jackson, Danielsville in the county of Madison, and Union Church, a colored congregation, four miles above Athens, which was dedicated by him. The worshippers in all these humble congregations ever manifested a warm attachment to the Doctor. He often officiated for Dr. Hoyt, the venerated pastor of the Presbyterian Church in Athens, and especially aided him on Communion seasons and at Prayer meetings, when his efforts were very happy and edifying.

In the great controversy of 1837 and '38, between the Old and New School Presbyterians, he was a firm advocate of the Old School party, and probably did as much or more than any other minister in his Presbytery to prevent distraction. He visited many of the destitute Churches, and influenced them to send their Elders to Presbytery, so as to control the vote for the Old School side upon the great questions in controversy. And it was confessedly the vote of the Ruling Elders of Hopewell Presbytery that saved it from much distraction, and this vote was the direct result of Dr. Church's labors and influence with the weak Churches which he had served more or less for years; for he served not only those above named but others of like character, and they all voted with him. The vote of the Ruling Elders in Hopewell Presbytery during those exciting times was nearly or quite a unit, and all for the Old School side.

In 1831, while the workmen were engaged in undermining one of the walls of the burnt College, which it will be remembered was four-stories high, a young man was lying on the

grass, at a safe distance from the wall as he supposed, watching the progress of the work, when it suddenly fell and crushed him to death. The shock upon the Faculty and students can be better imagined than described. The realities of eternity seemed to be impressed upon every heart, and the necessity of immediate preparation for death was felt by all; and that evening at Chapel prayers, President Church, with deep solemnity and unearthly look, which all present must remember, opened the Holy Bible, and, with a voice as from the grave, read: "There were present at that season some that told him of the Gallileans whose blood mingled with their sacrifices. And Jesus answering, said unto them, suppose ye that these Gallileans were sinners above all the Gallileans, because they suffered such things? I tell you, nay, but except ye repent, ye shall all likewise perish. Or those eighteen upon whom the tower in Siloam fell, and slew them; think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, nay, but except ye repent ye shall all likewise perish." And he closed the book, and in a few awfully solemn words applied the subject, and poured out his soul in prayer to God for the conversion of the students; and then began a revival in the College which resulted in the conversion of a large number of the students and many persons in the town. And yet in this and other revivals with which the College was blessed during his long connection with it, he was never known in any instance to try in any degree to influence any student to become a member of his own denomination. If the student only embraced the Saviour the President was satisfied, and left him to his own Church preferences.

When he dedicated Union Church, before alluded to, there was a very large attendance of negroes of the Baptist and Methodist persuasions, and among them several colored preachers. The communion was administered by him, and it was a remarkable fact, worthy of record, that these humble

servants, with a single exception, and that not of the preachers, all sat down to our Lord's table, and partook of the elements, distributed by General Thomas R. R. Cobb and another Elder, with great propriety and real Christian fellowship. It was, indeed, a communion of saints.

In 1860, Dr. Church was sent as a Commissioner from Hopewell Presbytery to the General Assembly which met that year in Rochester, New York. There had existed for some time a colony of French Catholics at St. Ann, in the State of Illinois, under the guidance and religious training of Father Chiniquy, a Catholic Priest. Appeals had been made from time to time in behalf of this colony, represented to be in a starving condition, and a committee had been organized in New York to receive and manage the contributions of the benevolent. The colony was visited by ministers of different denominations, and described to be a pious and Christian people, and Father Chiniquy was pronounced a true minister of Christ, in the Protestant sense of that term. Soon the question began to excite some quiet interest as to what Protestant denomination the poor people would attach themselves, as it was evident they could not remain in the Romish Church. It was even said that efforts were made to proselyte them by one denomination at the North; but whether so or not, it was known that the Presbyterian Church did in no way attempt to influence their decision. And yet in due time, and prior to the meeting of the General Assembly at Rochester, in May, 1860, Father Chiniquy and his people deliberately, and of their own accord, and after scriptural examinatien of the creed of different Churches, declared in favor of the Old School Presbyterians, and attached themselves to our Church. Their necessities were still as great as ever. But as soon as this step was taken, the supplies which had been liberally contributed, especially by the Episcopalians of the North, were withheld, and the poor colonists turned over to our people, principally, for the means of keeping from

starvation. It was in this juncture of affairs that the Rochester Assembly met, and among the urgent calls upon that Assembly was the one from St. Ann. After a careful examination into their case, and being satisfied of their sincere devotion to Christ and his Kingdom, the Assembly resolved to aid them. As no time was to be lost, each minister was called upon to say how much he would pledge himself to raise, upon his return home, and transmit it with as little delay as possible for the relief of these suffering people. Dr. Church pledged himself for one hundred dollars; and upon his returning to Athens requested to occupy Dr. Hoyt's pulpit for the purpose of bringing the subject before the congregation, which he did with real zeal and animation, after his sermon was delivered on the subject of Christian Benevolence. Now Providence so ordered it, that on the Saturday before the effort of Dr. Church, two gentlemen of the legal profession had terminated a long, laborious and difficult arbitration, for which service each had received a fee of five hundred dollars; and as the Doctor urged his case with warmth, each of these lawyers said within himself, the Doctor's pledge must be redeemed, and we must furnish him the means, as it will just be a tythe of our fees in the arbitration case. As soon as the benediction was pronounced, they met in the aisle, compared notes, and agreed to contribute the amount of the pledge. But they were not the only persons interested in this work, as many others made contributions, not only of the Presbyterians but also of the Methodist Church in Athens and its vicinity. His success was greater than any other minister of the Rochester Assembly, as will appear from the following letter:

CHICAGO, July 24th, 1860.

REV. DR. CHURCH—*My Dear Sir:* Yours of the 18th, enclosing check for $204, in redemption of your pledge for $100, came to hand to-day. You will be glad to learn that you are not the only one who has redeemed the pledge made at Rochester; though I believe you are the only one who has gone above double. I am happy to be allowed to inform you

that the people are sharing in the wonderful blessings of crops in harvest and in prospect, which make this whole country such a charming marvel to see at this time. Last Thursday they observed as a day of thanksgiving at St. Ann, and I am informed had a very interesting time.

We have almost ceased to distribute food, except in special cases. We are now trying to press forward arrangements for meeting the demands of the spiritual work among them, and are beginning its difficulties and the mischief that unscrupulous proselyters may do. Mr. Chiniquy leaves for Europe this week, by special invitation from Scotland, to attend the tri-centenary commemoration of the Great Reformation, they bearing the expenses of the trip. We trust that the cause here will go on by the aid of others, one of whom, young Monad, has been among the people all summer, and we trust will take charge of the High School this fall. I go down in the morning to see about matters.

Very truly yours,

W. M. SCOTT.

While contemplating Dr. Church's ministerial character and labors, it is pleasant to know that he had evidences like the following. A young gentleman of Alabama, pursuing the study of the law, and who had graduated at the University, writes thus:

My Kind Old Friend—This is to inform you that a change has come over the spirit of my dreams—that I have changed my habits of life—in short, that I have made a profession of the Christian religion. I write you because whenever any great change takes place in mind or body, I immediately look for the prime cause; and having examined this, have come to the conclusion that your kind advice, and the interest manifested in me by some of your family, had much to do in bringing about such a result.

His liberality and disinterested hospitality were proverbial. Although he might have accumulated a handsome estate, he saved barely sufficient to make his retirement comfortable, and his old age easy. In addition to a few servants and a small farm, he had a pecuniary income of about twelve hundred dollars, which sufficed for his simple wants. He had a private library of great value for its theological works, which afforded him occupation and pleasure in his leisure moments. He had for years contemplated writing the history of the University of Georgia, but the necessary duties incident to

his new settlement on the farm, and the loss of his accomplished wife, interfered so seriously with this plan as to render it impracticable immediately after his retirement from the College. And then the war put an end to all his means of collecting materials for such a history.

His incessant labors in the College and his feeble health prevented him from cultivating authorship to any great extent. His principal publication is an octavo pamphlet of forty pages on the subject of education in Georgia, entitled, "A Discourse delivered before the Georgia Historical Society, on the occasion of its Sixth Anniversary, on Wednesday, the 12th February, 1845," in the city of Savannah. This discourse, as indeed all his official communications, show that he possessed an elevated style, a clear perception, a sound judgment, and an earnest logic, while it manifests that noble love of fame so strong in the breast of man. Let a single quotation suffice as an illustration:

"In looking at the relations we sustain to our fellow-men, we find that they do not connect us with the present day alone, but also with the past and the future. To many who have preceded us, we are under peculiar obligations—obligations which cannot be disregarded without failing in duty, not to them alone, but to present and future generations. The names of good men who have gone to the grave—men who have devoted their lives to the happiness of their fellow-men, should be rescued from oblivion. Their virtuous deeds should be held up to the view, and for the imitation of all. This duty, ever binding upon the members of society, is felt only by the few, and but seldom discharged by any. And even the few that attempt in any degree to discharge their duty to those who have preceded them, have confined their efforts almost exclusively to those who have been pre-eminent in wisdom and virtue. That distinguished men should be remembered with merited honor, all will at once acknowledge, and most will occasionally render them the tribute of just

praise. But such men will be honored—they need not our efforts to secure for them the just meed of fame. But there are many others to whom we are greatly indebted, whose names and whose virtues will be unknown to future ages, unless rescued from oblivion by speedy exertions. Men have ever been too indifferent to the merits of humble virtue ; and especially have they been too remiss in seizing upon that strong passion in the human heart, the love of posthumous praise. Every man wishes to be known to succeeding ages. Every man desires that his name may stand upon the chronicles of the country, that he may in some degree be considered a benefactor of his fellow-men. And a hope that this desire will be gratified will incite to virtue—will restrain from vice. We owe it then to the dead—we owe it to the living—we owe it to the good of succeeding generations, and especially to the welfare of society, to rescue from oblivion the good deeds of those who, though they may not have been most conspicuous among their fellow-men, have still rendered some service to their country—have still been benefactors to their race. In discharging this duty local history is an all important instrument." pp. 5-6.

In the very spirit of the quotation the Synod of Georgia is now acting, by placing on record proper memorials of her deceased ministers.

There is another aspect in which the labors of Dr. Church must be viewed in order to appreciate his character fully as an educator of youth. It will be remembered that for years a controversy has been going on in relation to the studies which should be introduced into a College curriculum. On the one side it is contended that little or no attention should be paid to the ancient classics—that modern languages should in a great degree take their place, and especially the English language; that all the natural sciences should be introduced; that education should be eminently practical, rather than training; that the student should see the present use of

all his studies. While on the other hand, it is contended that College education should be mainly confined to training studies, which the experience of ages has demonstrated to be the seven liberal arts and sciences; that the true mode of real education is not to multiply subjects of study, but to study these seven liberal arts and sciences more thoroughly. Now in this controversy, Dr. Church threw all his weight and influence on the side of the latter, and did much to form a sound sentiment on this subject among our Southern Colleges, and justly entitled himself to be considered, as he was considered, one of the best College Presidents that ever blessed our institutions of learning.

Dr. Church was licensed by Hopewell Presbytery, at Athens, the 4th April, 1820. He was ordained by the same Presbytery, at Bethany, Green county, April 3d, 1824. He was a thorough Presbyterian in principle and sympathy, but as free from sectarian narrowness as it is possible for a good man to be. It is to his influence in no small degree that so much harmony has uniformly prevailed among the Christian denominations of Athens.

Dr. Church was at one time invited to become the Pastor of a leading Church in Charleston, S. C. A most stubborn opposition to his acceptance was made by the people of Athens, without reference to denominations or parties. It was literally a popular demonstration by way of petition, signed by everybody. Upon another occasion the people of Athens presented him with a service of silver, at a cost of several hundred dollars, in testimony of their respect and veneration for him.

Dr. Church never took part in politics. He was from conviction a free trade man. He was so prudent in voting that not more than one or two persons knew how he voted. He had one rule that he invariably followed, and that was to vote for the candidate that was educated under him, without reference to his party alignment, provided he had maintained

a good moral character. He made character an important item in all the votes he cast. He wrote his tickets and refused the printed ones. He sometimes made up his ticket with the names of good men from the lists of both parties, rejecting such as were reputed to be drunken and immoral, and if the lists did not furnish enough names of good men he voted an imperfect ticket.

He was married soon after his settlement in Eatonton to Miss Sarah Trippe, a beautiful young lady of the county of Putnam, and remarkable for retaining her beauty to the end of life, and survived her only about one year. They had a large family of children, several of whom died in infancy, and eight of whom arrived at years of maturity, and survived both parents.

They are scattered through different States; one having died the year after his father. Not one of them resides in the State of Georgia, though it is to be hoped that his youngest son may yet settle in our State, and enjoy the prestige of his father's good name and fame among us.

In estimating Dr. Church's personal character, we must not omit his courage, his prudence, his courtesy and fine manners, his Christian meekness, and that wonderful command of temper which he possessed above most men.

In stature, he was six feet high, spare built, with very pale complexion. He had black hair, and keen black eyes. In the class-room, he ever commanded, by his dignified presence, the respect of every student.

At the meeting of the Synod of Georgia, in Macon, November, 1862, in a minute adopted by that body, after recounting his valuable services as an educator, it proceeds: "As a man, Dr. Church was the finished gentleman—polished in his manners, affable and kind in his social intercourse with men—a man of spirit, yet of humility. As a Christian, he was meek, cheerful, consistent, charitable; as a preacher, he was plain, practical, and persuasive. Though he never

filled the pastoral office, yet was abundant in labors as a minister, supplying the feeble and destitute Churches in the vicinity of Athens. It was his delight and his glory to preach the gospel to the poor."

His mortal remains lie interred in the Oconee Cemetery—the beautiful burying-ground of the cultivated people of Athens—by the side of his beloved wife.

REV. BENJAMIN D. DuPREE.

Benjamin David DuPree was born in the city of Charleston, South Carolina, 29th of December, 1799. He was the son of Benjamin and Mary DuPree. The family was of French or Huguenot descent. At what time it came to America, is not known; probably soon after the revocation of the edict of Nantez, when so many of the Reformed religion emigrated from France to this country.*

When the subject of this memoir was about ten years old, the family removed from Charleston to Old Pendleton, S. C. After their removal, he pursued his studies in an academy taught by a Mr. McClintock, at Pendleton. We have been unable to learn at what time he became the subject of divine grace. It was, doubtless, while at the academy, and under the ministry of the Rev. Mr. Hillhouse, then the efficient and successful pastor of the Pendleton Presbyterian Church.†

* *Huguenot.*—Probably from the word Huguon, a night-walker, because, like the early Christians, they assembled privately in the evening. It was on the eve of St. Bartholomew's Day, August 24, 1572, at the ringing of a bell, that the massacre of the French Protestants began. An unparalleled scene of horror ensued. Five hundred men of distinction, and ten thousand of inferior order, were slain that night in Paris. A general destruction was immediately ordered throughout France; sixty thousand perished. More than 800,000 were destroyed in thirty years, in France, for adopting the Reformed religion. The Huguenots fled to every Protestant country in Europe, and many of them passed over to America. They settled in Carolina; and much of the best blood of that State is of Huguenot origin.

† Rev. James Hillhouse was the son of William and Sarah Hillhouse, and of Irish origin. His father was a soldier of the Revolution, and was at the siege of Savannah, and in many other battles in the Carolinas. He was a man of eminent piety, and brought up his family in the nurture and admonition of the Lord.

Mr. Hillhouse received his classical education at the Varrennes

After having obtained a good classical education in 1818, he commenced the study of Theology under the private instruction of his pastor, (Mr. Hillhouse,) who then resided a few miles from the village of Old Pendleton.

In 1819, he was taken under the care of the Presbytery of South Carolina, as a candidate for the holy ministry, and by that body was licensed to preach the gospel, on the 5th of November, 1821.

On the 1st day of February, 1820, he was married to Miss Eliza Frances Carne, daughter of Thomas Wilkinson and Elizabeth Carne, who had removed from Charleston to Pendleton in 1816.

Soon after his licensure, he was appointed by his Presbytery to labor as a missionary among the destitute Churches in that part of Old Pendleton, now Pickens Distriot, in the northwestern part of the State of South Carolina. He continued to occupy this field until 1825. He organized, about this time, a Church on Cane Creek, called Mount Zion, and another on Conoross Creek, called Westminster—to both of which he continued to minister for some seven or eight years.

Returning to the village of Pendleton, he ministered for three or four years to Sandy Springs Church, and subsequently at Old Bethel, Bachelor's Retreat, Pickens C. H., and at other places. To all these his labors were acceptable and useful. In all these fields his memory will be long cherished with esteem and affection.

Academy, in what was then Pendleton, now Anderson District, S. C., under the instruction of the late David McDowell, of Winnsboro'. He studied Theology at Willington, under the care of the late Dr. Waddel, and was licensed and ordained by the Presbytery of South Carolina.

He had charge of the Presbyterian Church at Pendleton village for several years. He emigrated thence to Alabama, and settled at Greensboro', Green county, where he died in the prime of life. He was a man of considerable ability—a most fervent speaker. His ministry, though short, was greatly successful.

About this time, he determined to change his field of labor. The western portion of Georgia being then a comparatively new country, in 1845, he moved with his family to Cobb county. Here he connected himself with Cherokee Presbytery, within whose bounds he labored most of his time as a missionary among the feeble and destitute Churches in this large and interesting field.

At the time of his death, he was preaching as stated supply at Hickory Flat and Midway Churches, in Cherokee Presbytery, and at Villa Rica and Carrollton, and New Manchester Factory, within the bounds of Flint River Presbytery.

From this brief statement, we learn that our venerable father was no loiterer in the Master's vineyard. He occupied, in many respects, hard fields of labor, furnishing him with plenty of work, but affording him only a scanty and meagre support. Like the Apostle Paul, he was compelled to work with his own hands to provide for a dependent family. The school and the farm were added to the toils of a ministry extending over a large space of country, and continued through a period of more than forty years. But during this long and arduous ministry, he was the honored instrument, in the hands of God, of turning many to righteousness, who were seals of that ministry on earth, and will be stars in his crown of rejoicing in heaven.

The history of this brother is the history of many others, who, like him, lived and labored for the good of society—little known, and with little worldly compensation. The people among whom he labored were poor, in their *own* estimation. They neither fed nor clothed his family; yet were they spiritually enriched by his toil. He went on the warfare at his own charges; he planted, and others eat the fruit; he fed the flock, and eat not of the milk of the flock.

The arduous and long continued services of Mr. DuPree, exhausting in their nature, drew heavily upon a constitution

unusually robust, but to which it eventually succumbed. He was always punctual in fulfilling his engagements, even at the most distant points, allowing no severity of weather to prevent his meeting with the people of his charge. When urged by his family at times not to expose his health and life in such inclement seasons, he would reply, "I would rather wear out than rust out."

On Saturday the 11th of April, 1863, he met for the last time with the Presbytery of Cherokee, then in session at Marietta, and was apparently in usual health. He returned to his home about seven miles distant, and was suddenly attacked with a violent sore throat on Thursday or Friday following, supposed to be diptheria, and died early on Saturday morning, the 18th of April, 1863, just one week after meeting with his brethren in Presbytery.

He died in the 64th year of his age and the 42d of his ministry. He left a widow and four children, two sons and two daughters, all grown and members of the Presbyterian Church. Three of these were comfortably settled in life, of whom a married daughter lived in South Carolina, and two married sons quite near him. Three sons and two daughters had preceded him to the grave. One of his sons, Mr. Newton DuPree, was an Elder in the Church, and fell on the field of battle in Virginia during the war.

REV. GEORGE CLAUDIUS FLEMING.*

George Claudius Fleming was born in St. Augustine, Florida, October 30th, 1822. His parents were Roman Catholics, and he was educated in that faith. In the year 1837 he was sent to school in South Hadley, Mass. Two years after he was hopefully converted, and removed to Amherst, in the same State, where he was prepared for College, but owing to pecuniary embarrassments he did not enter college. His inclinations led him to seek the ministry as the field where he could best promote the glory of God, and do good to the souls of men. But at the earnest solicitations of friends he consented to study medicine.

After his graduation at the University of Pennsylvania he practised medicine for a time at Black Creek, Florida. His heart, however, was in the ministry, and he soon laid aside the profession of medicine, and commenced the study of Theology at Princeton, N. J.

His first labors in the ministry were at Woodstock, Florida, where he preached for three years. He then removed to St. Marys, Georgia, where he labored one year with great acceptance, and with much promise of success. His disease, which was consumption, first made its appearance in the Spring of 1857, but he continued in the faithful discharge of his duties until July, when, after a communion season which severely taxed his strength, he was laid aside from preaching, and never again entered the pulpit.

In February following he left St. Marys for Magnolia, Florida, hoping that the change would prove beneficial to his health. But he sank rapidly under his disease, and in one week after his arrival at the latter place he calmly and peace-

*MSS. From Rev. D. L. Buttolph.

fully entered into his rest. A ministerial brother who visited him in his last illness says, "That though weak in body, and oftentimes wandering in mind, yet in his lucid intervals he gave evidence of a strong faith in Christ, and quiet resignation to the Divine will. His last words, after taking leave of his family, were, "God is love."

Mr. Fleming was very much beloved by the Church in St. Marys. His preaching was distinguished for warmth and earnestness. He was an excellent pastor. He visited his flock often, and labored from house to house. He left a wife and several children.

REV. THOMAS GOULDING, D.D.

For the following commemorative notice of the Rev. Dr. Goulding we are principally indebted to the papers of the Rev. Dr. Talmage and the Hon. Joseph H. Lumpkin, found in Sprague's Annals of the American Pulpit. Having enjoyed a somewhat intimate acquaintance with him for thirteen or fourteen years as a co-presbyter, we can cordially endorse what they have said of his excellence as a man and a minister. For many years he lived in almost daily expectation of death. He felt he had the sentence of death within him, and that at any moment he might be called from earth. We remember well an observation he made to us the last interview we had with him: speaking of some expected event, he calmly remarked, "*I shall go up yonder some of these days suddenly*"—lifting his hand and turning his eye heavenward. He lived more habitually in expectation of his departure than almost any man we ever knew. He kept his lamp trimmed and his light burning in readiness for the coming of the bridegroom. His disease, an affection of the heart, he regarded as hereditary, his mother, we think, having died of it.

The following letter is from the Rev. Samuel K. Talmage, addressed to Dr. Sprague, and dated,

OGLETHORPE UNIVERSITY, January 23, 1849.

My Dear Sir—I cheerfully comply with your request, that I should furnish you with a brief notice of the life, and some estimate of the character of my ever venerated friend, the late Rev. Dr. Thomas Goulding.

Thomas Goulding was born in Midway, Liberty county, Ga., March 14, 1786. At the time of his death, he was the oldest of fifteen Presbyterian ministers from one Church, occupying usefully and honorably various and important responsible stations in the South. He was the first native licentiate of the Presbyterian Church in Georgia.

It might be profitable to enquire why the one Church of Midway, Liberty county, has furnished more Presbyterian ministers for the State

of Georgia than all the other ninety-two counties united. The influence of one little colony of Puritans that made its way thither, through a scene of trials and disasters, from Dorchester, Mass., who can describe? Heaven's register will unfold many a page which earth's historians fail to write. What the Christian Church does for the State, the world will never fully know.

At the age of sixteen, young Goulding was sent to Wolcott, Conn., where he received the principal part of his academic education. He prosecuted the study of the law in New Haven, in the office of Judge Daggett. He was married to Ann Holbrook, in Southington, Conn., in November, 1806. In April, 1810, he became connected with the Church in his native place, (Midway,) and soon felt it to be his duty to devote himself to the work of the Christian ministry.

Towards the close of the year 1811 he was received as a candidate, under the care of the Harmony Presbytery,* and was licensed to preach the gospel in December, 1813. A few months after his licensure, he commenced preaching as stated supply at White Bluff, and was ordained and installed pastor of that Church January 1st, 1816. Here he labored faithfully, acceptably and successfully for about six years, during which time the warmest reciprocal attachments were formed between himself and his flock. In 1822 he resigned his charge, and removed to Lexington, Oglethorpe county. Here he remained for eight years, during which he exerted an influence over some of the first minds in the State, which is now telling and will forever tell on the best interests of men. Many a community is now reaping rich spiritual blessings, the source of which—unknown to themselves—is in the honored instrumentality of this faithful man of God. On the establishment of the Theological Seminary by the Synod of South Carolina and Georgia, he was elected by the Synod its first, and for a time, its only Professor.

He was honored with the degree of Doctor of Divinity from the University of North Carolina in 1829.

For one year he instructed a Theological class at Lexington in connection with his pastoral labors, and was transferred by direction of the Synod to Columbia, South Carolina, the present site of the Seminary.

After serving the Church laboriously in the department of Ecclesiastical History and Church Government for several years, in connection with others associated with him, he resigned his chair as Professor, and was called to his late charge in Columbus, Ga., in January, 1835. For thirteen years and a half he was the laborious and faithful pastor of that Church. He found it comparatively weak, and by his persevering fidelity raised it to influence and strength.

* Harmony Presbytery included all the seaboard of Georgia at that period, and until 1821, when the Presbytery of Georgia was set off.

He was, for many years in succession, elected President of the Board of Trustees of Oglethorpe University, which office he held at the time of his death. He died, as was his oft expressed wish, "with his harness on." On the evening of the 26th of June, 1848, he attended his usual weekly lecture. He was in a state of great bodily debility when he left his house, and was attacked, whilst in the house of God, with a paroxysm from an affection of the heart, under which he had long been laboring. With great effort, he finished the service. The subject of his lecture was taken from the first four verses of the 63d Psalm—"O God, thou art my God," etc. It was a fitting theme for the veteran soldier of the cross to dwell upon, just as he had reached the portals of his Father's house. It was a suitable topic to present in his last address to his beloved parishioners. And happy were they who did not allow themselves to be detained from the service.

Within one short hour from his pronouncing the benediction upon his hearers, he was called, I doubt not, to hear the benediction pronounced upon his own spirit from the lips of the Saviour whom he loved, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

On retiring from the place of worship, he hastened to his chamber in a state of great exhaustion. He had scarcely reclined upon his couch, when a violent paroxysm of his disease seized him. He rose to lean upon the mantle, his accustomed source of relief, but relief came not; the usual remedies proved unavailing. In the intense agony which he suffered, he said to a friend, that he would be glad if it would please the good Lord soon to take him away, as his sufferings were very great. To a beloved son, who was overwhelmed at witnessing his agony, he administered a tender rebuke. He was presently heard, by one of his daughters, uttering the prayer, "Come, Lord Jesus; come quickly." That prayer was heard: he ceased to breathe—his spirit was at rest.

The high estimation in which he was held was manifested at his death by many unequivocal signs. It was evinced in the deep sorrow that pervaded the whole city in which he lived, as the mournful intelligence spread through its habitations; in the thronged assemblage and flowing tears witnessed at the funeral rites; and in the strong expressions of regret with which the sad tidings were received among his large circle of friends and acquaintances abroad.

Dr. Goulding possessed a fine intellect and cultivated taste. His pulpit exercises were far above the ordinary standard, and especially when his bodily infirmities did not interfere with the free exercises of his physical and mental energies. He was a well read and polished scholar, and had gathered rich harvests in the fields of literature.

More engaging attributes still were the strength and tenderness of his sensibilities, and the sincerity and fervor of his piety. He was susceptible of strong friendships, for his feelings were of the most ardent

kind. There was also in his character a childlike simplicity, that won irresistibly upon his associates. If these attractive qualities had their corresponding infirmities, they were the natural result of his rare gifts, and he would have been the last man to claim exemption from the frailties of humanity. Conscious of his own integrity, he looked for honesty in others, and was liable to be imposed on by the crafty and designing; whilst, again, the strength of his attachments made him feel the want of reciprocity from others, whose colder natures could not yield the equivalent which the warm heart requires.

His favorite pursuit was the investigation of theological truth. The inspired volume was the book he loved best to study, and to hold up to the admiration of his fellow-men. He was well informed in, and thoroughly devoted to, the doctrines and polity of his own Church, and was an able advocate of both. But, as his own judgment was based on faithful investigation and honest conviction, so his heart was open to embrace all the real disciples of Christ. And so it is, that true piety evokes insensibly a corresponding tone of harmony from every other heart which the Spirit of God has strung to Christian unison. The genuine impulses of true religious experience outrun the slow deductions of argument, and bigotry itself is disarmed before the eloquence of love. The illuminations of the Spirit dissolve sophistries and overthrow prejudices which logic cannot demolish; and a heart overflowing with enlightened Christian charity sometimes creates to itself a benignant centre of attraction, where the most discordant materials are fused into homogeneous union, and caused to move in harmony.

It was his delight to expatiate on the doctrines of the cross, and proclaim them to his fellow-men. He was no reluctant hireling servant in the spiritual vineyard. He loved his covenanted work, and was ever ready, in season and out of season, in public and in private, to hold forth the claims and vindicate the honors of his gracious Master.

With all his natural and acquired endowments, he was modest and retiring, and shrunk from public observation. It was, doubtless, owing to this fact that he was not before the public so often and so prominently as many others. But whenever he was drawn out to some public service, all felt his power, and paid the tribute of profound respect to the originality of his thoughts, the energy of his manner, and the beauty and simplicity of his style.

Though, from bodily infirmity, his brethren were often, of late years, deprived of the pleasure of seeing him in our ecclesiastical convocations, his occasional presence was hailed with great satisfaction; and they sorrow now that they shall see his face no more.*

* Dr. Goulding, by appointment of the General Assembly, opened the first session of the Synod of Georgia, that met in Macon on the 20th of November, 1845, with a sermon from Acts xx: 28, and was elected its first Moderator.

In person, Dr. Goulding was of medium stature, full habit, round contour of face, high forehead, with a countenance expressive of deep feeling and vigorous intellect. In his manners, there was a graceful simplicity, blended with a commanding dignity, that was exceedingly winning. His manner in the pulpit, whenever his health and spirits were good, was at once pleasing and impressive—its two prominent elements consisting in tenderness and earnestness.

He left a wife and nine children, having lost one in childhood. He lived to enjoy the satisfaction of seeing most of his children connected with the Church of Christ. One of his sons and two of his sons-in-law, are ministers of the gospel.

I am, dear sir, yours truly, SAMUEL K. TALMAGE.

From the Hon. Joseph H. Lumpkin, Chief Justice of the State of Georgia.

ATHENS, GA., May 19, 1857.

Dear Sir—I regret that your letter finds me so oppressed with engagements, and withal in such imperfect health, that it is quite out of my power to comply with your request in any such way as will be satisfactory either to you or myself. I am unwilling, however, absolutely to decline it; and will, therefore, in a very hurried way, just hint at what seem to me to have been some of the most prominent features in Dr. Goulding's character. My opportunities for knowing him could scarcely have been better than they were. I received my first permanent religious impressions and joined the Church under his ministry, and was afterwards, for many years, a member of his session. I loved him as a man, and revered him as a pastor; and I would gladly do anything in my power to honor and perpetuate his memory.

Dr. Goulding's character was formed of a rare combination of intellectual and moral qualities, that fitted him to be at once eminently popular and eminently useful. His intellect was much above the ordinary standard, and it had been cultivated by diligent and long continued study. As a preacher, he was always sensible and instructive; and sometimes his pulpit efforts rose to a very high order of excellence. He was a thorough Calvanist of the Geneva school; nor could any considerations of policy induce him to relax, in public or private, one jot or title of his creed. The doctrine of justification by faith he regarded as an epitome of the Christian system—as embodying its life and power; and this in its connections undoubtedly formed the favorite theme of his ministrations. No one could sit under his ministry, with any degree of attention, without gaining very definite views of the system of doctrine which he held and inculcated, as well as a deep impression of the importance he attached to it. He was alike explicit and earnest.

It has been my privilege to listen to the most prominent divines both in the United States and Great Britain, and in one respect it has seemed

to me that Dr. Goulding has never been exceeded within my knowledge —I mean as a preacher of funeral sermons. To this service, which is acknowledged, I believe, to be one of the most difficult which a clergyman ever has to perform, he brought a degree of delicacy, discrimination and pathos, that commanded not only the attention, but the admiration of his hearers.

Though Dr. Goulding had in some respects a woman's heart, and was of tender and delicate sensibility, he was always firm to his convictions of what was true and right. In worldly matters he was the merest child. Conscious of entire sincerity himself, he seemed scarcely capable of suspecting the sincerity of others. A more unselfish man than he never lived. In all circumstances he showed himself a model gentleman, as well as a model Christian. He had an instinctive discernment of all the proprieties of life, and practiced them with most scrupulous care and consideration. In the social circle he was the most genial of companions. He had at his command a fund of anecdotes, many of which were connected with his own history, that were both amusing and instructive, and he knew how to turn them to the very best account.

That Dr. Goulding was an eminently pious man, no one I believe ever doubted, who knew him. And he assured me that if he was ever regenerated it was while he was asleep. Wearied with his burden of sin, and his fruitless search to find a Saviour, he sunk despairingly into a profound slumber, and awoke praising God for his great salvation. I state the fact without comment.

Regretting to send you so meagre a notice of my venerable friend and pastor, when my feelings would dictate a fuller and worthier tribute to his memory,

I am, sir, very truly, your obedient servant,

JOSEPH H. LUMPKIN.

The Synod of Georgia on the Death of Dr. Goulding.

At a meeting of the Synod at Greensboro', Ga., November 27th, 1848, the following resolutions were adopted:

"WHEREAS, It has pleased Almighty God, during the past year, to remove by death the Rev. Thomas Goulding, D.D., an honored and beloved member of this body;

Resolved, That we recognize the hand of an inscrutible but All-wise Providence in this dispensation by which one of our most useful pastors has been taken from a beloved Church; a wise counsellor and a valuable member has been removed

from our Synod, and the Church at large deprived of one of her ablest and most faithful servants.

Resolved, That while we mourn the removal of our lamented father and brother from the scenes of his earthly labors, yet we rejoice in the blessed memory he has left behind, and in the confident assurance that he has entered upon that 'rest that remaineth for the people of God.'"

REV. JOHN HARRISON.*

JOHN HARRISON was born in Virginia, June 4th, 1776. His mother, Ann Harrison, was a daughter of the Rev. Henry Patillo, of North Carolina.† He studied the Latin and Greek languages under the tuition of the Rev. James Gilliland, of Spartanburg District, S. C., commencing at the advanced age of twenty-four. He did not, it seems, contemplate entering the ministry at the time he entered on classical studies. He was not then even a member of the Church. His object was, probably, to qualify himself for a teacher. For a number of years he was engaged in teaching the Latin and Greek languages in the upper districts of South Carolina.

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* MSS. from the family.

† Rev. Henry Patillo was a Scotchman, born in 1726. He came to this country when nine years old, in company with an elder brother. He was first a merchant's clerk, and afterwards a school teacher. After a long conflict on the subject of his relations to God, as a sinner, he obtained comforting and satisfactory views of Evangelical truth. Having obtained hope of a saving interest in Christ, he became deeply anxious in respect to the spiritual condition of those around him, and at length formed the purpose of devoting himself to the ministry. He pursued his studies under the instruction of the celebrated Samuel Davies, of Hanover, Va., and was licensed to preach the gospel by the Hanover Presbytery, Sept. 28th, 1757. He was ordained at Cumberland, on the 12th of July, 1758. His first pastoral charge was Willis Creek, Byrd and Buckland. He was dismissed from this charge in 1762, on the ground of inadequate support. He subsequently supplied the Churches of Cumberland, Harris Creek and Deep Creek. He was called to the Churches of Hawfields, Eno and Little River, North Carolina, in 1765, where he spent the remainder of his life.

In 1775 he was a delegate from the county of Bute, (now Warren and Franklin,) to the First Provincial Congress of North Carolina. He died away from home, in Dinwiddy county, Va., while on a missionary tour in 1801. His last moments evinced the triumph of faith. His funeral sermon was preached by the Rev. Drury Lacy.

About the age of thirty-six, he united with the Church, and shortly thereafter felt it to be his duty to devote himself to the ministry. He placed himself under the care of the South Carolina Presbytery as a candidate for the holy ministry. He studied Theology under the superintendence of the Rev. John B. Kennedy, of Laurens District, S. C.

He was licensed to preach the gospel by the Presbytery of South Carolina, and taught and preached a few years in that State, and then removed with his family to Jackson county, Georgia, in the year 1818, and settled in the bounds of Thyatira Congregation, where he spent the remainder of his life. Mr. Harrison was ordained by Hopewell Presbytery as an Evangelist, at McDonough, August 11th, 1828.

His ministerial labors in Georgia were mainly confined to the counties of Jackson, Franklin and Hall; particularly to the Churches of Hebron and New Lebanon, in Franklin, now Banks, county. In these two Churches his labors will doubtless be long remembered.

Being occupied much of his time in laboring with his own hands, on his farm in Jackson county, his opportunities were rather limited. He often spoke of his approaching dissolution. Death did not overtake him as a thief in the night. His departure was early in January, 1847, in the 71st year of his age.

From Rev. Wm. P. Harrison, dated

KNOX HILL, WEST FLA., April 20th, 1864.

Dr. John S. Wilson—Yours, asking a brief biographical sketch of my father, was received a month or two ago. I immediately communicated the substance of your inquiries to my mother. The mails have been slow and irregular. By an oversight, the date of my father's death was omitted. I think it was the 2d of January, 1847. Before his death he had destroyed nearly all his old manuscripts, thereby indicating that he had no desire for posthumous notoriety. In any future record or publication concerning the dead, there are other names among the former Presbyterian ministers of Georgia that will claim, and doubtless occupy a wider space, and require more details.

Yours, in the gospel of Christ,

W. P. HARRISON.

REV. RICHARD HOOKER.*

Richard Hooker was born in Springfield, Massachusetts, on the 10th of April, 1808. He was of an honored and pious ancestry, being of the seventh generation in direct descent from Thomas Hooker, that eminent divine who was the first minister of Hartford, Connecticut.† No man in the early history of the New England Churches, had probably a wider fame, or a more beneficent influence, than this leader of the Colony who left Boston in June, 1636, to establish their new home on the banks of the Connecticut. The whole company of these emigrants were of the most valued and excellent citizens of the Massachusetts Colony; but, in every respect, he was the acknowledged head, and no one whom he left behind in the older home was his superior, if indeed his equal. Like so many of the noble men of those times, after accomplishing his appointed work during his own life-time, he handed down a name full of honor, and a character full of integrity and worth to his children, and his children's children. The covenant promise of God was fulfilled in his case; and from generation to generation, the descendants of this founder of the family in our country were distinguished for uprightness and usefulness, for Christian piety, and good deeds in every line. The

* MSS. from Mrs. Hooker, of New Haven, Connecticut.

† Rev. Thomas Hooker was a preacher at Chilmsford, England, and was silenced for non-conformity, and obliged to flee to Holland. He was invited to come to America. He settled at Newton, now Cambridge, Massachusetts. He was a man of eminent pulpit talents. About the beginning of June, 1636, he, with an hundred men, women and children, left Newton, and traveled with the greatest difficulty over an hundred miles of trackless wilderness, to Hartford. They drove about 160 cattle, which afforded them sustenance, and carried their arms and utensils. They were about a fortnight in the wilderness.—*Marsh Eccl. Hist.*

grandfather of the subject of this brief sketch, was Rev. John Hooker, who was the successor of the great Jonathan Edwards as pastor of the first Church in Northampton, Mass., and who fulfilled a ministry of twenty-four years there, with faithfulness and acceptance to all. The son of this Northampton clergyman, and father of Richard Hooker, was the Hon. John Hooker, a Judge of the Court of Common Pleas for the Western District of Massachusetts. He resided at Springfield, where he always held the foremost position in society, both as a man of strong mental power and of elevated religious character. He was earnest in every good word and work, active in the Church of Christ, and an example of purity, and worth, and dignity, and the noble bearing of former times in his relations to society; and one of the first in this country to urge forward the work of sending the gospel to heathen lands. In 1810, he became, with a few others, a founder of the American Board of Commissioners for Foreign Missions, and ever, to the end of his life, he was one of its most able and efficient members. He married Sarah, the daughter of Col. Josiah Dwight, of Springfield, a lady who, in mind and character, was like himself, and who to old age was reverenced, not only by her own family, but by all who knew her. This worthy couple were the parents of ten children, of whom the youngest was the one, a short record of whose career is now to be presented.

Inheriting thus, from all the preceding generations, the most excellent traits, and being trained in a family whose high moral tone, earnest religious life, and uncommon cultivation and refinement, were conspicuous to every observer, Richard Hooker grew up, through his childhood, a guileless, delicate, and conscientious boy. His mind, in those early years, was bright and active. His physical activity was very great, and he was even noted among his companions for the spirit and agility with which he eugaged in all out of door and athletic sports and exercises. His preparation for

college was carried forward mainly in the schools in the neighborhood of his home, at Monson and Northampton; at both of which places, he took rank among the first in scholarship and excellence of deportment and of character. At the age of fifteen, he entered Yale College, where he was graduated with high honors in the class of 1827.

During his collegiate course it was, that his attention was first seriously given to the subject of religion. He became interested at a time of revival, in the latter part of his junior year; and after a deep experience of the power of truth, he united with the College Church in August, 1826.

But little is known of the four years he spent in New Haven at that time, except that he still displayed the characteristics of his boyhood, and likewise manifested such power of mind as gave promise of future success and usefulness.

His health had become seriously impaired while he was a Senior in College, so that after his graduation, it was deemed prudent for him to spend the winter in a warmer climate. Accordingly, he went to the South, and finally remained there for some years, until he was so far recovered in strength, that he was enabled to commence a course of theological study. This was pursued in two different seminaries—first in Princeton, N. J., and afterwards at Columbia, S. C. He had been compelled, even before he left college, by reason of his impaired health, to abandon the thought, which he had began to entertain at the time of his conversion, of going into the Foreign Missionary service. But by the time he was ready to enter the ministry—eleven years after leaving New Haven, *i. e.*, in the year 1838—it became manifest that his permanently enfeebled condition not only would not allow an entrance upon the foreign field, but would not even permit him to labor in the severer climate of his native region. He, therefore, gave up all thought of returning to his home, and began his work in Georgia. Possessed

of a mind of a high order, he might properly have looked forward to a large sphere, and to the accomplishment of great things for the good cause. But when it seemed otherwise ordered in the providence of God, he submissively and even joyfully accepted the work which was offered him to do; and with an earnest and devoted soul, he began his course in a small congregation in one of the smaller towns of that State. "I had marked out for myself," he wrote to one of his brothers, near this time, "a highway in life, but Providence has thus far confined me to by-paths, and I am content to serve God in any way that He may direct." His friends have often wondered how he could have borne up with so much of cheerfulness and so strong a heart as he did, under such disappointments of all his hopes and prospects as must have come over him at the outset of his life—continually hindered in all the activities and efforts for which his intellect and soul were ready, by the limitations of bodily weakness. And equally have they wondered how he had courage to undertake the labor necessarily devolving on a minister in a region requiring much physical exertion and fatigue, when the depressing influence of this weakness was daily resting upon him. Yet his patience and fortitude never failed him, and he went on from day to day, busily and willingly with his many and arduous duties. His first station was at Mt. Zion, Hancock county, Ga., where he continued for three years. Afterwards, he removed to Monticello, Jasper county, and for two years more he preached to the congregation of Presbyterians in that place with much satisfaction to those who heard him, and with great good results in their moral and religious education.

In the year 1843, while he was still under the very depressing influence of ill health, he was invited to preach in the Presbyterian Church in Macon, Georgia. With no thought of remaining there, and no idea even that he would be able to take charge of the religious interests of so large a

Church, he consented to supply the pulpit for a few Sabbaths only, and then expected to return again to his more limited and unimportant field. But immediately upon the commencement of his ministrations in Macon, his power of mind and elevation of character were recognized by the people there, and he was urgently requested to become the pastor of the Church. He felt obliged, however, to decline the call, from a sense of his inability through physical weakness, to discharge the duties which would rest upon him. This negative answer was communicated to the Church, but so deeply had they been impressed with the conviction that he was the man for the place, that they renewed their invitation with even more earnestness than at first, and offered him, in consideration of his feeble health, a vacation of three months during the summer season, so that he might enjoy the cooler climate of the Northern States. This second call overcame his refusal, and he consented, though with much distrust of himself, to enter upon the work; and on the 17th of November, 1843, he was installed, and thus became the pastor of that Church.

Here he remained for somewhat more than eight years, until the spring of 1852, when, having resigned his place, he returned to the North to spend the remainder of his life. Of his work in Macon it is scarcely necessary to speak, since his memory is cherished in the hearts of many there, who are able from their own experience to testify of his ability as a preacher—of his faithfulness as a pastor—of his diligence in the discharge of every duty—of his interest in the public welfare—of his worth in friendship and in every social relation—and of his pure and heavenly minded piety. Suffice it to say, that the Church grew in strength steadily under his care; that many were added to its numbers who were led by him to the new life, and thus became the seals of his ministry; that he gained the high respect of every one in the community, and that when he was led to give up his position, his departure was a cause of deep regret to great numbers.

On the 15th of July, 1846—three years after his settlement in Macon—he married Aurelia, the second daughter of James Dwight, Esq., of New Haven, Conn., and a granddaughter of the late President Dwight, of Yale College; and on the 3d of September, 1849, he had a son born—his only child—who received the name of Thomas Hooker, in remembrance of the earliest founder of the family in America. The fact that his wife's home in former years had been there, led him to select New Haven as his new place of residence, and as his condition of health was such as to make a permanent settlement impracticable, he continued in that city during the years that followed. He did not, however, become unable to take full charge of a Church, give up all work in his profession, but on almost every Sabbath he preached in some vacant pulpit in the neighborhood. He supplied several different Churches for periods of three and six months, or more, and for quite a long time he ministered in this way to the Second Church in Dudham, Conn., a small town about fifteen miles from his home, where the people became warmly attached to him, and to this day remember him with the greatest respect and affection. In New Haven Mr. Hooker met many congenial friends, in whose society he had much enjoyment; and he also found himself in the possession of those literary privileges which belong to a University town of so much celebrity—privileges which, by a mind and character like his, were, of course, highly prized.

Thus, for more than five years—surrounded by his own and his wife's relations and friends—in the midst of a cultivated and refined society—with the rich enjoyment of a happy home—and engaged, as he had opportunity, in the work to which he had given his whole life, as well as his heart's warmest affections, he lived on quietly and peacefully, until, in December, 1857, the end came. His health had failed more manifestly within the last few months next preceding the time of his death, but still he had been able to engage in

all his accustomed duties, and had preached regularly from Sabbath to Sabbath, almost without any exception. About the first of December, through some exposure during his weekly journey to Dudham, he was more seriously affected by sickness than he had been, and gradually began to sink away. Yet it was not until three days before his death that his symptoms became so alarming as to make either himself or his friends greatly apprehensive in relation to the termination of his illness. He met the announcement of the approach of the end with entire self-command and perfect peace—made every arrangement in regard to his affairs, and even his funeral service, with the utmost calmness, and committed himself to God with an unwavering confidence in the promises and in the covenant of His love. He waited for the end with patience, looking forward to the joy beyond. He waited for it even with thankfulness, feeling that when it came it would bring a blessed release from all the weakness and wearisomeness which had so long been his portion, and under the burden of which he had been compelled for years to keep up heart and hope in his laborious work.

On the morning of the 19th of December, 1857, just as the sun rose almost with the softness and beauty of a summer's day, he passed away to his rest, leaving the assurance of hope to those who survived him—"An Israelite, indeed, in whom was no guile." He handed to the generations following him, the honored name of the long line of ancestors who had gone before not only undiminished in its glory, but even adorned by the record of one of the purest and most holy lives that were ever lived.

The intellectual powers of Mr. Hooker were of no ordinary character. His mind was one of great clearness. He readily seized upon all truth as it opened to his view, and made it so thoroughly his own that he was enabled to communicate it to others forcibly and distinctly. His pulpit efforts were marked in this regard; and no one who sat under his minis-

trations of the Divine Word could fail to be thoroughly instructed in all the doctrines of the gospel, as well as in the simple, easy way of salvation for the soul through Christ. Gifted by nature with a strong memory, and with the power of grasping the chief points of the writings of others, he had an uncommon and most valuable mastery of all he had read. He thus made the thoughts and reasonings of others to contribute, so far as they should, and in the best way, to his own wants, and constantly strengthened his mind by judicious reading and study.

But he was a man who thought for himself. Independent in his own views of truth, and with a well-balanced judgment, he approached every subject for himself, and unhesitatingly cast aside what others presented to him, in case he regarded it as worthless or erroneous. He was a man of fair, though not of extraordinary powers of imagination—enough, indeed, to render his writings interesting and attractive, yet not so much as to make them of exuberant richness in this regard. His taste was excellent. At a time when ministers so often fail in respect to this most important matter, he was an example and a model. He was equally excellent in judgment. Calmly and dispassionately weighing all subjects that were presented before him, he was a man whom friends would resort to for advice with confidence, and upon whose decision they would rest. A strong mind he had—remarkably under his own control, and at his service at all times—a mind also cultivated by scholarship both in the fields of ancient and modern literature. Indeed, his strength and cultivation of mind were such as to strike all who knew him, and it is believed that no one among the literary gentlemen of various departments, who met him during his residence near Yale College, failed to regard him as a man of real power and worthy of the highest respect.

It was his custom, for many years, to preach his sermons without writing them; but so carefully had he trained his

mind, so completely did he have all his powers at command, that his spoken discourses were like written ones. And when he came to write them down on the Monday after they had been preached, they were written exactly as they had been delivered on the day before. Few men, as we suppose, have this particular power to so large an extent.

It ought to be remarked, also, that Mr. Hooker was a man of liberality in his views. Trained in the strictness of the orthodox faith, and in the strictness of the morality of New England, he carried into his manhood and mature life the influence of his early education. As he was led to the investigation of the important subjects of morality and religion for himself, he strengthened, by his own personal convictions, the views which had been taught him in childhood. But while he held firmly and unwaveringly to the truth, his was too broad a mind to be bound down to the mere partisan system of any narrow school of theologians, and he was not content to believe that the world would never grow in knowledge and wisdom. He had faith in progress. He was willing to wait for the light, and to believe in it when it came. He was large-minded enough to give proper respect to those who differed with him, or who had been educated in a different way. He had much of the charity that hopeth all things of other men. He was a man of well-rounded intellect—with no great and marked deficiency, or excess in any one direction as compared with other directions. He was active, industrious, earnest, serious, conscientious, in all his mental working; and in those exhibitions of his intellectual power in which he came before the public—namely, in his sermons and public addresses—he is believed to have had few equals and no superiors among his associates in the ministry.

Mr. Hooker was a man of great reserve of character. His own inner experience was a very deep and a very rich one, but he shrank instinctively from displaying it to others.

The great struggle of life went on within him, but it was too solemn and sacred a thing to be opened fully to any one in the world. Yet, notwithstanding this reserve, the members of his own family and his immediate friends saw no lack of tender and kindly feeling for others in his soul. They found him a generous and affectionate friend, not believing in the fitness or usefulness of too much praise, and yet not unwilling that they should have his approbation, when it would truly do them good. Generosity in the way of kindness and the distribution of money, was characteristic, belonging to him more than the most of men. There was nothing little or mean in his nature. Long burdened with trying ill health, he was compelled to think much of his own condition, and have a continual care for his own welfare. But, notwithstanding all the tendencies and influences connected with such protracted illness, he was not bound up in himself; he was, every one knew, a large-hearted and unselfish man.

Earnestness was also a prominent trait in his character. He looked upon life as having a deep meaning, and gave himself to his great work with the devotion and energy of a soul that has been enlightened by the thoughts of another world, or the vision of the endless future. Faithfulness was the great thing he sought after—faithfulness to his fellow-men for whom he labored, and faithfulness to the Master whose embassador he was. And he proved this faithfulness by his life-long struggle to do the work, amid all hindrances and discouragements which must have attended such a course as his. If the words "well done" were ever spoken to a soul at the end, they were surely spoken to him.

As a Christian, Mr. Hooker was sincere, humble, full of faith in Christ, continuing instant in prayer. No person could come into his society for a passing hour, without seeing at once that he was a man of true piety and holiness; while those who were with him from year to year, in the constant intercourse of friendship, or the family only, saw the ever

growing and most impressive evidence that his inmost life was hidden with Christ in God. It was the universal testimony of those who knew him best, that he was, beyond almost any other man they had ever seen, above reproach—that he was a Christian, if there be any such thing as Christian character in the world; and that he was surely moving, through all the course of his mature life, toward the kingdom of heaven, if the great and glorious promises have any meaning—those promises which come to faith, and meekness, and patience, and godliness, and brotherly kindness and charity—which come to the simple, earnest, self-denying, self-sacrificing, laborious servant of Christ—which come to those who love God with all the heart, and rely upon the merits of the Saviour's atoning blood with an immovable and undying confidence. "Mark the perfect man and behold the upright, for the end of that man is peace."

A few words are added, as giving the testimony of many others in regard to Mr. Hooker's character and mental powers. One who knew him well from his early years, says: "He was remarkably clear in his views of truth, and very rich was his conversation upon them with his intimate friends, both of the clergy and laity. He was not at all fond of theorizing, and was very cautious in separating established truth from mere supposition, considering this to be a sacred duty, especially in the theologian." The same person also remarks, in respect to his preaching: "The preaching of Mr. Hooker was of a high order, characterized by great breadth and clearness of views, elevation and purity of thought, and above all, by undoubted sincerity and deep devotion. The same qualities were manifest in his conversation. Those who had the privilege of acquaintance with him, remember with great pleasure the quiet but firm way in which he expressed his views so clearly on all subjects on which he spoke, and the heavenly savor which pervaded all his social intercourse."

Another gentleman, who knew him intimately, and who is recognized by all as a person of excellent judgment and great intelligence, says of him: "His predominant mental exercises were *meditative*. He apprehended truth with readiness, because his mind was accustomed to *truthfulness* in everything. Like a polished surface, it reflected truly what it reflected at all. While he was unyielding in matters of principle and conscience, he was strikingly free from dogmatism and opinionativeness. I never heard him preach more than half a dozen times, that I remember; but the impression made upon my mind, both by matter and manner, is indelible. His voice was by no means strong, and his manner was somewhat constrained; but there was a solemnity and sincerity about the whole pulpit service which gave it a peculiar charm. His way of conducting devotional exercises was remarkably expressive of humility, affection, and profound reverence. There was a familiarity which betokened a child-like faith. The most common blessings were made to appear valuable by the very manner of his asking for them. No words seemed to be used for effect, nor without the answering emotion of the heart. Slow, distinct, and simple, his utterances seemed to be the expression of the soul's inmost desires.

"I have thought that many of his characteristics were not unlike those of Henry Martyn. Mr. Hooker's frequent indisposition, perhaps, gave an air of sadness to his countenance and manner, such as I have thought Martyn's letters and journal indicate as belonging to him. But there was a vein of cheerfulness running through the temperament of both, which reveals a common source of peace and joy, with which the stranger intermeddles not. His sermons were evidently the production of a mind deeply impressed with the *reality and infinite momentousness* of the truths they set forth. If any man ever carried into the pulpit, in his expression and demeanor, a sense of the solemnity and responsibleness of the office of a minister of the New

Testament, it was Richard Hooker. It cannot be doubted that many, very many, souls were converted through his quiet, but earnest and devout ministry."

A distinguished member of the Presbyterian Church in Macon, Georgia, the Hon. E. A. Nisbit, thus describes him: "Mr. Hooker was an excellent scholar—indeed, distinguished for solid as well as polite acquirements. No one appreciated more highly, or enjoyed with a keener relish, the good things of literature; whilst, more than most men, he was intolerant of either bad, or light, or arrogant books. His taste in letters was refined and severely accurate. Those who were admitted to his companionship, found him familiar with most topics of general knowledge—an unsparing, but not malignant critic—suggestive and genial. He was averse to parade in all things, and carefully avoided any display of his learning—content to enjoy his own resources in his own way, and to use them whenever duty made it necessary.

"In the judicatories of the Church, he rarely participated in discussion; but when he did speak, his remarks were clear, concise, and to the point. Strangers supposed he was wanting in self-reliance; but, in fact, he was an independent thinker—morally courageous, without obstinacy and without vanity. So, also, he was considered, by those who did not know him well, as cold and reserved. His mode of intercourse was somewhat reserved, or rather undemonstrative, among strangers and in mixed companies. This was owing to his modesty, his disrelish of ostentation, and to the influence of a habit which originated in the sufferings and anxieties of infirm health. For many years before his death, he was, to a considerable extent, an invalid. He was, therefore, destitute of that physical vigor which originates and sustains buoyant spirits. Cold he was not; his intimate friends knew that his attachments were warm and strong, his spirits generous and free, and his domestic habits, as well as affections, exceedingly tender. Of himself, his trials, hopes,

triumphs and disappointments, he was not wont to speak. Even as to his personal experiences as a Christian, he may be said to have been reticent. His personal relations to God he seemed to think a matter too awfully delicate to be submitted to the consideration of men. As to the religious experiences of the heart, God was his confidant. Acutely sensible to the woes and wants of humanity, his love for man in general was ardent; and he gave expression to it in his prayers, his alms-deeds, his enlightened support of the benevolent enterprises of the Church, and in the faithfulness and power of his ministry.

"At his own fireside, and beneath the roof of near friends, his reserve gave way, and the affectionateness of his heart came out in quiet, gentle talk, and in sportive attention to children.

"The prominent traits in his Christian character were humility, faith, and prayerfulness. Before the cross, Mr. Hooker appeared to feel that he was wholly unworthy—the least of all saints. His whole life appeared an effort to magnify grace through his personal abasement. His faith never relaxed its grasp upon the doctrines and promises of the gospel. He became steadfast through faith, wholly impassive to any teachings from any quarter that in the slightest degree impugned the truth as it is written in the Bible. Prayer was his vital breath. The habit of his nature was prayerfulness. His very being became a prayer. The members of his Church remember well the humility, appropriateness, and appealing fervor of his public prayers.

"Whilst pastor of the Church in Macon, he allowed nothing to divert him from the duties of his charge. He rarely left his people, except when, according to an original stipulation, he left to recruit his health. All other duties of his position he made subordinate to those which, as shepherd, he owed to his flock, and verily he made them to lie down in green pastures, and led them by the side of still waters.

With remarkable fidelity he fed the lambs of the fold, and with careful industry he watched over the temporal as well as spiritual interests of the poor. The *cross* was found in all his sermons—directly and indirectly, that was sure to appear. His manner was earnest, without being impassioned —his argumentation close and logical, and his style simple and pure. He loved the Anglo-Saxon portion of the language, and so perfect were his spoken sermons in all rhetorical elements, that they might, with safety to his reputation, have been published as they came from his lips.

"Looking back upon Mr. Hooker's residence in Macon, and in contemplation of the many virtues that adorned his character as a man, and the many excellencies that marked him as a minister, we adopt the language of the prophet, and exclaim, 'How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, thy God reigneth.'"

The writer of this brief notice of the life of this honored minister of the gospel, would only add in closing, that as these testimonies which have been quoted all unite in one harmonious commendation of his many virtues and noble character; so numerous other testimonies of a similar character might be gathered from different sources. The writer has met many strangers who, as conversation accidentally turned upon the subject of some Church where Mr. Hooker had preached, or some work in which he had been engaged, immediately on hearing his name, said, "Richard Hooker was, indeed, a good man." And it is believed that few men have ever lived, of whom these words could more fitly be spoken. The inheritance of the saints in light is his, as we cannot doubt, for he was truly a saint of God. He entered upon the unknown future in perfect confidence that there was for him a place in the Father's house, resting upon those

blessed words of assurance from Jesus himself, "If it were not so, I would have told you." And to-day we believe he is among the great and glorious company who are led to the living fountains of waters, and from whose eyes all tears are forever wiped away.

REV. JOHN C. HUMPHREY.*

JOHN C. HUMPHREY was the son of William and Susan (Woodward) Humphrey, and was born in Darien, Genesee county, New York, July 3, 1829. His father was of English descent, but was a native of America. He was a farmer. The parents of Mr. Humphrey were members of the Old School Presbyterian Church, and were very careful to train up their children in the nurture and admonition of the Lord. They had a large family—five sons and four daughters—of whom the subject of this memoir was the youngest. He lost his father when eight years of age, and although so young, yet the Christian precepts of his parent had made a deep and indelible impression on his tender mind. One little incident may be mentioned, illustrative of the character of the father as a man and a Christian, and which served to make a lasting impression on the son. His father had several men in his employ during harvest time, and although in the regular habit of morning and evening prayers in the family, yet one day, owing to some absorbing engagement which broke into the regularity of the morning, the hour of family worship passed by unregarded. But business affairs did not proceed well—there was something wrong; the domestic machinery moved roughly; there were difficulties in various quarters. What was the matter? The master of the household bethought him that family worship had been omitted. Forthwith, about the middle of the forenoon, the family, the workmen, and all, were summoned together; the Bible was read and prayer offered. After which, they dispersed to their several duties again, and things once more moved on smoothly.

* MSS. from Mrs. Humphrey.—*Min. Synod.*

Although young Humphrey was then a child of only six years, yet the circumstance led him properly to regard the duty and privilege of prayer. The confidence which this act of his father inspired in his young heart, was very powerfully evinced some two years from that time, and shortly after the death of his father. His mother, who had conducted family worship with her children after her sore bereavement—oppressed by sorrow in her loneliness, her own health failing, and the cares of her numerous family—at last became so dejected, that she called her children together one day, and told them how sadly she felt, saying to them she "did not know that it was worth while to continue family worship longer, as she thought it was all in vain, and it seemed to her that God would not hear, if she did pray." "Little Johnnie," the youngest lamb of the flock, looked up brightly and cheerfully into his desponding mother's face, and said, "Maybe it will, mother." These words were like an electric spark to that poor mother's heart. They immediately inspired her soul with fresh courage to press on cheerfully in the discharge of her responsible duties. These little incidents show the religious influences which attended the early years of our departed brother, and imparted so much firmness to his Christian character.

It pleased the All-wise God greatly to afflict that numerous family in after years. Not only the father, but two brothers and two sisters, and the mother, were speedily removed by the hand of death. The mother, on her death-bed, when she felt that her end drew near, called the remaining members of her household around her, prayed with, and counseled them, and then asked each one in turn what course in life he or she intended to pursue. When she came to John, the youngest, she seemed to make a great effort to compose herself, when she asked him, "What are you going to do?" He burst into tears, for what could he, a child of thirteen years, reply to such a question? Immature in mind and

body, he had formed no plans as yet for future life.

But, although so young, even then his natural energy and industry were conspicuous—in school during the winter season, and in summer on the farm, where he often accomplished as much labor as a full grown man in the same time. Yet, even then, he seems to have been a child of sorrow, for at nights and on Sabbaths, when left to his own thoughts, he would often retire into the orchard or some lonely place, and throwing himself on the ground, weep bitterly, and wish that he might die and be buried in the graveyard that lay just beyond his dwelling, where his parents and brothers and sisters were entombed. He was yet without the Christian's hope; he had not yet learned to say with Job, "All the days of my appointed time will I wait, till my change come." Two years after this period, another brother, and shortly after, his youngest sister, to whom he was greatly attached, were suddenly removed by death—one by fever, and the other by quick consumption. Pulmonary disease was hereditary in the family.

There remained now only three of that numerous family—the eldest brother, who removed to Michigan; the only surviving sister, who married Mr. Danforth, and went out to China as a missionary; and the subject of this sketch, now, we believe, at rest in heaven. We trust that this somewhat extended notice of the immediate family of our deceased brother will not be without interest and profit, as showing the ways of God towards his own children. We shall now take up more directly the history of Mr. Humphrey.

In the autumn of 1846, when seventeen years of age, he determined to acquire a collegiate education, and for that purpose he repaired to Alexander, Genesee county, eight miles from Darien, his native town. The institution located in that place, called Genesee and Wyoming Seminary, was a mixed school, and, at that time, of some twenty-five years' standing, and under the care of the Presbyterian Church.

It was designed to furnish an extended educational course to both males and females alike, who were associated in the same classes. At the first public exhibition after he became a member of the institution, he bore off the palm for public speaking. The following winter, he taught the village school of Wyoming, and the next summer returned to the institution. He spent two years at Alexander, and prepared to enter college. But at this time, symptoms of that fatal disease which terminated his life, manifested themselves. This decided him upon trying the effects of a milder climate. He set out for the South, and arrived in Georgia in October, 1848; and passing through the State, he arrived at Bellevieu, in Talbot county, where he stopped. Here he soon commenced a private school. He remained in Georgia two winters, and then returned North, hoping to be able to finish his education. During his engagement in teaching, he had continued to pursue the course of study, and was now prepared to join the Senior Class. He entered the Genesee College at Lima, New York. But the summer passed, and the cold autumn winds soon drove him back to Georgia, much to his disappointment. He returned to Bellevieu, where he remained two years longer, engaged in teaching. It was during his residence at this place, that his thoughts were more directly turned to the subject of personal religion. Though piously trained, and possessing such a clear consciousness of personal obligation to serve God from his earliest youth, yet he had as yet made no public profession of religion. This seems to have been instrumentally brought about by correspondence with the young lady to whom he was afterwards united in marriage. In the winter of 1851 and 1852, he made a public profession of religion, and united with the Presbyterian Church of Ephesus, near Bellevieu, then under the pastoral care of the Rev. Frances McMurray. The summer of 1852 he spent in New York State, in feeble health. Physicians then told him he could not live a year. He had symptoms

of incipient consumption—a slight hemorrhage—but thought it was rather a bronchial, than a lung affection. After a few weeks, there was a decided improvement in his health. He had gained several pounds weight before returning South in the fall. He now went to Griffin, where he conducted a private school for young men preparing for college. He remained two years at Griffin, and in the meantime determined to study for the gospel ministry, to which holy office he felt himself called of the Holy Ghost. In pursuance of this determination, he entered the Theological Seminary at Columbia, South Carolina, in the autumn of 1854. In the summer of 1856, he spent eight weeks with his friends at Elma, Erie county, New York, and soon after his return—September 10, 1856—he was licensed to preach the gospel of Christ at Ephesus Church, Ga., where he had professed Christ and of which he was yet a member, by the Presbytery of Flint River. He immediately returned to Columbia to pursue his third year's course of study.

In the Seminary, he had the love and confidence of all who knew him. The Faculty of the Seminary recommended him, at the close of his course, to the Augusta Church as a supply, its pulpit being then vacant—notwithstanding the importance and responsibility of the charge. After supplying that pulpit for a time, with great acceptance and profit to the people, his health failed, and thinking a more active sphere of labor would benefit him, he left Augusta to engage in the work of an evangelist, to which he was called, and was ordained by Hopewell Presbytery (having been previously transferred from Flint River Presbytery) on the first Sabbath in May, 1858.

Full of zeal, he went out to preach, holding alone, and with other ministers, protracted meetings in many places within the bounds of the Presbytery, in most of which meetings good was done and souls won to Christ. Short as was his career, no doubt there will be many jewels in his

crown of rejoicing in the day of the Lord Jesus; no doubt, many will rise up and call him blessed. In this field he labored a few months, and until stricken down by disease—when he had to cease, and never more engage in a work he loved so well, and for which he seemed so eminently qualified.

It is an inscrutable Providence—we shall never know till we reach the spirit-world—why such gifted and successful young men are so soon removed, and others, apparently less useful, left to pass a long life in the vineyard below. But even so is the good pleasure of our Heavenly Father. Like a Summerfield, a Pollock, and many others, young Humphrey soon finished what the Father had given him to do, and then went up, at his Heavenly Father's bidding, to his home in the skies.

The last year of his life, he was unable to preach at all. He left Augusta, where he had spent the winter, in March, and arrived at Mavilla, Erie county, New York, the 20th of April. During the summer, he made a trip to Mackinaw, to visit his brother. Every known means were used for the restoration of his health, but all proved unavailing. He had the sentence of death in him. On the 8th of September, shortly after retiring to his chamber at night, he was seized with hemorrhage of the lungs, which soon terminated his life. During all his illness, in prospect of a speedy death, he manifested perfect resignation to the will of his Heavenly Father, choosing rather to die than live, if he might not have strength again to preach the unsearchable riches of Christ. At the same time, he endeavored to comfort all around him. To his young wife he said, "God will take care of you, my dear wife." During his last day he conversed very little, and the latter part of the night, in which he finished his sufferings, he was not able to utter a word; yet he gave signs that he understood those around him, and was conscious and perfectly composed in prospect of that glorious change which awaited him.

At break of day, September 14, 1859, an eternal day of bliss dawned upon his ransomed spirit. His body rests in hope of a blessed resurrection, in the graveyard within sight of his early home in Darien, N. Y.

Mr. Humphrey was married to Miss Louisa S. Jackman, Elma, Erie county, N. Y., September 30, 1857.

The loss of such a man was no ordinary loss. In him were sweetly blended most of the elements of a minister's power and success. He had talents of a high order; but his power was that of a man of God. What he did, was by prayer. His hearers always felt, when he was before them, that he had been with Jesus, and they listened to him almost as one from an unknown world. Simple and unostentatious by nature, these qualities were sweetened at the cross. His own soul was alive with the influence of grace, and he loved to tell of its wonders to others. Whatever he did, was for God and the salvation of sinners, and he was strong relying on Him. Such an one could fear no evil. Speaking at one time of his soon expected death, he was asked by a brother how he felt in view of it." *Calmly*, he replied, *as going home, the home of his Father and Saviour.* Writing to a brother minister, after he had been laid aside by disease, he said, "My dear B., preach as if you were delivering your last sermon, standing upon your own grave, where you will soon lie down."

Thus passed away a young minister. Some three years or less he had been in the vineyard, when he received the command, Come up higher.

We close this memorial in the expressive language of the Synod: "We mourn for the lost one here, but with the assured hope he is at rest at home."

REV. JESSE HUME.*

We are indebted to B. F. Whitner, Esq., a venerable Elder of the Church in Tallahassee, Florida, now no more, for the material of the following memorial of the Rev. Jesse W. Hume. We regret that we have been unable to procure the early history of this brother. Mr. Hume was a man of mark. He died young, but his memory is blessed.

Jesse W. Hume was a native of Tennessee, and a graduate of the University of Nashville. He studied Theology at Princeton Seminary, New Jersey.

The son of pious parents, and the object of the most prayerful training, he was early converted to God, and almost in the infancy of youth, was he devoted to the ministry of the Lord Jesus Christ.

Soon after his entering upon the solemn duties of this office, he was called to the united pastorate of the Churches of Gallatin and Shilo. His labors were abundantly blessed, not only to the conversion of souls unto God, but to the establishing among the people of his charge, and to a great extent in the community where his lot was cast, the doctrines of our faith and order.

His mind being far matured at an early age, when most men's minds are but just opening to the influences of truth, and imbibing much of his Master's spirit, while he was able to *lay down*, in a Christian spirit, the doctrines of the cross, he was able also to defend them against the attacks of enemies. Often called upon to defend the truth against Universalists, Campbellites and other errorists, he did it always in the spirit of meekness, and at the same time

* MSS. from B. F. Whitner.

with so much strength, clearness and power, as to confirm the wavering and put to shame its most virulent enemies.

But unhappily for the Church of God, the labors of his too active mind, were too great for his frail body. Disease soon made its appearance upon him, and marked him for its victim. He was compelled to seek a milder climate. His people ardently attached to him, most reluctantly parted with him. Following in the track of other invalids, he turned his face towards Florida in the winter of 1850. Though unable, and forbidden to preach, when he left Tennessee, by his physicians, yet so great was his improvement in health, after a short residence in Florida, that he began to speak, and was soon thereafter called to the pastorate of the Church in Tallahassee. Feeling that he had but a few short years to live, he betook himself with great assiduity to the work of his Master, that he might not waste the last sands of life. For more than two years did he labor with the greatest acceptance to the people of his charge and the community at large, leaving the impression with every effort he put forth upon every mind that heard him, that he was a man of no ordinary mind, a man of no ordinary attainments, and a man of no ordinary piety.

He was acknowledged by all who knew him, and could judge him, that he possessed the best mind of any man in the State. But so luminous a star was not long to shine amongst us. In the spring of 1853, his Master again laid him aside. The rest of his history is well known to all. In the fall of 1854, at the age of 31, and in the full triumphs of a living faith, he went up from the Church militant, to the Church triumphant, after a ministry of something more than ten years. Thus fell a man who gave promise of standing as a Theologian, a preacher, and a man of piety, among the first Doctors of the land.

From B. F. Whitner, a Ruling Elder of the Church of Tallahassee, dated,

TALLAHASSEE, March, 1864.

REV. J. S. WILSON, D.D.

Dear Sir:—Your letter of the 23d December last, was duly received, but the almost constant cold weather, and the infirmities of 72, have delayed an answer, chiefly as they prevented access to Church records, and I could not trust a frail memory.

Rev. Jesse W. Hume, of Tennessee, came to Tallahassee in the beginning of 1850 for the sake of his own health, (bronchial disease) and as an escort of an older and feebler minister (Rev. Mr. Todd, of Kentucky), who died here a few weeks after their arrival.

Mr. Hume was interdicted from preaching by his physician, and purposely omitted to bring with him any aid to enable or tempt him to make the effort. But he met an old Theological fellow-student here, and was so encouraged by his rapid improvement that he preached to us one sermon, and made a few short exhortations at prayer-meetings, and after a few weeks hurried back to Tennessee.

Our Church very soon after became vacant, unexpectedly, and our thoughts, with great unanimity, were directed to Mr. Hume. His health again failed, and the very week before he received our letter, he was again unable to speak in the pulpit; and with the Doctors advice and other friends, determined to arrange for removing to Florida. He accordingly arrived at Tallahassee, in October, 1850.

In the spring of 1851, he united with the Presbytery of Florida, and became the pastor of our Church. But his zeal constantly over-taxed his physical powers—a feeble body, and yet ready to undertake the labors of a Whitfield. He had sickness in his family, and lost a lovely little daughter, and Mrs. H. became anxious to get back to her mother, then resident in Tennessee. He refused a respite from his labors, which we offered him for the ensuing summer, and chose to have his pastoral relations dissolved. Our pulpit continued supplied for awhile, but was finally declared vacant by Presbytery. We could not *oppose*, though we could not *join* in requesting such action.

I think that Mr. Hume held for a short time, an agency for Oglethorpe University, but I cannot give any particulars of it. He was, however, back here, and moderated a Church-meeting that elected his successor. The Church was declared vacant the 2d of October, 1853, and Mr. Hume died in Tennessee, August 10th, 1854, less than a year after. I enclose you the notice of that sad event, which is well prepared, except that it is strangely deficient in names and dates. Had my own health permitted, I would have had it otherwise; but many weeks or months intervened, and have been followed by years, while few are left to supply the information wanted.

Mr. Hume had a good classical education, having studied the Scrip-

tures in the original languages, and having had his Theological training at Princeton, in its palmiest days, under Alexander, Miller and Hodge. His brief Ministry was principally around Nashville, Gallatin, the Hermitage, etc. I know not his exact age, but conjecture it was 32 or 33. I think his life was not prolonged—probably it was shortened by his return too soon to Tennessee. But his work was done, and his heavenly Father judged right to release him from his labors on earth, and receive him early to His bosom, and his eternal rest. * * * *

Yours very truly, BENJ. F. WHITNER.

Proceedings of the Tallahassee Church in relation to the death of Mr. Hume, referred to in Mr. Whitner's letter.

"PRESBYTERIAN CHURCH,
Tallahassee, September 3, 1854.

The sad and painful intelligence has been received of the death of our late much-loved pastor, the Rev. Jesse W. Hume, and we have to-day assembled here in the house of God, to mingle together our grief—to record our high sense of departed worth—and to tender our sympathies to those, who are by this dispensation, so suddenly and sorely bereaved.

Four years have not elapsed since Mr. Hume first came amongst us to assume the pastoral relation. Impressed with the belief that his failing health must soon put an end to his career in the ministry, he yet hoped, as we all did, that our mild climete might recruit his exhausted powers. For a time such seemed to be the result. He entered upon his duties with characteristic zeal and devotion, and we were encouraged to believe that the Lord of the vineyard had indeed appointed this for his field of labor, and that a long life of usefulness was opened before him. But very soon our hopes were over-clouded, and by degrees the sad truth was forced upon us, that the God of Providence had otherwise ordained.

Anxious that no means should be left untried for his relief, we urged him to discontinue his labors for a season, and to try the effect of relaxation and change of scene. But his high sense of duty forbade his acceptance of such an indul-

gence. Believing, as he did, that the interest of the Church must suffer by even a temporary absence, he chose rather to resign his post to another, and insisted upon a final dissolution of his connection with us. We at length unwillingly assented, and thus was severed the tenderest of Christian relations—*that of a beloved pastor to a beloved people.* Yet, though separated, we have never ceased to entertain toward him those sentiments of personal affection and respect with which his many virtues had inspired us. And it is a melancholy pleasure to know that our affection was fully reciprocated by him, and even on his dying bed he remembered us, and left us his blessing. We shall ever cherish his memory as that of a dear personal friend and brother.

The character of Mr. Hume was, in an eminent degree that of a holy "man of God, thoroughly furnished unto all good works." His talents, naturally of a high order, had been from earliest youth thoroughly cultivated and trained; and he was a constant and laborious student all his life. In every earthly relation of life he was an example of righteousness and truth. As a companion and friend, he was agreeable and instructive—as a husband and parent, he was patient, kind and affectionate. But it was in his sacred calling as a pastor of Christ's flock, that his more lovely and noble qualities were exhibited. This was his chosen and beloved sphere. For this, he was by nature and grace, most peculiarly fitted. He fully realized his solemn obligations, and he devoted every energy to it. Earnest and self-sacrificing to a fault, he toiled on in its duties, till his frail body, exhausted, sunk in the effort.

In the pulpit, Mr. Hume particularly excelled. His sermons were eminently scriptural, doctrinal, and argumentative. Yet, with these qualities he happily combined practical, solemn and affectionate exhortation. The great and fundamental truths of the gospel were his constant theme, and in explaining and enforcing them, he manifested a power and

facility rarely witnessed. His sermons were always prepared with great labor, and were lucid, condensed, vigorous and logical. He studiously avoided mere ornament, seeking rather to convince the heart, than please the ear; yet, such was the severe simplicity of his style—the originality, fitness and beauty of his illustrations, and the natural, clear, and connected arrangement and progress of his argument, that he seldom failed to charm and instruct as well the most cultivated as the most careless of his hearers; and so happy was his faculty of impressing the main points of his discourse upon the mind, that one could recall the whole of them with ease and pleasure, as if they were the scenes and incidents of some pleasant road traveled together. His voice was pleasing, his manner solemn and spiritual, while his earnestness, animation and evident sincerity, riveted the attention of all.

His sermons, delivered while here, constitute a system of Presbyterian doctrine and belief, comprehensive, thorough and popular, and have, as we believe, had the effect of elevating in a high degree the moral and religious intelligence and sentiment of our whole community. We indulge the hope that those sermons may be preserved and published to the world, that thus their usefulness may be prolonged and extended, and that he, though dead, may yet speak in his beloved Master's cause.

In the more private duties of the pastorate office, Mr. Hume was alike acceptable. His gentle sympathy and holy counsels went straight to the hearts of the doubting and distressed. His prayers and consolations brought strength and comfort from the very fountain, seemingly of God's love.

Mr. Hume did not confine his efforts to his own immediate charge. He was deeply imbued with a missionary spirit, and throughout the bounds of the State his labor and influence were felt for good. During his stay here, our branch of Christ's Church was, in a great degree, by his instrumen-

tality, raised to a position of strength and prosperity it had never before enjoyed.

Such was the character and such the capabilities for usefulness of Mr. Hume. We loved him, and were proud of him. And who can wonder? We feel that his death (at this early age) is a calamity, not merely to his family and friends, but to the Church and the world. A strong man—an able and fearless defender of the truth has fallen. We cannot but wonder that Providence has seen fit to remove him, yet, we doubt not it is done in Infinite Wisdom, and it becomes us not to repine or despair. The battle is the Lord's—we will put our trust in him. . . . . That torn and suffering body now lies in the grave, never again to be racked with pain, in its fitting and chosen resting place at the feet of his venerated earthly father, while his freed spirit, at the feet of his Redeemer on high, is drinking in the pure and holy joy of Heaven. Whilst we are still left to grope on a while longer in the night here below, his morning has already come. Let us not selfishly wish him back, but forget our sorrow in his joy."

REV. DANIEL INGLES.*

Daniel Ingles was born in Western New York, in the year 1806. He resided in the Northwestern part of the same State until he arrived at maturity. Little is known of his parents, as they both died before he was five years old. Of his ancestry we know nothing. Left as an indigent orphan, he was taken as a beneficiary into the family of a Mr. Cleghorn, where he performed the servile labors of the family until he arrived at manhood. In the capacity which Providence assigned him, he was early subjected to privations and hardships; nevertheless, through life he ever manifested a respectful regard for the memory of his foster parents, and an affectionate esteem for the members of the family in which he was brought up. Compelled to labor for his daily support, he enjoyed no literary advantages whatever—he was of age before he knew a letter in the alphabet.

It was under the ministry of the celebrated and eccentric evangelist, Finney, of Western New York, he was awakened to a serious consideration of his sinful state, and led to inquire what he must do to be saved. Having obtained peace through faith in a crucified Redeemer, he soon became desirous of obtaining a liberal education, qualifying himself for the work of the ministry.

Struggling with poverty, he persevered amidst many difficulties until he became a student in the Oneida Institute, N. Y. In that institution he became acquainted with a James H. George, a young man from Georgia, who had been disinherited by his father, because he had professed religion, and felt it to be his duty to preach the gospel of Christ, rather

* MSS. from Rev. H. C. Carter.

than enter the profession of the law, for which his father intended him.

With young George, Mr. Ingles came to Georgia about the close of 1828. He was taken under the care of the Georgia Education Society, in January, 1829. He entered Franklin College, Athens, then under the Presidency of the Rev. Dr. Church, and by that Society was sustained during his Collegiate course. Even while a student, he was noted for his religious zeal and energy. He abounded in laborious efforts to do good, traveling, during his vacations, oft-times forty and fifty miles to visit Churches and communities, where there was any prospect of doing good. In prayer meetings he was remarkably gifted in prayer and exhortations.

During his stay in College, his Sabbaths were usually spent in attending Sunday Schools in the country where he had opportunity of exercising his peculiar gifts. At these places, large congregations would assemble, being attracted by his fervid eloquence. At camp-meetings, especially, he seemed to be in his proper element. On such occasions, during the intervals of public worship, he would watch for a suitable opportunity to commence an exhortation amidst a group of young people, and wherever his sonorous voice was heard, there a crowd would be immediately assembled. There was something solemn and impressive in the deep intonations of his voice, united with the earnestness of his manner. There was a harmony in his eye, his voice, and his action, rarely found in combination in the same individual. It attracted and fixed the attention both of old and young; and his manifest sincerity over-awed the scoffing sceptic. He was in many respects a remarkable man, and a remarkable preacher. He was a Boanerges—a son of thunder—of ardent temperament, and vigorous energy of body and mind; he threw his soul into the work. Whatever he undertook, he did it with all his might.

In 1833, Mr. Ingles was graduated, and shortly thereafter

was married to Miss Elizabeth, daughter of James D. Cole, Esq., of Athens. In the same year he received license from Hopewell Presbytery to preach the gospel.

For some years he was engaged in teaching an Academy at the village of Social Circle, Walton county, Georgia, while at the same time he preached in all the surrounding region as opportunity offered. He afterwards supplied the Presbyterian Church in the city of Macon, for two years.

Having sold his possessions in Walton county, he bought a farm on the Coosawatie river, in Gordon county, in the west of the State, to which he removed his family in 1850. Here he remained for some years in comparative seclusion, devoting himself almost exclusively to farming, and occasionally supplying some feeble Churches in his vicinity. In 1856, he was called to mourn the death of Mrs. Ingles. This was to him a sore bereavement, and he immediately sunk into a state of mental gloom and despondency. Although Mr. Ingles was a man of ardent feelings, and by nature prepared to overcome difficulties by persevering efforts, yet, at times he was subject to extreme mental depression, as though he were suffering under deep convictions. During these seasons of gloom and melancholy, he could not be induced to engage in any ministerial work. But when the dark cloud was lifted, he would return to his work with renewed energy. Such was the case after the death of his wife. After a few months he began to revive and make arrangements once more to emerge from his seclusion, and go forth again to labor in the gospel vineyard.

As a public speaker, he was eloquent and impressive. His imagination was vivid, his illustrations were strikingly appropriate, and sometimes thrilling and sublime. His appeals to the consciences of the impenitent were pungent and alarming. Oft-times sinners would feel themselves to be the object of his personal address. We now distinctly recollect an instance of this kind, that fell under our own observation.

A worldly, wicked, careless man, had by some one been induced to attend an evening service where Mr. Ingles was the preacher. He was in his finest mood. His address was to the impenitent. As he proceeded in depicting in the most glowing colors the sinner's character and danger, holding up before his eyes the wrath of God as revealed against all unrighteousness and ungodliness of men, the man began to conclude that he was addressing him personally—that he certainly knew him, or that some person had told Mr. Ingles what sort of a man he was, for in the glowing description he gave of the sinner's character, he saw the picture of himself, and heard him virtually saying to him, "Thou art the man." He was highly offended—he rose in wrath and left the Church. We met him the next morning on the street. He was still very much excited, and affirmed that he would never hear that man again, who had so wontonly insulted him. He was told that Mr. Ingles did not intend a personal insult—that he knew nothing of him—did not doubtless know that there was such a man in the congregation—had in all probability never heard his name. But on the contrary, his own conscience was the accuser—that the sword of the spirit had pierced his heart and discovered to him his sin; and that he had more reason to be offended at himself than any other being on earth. He was evidently under strong convictions, and, although, he had resolved not to hear that man again, the very next evening he was in the Church again, not to resist the truth, but as an awakened soul, asking, "what he must do to be saved?" A few days more, and he was rejoicing in hope, and lived and died a triumphing Christian. Indeed, such were the pointed and pungent nature of his appeals at times, that few could hear him, without feeling themselves personally addressed.

Thus many a bold blasphemer quailed beneath his thundering denunciations, and were filled with trembling dismay in view of the faithful portraiture of himself, as drawn by

this faithful declaimer against prevalent iniquities. He feared not the face of man. He never hesitated to denounce the judgments of God against the wicked. The following illustrates this fact:

"At a camp-meeting in the middle part of the State, hearing that a number of drunken fellows, of the baser sort, had assembled at a neighboring drinking-shop, for the profane purpose of holding a mock-meeting, and where they intended to administer the sacrament of the Lord's supper, he was fired with holy indignation; and notwithstanding the threats uttered of personal violence, he fearlessly entered their assembly and boldly denounced the judgments of heaven upon their blasphemous conduct, if they did not immediately repent and desist. To the ring-leader of the band, he said, as one having authority, "God in his wrath, I verily believe, will cut you down this very night, if you do not at once repent."

Seeing that they were determined to continue their blasphemous sport, he left them and returned to the camp. Not long after his return, this bold blasphemer, while in the very act of ridiculing sacred things, dropped dead upon the floor, and his terrified comrades came running to the camp, begging God's people to pray for them.

On another occasion, as he was visiting in a certain village whither he had gone to assist the pastor in an approaching meeting, he entered the house of a professed Universalist, he being absent, and conversed and prayed with his wife and daughters. Returning to the same house a few days afterwards, he was met at the door by the Universalist and peremptorily ordered away. He calmly replied, "I will never visit your house again until you send for me," adding, "and this you will do before long." This proved true, for this act was overruled as the means of his persecutor's conviction, and he found no peace until he sent for Mr. Ingles, and asked his forgiveness. He, his wife, and two daughters, all

his family, were afterwards brought hopefully to the Saviour.

We have already alluded to the effect of the death of his wife, which threw over his spirits a deep gloom, from which he was not restored for many months. At length, however, the sun began to appear—the shadows which had so long hung around his soul fled away—and he began to think of returning to his work. But just as he was about consummating his plans for future usefulness, the Master called him suddenly to a higher and holier state. Early on the very day he was to remove to a place he had purchased recently, he was found, reclining upon a sofa in his chamber, *dead.* By him lay an open Bible, and at his feet a religious tract, which had probably dropped from his fingers as they had been palsied by the touch of death. Thus, while meditating upon divine and heavenly truth, his spirit returned to God who gave it. It was a mysterious providence.

He died in the fifty-fifth year of his age, and the twenty-fourth of his ministry. On the 29th of December, 1857, he was laid in the grave by the side of his beloved wife. For nearly twenty-five years he had labored faithfully and successfully in the vineyard of his Lord and Master.

REV. CHARLES COLCOCK JONES, D.D.*

Charles Colcock Jones, the son of Captain Jones and Mrs. Susannah Hyme Jones, was born at his father's residence, Liberty Hall, Liberty county, Georgia, December 20th, 1804, and was baptized at Midway Church, of which his mother was a member, by the Rev. Cyrus Gildersleeve, at that time its pastor. The sole care of him, when three months old, was, by the lamented death of his father, devolved on his mother. Of Huguenot descent, she was a woman of great excellence of character and sincere piety; and her earnest desire and frequent prayer for her fatherless child were that he might glorify God in the Christian ministry—a prayer destined to be signally answered long after her lips were silent in death.

Bereft by death of a mother's tender care before he had reached his fifth year, God did not forget the little orphan, but in His kind providence committed him to the protection of affectionate relatives, and "to the special guardianship of his uncle, Captain Joseph Jones, who ever sustained to him the relation of a father, and to whose influence, protection, and kindness he ever accorded the respect, obedience and affection of a son."

Having received at the Sunbury Academy, then under the preceptorship of the Rev. William McWhir, D.D., the rudiments of an excellent English education, he entered at the age of fourteen, and continued some six years, in a counting house in Savannah. While thus employed, the evening hours of leisure were spent by him in reading and study. And in this way the young clerk and future minister of the gospel amassed valuable historical information, and disciplined his

*MSS. From Rev. R. Q. Mallard and Mrs. Jones.

mental faculties in mastering Edwards on the Will. Such were his energy, industry, system, and strict integrity, that he won the entire confidence of his employers; and it is said that at the close of this period, he could have commanded almost any position he should have chosen. But God had other work for him to do.

Up to this time, it is not known that the subject of this sketch, although of tender susceptibilities, was ever under deep convictions of sin; but during his commercial career a severe spell of sickness brought him to the verge of the grave, and was, under God, the means of his profound awakening. His exercises of soul at this interesting period are not known, but evidence of their genuineness was from the first apparent. Connecting himself, while still a resident of Savannah, at the age of seventeen, with the Midway Congregational Church of Liberty county, then under the pastoral care of the Rev. Murdoch Murphy, he became at once an active Sunday School Teacher in the Independent Presbyterian Church of that city, visiting his scholars at their homes, and even drawing up rules for the guidance of their daily conduct. The idea of studying for the ministry was first urged upon his serious consideration by the Rev. Murdoch Murphy.

About this time the Hon. John Elliot, then a Senator in the United States Congress, and a warm friend of the family, urged Capt. Joseph Jones to send his ward to the Military Academy at West Point, and offered to use his influence in obtaining a place for him. But the Providence and Spirit of God had now directed the aims and designs of his young servant to a higher and holier calling, and owing, perhaps, to this fact, that Dr. Ebenezer Porter, of Andover, was at this time favorably known in his native county, through his visits for health to the South, his attention was turned towards that Seminary, then distinguished alike for its strict orthodoxy and thorough intellectual culture.

At the age of twenty he connected himself with Phillips Academy, at Andover, and had almost attained his majority when, for the first time, he took the Latin Grammar in hand. His stay at Andover, including the time spent in the School and Seminary, was three years and a half. We may well suppose from his previous, as well as subsequent career, that these were not years of idleness. With Dr. Porter he associated on terms of intimacy, and ever spoke of him with affectionate veneration, and has been heard to say that he had visited him in his study at all hours of the day, and that there was not an hour at which he did not at some time find him on his knees. During one vacation while connected with Andover, Dr. Jones labored as a missionary in Providence, R. I. His report, by its fearless exposure of vice, gave much offense, while his great exertions impaired his health.

From Andover Dr. Jones went to Princeton Seminary, New Jersey, and eighteen months afterward completed, under Doctors Alexander and Miller, then its great ornaments, his Theological education. In the Spring of 1830, he was licensed to preach the gospel by the Presbytery of New Brunswick, then in session at Allentown. In November, 1830, he returned to his native county, Liberty, and on the evening of December 21st, 1830, was united in marriage to Miss Mary Jones. For a period of four or five months he preached as opportunity offered, and on the 31st of May, 1831, he received and subsequently accepted a call to become the stated supply of the First Presbyterian Church in Savannah, Georgia. Entering upon his pastoral labors with his characteristic energy and zeal, besides visiting in the week, he preached three times on the Sabbath, devoting one of the services to the blacks, and delivered a course of lectures on the Epistle to the Hebrews, with marked success. In November of the same year, Dr. Jones connected himself with the Presbytery of Georgia, and was by them ordained and installed pastor of the First Presbyterian Church, Savannah. The installation

and ordination services were held, by invitation, in the Independent Presbyterian Church, then under the pastoral charge of the Rev. Daniel Baker, and before a large congregation, who filled the vast audience room of that stately edifice. His relations with Dr. Daniel Baker were of the most pleasant character.

After eighteen months spent in his first and last ministerial connection with a pastoral charge of whites, Dr. Jones felt constrained by a sense of duty to devote himself to that great work, with which his name has been so long and honorably associated—the evangelization of the negroes. To this needy and important class of our population, his mind seems to have been drawn while a student at Princeton Seminary. Severing his connection with the Church in Savannah, he returned to Liberty county, November, 1832, and gave himself, body, mind and soul, to his chosen self-denying, and so far as any pecuniary recompense was concerned, gratuitous work; the full results of which eternity only will disclose. He succeeded to a remarkable extent in awakening a deep interest in this neglected people, not only among the citizens of his own county, but by his extensive correspondence, his writings, and his published reports, he under God, did more than any other man in arousing the whole Church of this country to its duty to the Africans among us. It was during this period of labor that he prepared his "Catechism of Scripture Doctrine and Practice," intended mainly for the oral instruction of colored persons; but suited to families and schools, which has been so extensively used in the South, and has been translated by the Rev. John B. Adger, D.D., while a Missionary at Smyrna, into the Armenian and also into the Armeno-Turkish; and by the Rev. John Quarterman, at Ningpo, into the Chinese, and has been found of eminent use in instructing the heathen. In unintermitted missionary labors, which engaged his time, and employed him in the direct work of instruction not only

several nights in the week, but almost the entire Sabbath from morn to night, Dr. Jones spent a period of five years.

At the expiration of this time, in 1835, he was elected by the Synod of South Carolina and Georgia to the Chair of Church History and Polity in the Seminary at Columbia, S. C., and in 1836, he removed with his family to that city, and as one of his associates in the Faculty testifies, discharged the duties of his professorship with his characteristic zeal and ardor. After two years of arduous service he resigned in 1838, his Chair, and returned to his old field of labor. Here he labored with unremitting activity and great success until November, 1847, at which time he laid before the Presbytery two calls which he had received; the one inviting him to become an Agent and Secretary for the Assembly's Board of Missions for the South and Southwest, with a special view to the religious instruction of the negroes, and the other calling him again to the Chair of Church History and Polity in the Columbia Seminary. Presbytery recommended the acceptance of the latter, and accordingly he removed, in 1848, to Columbia, and entered upon his professorial duties.

On the night of the 18th of April, 1850, the house in which he lived with all its contents, was consumed by fire, he and his family narrowly escaping with their lives. By this disastrous event, which he bore with beautiful resignation, the most valuable portion of his library, all his missionary journals, sermons and other MSS, and his lectures on Church History, which had been prepared with assiduous care, were lost. Elected about this time Secretary of the Assembly's Board of Missions as the successor of the Rev. William A. McDowell, D.D.,* after prayerfully and carefully weighing

*William Anderson McDowell, D.D., was born at Lamrington, N. J., May, 1789. He graduated at Princeton College in 1809, and at the Theological Seminary in May, 1813. He was first settled at Bound Brook, N. J., and afterwards at Morristown. He left N. J. in October, 1823, and

the reasons for and against the change, (a draft of which reasons, is now extant in his hand writing) he again resigned his Professorial Chair, and in 1850, removed to Philadelphia and entered upon his duties as Secretary. In this new position he manifested the same qualities which had always characterized him, and his systematic and practical business habits, his manly independence, his thorough comprehension of the demands of the field, his uncommon and untiring industry, and his unflagging zeal, infused new life and energy into the operation of the Board. In this important position he was not permitted long to labor. His constitution having long sustained the heavy drafts of a life of constant and severe exertion, and unremitting toil of the office, completely broke down, and was compelled to seek restoration in the quiet seclusion of his own delightful home in Liberty county.

From this period we must date the invalid life of Dr. Jones, protracted through ten years, if indeed we can properly call a life such, which was active and laborious as that of many students in the enjoyment of robust health. As his strength permitted he preached to white and black, and labored untiringly on his own plantation for the spiritual good of his servants, eleven of whom, as the fruits of his labors, he had the pleasure of seeing unite with Midway Church, in February, 1861. He attended, as he was able, the meetings of Presbytery, and twice during this period, represented it in the General Assembly. He was a member of the First General Assembly of the Confederate States, and took an active part in its deliberations, being made Chairman of one of its most important committees. Those who were present on that memorable occasion, will not soon forget the deep and respectful attention with which the Assembly listened to his counsels, and the profound stillness,

was installed pastor of the Third Presbyterian Church, Charleston, S.C., in Dec, 1823. He was elected Secretary of the Board of Missions in 1833, and resigned in 1850. He died in 1851.

with which a great congregation, as well as the Assembly, hung upon his lips, as unmindful of his physical weakness, he poured forth what proved to be his last appeal to the Church in behalf of the souls of our servants.

But the chief work of this part of his life was, "*The History of the Church of God*," the foundations of which were laid in his lectures at the Seminary. On this he wrought untiringly and with great delight almost up to the day of his death, and that event found it lacking but a few chapters of completion, and ending, strange to say, just where the fire in Columbia had cut short his lectures.

From an injury received in childhood the subject of this memorial, remarkable to relate, lived and labored with but one lung in active play, and experienced at times, in consequence a sensation of weariness in the vocal organs, such as is not felt by one in full health. As early as his second period of missionary life in Liberty county, the seeds of the disease which finally ended his days seem to have been sown. Symptoms of nervous exhaustion were on one occasion felt, but at the time disregarded. In Columbia, premonitory symptoms of his disease manifested themselves, and alarmingly developed themselves in Philadelphia. His disease was known as the *wasting palsy*. It gradually, yet surely wasted away his frame, leaving his mind to the last untouched, and growing and ripening to the end. His son, Dr. Joseph Jones, has a minute history of the entire progress of his disease, written out by himself, and continued up to the last month of his life.

No one watched his symptoms with greater care and composure than he did himself. With a strong trust in his Redeemer, he looked on, cheerful and happy, when he knew that a fatal disease was gradually taking down his tabernacle of clay. A period of uncommon mortality prevailed among his servants and his deep anxiety about them, and about the war, in which as a patriot he took the deepest interest, it is believed

hastened his end. The emaciation gradually extended from his limbs to his person, and even those who saw him at short intervals of time, were shocked at the progress which the disease had made. He kept his end constantly in view, and remarked not many months before his death to his eldest son: "My son, I am living in momentary expectation of death, but the thought of its approach causes me no alarm. The frail tabernacle must soon be taken down. I only wait God's time." Four days before his death he made this entry in a journal: "March 12th, 1863, have been very weak and declining since the renewal of the cold, on the 1st instant, in the Church. My disease appears to be drawing to a conclusion. May the Lord make me to say in that hour in saving faith and love, 'Into thy hands I commit my spirit: Thou hast redeemed me, O Lord God of truth,'" Ps. xxxvi: 5. (The passage thus referred to reads thus: "Thy mercy, O Lord, is in the heavens, and thy faithfulness reacheth unto the clouds." "So has our blessed Saviour taught us by his own example to do, and blessed are they who die in the Lord."

His nights at this time were sleepless, his respiration labored, and his strength sensibly declining, yet his Christian composure and cheerfulness never forsook him. On Sunday the 15th of March, he took a short ride on horseback, hoping that it might relieve his unpleasant sensations. On the morning of the 16th, the day on which he died, having dressed himself with scrupulous neatness, he came down from his chamber and breakfasted with the family. After breakfast he walked for a short time upon the lawn, but returned much exhausted, and retiring to his study, spent the forenoon there, sometimes sitting up and sometimes reclining. He conversed with his wife and sister with difficulty, and evidently suffered much from restlessness and debility. At two o'clock, dinner was served in his study, and he eat with apparent relish. Soon after addressing himself to his wife

and alluding to the recent order of Gen. Beauregard, as encouraging, and speaking of the gigantic efforts of our enemies for our subjugation, he continued: "The God of Jacob is with us—God our Father, Jehovah God, the Holy Ghost and God our Divine Redeemer, and we can never be overthrown." Mrs. Jones repeated some of the promises of the Saviour, that he would be present with those who put their trust in Him, even when called to pass through the dark valley of the shadow of death. To which he repled: "In health we may repeat those promises, but now they are realities." She replied: "I feel assured that the Saviour is present with you." He answered, "I am nothing but a poor sinner, I renounce myself and all self-justification, trusting only in the free unmerited righteousness of the Lord Jesus Christ." Being asked if he had any messages for his sons, he said: "Tell them both to lead lives of godly men in Christ Jesus, in uprightness and integrity." His feebleness increasing, she suggested that it might be pleasant to him to retire to his chamber and recline upon his bed. To this he assented, and supported by his wife and sister, he left his study playfully remarking, "How honored I am in being waited upon by two ladies." Reclining upon his bed, in a few moments, without a struggle, a sigh, a gasp, he gently fell asleep in Jesus. A glory almost unearthly, which awed all who approached, rested upon his peaceful countenance.

Shortly afterwards, just as he was, in the same garments he had put on, with his white cravat unsoiled, and every fold as his own hands had arranged it, he was borne back to his study, where, surrounded by the authors he had loved in life, he seemed to rest in sweet and peaceful sleep, until the third day following; when, after appropriate services at Midway Church, conducted by the Rev. D. L. Buttolph, his mortal remains were committed to the grave in that venerable cemetery, where his own parents and many generations of God's saints await the resurrection.

This memorial cannot be better closed than by quoting from the discourse preached on the occasion of his death, by the Rev. D. L. Buttolph, on the 17th verse of the 48th chapter of Jeremiah, "How is the strong staff broken, and the beautiful rod." The following estimate of his character and genius, as a man, a Christian, and a minister of the Gospel:

"Dr. Jones was a man who possessed striking and salient points of character. He was born to lead. No one could come into contact with him, even for a short time, with out feeling that he was in the presence of a commanding intellect. His mind was of the first order. He would have succeeded in any sphere he had chosen. Such were his strength of purpose and resolute will, that difficulties so far from deterring him from the prosecution of his object, only aroused to increased activity, the powers of his extraordinary mind. He seemed to grasp a subject in all its bearing and relations at once, and speedily to arrive at his conclusions. His judgment appeared to be almost unerring. Seldom was he compelled to reverse a decision, which he had formed. He was an independent thinker and actor. No man surpassed him in moral courage. He was not afraid to assume the responsibilities of any given course of action when assured that course was right. He only feared God.

His perseverence was indomitable. Nothing deterred him in the path of duty. He went forward relying on the strength of God, and the rectitude of his course.

His acquisitions in knowledge were very great. Whatever subject he studied, he mastered. His knowledge was acurate as well as extensive. With a retentive memory and a logical mind, he could bring into immediate use all the rich stores of learning he had acquired. Probably no man ever lived who made better use of his time. He regarded time as a most precious talent, and most faithfully did he improve it. He never spared himself. He labored hard and successfully

up to the very close of life. The Master, when he came, found him at work. He fell as he desired to fall, with his harness on.

Dr. Jones possessed qualities which are rarely found united together in the same person. He was not more the "strong staff," than he was the "beautiful rod." Strength and beauty seemed to be equally combined in him. Accompanying his stern, strong will, his unyielding purpose, and his fearless courage, there was a modesty, a humility, a gentleness which are rarely surpassed. These qualities were not assumed, or put on for effect, they were as natural to him as were those strong characteristics which commanded the respect and admiration of all who knew him. He had a tender heart, which was alive to every kind and generous emotion. He sympathized deeply with all who were in distress. He seemed to place himself in their condition and to bear their burdens. "Weep with all who weep, and rejoice with all who rejoice."

Blessed with wealth, he regarded all that he possessed as a treasure loaned from the Lord, and himself as the Lord's steward. He labored for years in the ministry at his own charges, and gave liberally of his substance to the poor and every benevolent cause. The afflicted of every class and degree found in him a sympathizing friend and helper. He was pre-eminently a good counsellor. He appeared to know what ought to be done in every emergency, and such was the soundness of his judgment, that he seldom made a mistake. His conversational powers were of the highest order. His accurate and extensive information upon almost every subject united with great ease and courtesy, made him both instructive and entertaining to all classes. No one could be in his company and listen to his conversation without pleasure and profit. His home was the abode of hospitality, and none who have ever enjoyed it, will forget the kind welcome which

he always gave. Probably no one in the county had a larger and choicer circle of friends and acquaintances.

Dr. Jones' Christian life was marked by its depth, sincerity and earnestness. Religion with him was the great reality of life. It was his chief concern to please God, perform his duty and prepare for eternity. His reverence for God, was deep and abiding. He lived and moved under the abiding consciousness that God's eye was upon him. He had the most exalted ideas of the greatness, majesty, glory, and holiness of God. Every thing connected with His character, will and worship, received his homage and reverence. He bowed low in the presence of God. All profane trifling with the name, attributes, and worship of Deity, shocked every feeling of his soul. The Bible was his constant study. He was familiar with its truths. He not only read, but studied its sacred contents. He brought every opinion to the test of God's Word, and tried it by that sacred standard. The views and opinions of men were nothing with him, unless they agreeed with the teachings of Scripture. He loved God's Word. It was the food on which his soul constantly fed. He studied it not only that he might instruct others, but that his own heart might be sanctified. His expositions of God's Word were satisfactory and conclusive. They proved that he spoke from his own experience of their truth and power. The Sabbath was also his delight. He reverenced the Lord's day. Its hours were faithfully consecrated to public and private worship. While his health permitted, he labored as an ambassador of Christ to men, and when unable to preach, he was a most regular attendant upon the means of grace .... Our departed brother was eminent for his piety. He had made great attainments in holiness. He lived near the throne of grace. He held constant communion with his Saviour. No one could hear him pray, whether in the sanctuary or at the family altar, or at the bedside of the sick and dying, without perceiving that prayer was his "native

breath." He possessed to a remarkable degree the gift and grace of prayer. In prayer his soul seemed to mount up on the wings of faith to the very presence chamber of Deity. There was an appropriateness of thought and expression in his prayers, which rendered them most edifying to all who joined with him in devotion. We cannot enumerate all the traits of his Christian character.

He was remarkable for his humility. Having the most exalted views of God's infinite greatness and holiness, it is not strange that he had low and debasing views of himself. In his own sight he was nothing, and less than nothing. "Renouncing himself," as he expressed it, "and all self-justification, he trusted only in the free and unmerited righteousness of the Lord Jesus Christ." This was his only hope. Christ was all his salvation and all his desire.

He ardently loved the Saviour, and desired that His name should be known and honored throughout the earth. He loved the Christian brethren—his heart went forth in true affection towards all who loved Christ in sincerity and truth. He loved the souls of the impenitent. He prayed for their conversion. He strove to bring them to a saving knowledge of Christ. His efforts for their conversion were not confined to the pulpit. He spoke to them in private, and endeavored to win them to Christ. The one great aim of his life was to do good to the souls of his fellow-men. This was exhibited especially in his ministerial life. He felt it to be a distinguished privilege and honor to be called to serve God in the ministry. No one had higher views of the sacredness of this office than the subject of these remarks.

When he became assured of his call to the ministry, he entered upon the preparation for its duties with the utmost zeal. His lack of collegiate education was made up by indefatigable application to study. He became a ripe scholar. All his acquisitions in learning were made to contribute to success in the ministry. Everything which did not directly

or indirectly further this grand end, was cast aside as worthless. His knowledge of the languages in which the Scriptures were originally written, was thorough and extensive. It was his daily custom to study the Bible, both in the Greek and Hebrew. The Bible, indeed, was his great store-house of knowledge. In one sense, he was a man of one book. He prized the Bible above all human productions. In every disputed question connected with theology, he first asked, "What saith the Lord? and when he had ascertained the mind of the Spirit, his opinions were irreversibly fixed. He was well read in the writings of those learned divines whose labors have thrown so much light upon the Scriptures. Few, if any, excelled him in his knowledge of the history of the church. Having been called twice to the chair of Church History and Polity, in the Seminary at Columbia, he gave particular attention to this branch of theological learning. The last and best years of his life were spent in giving to the world his researches upon this subject, and his book, when published, will be a most valuable contribution to the literature of the church, and a lasting monument of his learning, wisdom, and zeal.

But the pulpit was his appropriate place. Here the powers of his gifted mind were brought into most vigorous exercise. His whole appearance in the pulpit indicated the greatest solemnity and reverence. He felt the awful responsibility which rested upon him as the ambassador of Christ to dying sinners. His subject was always well digested. He seized the strong points of his text, and presented them with plainness and simplicity, which made them level to the comprehension of the most illiterate, and at the same time with a force and eloquence which would interest and instruct the most learned and refined in the congregation. He would become all absorbed in his subject, and at times would rise to the highest flights of eloquence. He usually drew his happiest figures and illustrations from na-

ture, and these always beautified his discourse. There was a fervor and unction about his preaching not often equalled. His sermons to the colored people were adapted to their comprehension. He sought to instruct and interest them. Probably no man in this country so well understood their character. He had studied it with a view of adapting his labors to their capacity. And most signal has his success been among this people. They loved and honored him. They felt that he was their best friend. Whenever it was known that he was to preach, they flocked to the house of worship, and sat at his feet for instruction. His labors have been crowned with abundant success, and many have been hopefully converted under his preaching. Eternity alone will disclose the amount of good he was enabled, by divine grace, to accomplish. He now rests from his labors, and his "works do follow him."

The high estimation in which he was held by his brethren of the Presbytery of Georgia, is thus appropriately expressed:

"We cannot close this imperfect memorial of this eminent servant of God, without expressing *our* high appreciation of his character, gifts and services, and our sincere sorrow over the removal of the brightest ornament of our Presbytery—its *strong staff and beautiful rod.* And while in confident belief that our loss is his unspeakable gain, we cheerfully bow to the will of Heaven, and sincerely sympathize with the family of our revered brother. We resolve that we will ever cherish his memory, and by God's grace endeavor to follow his faith, considering the end of his conversation, Jesus Christ, the same yesterday, to-day, and forever."

We cannot forbear subjoining the testimony of the Synod of Georgia, as a ratification of all that is said of him in the preceding memorial. At its sessions in Athens, Nov., 1853, the Synod thus speaks:

"Though eminently successful as a pastor, instructive and honored as a professor, and pre-eminent in his management

of the affairs of the Board of Domestic Missions, yet his labors for the servants of the South was his great work. He ever felt it to be so, and for the manner in which he fulfilled his mission, 'his praise is in all the churches,' and his name will be had in 'everlasting remembrance.'"

As a man, Doctor Jones was a fine example of the Christian gentleman. Easy and unaffected, and courteous in his manners, ample and generous in his hospitalities, sincere, warm, and abiding in his friendships, a charming companion in his associations with his fellow-men.

As a preacher, he was sound, practical, and popular. Few persons exceeded him in the clearness and power with which he uttered and enforced truth, and in the earnestness, and at the same time the dignity, with which he stood in the place of Christ and besought men to be reconciled to God. His ministry was an eminently useful one, and in his death the church has sustained a great loss, and by it we are impressively reminded, that our best brethren, most talented, useful, and beloved, cannot continue, by reason of death."

From Rev. John Jones.

DR. J. S. WILSON,

Rev. and Dear Brother:—In compliance with your request, I send you a brief sketch of the missionary life of Dr. C. C. Jones among the negroes of Georgia.

In order to be distinct, I will arrange the following statements under four heads:

First, the place and time of his labors. Second, the amount of labor bestowed. Third, the self-denial and exhausting character of his work. Fourth, the fruits and results:

1st. Although Dr. Jones preached occasionally to colored people in various parts of Georgia, his permanent scene of labor was Liberty, his native county, and the home of his parents and grand-parents. He had three principal stations: Midway, where the African church, erected after the commencement of his mission, and by his efforts and contributions, stood hard by that venerable building in which four successive generations of whites and blacks have worshipped together; Newport, a Baptist church, central to a large negro population; and Pleasant Grove, a church erected chiefly by his energy. There was also another station,

called Hutchison, where he occasionally preached, erected also through his instrumentality.

TIME DEVOTED TO THE WORK.

His mind was turned to the religious instruction of the negroes whilst a student of theology. He graduated at Princeton Seminary, in 1830, was licensed by New Brunswick Presbytery, and returned home with his heart fixed on the colored population. But deeming it best to enter the field with due preparation, he accepted a call to the First Presbyterian church of Savannah, in the spring of 1831. He continued in Savannah until November, 1832, taking the liveliest interest in the instruction of the blacks, and devoting to them much attention, in addition to the usual duties of his charge, preaching once every Sabbath for them. He then moved to Liberty county, and entered upon the chosen work of his life.

He formed, at the beginning, among the planters of the county, an Association for the religious instruction of the colored population. This Association was not denominational. It held regular annual meetings, to which the Missionary made a report of his labors, and inspired an interest in his work.

These annual meetings were deeply interesting, and were often attended by the best citizens from the adjoining counties.

Dr. Jones labored in this field during the years of 1833, '34, '35, '36. In November of 1836 he was elected by the Synod of South Carolina and Georgia to the Professorship of Ecclesiastical History and Church Polity, in the Columbia Theological Seminary. He passed two years in Columbia. During his professorship he constantly held up before the students the colored field, and labored personally for the negroes, by preaching, and the formation and personal superintendence of a Sabbath school of 200 scholars.

He returned to Liberty county in the close of 1838, and resumed labor among the colored people, who gave him a most hearty and grateful welcome. His return seemed to receive the divine sanction, by a special and protracted outpouring of the Spirit on his work, early in 1839.

He continued in this field for ten successive years, the prime of his life, until he was again called to the same chair in the Theological Seminary. He remained in Columbia during 1849 and the seminary year of 1850. Having experienced a most solemn providence in the loss, by fire, of his library, and lectures, and sermons, and manuscripts, and all household valuables, and the bare escape of himself and family, and having been, soon after this calamity, elected Secretary of the Board of Domestic Missions of O. S. General Assembly, he removed to Philadelphia in October 1850, and there remained for three years, until prostrated by excessive labor and devotion to his office, he was compelled to return to his home in Liberty county, in the fall of 1853.

He again resumed his work among the colored people. He was spared until the 16th of March, 1863. During this period he labored beyond his ability, with a zeal and devotion, and success, which increased as his years and strength declined. When no longer able to stand, he would preach sitting in the pulpit. And, especially was he devoted to the instruction of his own servants, both in the home chapel and in the family mansion, where they came for personal conversation and teaching, and many of them were brought into the church of God.

Thus it will be seen, that the morning, the meridian, and the evening of his ministry, were devoted to this chosen field of life.

II. THE AMOUNT OF LABOR BESTOWED.

His work commenced in his study. His preparations for the Sabbath were made most carefully, and with critical examinations of the original Scriptures. His sermons were often expository, and dwelling on many verses, sometimes a chapter, and occasionally a short book of the Bible. On Sabbath he rode to the stations, generally on horseback. The labors of the day were introduced by a prayer meeting *and a watchman's meeting.* Then followed the regular services of the morning. The third service was a patient inquiry meeting, to which all were encouraged to come who desired personal instruction. This meeting was regularly held, and he prized it very highly, having long tested its practical value. The closing exercise of the day was the Sabbath school, in which he taught hymns and his catechism. Into these schools he gathered all ages, but especially children and youth. All recited together. These schools evinced the efficiency of oral instruction. They were remarkable for their animation, proficiency, and accuracy; and their catechatical instructions received the special sanction of God, the Holy Spirit.

Such were the Sabbath labors of our Missionary. He literally worked while the day lasted, and the sun was usually in the tops of the trees, and the shadows of evening fast gathering, before he turned his face homeward. In addition to the Sabbath labors, he had, during seven months of the year, when at his winter home, his plantation meetings from once to thrice a week. These meetings were at night. He would ride on the saddle from three to ten miles to some plantation, preach and return home, however late the hour or long the distance. The plantation meetings he regarded as very useful, but they were a great draught on his constitution.

III. THE SELF-DENIAL AND EXHAUSTING NATURE OF HIS LABORS.

It was a self-denial when he commenced, because the work was unpopular and untried. He went into it alone. Many thought it would prove a failure. Numerous other fields were open and inviting in the South, to which he received calls, and the laborers, especially native Presbyterian ministers, were very few. His labors were confined to a

warm, damp, and exceedingly depressing climate. He conducted the singing, as well as the other exercises of the Sabbath. It was a day of earnest, continued labor, away from home, and allowing no intervals of short repose. His plantation work was particularly exhausting and drastick. It required an iron constitution to stand exposure to the dews and frosts, and swamp atmosphere of Liberty county. Frequently he would return home in mid-winter and at mid-night, with feet and clothing perfectly soaked, from the watery roads and night dews.

From such labors his constitution received that severe shock which resulted in a premature decay of health, and the going down of his sun, long before the autumn of old age.

IV. THE FRUITS AND RESULTS OF HIS LABORS.

The fruits were seen in the increased intelligence, good order, neatness, and general morality of the colored people; their elevated regard for marriage vows, and attention to the morals and manners of their children. Scriptural kowledge abounded in comparison with the past. The accurate acquaintance with the catechism displayed by many was astonishing, and most gratifying; and God, the Holy Spirit, was pleased to honor his labors, in the conversion of many souls. The good seed was continually watered. But there was one season particularly distinguished by a remarkable and protracted outpouring of the Spirit. It commenced early in 1839, and continued for eighteen months, and the fruits were an addition to the churches of the county of 300 converts. And the general results of his labors were seen among the whites as well as the negroes —an extended interest on the subject, into other communities and regions of the South, an increased attention to the physical, as well as the moral, condition of the colored race; the erection of neighborhood and plantation chapels; the multiplying of plantation and family schools, in which Jones' catechism was taught; a greater devotion of time to the negroes, by churches and pastors; and a general awakening, throughout the South, to the duty of systematic religious instruction to the blacks.

In fact, the work of Dr. Jones for the spiritual elevation of the colored race, was a decided success, in his own county, and throughout the South. His catechism (which has been translated into three Foreign languages, and is successfully taught in China and Turkey,) will remain as a witness of his devotion and adaptation to his work. His book on the "Religious Instruction of the Negroes," and his other writings on that subject, including his last public utterances before the Confederate General Assembly at Augusta, Georgia, in December, 1861, all attest that he was singly, earnestly consecrated to one great mission of life.

He was eminently the friend of the colored race, and to them, without salary or earthly compensation, constrained by the love of Christ, he gave a life remarkable for its continuation of untiring zeal and energy,

with a solid mind and matured judgment. He has rested from his labors, and his works do follow him.

Very truly and respectfully yours,

J. JONES.

Desirous of presenting as full and complete account of the labors of Dr. Jones in that field to which most of his life was devoted—preaching to the colored people, and otherwise seeking their spiritual welfare—the following paper has been prepared, by one who knew him better than any other living being—his wife.

As will be seen, it is principally extracts from the annual reports made to the association, organized in Liberty county, to promote the instruction of the colored people, and especially from the Tenth Annual Report, which comprised a review of the past years, and the plans devised for prosecuting the work.

It is proper that the world should know something of the extent of that work, which this good man accomplished by his personal labors, and the influence which flowed from them to other portions of our country.

It will not be extravagant to say, that more was done for the solid benefit of the negro, through his instrumentality, than has since been effected by all the *Freedman Bureaus* in the land.

In the life of Rev. C. C. Jones, D. D., was illustrated true refinement and sensibility, high cultivation of mind and manners, with all the ennobling and honorable principles which constitute true greatness in character. Hallowed by the purifying and sanctifying grace of God upon his heart, time, talents, and earthly possessions were consecrated to his Divine Master's service, in imitation of whose gracious example he esteemed it his highest honor to preach the "gospel to the poor." It has been remarked by a ministerial brother, who knew him intimately, and day by day witnessed his godly life, that he considered him "the most

thoroughly converted man he ever knew." There was an honesty, an uprightness, a thorough integrity of purpose, a devout and reverential regard, an acknowledgment, appearing at all times and in all places, of the Divine presence, and his own accountability to the great head of the Church. In the positions of influence he was called to occupy, amid the trials and varying circumstances of life, in all the tender relations he bore to his own family and friends, his obligations to society and to his country, and, above all, to the sacred cause of Christ, it may truthfully be said, that his whole life was passed in the unquestioning performance, to each and to all, of every duty.

It is hoped that, at some future time, a more extended memoir may be prepared of this truly good and eminent servant of God. We present only brief extracts from the reports, which he made annually, of his missionary labor, to the "Association for the Religious Instruction" of the negroes in Liberty county, Ga. During seventeen years of the most vigorous portion of his life, this was the chosen field of devoted efforts for their evangelization and elevation. They also were instrumental in awakening and increasing an extensive interest, not only among Presbyterians, but also among all the Christian denominations throughout the Southern States, and he was honored with the friendship and confidence, and held correspondence with the best and wisest clergymen and philanthropists, who sympathized and aided in this great work. His missionary journals, and most of his correspondence, were destroyed by fire, in Columbia, South Carolina.

Preaching to the negroes he regarded as the work to which he was called of God. His labors were gratuitous, and although blessed with the means of making them without charge, they nevertheless involved self-denial and personal exertion, in every form, for their accomplishment.

These extracts are from the Tenth Annual Report, pre-

sented in 1844, and contain a review of missionary labor up to that period:

"The present Annual Meeting completes the tenth entire year of my labors as missionary to the negroes of this county, and, with some interruptions, the fourteenth of my connection, in one form or other, with this Association. Is it not, then, a fitting occasion for a review of the work which has for so long a time occupied our hearts and our hands?

"I commenced my labors on the 2d of December, 1832. The Lord had opened the door; a great work was to be done, but to me it was almost entirely new. There were no precedents in our country to which I could look for encouragement and instruction. The work was one of exceeding delicacy. A slight impropriety might ruin it, while on its success the spiritual welfare of multitudes might depend. The public mind was sensitive and tender; there were fears and there were objections. Some of them I had heard expressed in no measured terms. I laid down the following rules of action, which I have ever since endeavored to observe faithfully:

1. To visit no plantation without permission, and never without previous notice.

2. To have nothing to do with the civil condition of the negroes, or with their plantation affairs.

3. To hear no tales respecting their owners, or drivers, or work, and to keep within my own breast whatever of a private nature might incidentally come to my knowledge.

4. To be no party to their quarrels, and have no quarrels with them; but cultivate justice, impartiality, and universal kindness.

5. To condemn, without reservation, every vice and evil custom among them, in the terms of God's holy word, and to inculcate the fulfilment of every duty, whatever might be the real or apparent hazard of popularity or success.

6. To preserve the most perfect order at all our public and private meetings.

7. To impress the people with the great value of the privilege enjoyed of religious instruction; to invite their co-operation, and throw myself on their confidence and support.

8. To make no attempt to create temporary excitements, or to introduce any new plans or measures, but make diligent and prayerful use of the ordinary and established means of grace of God's appointment.

9. To support in the fullest manner the peace and order of society, and to hold up to their respect and obedience all those whom God in His providence has placed in authority over them.

10. And to notice no slights nor unkindnesses shown to me personally; to dispute with no man about the work, but to depend upon the power of truth, and upon the spirit and blessing of God, with long suffering, patience and perseverance, to overcome opposition and remove prejudices, and ultimately bring all things right.

"The Association went quietly and unobtrusively into operation. Upon inquiry, near fifty plantations were reported as being open for instruction, and this large number convinced us of the favorable disposition of planters towards our work, which was viewed by all as an experiment. Four stations were occupied in rotation on the Sabbath, and a lecture every Thursday evening during the summer and autumn at Walthourville. The general plan of instruction (for system is everything) laid out in my own mind, was to acquaint the people with the main facts of sacred history, the Creation, the Fall, the Flood, the call of Abraham, the institution of God's visible church, the destruction of Sodom, the giving of the Law, the Birth, the Life, the Wonderful Works, the Character, the Sufferings, the Death, the Resurrection, the Ascension of the Divine Redeemer, the Descent of the Holy Ghost, the Missions and Labors of the Apostles, and

then all the great doctrines of the Gospel: Depravity, Atonement, Justification, Regeneration, Repentance, Faith, the Law and its uses, Relative Duties, &c. This plan was steadily pursued, though the subjects did not succeed each other in the regular order here indicated. At first I preached two sermons morning and afternoon. An Inquiry Meeting closed the labors of the Sabbath. My first attempt at teaching or instruction was with the members of the church. A Bible class, or class of instruction, was formed, and over three hundred names were enrolled.

"My second attempt was with the children and youth, being convinced that our main hope of success, in our work, lay in bringing them under regular instruction. Being the only teacher, I was compelled to throw the whole school into one class. The lesson was accompanied with repeated explanations and an application. I taught them psalms and hymns, and made use also of Scripture cards. I tried all the catechisms. Necessity finally forced me to attempt something myself. I prepared lessons weekly, and tried and corrected them from the schools, and the result was 'The Catechism of Scripture Doctrine and Practice,' which has been for several years in use in this county and elsewhere in the Southern States. Since the publication of this catechism I have prepared one on the creed, and a historical catechism, embracing both the Old and New Testament. The second year, 1834, was marked by a large increase of Sabbath school instruction, and instruction upon plantations, by owners themselves. One gentleman gave fifty dollars for the instruction of the children under his care, and eight members of the Association offered fifty dollars each for a missionary to labor as my assistant on their plantations; but we could procure no suitable person.

"The vacations in the Seminary, from July to October, 1837 and 1838, were spent in Liberty, preaching to the negroes. A revival of religion, taking its rise in the summer

of 1838, continued until the close of 1842. One hundred and twelve inquirers were registered, coming from fifty different plantations. Fully four-fifths of the inquirers were from the Sabbath schools. There were seven schools in operation during the year, with four hundred and fifty-five scholars and thirty-one teachers. From August, 1838, to January, 1840, about one hundred and fifty negroes were admitted to the different Churches. The year following there were one hundred and forty-three admissions.

"This Association has been in existence fourteen years, and with the exception of three years, in active operation eleven years. During this time it has accomplished much. Through its Missionary it has furnished to the negroes of the Fifteenth District, embracing a population of over four thousand, regular preaching on the Sabbath, at stations so conveniently situated as to bring the Gospel very nearly in reach of all who chose to avail themselves of the privilege of hearing it.

"It has established and kept in operation four large Sabbath schools for children and youth, in the instruction of which adults also, in considerable numbers, have shared.

"It has maintained inquiry meetings, to aid those who were in spiritual darkness or distress, and hundreds have been assisted by them.

"It has pursued a system of plantation meetings. These meetings have upheld religion on the plantations, impressed the careless, restrained the vicious, promoted the observance of the Lord's day, and induced the attendance of old and young at the house of God.

"Members of the Association have made efforts to instruct their own people on their plantations, by means of schools and evening prayers. Eight annual reports and three addresses have been published and circulated throughout the United States, and an extensive correspondence conducted through the Missionary.

"The general character of the negroes, comparing the

present with the past, is much improved. Running away, theft, lewdness, profane swearing and filthy conversation, quarreling and fighting, witchcraft, Sabbath breaking, drunkenness, violations of the marriage contract, idleness and indifference to their own comfort, and infidelity in work, have diminished. Their appearance and manners are changed for the better; greater numbers attend the house of God. In respect to religious knowledge, they are not the same people; and by Divine blessing upon the means of grace, some hundreds of them have been hopefully converted and received into the Churches, most of whom remain to the present hour, but some have fallen asleep in the hope of eternal life.

"The religious instruction of the negroes is a laborious, self-denying work, and requires time to develop results. The missionary is called to preach in all sorts of houses and places. He is obliged to take lonely rides at late hours of night, through frosts and dews; to go over and over the same course of instruction, "and simplify and repeat, and repeat and simplify," and to witness the slow progress of oral instruction. He is not to be astonished at the ignorance, superstition and hardness of the people; nor to be depressed and driven from the field by want of sympathy or assistance on the part of Christian brethren, even in the ministry; nor is he to regard those who decry his efforts as feeble, and his prospects as hopeless. He must, in a sense, be a man of stone, having neither sight, nor hearing, nor feeling, firmly standing in his place. Yet must he also be all eye, all ear, all feeling, all activity. Faith in God and the love of souls must bear him through. Hence, those who possess no energy and decision of character, no true love for the poor perishing people, no patience, no perseverance, no self-denial, will not accomplish much."

For many years there were five hundred children under instruction at the different stations, besides private schools. These reports to the Association form a volume of several

hundred pages, and embody a history of the work, not only in Liberty county, but throughout the Southern States. During this period he also prepared and published a volume of 277 pages, "On the Religious Instruction of the Negroes in the United States;" also "Suggestions," to be used as a manual of instruction by those engaged in the work. The Catchism has been translated into three foreign languages, and used by our Missionaries.

When compelled to retire, by complete failure of health, from the office of Secretary of the Board of Domestic Missions, he returned to his own home, and labored until the close of life for the good of this people, in the church, and the bosom of his own household. When unable to stand, he sat upon an elevated platform, and preached to them in the most earnest and heavenly manner. These years of comparative withdrawal from active labor were constantly occupied in the preparation of his "History of the Church of God during the period of Revelation," which is now in the process of publication.

REV. GEORGE WHITFIELD LADSON.*

George Whitfield Ladson, the youngest child of William and Cynthia Ladson, was born June 10th, 1830, at Bethesda, near Savannah, Ga. His father died two months before his birth, and being a great admirer of that great and good man who founded Bethesda, requested, on his death bed, that his unborn child, if a son, should receive the name of George Whitfield. Shortly after his birth, his mother removed to Savannah, where the seal of the covenant was applied to her fatherless boy, by the beloved and venerated Dr. Preston, pastor of the Independent Presbyterian Church. When four years old, he was, by the death of his mother, made an orphan. Though so young, he retained a vivid recollection of that pious mother kneeling with him in prayer, and committing him to the care of that God who has said, "I will be a God to thee, and thy seed after thee." After her death he was received into the family of his kinsman, Mr. John Dunwody, of Liberty County, where he ever received all the care and affection, both temporal and spiritual, which the heads of that family, with pious zeal and strict integrity, bestowed upon their own children. So long as they lived he had a child's place in their hearts, and to this day the children of that family speak of him with as much affection as if he had been their own brother, and as deeply mourn his death. For the whole family he ever entertained the greatest affection, and could never speak of their kindness to him without emotion. He often said, "All I am, and all I shall ever be, I attribute, under God, to the principles of honor, truth, and piety, instilled into my youthful heart by those who acted towards me with more than parental care." He

* From Mrs. Ladson, Dr. Woodrow, Rev. Mr. Green. and others.

ever spoke of them with the greatest reverence and respect. They were his models of all that was good and noble. They lived to see the fruit of their labors, and their hearts were greatly rejoiced.

When six years old his uncle Dunwody removed from Liberty to Roswell, Cobb county, Ga. He remained with the family until his fourteenth year. His independent spirit now made him feel that he ought no longer to be dependent upon his kind relations, and, therefore, he requested of them permission to let him go and provide for himself. His uncle was very desirous that he should receive a collegiate education, as his own sons had done, but this he refused. At his own request he was placed in a printing office in Marietta.

Now began to be seen the effects of the religious training he had received from his God-fearing relatives; and even now, though he was still an "alien from the commonwealth of Israel, and a stranger from the covenants of promise," their prayers were, in a measure, answered. A mere boy, warm and social, and most affectionate in his disposition, brought up in the lap of elegance and refinement, he was now thrown daily, with not only the rude and vulgar, but with the profane and wicked. Severe as was the test, he stood it all, and came out of the fiery ordeal unscathed. Never associating intimately with his fellow-printers, and yet doing his appointed work so promptly as to gain the praise and regard of his employer, so that for days together he would place the whole office under the care and direction of this mere boy. Even now he made *duty* his standard, and that was his motto through life. While at Marietta his seat was never vacant in the Sabbath school, nor in the sanctuary, unless he was sick, or on a visit to his relatives in Roswell. Such was his regard for the Sabbath, that he said, "I never but *once* openly broke that holy day, and that week everything went wrong with me." His motto was, "A Sabbath well spent brings a week of content."

He served his time in Marietta, and then went to Savannah. Here he entered a job-office as a journeyman printer, where, by his prompt attention to business, he once more gained the confidence of his employer. There was, however, only one young man in this office with whom he could associate, and so disgusted did he become with the vice which surrounded him, that he determined to try some other means of support. For five years he had been exposed to great temptations, but had successfully resisted every one. No profane word had ever passed his lips; the vulgar jest he abhorred; he shrank from the intoxicating cup as from a serpent.

His reading had been confined to poetry and history. It was then that his brother, who was a merchant, offered him a place in his store, which he accepted, and there remained until he left to prepare for the ministry. So upright and moral was his walk and conversation, that his fellow-clerks called him "preacher." But though so strictly moral, he felt himself to be a great sinner, and knew that morality would not save his soul. As he said himself, "all this while, though apparently the merriest of the merry, I was *miserable*. I never had a happy moment. I knew that if I should die my soul would sink to hell. Such had been my training, that never a day passed without reading my Bible and repeating a prayer. Such was my dread of death, that I was often afraid to go to sleep. I would go into company, and strive in this way to forget God; but the moment I was alone, all my fears would return." He was a regular attendant on the ministry of Rev. Mr. Ross, pastor of the First Presbyterian Church, who took a deep interest in the spiritual welfare of his young friend, as also did the Rev. Samuel J. Cassels. The latter offered him his board free, "for," said he, "to have his boys under his influence, was more than compensation for his board." He formed a strong attachment for this family, which continued unabated until his death. He

remained in this sad state of mind for several years, feeling after the Saviour, but not finding Him. At last it pleased God to take from him his burden, and reveal Himself to him in all his saving power, and he was enabled to rejoice in his Saviour. On the 29th of June, 1851, he made a public profession of his faith in Christ, and was received into the communion of the First Church of Savannah; and his name still remains on that Church roll. With him nothing was done half way, and when he gave his heart to the Saviour, he most solemnly consecrated all his powers to the service of his Master. From his inmost heart he could exclaim, "I love thy kingdom, Lord." Jesus was his theme, and his one desire was to do his Master's will, and be all things to all men, so that he might win souls. He immediately took an active part in the Sabbath school and prayer meetings, and began to take an interest in the class of people to whom he afterwards devoted his life. His friends Ross and Cassels urged him to study for the ministry, but he shrank from the awful responsibility. God's Spirit would not, however, let him rest, and when he was sorely exercised as to what was duty, that man of God, Doctor Daniel Baker, visited Savannah, and, without hesitation, told him that a "woe" would be pronounced against him if he preached not the Gospel. He decided to do so, and "O what joy," said he, "filled my soul." Now was seen his indomitable will and perseverance. One with less of these would never have attempted the arduous task. But, as he said, "the love of Christ constrained me. I felt that I could do all things through Him strengthening me. I had many difficulties to overcome. I was without means. I had to commence at the very foundation, for I had only a mercantile education. Here I was, arrived at manhood, and *nine* years of study before I could be received into the ministry. The prospect was dreary enough, but He who said, 'I will never leave nor forsake thee,' bade me go forward, and leaning alone on my Saviour for strength and

grace to sustain, teach, and guide, I determined to do so. He had delivered my soul from hell, and should I shrink from any course that might honor Him or advance His kingdom?" So strong was his faith, that the want of means gave him no uneasiness. He felt that if God had called him to the work, He would provide the means, and in this he was not disappointed. He raised up for him many kind friends, whom he ever held in grateful remembrance.

He went to Roswell, his old home, and entered Dr. Pratt's school, who kindly offered to prepare him for college. While at Roswell he gave the leisure he could command from his studies to labors for the factory people, and, more especially, to that which became the great work of his life—the religious instruction of the colored people. He established a Sunday school for them, and was instrumental in causing a Church to be built for their use. He entered Oglethorpe University, and though the demands upon his time and strength were very great to keep up with his classes, yet he held prayer meetings through the week for the colored people, and collected large numbers of them into Sunday schools in the neighboring village of Scottsborough, opening two—one for adults and the other for children. His labors were greatly blessed, both here and at Roswell, in the hopeful conversion of many of his pupils.

He was graduated in the summer of 1859. In September of 1859, he entered upon the last stage of his preparatory studies, in the Theological Seminary at Columbia, S. C. It should have been noticed in its proper connection, that he was taken under the care of the Presbytery of Georgia, at a meeting held in Savannah, in October, 1853. Soon after entering the Seminary, he took a class of boys in the Sabbath school of the Presbyterian Church, and for three years most earnestly did he strive to win them to Christ. They were made, one by one, the subjects of special prayer, and when it became necessary to give up the class, he continued to

feel the deepest interest in their welfare, and when some of them went into the army, they were followed by his prayers.

Upon his resorting to Columbia to enter upon the study of theology, a still wider field was opened before him, which he was not slow to enter. As soon as practicable, he resumed the work so dear to him, establishing Sunday schools and prayer meetings, and in every way doing all in his power for the people to whom he had devoted his life. He began a course of Sabbath evening lectures, and had soon a crowded house. The Holy Spirit was poured out, and the work of God revived. It was not long before the spiritual charge of this part of the Church was almost wholly committed to him.

He was licensed to preach the Gospel by the Presbytery of Georgia, at Waynesville, Ga., in April, 1861, and was immediately thereafter formally appointed missionary to the colored people—their pastor, as they loved to call him—in which capacity he continued to spend himself until he ceased from all earthly labor. As one remarks, "he threw his whole soul into the work, and, night after night, he attended meetings for those who were enquiring the way of salvation. Many were added to the Church. Almost from the commencement of his work among the people of his last charge, they enjoyed a constant revival. Multitudes thronged to hear his instructions—more than could be accommodated at the place of worship at his command, so that it became one of his cherished plans to secure the erection of a large Church building, to be set apart exclusively for the use of the colored congregation. At taking charge of the work in Columbia, he found the Church with about twenty-five colored members, and left it, at the close of his brief ministry, with one hundred and fifty, notwithstanding the long probation to which every applicant for admission was subjected, and the care taken in every way to prevent the reception of the unworthy. At every communion season a greater or less number were received into the Church. In order to provide

for all the classes who desired to attend upon his ministrations, he multiplied meetings to an extent which seemed injudicious to his friends, in view of his feeble health. But such was his zeal that he could not be persuaded to discontinue any one of them. He usually held five services every Sunday, viz: prayer meeting very early in the morning, preaching at eleven, catechetical exercises for children at three, and for adults at four, and preaching again at night. Besides these there were three meetings during the week, one for the special instruction of inquirers, and the others for other classes. To this must be added unusual fidelity in visiting the sick and dying, and other pastoral duties. It is not strange that his strength, never great, gave way under such unceasing toil.

In the summer of 1860, he lectured to the cadets at the Arsenal every Sabbath morning. They heard him with great respect and attention, and as a token of their appreciation of his labors, presented him with an elegantly bound copy of the Holy Scriptures. On the 4th of April, 1861, he was united in marriage to Mrs. J. E. Smith, only daughter of James Ewart, late of Columbia. At Walthourville, April 13th, 1862, he was ordained as an evangelist, by the Presbytery of Georgia. This he felt to be the most solemn step of his life. Writing to his wife in view of this solemnity, he says: "As to my ordination, I feel as though God had sent me to preach Christ, but how deplorably unworthy I am. I fear a proper solemnity does not possess me; yet I am not insensible to the importance of the position in which I hope God in his mercy will soon place me. O, my precious wife, what consolation would *your* presence give me. But our Saviour is nigh, though I have as yet no sweet, exulting view of His near approach. Trust me in the hands of Jesus. Here is where I hope to confide during my examination before Presbytery."

After his ordination, he received calls to other fields of

labor; but, after much prayer, he decided to remain in Columbia. The colored people of that city earnestly desired him to continue to minister to them, and showing their attachment to him in many ways; and, indeed, he was never happier than when instructing and preaching to them. His friends often urged him to curtail his labors. They saw his unceasing toil was wearing him out. His invariable reply was, "O, it is so sweet to labor for such a Master." Yet he was induced to take a few weeks rest in the summer of 1863, after which he returned to his work with increased vigor. He considered no effort too great to win souls to Christ. He would rise at the midnight hour, although so feeble, to visit and pray with the dying. He rarely passed an aged servant in the street without speaking to him of his soul's welfare; nor did he ever converse with any one without giving them some word of warning or encouragement. Jesus was the constant theme of his conversation—that precious name was ever on his lips. At home or abroad, at the prayer meeting or in the pulpit, it was his unspeakable delight to speak of "Heaven, sweet Heaven," and "My blessed Saviour," and there was such a pathos and tenderness in his words, that if any one loved the Saviour his heart would be stirred within him. Were it admissible to give the more private history of his soul's exercises—his ardent love for the Saviour—his nearness of communion with Him—few men, we judge, since the days of the disciples, could with more emphasis say, "How my heart did burn within me, while he manifested to me His love." Some one may ask, was this the uniform state of his feelings? Had he no dark hours? Though he had such sweet communion with his Saviour, yet he often had seasons of darkness, when his soul was fearfully distressed, and Satan assailed him at every point. The sun withdrew its light, and thick clouds covered him. Then he mourned sore; but his resource in such seasons was such as every true Christian is accustomed to flee to—it was *prayer*. Indeed,

here was the secret of all his spiritual joy and strength. He was a man of prayer. This kept his armor bright. He asked in faith, nothing doubting. Whether he preached, or visited, or gave to benevolent objects, he prayed. In his domestic relations he was most faithful and happy. Here the touching loveliness of his character was eminently displayed. He was the devoted husband, the fond father, the affectionate brother, the true friend. To those knowing his intense love for his family, it was with astonishment they beheld him, through the abounding power of divine grace, calmly, and with a child-like confidence, commit them into his heavenly Father's hands in the closing scene of his life.

In the spring of 1864, his health began visibly to decline, and he was compelled to abridge his labors. After preaching he would be well nigh exhausted, yet such was his ardor that no persuasion could keep him from preaching, even in his great feebleness. He had always entertained great fears of the *pains* of death. Being peculiarly sensitive to physical pain, he dreaded death. But as this dreaded king of terrors approached his fears departed, and he spoke of dying with delight. His thoughts seemed to dwell constantly upon death and heaven. If he sang, it would be some hymn whose theme was one or the other. One day he said, "I sometimes think I will not be here long, for all my dread of death has passed away, and I now only look upon it as the door which will open to usher me into the presence of my Saviour. Come, Lord Jesus, come quickly," he exclaimed with great emotion. Seeing that his wife was distressed, he said, "I do not want to distress you, dear wife, but I think we ought to talk of these things. It may please our Father to spare us to each other many years, and I hope this may be His blessed will; but if He should take me away, don't be sad, and grieve for me as *dead*—always think of me as only *gone home*, and in God's time you will join me, and hand in hand we will walk the streets of the New Jerusalem, and together

cast our crowns at Jesus feet." While he thus discoursed his countenance glowed with the glorious prospect. At another time he said, "The pins are being taken from the tabernacle." He often repeated, with great delight, II Cor., vi: 9, "As unknown, and yet well known: as dying, and behold we live: as chastened, and not killed."

On the 2d Sabbath in June he appeared for the last time in the pulpit; yet neither he nor his people thought this was the *last time.* He seemed stronger than he had for weeks. The subject of his morning discourse was, Eccl. xi: 6. It was the evening of what, to him, preceded an unfading morning. He preached with his wonted earnestness. With great faithfulness he urged Christians to "Sow seed while the day lasted." At night his theme was, Luke x: 27. His appeal to Christians and sinners was such as never can be forgotten by those who heard him. This ended his public labors. A few days afterwards he was attacked with the fatal malady (dysentery) which pushed him to the grave; and though he was by no means ill, he felt that he never would be well again. He suffered no acute pain, except from excessive prostration. He did not speak of dying, but his thoughts were constantly fixed on Heaven. He would be often heard to whisper, "Jesus, precious Saviour." His interest in his people continued unabated—he was constantly sending messages to them. When it was known to them that their beloved pastor was very ill, they came at all hours, enquiring how he was; and most tenderly did they nurse him, each one considering it a privilege to do something for him. Although his physician succeeded in checking the disease, yet his enfeebled constitution could not rally from its effects, and in a short time he became painfully nervous and restless. All hope of restoration now fled. He often said, "If it was God's will, he would rather see his wife and child home before him, yet he could say, 'His will be done.' I would like to live longer," he remarked, "to preach Jesus,

but God will do whatever is most for His honor and glory."

His conversations with those dear to him—his interviews with his many intimate and attached friends, during the days immediately preceding his departure, were of the most heavenly tone—cheering and comforting to their grief-stricken hearts; they are treasured, and will be cherished by them as long as life shall last. Many of them are too sacred to be recorded, even in this Memorial.

On the beautiful morning of the fouth of July, 1864, he sank quietly to rest, without having been subjected to very intense suffering, except for a few hours. During the few days before his death he calmly gave the necessary directions as to his temporal affairs, and then expressed his desire to depart, and to be with Christ. His confidence in his Saviour, whom he loved and served, was unwavering, so that he rejoiced in the near approach of the hour which should admit him into His immediate presence, and only sorrowed that he must be separated for a time from his wife, whom he tenderly loved and cherished, and his two little children—his little Dunwody and his babe not then born.

His death, causing grief and sadness throughout all the circle of his many friends, fell with crushing weight upon his bereaved people. Their attachment to him had known no bounds. He had devoted himself with singleness of purpose to their welfare, having declined several tempting invitations to go elsewhere; and they had daily given evidence of their unlimited affection for him. It was, therefore, with uncontrolable grief they learned he was gone from them. The news spread quickly throughout the city, and the cry was heard from the lips of man, woman and child, "Mr. Ladson is dead." Multitudes of them came to look for the last time on the face of him who was so dear to them, and tears and flowers were showered upon his inanimate body. At his funeral, which was attended by many hundreds of his friends, both white and black, they crowded the place of chief mourn-

ers; and they asked to be permitted to bear all the expenses of his sepulture; to purchase a lot in Elmwood Cemetery as the place of his burial, and to erect a monument over the remains of their beloved friend and pastor. Nor have they ceased to show their love for him, by seizing eagerly every opportunity of doing acts of kindness to his bereaved family. Indeed, there are few instances on record where stronger manifestations of sincere affection for a pastor have ever been given. Others may have been borne to their graves with greater outward marks of sorrow, but this was the sincere outpourings of sincere love from a simple-hearted, humble people.

"Being dead, he yet speaketh." His influence can never cease to be felt in the congregations in which he labored, and especially in that which last enjoyed his presence. But it is not confined to them. Besides the general influence of one such example, all the Churches in Columbia were stimulated by it to greater diligence in the instruction of the colored people, and are still reaping the fruits of their increased fidelity. And a much more extensive range was given to it by the fact that during the period of his labors in Columbia a larger number of students were at the Theological Seminary than at any previous time, all of whom were witnesses of his mode of instruction and its happy results. Many of these trace to him their determination to give special attention to this part of their pastoral work, as they are now doing in every part of our land.

It was hoped that his influence might have been still more widely extended by the publication of the series of questions on the Shorter Catechism, which he used in the instruction of his Sunday scholars; but he was taken away before the preparation of these for the press was sufficiently advanced to allow them to be printed.

We cannot more appropriately close this memorial, than

by appending the following paper adopted by the Columbia Church a few days subsequent to his death.

COLUMBIA, July 18, 1864.

The congregation of the Presbyterian Church adopted unanimously the following preamble and resolutions:

WHEREAS, It has pleased the Great Shepherd of the Church to remove from this earthly sphere, the Rev. George W. Ladson, who, for some years past, labored for the spiritual good of the colored people of this congregation, and for the last three years has sustained to them, as an Evangelist, a more close and special relation, this Church and congregation would hereby express their high appreciation of his worth, of his consuming zeal and persevering labors; their sorrow at what appears, to our feeble perceptions, his untimely death; their deep regret that his faithful efforts for the salvation of our servants have terminated, while so much that it was in his heart to do, remains unaccomplished. We tender to his bereaved family our heartfelt sympathy, and commend them to the protection of Him who is the widow's God and Judge, and the Father of the fatherless; and we sincerely hope that his patient instructions, his faithful rebukes, and holy example, his triumphant faith, and his kind and considerate counsels, will never be forgotten by the people of his charge, for whose salvation he poured out his life; and it is hereby

Resolved, In testimony of our regard for his sorrowing family, that his salary be continued to them until the first day of October next.

Resolved, Further, that a copy of these proceedings be sent by the Chairman to the widow of the deceased, and be published in the religious papers of the Presbyterian Church.

J. A. CRAWFORD, *Chairman.*

REV. ANDREW RUTHERFORD LIDDELL.

Andrew Rutherford Liddell was the son of Moses Liddell and Mary (Freeman) Liddell, and was born in Gwinnett county, on the 4th of April, 1829. His father was an elder of the Presbyterian Church. He was dedicated to God, by baptism, in his infancy, and brought up in the nurture and admonition of the Lord. He was not distinguished for anything peculiar in his youth. He labored on his father's farm, and attended the common schools of the neighborhood until his fifteenth or sixteenth year. He commenced his classical education in the Gwinnett Institute, at that time under the care of the late Rev. Dr. J. C. Patterson, where he was prepared for College. He was a diligent and orderly student, and, possessing a good mind, was eminently successful in his literary studies. During his connection with the Institute, he was, after a season of deep anxiety and distress, enabled to trust in the Saviour, and forthwith turned his thoughts to the Christian ministry. He united with the Fairview Church.

In 1851, or 1852, he entered Oglethorpe University, and graduated in 1855. After leaving college he engaged in teaching for a short period, in Campbell county. From thence he went to the Theological Seminary at Columbia, S. C. He completed the prescribed course in the Seminary in May, 1858, and was licensed to preach the Gospel by the Presbytery of Flint River, the 24th day of the following June.

Soon after his license he visited the churches of Cuthbert and Fort Gains, in the counties of Randolph and Clay. His ministry proved very acceptable to these people—indeed, it gave such promise of future usefulness, that they forthwith called him to be their pastor. He was ordained by the Pres-

bytery of Flint River, with a view to these pastoral charges, on the 10th of October, 1858, and installed in the Cuthbert Church on the first Sabbath in December following; and in the Fort Gains Church on the first Sabbath of January, 1859.

On the 4th of October, 1859, he was united in marriage to Miss Sallie Irwin, of Henry county, Alabama.

In February, 1859, symptoms of that insidious disease, which brought him to an early grave, began to manifest themselves. Seeking for restoration, he made a visit to the State of Texas, whither his mother's family had removed. This proved in some measure successful. He returned with renewed vigor, and resumed his labors in September. But the relief was only temporary. He had the sentence of death within him. The worm had seized his vitals. He was doomed to fall by consumption. In December he succumbed to the fell destroyer. His strength was gone. He could no longer preach. He gave up his charge and set his house in order. He was young—he had fondly hoped that he might labor long in the Master's vineyard; but the Master had otherwise determined, and he was content. From this time he gradually declined, until the period of his death, which sad event occurred at his home in the town of Cuthbert, on Sabbath morning, November 26th, 1860, at 3 o'clock, in the thirty-second year of his age, and two years and five months after his licensure.* His remains were carried to Fort Gains for sepulture, where a funeral discourse was delivered by the Rev. Homer Hendee, from I Cor. xv: 56, 57, "The sting of death is sin, and the strength of sin is the law; but thanks be to God, who giveth us the victory through our Lord Jesus Christ."

*That Providence which removes one so young, so well qualified by nature, grace, and education, from the sphere of their labors and usefulness, is, to our feeble perceptions, inscrutable. We know not now; perhaps we shall know hereafter.

The reader of these memorials of our dead, must, however, be solemnly impressed with the fact, that so many of our ministers have been cut off

This young brother had scarcely entered upon his labors as a probationer, when the seal of the Great Head of the Church was stamped upon his ministrations, and considerable additions were made to the Church of those who were converted through his instrumentality. He was truly a "burning and shining light." His ministry was characterized by ardent piety, self-denying toil, clearness and force in the presentation of the doctrines of grace, and directness in the searching application which he made to the consciences of his hearers. Bold and earnest in manner, he convinced every hearer that he "believed, and therefore spake." Naturally endowed with a logical mind, which was disciplined in his preparatory training, he was prepared to accomplish much, even in the brief period of his service; and we may confidently affirm, that he made an impression for good, lasting as eternity.

He died as he had lived—a Christian—exemplifying the doctrines he had preached—faith in Christ, and reliance alone on his merits for acceptance with God.

He left an affectionate and devoted wife, and a people ardently attached to him, to mourn his loss. His entire active ministry did not continue more than one year, although he

in the very dew of their youth—while they have stood with sickle in hand, just ready to enter the field white to the harvest, and reap, they have been mowed down by the scythe of death. Of those whose memorials will be found in this volume, a Humphries, a Liddell, a Mathews, a Quarterman, a Simonton, a Winn, and a Ladson—one-fourth of those connected with the Synod of Georgia, who have fallen within the first twenty years of its history, have died in the early years of their ministry.

This fact may well lead us to inquire if there is not something radically wrong in our mode of training young men for the holy office. Our system of education is not too thorough, but it is too laborious, too inactive, too theoretical. The constant attrition of seven to ten years close study, will weaken, if it does not wear out, any constitution made of materials less durable than brass and iron. The sons of Anak would succumb under such a process. There is just about as much common sense in shutting up young men in a seminary while preparing the furniture and acquiring the theory of preaching, and at the same time by their inactivity prostrating their physical energies, as there would be in building a

lived more than two years after his licensure; but in this brief space he accomplished much for the cause of Christ. And though being dead, he yet speaketh, saying, "Remember the words which I spake unto you while I was yet present with you."

The Presbytery of Flint River, at their ensuing session in April, 1861, adopted the following resolution:

"*Be it Resolved*, That we deeply sympathize with the afflicted widow and other relatives of the deceased in this severe trial; and also with the bereaved people of his charge, whom we commend for comfort and consolation to Him whose ruling hand is in each event of life, and whose compassion is ever towards His people in their sorrow; and we fervently pray that the Good Shepherd may soon send to this bereaved people one who shall go in and out among them in the spirit of our beloved brother, breaking unto them the bread of everlasting life."

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naval academy, and educating a company of youth destined for the navy, on the top of a mountain a thousand miles from the sea, where they never saw a ship, handled a rope, or beheld the curling of a wave. Our young men are, in a good degree, destitute of all practical knowledge of their profession when they leave the institution—their health is often impaired through want of physical exercise—they are incapable of bearing hardness and exposure—the seeds of fatal disease are sown, which in a few years mature and sweep them into the grave.

We would, therefore, have a radical change in the organization of our seminaries. We would ordain that no session should continue more than three or four months in a year, and that the other eight or nine months of the year should be spent in traversing the country, assisting pastors, or laboring as missionaries in destitute places; and then we would have them return and attend another session, and so continue, until they have received a thorough practical training. Thus they would learn the ropes, be able to trim the ship, box the compass, and hold the wheel. The study of human nature is as important to a minister as the study of books, but this can only be learned in actual contact with human nature—not within the walls of a theological seminary.

REV. RICHARD T. MARKS.*

This faithful and devoted minister of Christ, dying, leaves in his life and character a precious legacy to the Church. It is part of her capital, which it behooves her to treasure up and "trade" upon. It is a new edition of the Gospel, "written, not with ink, but with the spirit of the living God; not on paper or parchment, but in the fleshly tablets of the heart." Not only are such lives and deaths of piety the best witnesses to the truth of the Gospel, but they "point to heaven and lead the way," and encourage us to be followers of them who "through faith and patience, inherit the promises." With these views, and for these purposes, we put on record the following memorial of one who, without doubt, has a far, fuller and brighter "record on high:"

Richard T. Marks was born in Louisville, Jefferson Co., Ga., in September, 1809. He was the child of poor, but worthy parents. His mother was a devotedly pious member of the Presbyterian Church, and brought up her son as the child of the covenant. When nine years old he was taken as a son into the family of the late Major Matthew Robinson, a relative of his, and an elder in the Presbyterian Church in Augusta, and a conductor of one of the journals of the city, by whom he was inducted into the mysteries of the printing art. In this art he soon became an expert, and surpassed all his fellows in the rapidity with which he executed his work. A proof of this is furnished in the following incident: When Richard was about fourteen or fifteen years old, a stranger—a printer—came to Augusta, asking and receiving higher wages than any of the same profession, on the ground that he could do *so much more work*, in the same time, than

*MSS. from Rev. W. M. Cunningham, D.D.

any of the compositors in the city. This nettled the spirit and fired the ambition of the craft. To be thus dishonored and depreciated by a new-comer, was more than they were willing to bear. They resolved to contest his claim; and, after consultation, they selected young Marks as their champion, and sent a challenge to the stranger to withdraw, or make good his boast. A wager of a fine suit of clothes and an oyster supper was the prize that was to reward the victor. The challenge, of course, was accepted, and as the day drew nigh on which was to decide the question, the whole community became not only interested, but *excited*, by the pending conflict. The time fixed to decide the question was *the working hours of a given day.* By breakfast hour Richard stood abreast with the stranger. The excitement in the town increased. At the dinner hour Richard had gained on his rival, and at the supper hour Richard was far ahead, and by common consent was crowned the prince of type-setters.

When he was only eighteen years of age, he united with Mr. Lamar, afterwards of Texas fame, in establishing the *Columbus Enquirer*, the first, and many years one of the ablest papers in Western Georgia. Under the administration of Mr. M., at a later date, this paper became a *power* in the State, and in 1839 and '40 did more to influence the policy and politics of the State than perhaps any other journal in the State. But whilst seated on his throne of power and popularity, with the golden stream of wealth beginning to flow in upon him, brother Marks heard the voice of the Master, calling him to preach the Gospel, and "straightway he rose up, left all, and followed Jesus."

But we must go back a little, to take up what has now become the main thread—the real warp of the web of his life—his conversion and consecration to God. Though the child of piety and prayer, Richard grew up to early manhood a perfect Gallio on the subject of religion. The warmth of his social affections, his sparkling and sprightly intellect, the

ardor and energy with which he threw himself into whatever he undertook, all conspired to expose him, in a peculiar manner, to the temptations of a city. Though, from nature and training, abhorring everything that was mean and malignant, he was yet the ring-leader of the gay and the giddy, and the godless.

The first serious religious impression was made at a prayer meeting, to which he was led for the sake of accompanying his mother. During that prayer meeting two prominent members of the Church, and of the community—between whom there had long existed a most unchristian feud, rose up, made mutual confessions and concessions to each other, and with tears embraced each other, and bowed together before the mercy seat. This was a sermon he had not expected, and the moral of which he could not resist. "Surely," he said to himself, "there must be some principle, or power, above nature, that could make these *proud spirits* humble themselves in the presence of each other, and of their fellow men, and forgive and love each other! There must be a reality in religion; and if so, *I am lost!*" But no decisive action followed this conviction.

Sometime after this the Methodist Church in Augusta was stirred as by a mighty rushing wind. Every person went to see and hear, and seemed to feel. Richard T. Marks went—went with his lady-love, and as the house was crowded, he took his seat in the gallery. At the close of the sermon, to which he had given little attention, the preacher invited all who desired the prayers of God's people, to kneel at their seats. A great multitude bowed. The preacher then requested all who had a heart to pray for anxious sinners to kneel in prayer. Young Marks, who had been closely observing the movement, saw the whole mighty congregation prostrate before God. It seemed to him that he was almost the only exception. Horror stricken at the *hardness* and insensibility of his own heart, he exclaimed, "My God! am

I the worst sinner in Augusta?" and quietly he crept down upon his knees. A perfect tempest of conflicting thoughts and feelings now swept through his soul. It seemed to him that every person had seen him kneel, and that the eye of that great congregation was fixed upon him; and there he was, a *hardened hypocrite!* for he was not praying, nor had he bowed because he wanted the prayers of God's people. Shame, remorse, self-loathing, as an armed man, seized and shook his soul. He despised himself as much for his *weakness* in assuming a false position, as for his wickedness in being so hard-hearted. He yielded to the impulse to extricate himself from this horrible predicament. Stealthily he rose from his knees and left the house whilst the prayer was being offered, and wandered hurriedly through the city, without knowing whither or why he went; and it was not until he found himself in his room, at a *late hour*, that he thought of the young lady of his charge, whom he had so unceremoniously left at the church. He now felt that he was forever disgraced and ruined. Life was a burden and a curse. Sad and gloomy weeks passed by, during which he retired, as much as may be, into the dark chambers of his own miserable soul. Of course he got no better, but consciously grew worse. The mercy seat offered him his only hope, and thither, in a darkened and dusty garret of his office he retired, while his comrades went to their dinners.

Whilst there bowed, God set before him his sins in the light of His countenance. So many and so aggravated seemed his sins—so justly did he deserve the wrath of God, that he felt not only that it would be *asking too much*, but that it was *purely mean and base* to ask God to forgive him, and he arose from his knees without uttering a petition—a justly doomed and lost man. He hurried to the street, and there, while pacing the sidewalks of Broadway, blind and oblivious of everything around him, the words of the Saviour were suggested to him, as though spoken by an audible voice,

"Come unto me all ye that are heavy laden, and I will give you rest." He stopped abruptly. "Whose words are those?" he said to himself. A moment's reflection told him they were the words of Jesus, the Saviour. He repeated them to himself. "Surely," said he to himself, "I am a weary and heavy-laden sinner, and if Jesus, in his boundless goodness and grace, invites me, and is willing to receive me, *I will come unto him for rest.*" And there, in the thronged thoroughfare of the city, in one of the busiest hours of the day, the soul of young Marks bowed and melted at the feet of his Saviour, and he consecrated himself forever to His service. How momentous the change! yet who of the rushing crowd noticed it, or cared for that mightiest of the works of God? But the light that was in him could not long be hid, and he was shortly afterwards received into the Presbyterian Church.

When young Marks removed to Columbus, about the year 1827 or '28, the Church there was in its infancy, and he aided in laying its foundations, and was elected one of its ruling elders. His zeal and his faith, at this time, may be inferred from the following fact: The little Church was very anxious to obtain the services of the Rev. T. F. Scott, then a young minister of promise in our Church. After exhausting their efforts in obtaining subscriptions, they still lacked two hundred dollars of the amount required. The Church was sad and desponding. Mr. Marks resolved that they *should have preaching;* and although poor, and with a dependent family and a limited salary, he filled the bill by adding two hundred dollars to his name. He trusted that God would provide the means, though then he could not see how. Pay day drew nigh, and not a dollar had Mr. Marks, in hand or in prospect. He began to be troubled. One day in going from dinner to his office, a house and lot was being exposed to sale at public auction. Marks put in a bid. To his horror, it was *the last* that was offered, and the property

was stricken down to him. "What a fool am I," he said to himself. "I have ruined myself! I don't want the property, and I have no money to pay for it! What madness possessed me to bid for it?" His first thought was to find the last bidder, pay the difference, and by this sacrifice free himself of his folly. But, before he had executed his purpose, the last bidder had found him, and finally gave him two hundred dollars for his bargain. This was just the amount that Mr. Marks needed, and with it he settled his subscription. Mr. Marks never after that wanted faith to *do*, or *to dare*, what the interest of the Church required of him.

The call for ministers in Western Georgia, was at this time loud and urgent. The Churches were feeble and scattered, and many of the new settlers were not organized into Churches. All of them were anxious for some one to break to them the bread of life. Mr. Marks heard the Macedonian cry, and yearned to bear to them the Gospel of the grace of God. His fathers and brethren saw in him the gifts and qualifications that promised to make him useful in the ministry. He was accordingly licensed by Flint River Presbytery, in 1837, in La Grange, and in 1839 was ordained to the full work of the Gospel ministry in the city of Culumbus. Without following his history further, which, for the most part, was that of an *unpaid missionary*, we notice:

1st. *His personal sacrifices for Christ and His Church.* We have already stated, that when he gave up his paper and press, it had become the source of power and of wealth; but in leaving it, he lost not only the revenues it was bringing him, but many *thousands of dollars* of its earnings, the most of which would have been collected, had he stayed at his post. And for his labors as a missionary, to which he was commissioned by his Presbytery, and which extended from the mountains of Georgia to the seaboard, he was never requited—not even, it is believed, to the extent of covering his

expenses. As he never complained—none knew, but himself, how little he did receive; but all knew that it was far less than he deserved, or than was promised to him. And after he ceased to act as the commissioned missionary, his labors were not less gratuitous or abundant. We feel safe in saying, that no missionary or minister within our bounds, did more work; yet none were ever half so poorly paid. This was not because his services were not appreciated, or because he could not have commanded more remunerating fields of labor. No minister within our bounds was more welcomed to the pulpits of our ablest Churches. The truth was, that in all his deliverances there was so much of *head* and *heart*, of light and heat, with such quick and clear perceptions of what the occasion required, that it was impossible for a congregation that *had heads* and *hearts*, to hear him with indifference. Whether in the sanctuary or in the senate chamber —for that honor was once thrust upon him—whether in the primary assemblies of the people or in the General Assembly of our Church, brother Marks was always listened to with interest, and *rarely without effect.* Our General Assembly is not ordinarily the place for tears; and yet, under an address on home missions, which brother M. was called to deliver, that venerable body, then sitting in the city of New York, *wept like women.* No, brother M. could have occupied some of the high places of our Zion; but, in the spirit of self-sacrifice, he chose to preach the Gospel to the poor and needy, and scuffle on within himself, as best he could, for his own support.

2d. My second remark is, that brother M. was not only a self-denying and laborious minister, but was eminently a useful one, *and was greatly honored and blest in the salvation of sinners.* From his business knowledge and habits, from his wielding the pen of a ready writer, by which he could put into practical shape his own thoughts and words, and that of those around him; from his having been for more than

twenty years the Treasurer of Presbytery, and the Secretary and *working man* in her Committee of Domestic Missions, and from his willingness and ability to do anything and everything the Presbytery required of him, brother Marks had become almost a *necessity* of his Presbytery. O, how much we miss him! He was almost the Standing Chairman of the Synod's Financial Committee, and to disentangle and relieve a perplexed problem in finance, we have yet to see his equal. But it was chiefly as a preacher of the Gospel that brother Marks was a blessing to the Church and the world. His spirit travailed in birth for the salvation of sinners, and to him it was given, in no ordinary degree, to be "*wise to win souls to Christ.*" How few are the Churches in the bounds of Flint River Presbytery, that have not been blessed with times of refreshing, in connection with, and in consequence of, his labors? He fell a martyr to his zeal on this subject, and he closed his active ministerial life amidst the joys of the harvest home.

The last two protracted meetings which he conducted—one at Americus and the other at Fort Gains—were crowned with a rich ingathering of souls. But his labors were too great for his frail body, and he went home to bleed and die. His first hemorrhage from the lungs took place on the cars, on his return; and so free and copious was it, that both he and his friends thought it would terminate his life, even before he could reach the nearest depot, where medical aid could be employed. Whilst lying on the verge of eternity, as he supposed, his *faith was turned into vision.* The exceeding greatness of the recompense about to be awarded him, overwhelmed him, and he exclaimed in his heart, "Blessed Jesus! *this is too much*—infinitely too great a glory to be conferred upon a poor, miserable sinner, such as I am!" "Too much for your deserving," said the Saviour, "but not too much for my grace to give. For my love's sake, and for my name's sake, I give all this grace and

glory!" "Never before," said brother M., "did I feel so deeply my own utter insignificance and worthlessness; and never before was I so lost in wonder, love and praise, at the exceeding riches of the grace and glory of my Saviour." But brother M. was mistaken as to the speedy issue of the attack. Five years longer was he to linger in the valley and shadow of death; but never again was he allowed to proclaim publicly the unsearchable riches of Christ. This he felt to be his greatest trial. The only regret or complaint he was ever heard to utter during his protracted and painful affliction, was that he could not show forth the grace and glory of his adorable Redeemer. "O," said he, "if I were permitted again to preach, I would, I think, preach *so differently —so much more to the point, and so much better* than I ever have done. I would throw away, as foolishness, all the gewgaws of human rhetoric and reason, and know nothing but Jesus Christ and Him crucified."

His death was such as became such a Christian. It was not so much a death as a translation. So long had he dwelt on the borders of that better land—so familiar had he become, by contemplation, with the faces and forms of its blessed inhabitants, and with their enjoyments and employments, and so fully assured did he feel of his "inheritance amongst the saints in light," that, to him, dying was, in truth, but going home. The heavenly recognition was to him a source of great comfort. He often spoke with pleasure of soon seeing loved ones that had gone before, and of meeting loved ones who would soon follow on. When requested to bear a message to his sainted brother Dudley, who had died two weeks before, he nodded his head, and smiled at the anticipated pleasure. Never, to surrounding friends, did heaven appear *so near* or *so natural* as in that chamber when this good man breathed his last. "O, if I could tell you what I see and feel!" When life had become exhaustive labor, he exclaimed, "I am so tired—so tired! I want to go home to rest!"

After trying in vain to put his signature to a paper, when his right hand had forgot its skill and cunning, he said, "Lay me down; it makes no difference; all is right; and turning upon his side, with his hand under his face, without a struggle or a groan, Richard T. Marks breathed his last. His friends thought he was asleep. He was asleep in Jesus.

He left a loved and cherished wife and four children to mourn their loss, and rejoice in his infinite gain. He died in Americus, Ga., at the house of his son-in-law, Doctor Bruce, on the 6th of December, 1867, in the 59th year of his age.

REV. WILLIAM MATHEWS.*

William Mathews, the subject of this memorial, was born of pious parents, in Franklin county, Ga., on the 14th of November, 1819. His father, Phineas Mathews, was the son of William Mathews, of Jackson county, Ga., a Revolutionary soldier, and for many years a ruling elder of Bethesda, now Sandy Creek, Church. His mother was a daughter of James W. Towns, of Madison county.

He was dedicated to God in infancy, and enjoyed the advantages of early religious training. He was noted for sobriety from early childhood, and never seemed inclined to engage in the sports and amusements in which other boys delighted. He delighted in passing his time in reading. His fondness for books, and his retentive memory, enabled him to acquire a greater amount of historical knowledge than most youths, of his age and limited opportunities, generally do.

He was the subject of religious impressions from early childhood; yet he has been heard to say ofttimes, that he could not point to the time when he experienced a change of heart—a fact not very infrequent with those whose minds have been imbued with religious truth from very early youth. He united with the Church when he was about fifteen years old.

His limited means prevented his enjoying the advantages of a thorough collegiate course of instruction. He was pupil for several years in the Gwinnett Manual Labor School. After leaving the Institute he taught school in the family of the late Dr. C. C. Jones, of Liberty county, for one year. He subsequently taught in the county of McIntosh, during

* MSS. from the family of Prof. Lane.

two or three years. Part of the time during his sojourn in this county, he had the care of his two brothers and two sisters. We think he entered the Theological Seminary at Columbia in 1846, and after the usual course of study, was licensed to preach the Gospel by Flint River Presbytery, in the summer of 1849. In the fall of 1849, he entered upon his field of labor as a missionary, in the counties of Baker, Early and Randolph. Gradually contracting his field of operations, he became, in process of time, pastor of the Pachitla Church, in Calhoun county. After a few years spent in this sphere, the relation was dissolved, and he then became the stated supply of the Church at Perry, Houston county, during twelve months, preaching also at other points, in two adjacent counties.

In 1857, he received a call from the Mineral Spring Church, Decatur county, Ga., within the bounds of the Florida Presbytery. He accepted the call, and was installed its pastor some months after he removed to the county. This relation he sustained until it was dissolved by death.

In July, 1858, he was united in marriage to Miss Martha Shivers, of Macon, Ga.

Until within a few months previous to his decease, his health was generally good, excepting a chronic disease, with which he was afflicted from early childhood; but of this he had been almost entirely relieved a few years before his death.

In the winter of 1862, at the earnest desire of some of his neighbors, he consented to teach school. The duties of pastor and teacher combined, proved too laborious for him, and no doubt contributed, in a good degree, to undermine his health, and bring about his premature death. The summer prior to his demise, he had a severe attack of disease, which so much prostrated his system that he never seemed to rally entirely from its effects. Afterwards he had frequent attacks of chills and fever, which weakened him very much. His health

was at length so much impaired that he was obliged to discontinue his school before the end of the year. In November he went to Macon with his family, hoping that a change might prove beneficial to him.

While in Macon he attended the meeting of the Synod of Georgia, which he seemed to enjoy very much. A few weeks after the Synod adjourned, he was attacked with pneumonia. A physician was called in, but he did not apprehend any danger, nor did his family. About thirty hours before he expired, his symptoms became alarming; he suffered intensely; his mind began to wander, and at length he became insensible to every object around him. In this condition he remained until his ransomed spirit joined the company of the redeemed in heaven.

A short time before his intellectual powers failed, he calmly told his wife he felt that God was about to take him away from her, as he had been admonished, from time to time, of his approaching dissolution. To a friend he remarked, "sickness makes a perfect child of a man;" but added, "I feel that I have not had my share of pain and suffering—not so much as I need." These were about his last intelligible words. His spirit passed away on the 20th of December, 1862.

His loss was deeply felt, not only by his family and other relations, but by the Church and community in which he resided. His people were warmly attached to him. To this his Church gave strong expression in resolutions adopted in reference to his death. Brother Mathews possessed a mild and gentle disposition. So much was he noted for his kindness of temper, even in his school-boy days, among his fellow-pupils, that he received from them the *nom de plume* of "Friend." This disposition continued with him through life. In the language of the minute of the Synod, "He possessed a sound judgment, a correct taste, and no mean attainments in knowledge. As a preacher he was earnest,

solemn, and scriptural. As a pastor he was laborious, affectionate, and faithful. As a Presbyter he was courteous, unambitious, and unwavering. As a Christian he exhibited the meekness and gentleness of Christ; and as a husband, father, and friend, he illustrated all the higher relations which God his Saviour called him to occupy."

He was Stated Clerk of the Presbytery of Florida at the time of his decease.

From the Rev. Prof. Lane.

COVINGTON, March 8, 1864.

REV. AND DEAR SIR:

I can only give you my general impressions in regard to the mind, character, and ministerial qualities of brother Mathews, though he and myself were intimately connected by marriage, and were on the most cordial, brotherly terms. Yet, as we never lived near each other, and were together chiefly in occasional family visits, I was not as intimately acquainted with him, as a minister, as one would expect at first view.

Brother M. had a clear, active mind, of more than ordinary vigor. His reading, both theological and general, was very extensive. But few of our brethren, of his age, ever excelled him in this particular. In the pulpit he was plain and faithful—solid rather than showy. As a pastor he was conscientious and diligent, and won the hearts of his people by his gentle, earnest, loving ministrations. His last sickness, whilst it was sent at the best time, (being sent by Infinite Wisdom,) was probably hastened by too abundant and too frequent labors during the year preceding his death. * * * *

Yours fraternally,

C. W. LANE.

REV. WILLIAM McWHIR, D.D.*

William McWhir wus the son of James and Jean (Gibson) McWhir, and was born in the parish of Moneyrea and county of Down, Ireland, on the 9th of September, 1759. His father was a farmer, in comfortable circumstances, and both his parents were exemplary professors of religion. In his early childhood he lost the sight of one eye, and came very near losing his life, by means of the small-pox. His father and grandfather had both been elders in the Presbyterian Church, and his parents were desirous that one of their children should be a minister; and contrary, as it would seem, to his better judgment, they conferred the honor on *him*. After having for some time attended a school in the neighborhood of his father's residence, he was transferred to another school, of a higher order, in Belfast, to be prepared for college. Here he was brought into intimate relations, for some time, with an unprincipled and profligate young man, whose influence upon him, temporarily at least, was very disadvantageous. He remained at this school until 1778, when he was sent to the University of Glasgow, being then about nineteen years of age. Here he passed three sessions, which was the period prescribed for their candidates by the Synod of Ulster. It does not appear that, even at this time, his mind was at all awake to a sense of Christian obligation, notwithstanding he had made a profession of religion, and his studies were directed with particular reference to the ministry.

Immediately after leaving the University, he put himself under the care of the Presbytery of Killiheagh, in the county of Down, and having gone through with his trials and exam-

* MSS. Autobiography—Mr. E. J. Hardin, Esq., Sprague's Annals.

inations, was licensed to preach the Gospel on the 24th of December, 1782. He war ordained by the same Presbytery on the 25th of September, 1783.

Having, from the age of about twelve years, been deeply interested in America, by reading Carver's Travels, he early formed a purpose, with the consent of his father, (his mother was now dead,) to find a home on this side the water. Accordingly, immediately after his ordination, he sailed from Belfast for Philadelphia, where, on his arrival, he received from various distinguished individuals, a cordial welcome to the country. After a few weeks, he went, in compliance with a request that had been sent to him previous to his leaving Ireland, to engage as a teacher at Alexandria; and he now became the head of a large and flourishing academy, which was liberally patronized by General Washington, and to which the General sent two of his nephews. This brought him into quite intimate relations with that illustrious man, as well as with many other men of note in that neighborhood. The following is his account of his first visit to Mount Vernon:

"A few days after General Washington's return to Mount Vernon, I visited him, in company with a countryman of mine, Col. Fitzgerald, one of Washington's aids. At the dinner table Mrs. Washington sat at the head of the table, and Major Washington at the foot—the General sat next Mrs. Washington, on the left. He called upon me to ask a blessing before meat. When the cloth was about to be removed, he returned thanks himself. Mrs. Washington, with a smile, said, 'My dear, you forgot that you had a clergyman dining with you to-day.' With equal pleasantness he replied, 'My dear, I wish clergymen, and all men, to know that I am not a *graceless* man!'" He goes on to say, "I was frequently at Mount Vernon, and saw him frequently at Alexandria; nor did I ever see any person, whatever might be his character or standing, who was not sensibly awed in

his presence, and by the impression of his greatness. The vivacity and grace of Mrs. Washington relieved visitors of some of that feeling of awe and restraint which possessed them. He was uniformly grave, and smiled but seldom, but always agreeable. His favorite subject of conversation was agriculture, and he scrupulously avoided, in general society, topics connected with politics, or war, or his own personal actions."

In the year 1792, Mr. McWhir was applied to by an influential friend in Georgia, to visit Augusta, with a view to taking charge of both an academy and a Presbyterian Church in that town; and as he found that his expenses of living in Alexandria were too great to justify the expectaion of being able to lay up any part of his income, he was inclined to listen to the application. He accordingly, after making arrangements for a temporary supply of his place in the academy, proceeded to Augusta on horseback; but on his arrival, found that the affairs of both the Church and the academy were so identified with the movements of political parties, that there was little encouragement to him to remain. He therefore returned almost immediately to Alexandria, only, however, to resign his place in the academy, and to get ready to seek a more southern residence. As soon as he could make the necessary arrangements, he left Alexandria, and went to Savannah, and thence to Bryan county, to visit some of his friends. During his sojourn there, he accepted an invitation from the people of Sunbury, in Liberty county, to take charge of their Church and academy, both of which were at that time vacant. Here his labors as teacher and minister overtasked his strength, though his preaching was remarkably well attended, and his school grew constantly in numbers and popularity.

About this time he was married to a Mrs. Baker, a lady of an excellent character and about his own age, and shortly after he purchased a plantation a few miles from Sunbury,

to which he gave the name of *Springfield.* After continuing in his school about five years, he removed with his family to his plantation, in consequence of finding that his health suffered from the excessive labor which the two offices of minister and teacher devolved upon him. He however, in compliance with the urgent solicitation of his friends, soon opened a select school at Springfield. For awhile he continued to preach at Sunbury, but as the school became large, he held religious services on the Sabbath at Springfield. His school he kept up for several years, until the labor and responsibility became so great that he resolved once more to abandon teaching.

Still, however, he was not willing to lead an inactive life, and the great destitution of the means of grace in the surrounding region, impressed him with the obligation still to preach, as had opportunity. About the year 1809, he commenced preaching at the Court House in McIntosh county, about twelve miles from Darien, where, in the midst of great darkness, and the most violent opposition to religion, he succeeded in organizing a Church. His labors here were almost entirely gratuitous. From this station he went to Darien, where he labored for some time; and after the building of a new place of worship, the McIntosh Church was transferred to the latter place.

An event now occurred in the life of Mr. McWhir, which, to those who have followed his history to this point, will be a matter of no little surprise. Notwithstanding he had always been a minister, in regular standing, of the Presbyterian Church, he had been, even from the time he commenced his education, *privately* a Unitarian. Having occasion to re-examine the Scriptures, about the year 1812, with a view to prove their Divine authority, he was led to take a new view of the doctrines they contain, and, at no distant period, became thoroughly satisfied that the creed which he had before only *professed* to receive, really embodied the true sense of

the Word of God. This change of religious opinion, led, of course, to a corresponding change in his preaching, which did not escape the observation of those to whom he ministered.

In September, 1804, there was a tremendous hurricane, which desolated the coast of Georgia, sweeping directly over his plantation, and occasioning him a loss of about fourteen thousand dollars. Being now urged to take charge again of the Sunbury Academy. He did so, partly with a view to repair his fortunes. After a few years, he relinquished it again, on account of his health; he again returned to it, and continued his connection with it awhile longer. On leaving it the third time, he gave up teaching as a profession, though he occasionally received a few pupils to instruct in a private way.

In 1819, he suffered a severe affliction in the death of his wife. After this, his health being much enfeebled, he determined on a visit to his native country. Accordingly, in the spring of 1820, having attended the sessions of the General Assembly at Philadelphia, he sailed for Liverpool, and after remaining there a short time, passed on to London, where he was knocked down in the street by robbers, and so severely injured as to be confined to his room for a month. Thence he went to Ireland, and visited the few of his relatives and acquaintances that remained after the lapse of forty years; and in the spring of 1821, proceeded to Scotland, where he had the pleasure of making the acquaintance of Dr. Chalmers, and being present at the session of the General Assembly of the Church of Scotland. He returned to the United States in the autumn of that year, with renovated health.

In 1824, in consequence of a representation which had been made to him of the deplorable destitution of the means of grace in East Florida, he was induced to visit St. Augustine, with a view to making an effort for the promotion of the

Redeemer's kingdom. He accordingly constituted a Presbyterian Church, and ordained elders there; and, for several years after this, was engaged in collecting funds requisite for building a Church edifice, and, in due time, he had the pleasure to see the object accomplished.

From 1827 to 1835, he was engaged in supplying vacant Churches in Bryan, Liberty, and McIntosh counties, and in various efforts for the promotion of the cause of education. In 1838, he disposed of his homestead and went to Savannah, where he remained more than a year. He then accepted an invitation from his friend Major Wm. J. McIntosh, of Bryan county, to reside in his family, and he actually lived there till 1847, when he returned to Savannah, and fixed his home in the family of his grandson, (by marriage,) Edward J. Hardin, Esq. At the age of nearly ninety, he became a volunteer colporteur of the American Tract Society, and continued in this service till he was too feeble to labor. For several years previous to his death, he was unable to preach, but he never lost his interest in religious meetings, and was a regular attendant at Church, even down to the Sabbath immediately preceding his death. He died at the house of a friend in Liberty county, in perfect peace, on the 31st of January, 1851, in the ninety-second year of his age. His funeral was attended at Midway Church, whence, in accordance with his expressed wish, his remains were carried to Sunbury, and buried beside those of his wife. In the disposal of his property, which was not large, he made several bequests to charitable institutions. He left no descendant and no relative in this country.

The degree of Doctor of Divinity was conferred upon him by Franklin College, in Georgia, in 1832.

From the Rev. C. C. Jones, D. D.

RICEBORO, LIBERTY COUNTY, GA., March 24, 1855.

MY DEAR SIR:

I knew Dr. McWhir in my childhood, and as a friend and frequent visitor in our family, and was afterwards a pupil in his school. He was one of my examiners when received into the Presbytery of Georgia, and also when I was ordained by that body. The friendship which he entertained for my parents, he transferred to their son, and were, for some twenty years, on terms of intimacy and confidential friendship.

He was a man of medium stature, of good proportions, muscular and quick in his movements, and with uncommon powers of endurance. He had a pure Irish face, and having been disfigured in childhood by the small-pox, was homely, and, becoming prematurely gray and bald, he carried the appearance, in his countenance, of a man advanced in years, when he was not as yet past middle life. His personal habits were the neatest imaginable. I do not remember ever having seen him dressed otherwise than as a gentleman and a clergyman. He possessed great self-respect, and a high appreciation of his office. He desired always to be recognized and treated as a clergyman. He never himself forgot, nor suffered others to forget that he was one. His manners, in the family, and in his association with all classes, were uncommonly polished and dignified; and aside from the politeness, which seemed natural to him, he was formed upon the model of a gentleman seen in the Old Dominion at the period of the Revolution.

Dr. McWhir exacted in society much attention, but it was fully returned, and seemed a spontaneous movement, on his part, to preserve that elevation of manners, and that mutual respect, which add so great a charm to the intercourse of life. He was the most perfectly social man that I have ever known. Warm and sincere in his attachments, it was a real, heartfelt pleasure to him to be in the society of his friends, and to mingle with men of distinction; and his effort was, by cheerfulness of spirit, and ready and easy powers of conversation, to convert the hour or the day, as the case might be, into one of high social and friendly enjoyment. Fond of children, they never escaped his notice.

In intellectual power, he was, perhaps, not superior to the general mass of his brethren; yet an excellent scholar, well grounded in Latin and Greek, and in the usual branches of English education, and had no superior, in his day, as a teacher and disciplinarian. His reputation as such was unbounded, and he is remembered more as a teacher and a friend of education and a patron of learning, than as a minister, although he ranked among our first Presbyterian ministers, and bore his part reputably in the early efforts to establish our Church in the State. Of real courage, and of mercurial temperament, of a high sense of honor and

justice, and of strict integrity, energetic and prompt in decision and action, his schools were always models of morality and of order. He was a terror to evil doers. No fear of personal consequences to himself, nor family connections, nor wealth, nor friendly relations, nor poverty on the part of his pupils, served to screen the guilty. He used the rod sparingly, but, when necessary, most effectively. He was long a teacher, and educated fathers and their sons. Scholars were sent to him from all parts of the State, and when not engaged in teaching, he traveled in our own country, and in England, and Scotland, and Ireland, to perfect himself, and to become master of improvements in that great art. His energy and perseverance were such as to secure him success in whatever he undertook. Never having studied Theology systematically, and coming, as he believed, to a saving knowledge of the Lord Jesus Christ, some years after his migration to the United States, and the period of study with him was waning, and much of his time occupied in teaching, and constant engagements adverse to close application, he could not be ranked among accomplished Theologians, although he was firmly settled upon the doctrines of our Confession of Faith. He adhered conscientiously to the Old School branch of our Church, through every trial and difficulty. His preaching, after I knew him, partook more of the practical and hortatory, than the doctrinal. He had a habit of yielding to his feelings in preaching, and most commonly was affected to tears. He contributed liberally to our benevolent societies and objects, while he had a special interest in the circulation of the Scriptures, and in our missionary operations, both at home and abroad. He was one of the earliest advocates of the Temperance Reformation, and adhered to its principles to the day of his death. Towards the close of his life, his heart was more than ordinarily interested in the progress of the Gospel on the earth, and in its success he greatly rejoiced. His reading was chiefly religious and devotional, and he seemed to be rapidly maturing for Heaven. The lamp of life literally burnt to the socket, and mind and body wasted away in extreme age unto death.

My last conversation with him, which occurred not many weeks before his death, found him fixed upon the "Rock of Ages." Said he, "My dear friend, I cannot say that I have the faith of assurance, but I think I can say I have an assured hope."

Wishing you success and usefulness in your work,

I am very truly yours in the Lord,

C. C JONES.

REV. RICHARD ANDREW MILNER.*

Richard Andrew Milner was the child of pious parents. The family, it is believed, came originally from England. He was born in Laurens District, South Carolina, October 28, 1816. He enjoyed in early youth the advantages of Christian education. His father was many years an elder of the Presbyterian Church.

Richard was hopefully converted in his sixteenth year, under the preaching of Dr. Daniel Baker, and soon thereafter made a public confession of his faith in Christ. At the time of his conversion he was pursuing studies preparatory for entering College, in the village academy at Laurens C. H., under the care of a Mr. Robert Spier. He entered the Freshman class in Franklin College, Athens, Ga., in the fall of 1833. After graduating, he studied law, and was licensed to practice in 1839. But the law was not congenial with his taste, and the following year, 1840, he abandoned it, and turned his attention to the study of Theology, which he pursued privately, and, in due course of time, was licensed to preach the Gospel, by the Etowah Presbytery, a body in connection with the New School Presbyterian Church. That Presbytery becoming extinct, he joined the Cherokee Presbytery, the year in which it had been set off by the Synod of South Carolina and Georgia, and was by it ordained to the full work of the Ministry, as an evangelist, in 1844. He was engaged in the missionary work during several years, within the bounds of his Presbytery, and as stated supply of the Church at Friendship, near Cartersville, of which his venerable father, Arnold Milner, was a ruling elder. He had removed with his family from South Carolina in 1834.

* MSS. from Rev. J. F. Lannean.

Mr. Milner also preached at Cassville, Adairsville, and Calhoun during these years. In all these places he labored with great acceptance and usefulness. He was a Boanerges —no one has ever been more popular in these places, as a preacher of the Gospel. He is represented to have been a man of glowing zeal, a clear head, ready utterance, and powerful action in the pulpit—just such a man as would secure the attention, and move the hearts of the masses.

In the autumn of 1855, he received and accepted a call from the united Churches of Cartersville and Euharlee, in the same county, to become their pastor, and was installed at Cartersville, on the 4th Sabbath in October, 1855, with the expectation of supplying, occasionally, the Church at Cassville. He was unwell at the time, but consented to be carried, in his feeble state of health, to the Church at Cartersville, where the solemn services were performed. From thence he returned to his sick bed, which was to him, in two weeks afterwards, the bed of death. He died on the 13th of November, 1855, the day on which the Synod of Georgia met at LaGrange, Ga.

Thus suddenly, and under peculiarly trying circumstances was this young, able, faithful, and successful minister of the Gospel, at the early age of 39, taken away from a large and promising field of labor.

Ordained in the same year in which the Cherokee Presbytery was organized, he was identified with all the interests of that Presbytery from its beginning, and with the cause and welfare of Presbyterianism within that interesting portion of the Synod.

During the eleven years of his ministerial life, he was greatly instrumental, under God, of lengthening the cords and strengthening the stakes of the tabernacle of our beloved Zion. He was permitted the joy of seeing his Presbytery increase from four to twenty ministers, and from nine to thirty-five Churches. His humble and ardent piety, his

burning zeal, and his untiring energy, his touching and glowing eloquence, won for him the confidence and the love of his brethren, and a wide-spread popularity and usefulness. But just as he was entering upon his pastoral work, over Churches in a great measure gathered and sustained by his exertions, and which were growing in importance and influence, it pleased the Great Head of the Church to remove him from his labors on earth, as we humbly trust, to his reward and rest in heaven.

Mr. Milner was married on the 12th of December, 1843, to Miss Lucinda Slator Brogden, of Oothcoologa Valley, by whom he had two sons and four daughters, who, with his bereaved widow, were left to mourn his untimely departure.

His eldest son, who professed conversion under the preaching of Dr. Stiles, in 1859, and united with the Church at Cartersville, is now a candidate for the Gospel ministry, under the care of the Presbytery of Cherokee. We trust that the mantle of his sainted father may fall on him, and that he may be qualified by the training of God's spirit and providence, to become, like him, a valuable and useful laborer in the Master's vineyard.

REV. W. N. PEACOCK.

We have been able to gather a very few facts in relation to the life, character, and ministry of the Rev. Mr. Peacock. The following brief communication contains the sum and substance of all that is known concerning him. These statements were obtained from his family. He does not seem to have been actively engaged in the ministerial work after his removal to Florida. He was diligent in business, but, perhaps, deficient in fervency of spirit.

From the Rev. A. Baker.

MADISON, FLA., August 29, 1864.

REV. AND DEAR SIR:

* * * The Rev. W. N. Peacock was born in Montgomery county, N. C., on the 28th of June, 1803. His father was a Presbyterian minister, and a native of Glasgow, Scotland.

Mr. Peacock, the subject of this brief sketch, received his education, principally, from a Mr. McMullan, a distinguished teacher of that day. So far as we know, he never went to college, and if he did, it was only for a short time, for he never graduated. His literary course was imperfect. His Theological education could not have been thorough, for it was commenced after his marriage, under the direction of the Rev. Colin McIver, of Fayetteville, N. C. He married when about 20 years of age. He was licensed to preach the Gospel by the Presbytery of Fayetteville, in 1833. He was called to supply several small Churches in his native county, which he served for a number of years, with commendable zeal and usefulness. His health failing, from the weakness of his lungs, he removed to Florida in 1855, where he was able to do little preaching. I believe he never had a charge in this State.

As to the character of his mind, I would say that he had rather more than ordinary native talent. He was no book worm, but studied men and things around him. He was a man of quick temper. He was fond of argument, especially on doctrinal questions. He often discussed the doctrine of election in the pulpit. He was not eloquent, nor was he a popular preacher, but sound and sincere. His ministry was much interrupted by his love of his farm. It may truly be said of him, that he was diligent in business. He had few equals in the farm, and by this he grew rich. This detracted much from his usefulness, and laid the foundation for a charge against him by his enemies, that he LOVED MONEY. He died on the 24th of September, 1863. * * * * *

Yours very truly, A. BAKER.

REV. ROBERT QUARTERMAN.*

The Congregational Church of Midway, Liberty county, has been long and well known in Georgia. It is about one hundred years old, having its origin some time before the Revolutionary War. The ancestors of those who composed it were Puritans from Dorchester, England, who first settled at Dorchester, Massachusetts, and emigrated there in a body, with their pastor, and formed a settlement about 20 miles from Charleston, S.C., at a place which they also called Dorchester. This locality proving unhealthy, they again removed in a body, and settled in Liberty county, then called St. John's Parish. About half way from Savannah to Darien, the traveler passes the Church on the left of the road, with the grave yard on the right, where sleep the remains of most of the original settlers.

Among the early pastors of this Church, more than half a century ago, was the Rev. Murdock Murphy, brother of the late Governor Murphy, of Alabama, who resigned his charge in order to spend the residue of his days near his brother, having served the Church faithfully and acceptably about ten years. He had been preceded for the previous 20 years, in the same office, by the Rev. Cyrus Gildersleeve, who was afterwards settled in New Jersey, and finished his course at Wilkesbarre, Pa. Robert Quarterman, the subject of the following memoir, succeeded Mr. Murphy in 1822, or 1823.

Robert Quarterman was born in Liberty county, Ga., on the 13th day of January, 1787. Bereaved in childhood of father and mother, he was taken into the family, first, of a sister, and afterwards that of an aunt, where, in early life, he received those religious impressions which were afterwards so fully and so brightly developed.

MSS. from Rev. T. Sumner Winn and Miss Quarterman.

He received his classical training in the Sunbury Academy. In the year 1809, when he was twenty-two years old, he united himself to the Church at Midway, in his native county, and was chosen to the office of deacon in the same Church in 1811.

The war with Great Britain commenced in 1812. The people of Liberty county were on the alert, and ready, as they had ever been, to oppose the enemies of their country. Their ancestors, in the war of the Revolution of 1776, had been so distinguished for their lofty bearing and love of liberty, that the name of their county had been changed from that of St. John's Parish to that of *Liberty*.

The British fleet threatening to effect a landing on the coast of Georgia, every important point was carefully guarded. In the history of these times, among others, appears the name of Robert Quarterman, who had nobly responded to the call of his country, and volunteered his services in defence of her invaded rights. He was elected captain of the rifle company, and was stationed at Darien. His noble bearing, his stately mein, his courteous manners, his officer-like conduct, and his Christian deportment, won for him the confidence of his men, and commanded the respect of all the people.

The following extract, from a historical address of the Rev. Charles Colcock Jones, D. D., delivered to the "Liberty County Independent Troop," in 1856, presents an interesting memorial of Mr. Quarterman's military life. Speaking of the war, he observed: "At the same time the infantry companies of the county were ordered to Darien, under the command of Captain Robert Quarterman and Captain John Winn. The two companies were afterwards united under Captain Quarterman. On Captain Quarterman's 'pay roll,' the original of which I have in my possession, there are one hundred and thirty-three names, including officers and privates.

"My first recollections of Captain Quarterman were during his march to Darien. The troops passed along the public road. A couple of us lads were playing at mimic war, firing our brass cannon from our little fort, attacked by the British fleet afloat on the pond. We heard the drums, and rushed to see the show. Captain Quarterman was at the head of his company, a tall well proportioned and handsome officer, with full whiskers, and had his sword drawn. You all remember and venerate him. For twenty-three years afterwards he was the able, consistent, and successful pastor of Midway Church. He has had few or no superiors, take him all in all, among the prominent citizens of this county."

At the close of the war he resigned his commission and returned to his farm, and soon thereafter commenced a course of Theological studies, preparatory to entering the ministry. In 1819, he was licensed to preach the Gospel by the Presbytery of Harmony, which at that period included the low country of South Carolina, and the seaboard counties of Georgia.

On the removal of Mr. Murphy to Alabama, he was called to the pastoral charge of Midway congregation. He was ordained to the full work of the ministry on the 27th of May, 1823, by the Presbytery of Georgia, it having been set off from Harmony Presbytery in 1821.

This relation he sustained to the Church of his fathers for thirty years, faithfully discharging all the duties of the ministerial charge to that people so long as his health permitted. Some twelve or fifteen years before his death, as his field of labor had become extended, and as the summer retreats of the people rendered it expedient that he should have help, the congregation elected the Rev. Isaac Stockton Keith Axson, D. D., at present the beloved pastor of the Independent Presbyterian Church, of Savannah, his colleague; and no two ministers ever occupied the same field with more har-

mony, and with greater acceptance to the people, until Mr. Quarterman was laid aside by a paralytic attack.

We beg leave in this place, to introduce a letter written by Dr. Axson, a few days after the decease of Mr. Quarterman, in May, 1849, and furnishing a faithful and interesting portraiture of his venerable co-pastor.

"My Dear Brother:

"You will not be surprised to learn that our friend and fellow-laborer in the Gospel is no more. The messenger came at last, and this servant of God has entered upon his rest. We were deprived of his parting counsels, and disappointed in regard to a dying testimony, it having pleased God, for many weeks previous to his death, severely to impair his mental faculties, and almost to destroy the power of speech. When the last conflict came he was almost insensible to everything around him.

"From the note book of the attending physician, I have gathered this description of his case: He was seized suddenly and very violently on the night of the 14th of February, 1845, with pulmonary apoplexy, from which he recovered by morning. Subsequently he had several attacks somewhat similar, but not so violent. In September, 1848, his articulation became impaired, and in December, after a sort of simple apoplexy, his case terminated in palsy, and the loss of nervous power in one side. On the night of the 18th of April, he gently sunk into death, and is now buried with his fathers.

"The day of his interment was one of solemn interest to his people, who gathered from all parts to look for the last time on his gray hairs; and it may be hoped, that around the aged pastor's bier, good purposes were formed, to 'call to remembrance,' and, by the grace of God, to heed 'the things which he spake unto them while he was yet with them.'

"The most interesting recollections of the man, by the

people of this community, will unquestionably be those associated with his character as a Christian and a servant of Jesus. For forty years he had walked with God, during the whole of which period his history was closely connected with that Church in whose grave-yard he is now sleeping. He was admitted into its membership in the year 1809. Two years after he was elected to the office of deacon; and in the year 1823, having privately pursued a course of preparation for the ministry, he was chosen pastor of the Church, which relationship, as an expression of their respect for one who had long watched over them in the Lord, his people resolved he should hold till death, notwithstanding that disease had, in a great measure, excluded him from the pulpit for the last four years.

"In glancing at his career, I am reminded that our brother's usefulness was not limited to the exercises of the pulpit. Practically, though not professionally trained, he was skilled in medicine; and in the part of the country where he for the most part resided, no regular physician being at hand, it is impossible to say how much the suffering and the sick were indebted to the pastor's labors in this line; for it was his common practice, where ever and when ever called, cheerfully to wait upon the sick, administer to their wants in regard to prescriptions, and medicines, and nursing, and diet, and all necessary articles.

"As a tribute to his memory, setting forth the influence of his private walk and conversation, let me register a testimony which, since his decease, has been handed me under the signature of many of his parishioners: 'His grave and even deportment,' say they, 'his unquestioned Christian character, his spirit of kindness and sympathy with the distressed, caused him to be approached with the utmost confidence by all. He was very generally consulted in cases of difficulty, whether religious, civil, or domestic; and the whole manner of his life was such as to give him an influence over

the community, which they feel even more than his pulpit preaching.

"Farewell to the aged pastor, who has now finished his course, having fought the good fight, and kept the faith! May we, my brother, be partakers of the same blessedness, when we shall next meet him, wearing the crown of righteousness, awarded by the Righteous Judge to all his faithful servants. Yours in the Gospel,

"I. S. K. A."

Although Mr. Quarterman was physically unable, for many years, to render any pastorial services, yet he was continued the senior pastor of the Church.

Among the foreign missionaries who have been sent out to foreign lands by the Presbyterian Church, were two of his children—a son and a daughter. The Church itself has sent into the ministry more of its sons than probably any Church in the South. Among those who entered the ministry during the pastorate of Mr. Q., are the Bakers, Daniel, John W., and Richard W.; Dr. and John Jones, Cassels and Dunwody; John and T. Sumner Winn; John Quarterman and R. Q. May. The most of these were brought into the Church during his ministry, so that he did not labor in vain, nor spend his strength for nought. Having fought a good fight and finished his course, he entered into rest, amid the regrets of all who knew him.

It was during his ministry the system of means for the religious instruction of the colored people, which became so efficient, had its origin, andso far as that congregation was concerned, its maturity—presenting a model which deserved to be generally imitated, but which, by the events of a few past years, has been overthrown.

He died the 18th of April, 1849, in the 62nd year of his age, and the 30th of his ministry. His remains were laid in the Midway Cemetery, to await the glorious morn of the resurrection.

At a regular meeting of the Session of Midway Church, May 15, 1849, the following resolutions were adopted, expressive of the feelings of that body in reference to the death of their aged pastor, to-wit:

"It having pleased Almighty God to remove by death our revered and honored pastor, the Rev. Robert Quarterman, and the fact having been announced to this Session by our clerk,

Resolved, That in this dispensation we recognize the hand of God, and bow in humble submission to his sovereign will.

Resolved, That in his decease we regard ourselves as having sustained a serious bereavement—the *Church*, in the loss of a pastor and spiritual guide, by whose ministrations we have been instructed, and whose example has ever tended to our edification—and the *community*, in the loss of a friend whose memory is endeared by numerous acts of generous philanthropy and private kindness.

Resolved, That while recording this our loss, it is our consolation to believe, that death has been his unspeakable gain, and that we are herein admonished to live the life of the righteous, that our last end may be like his.

Resolved, That a copy of these resolutions be sent to the bereaved family, as a mark of our sympathy and condolence, and that they be published in the *Southern Presbgterian*."

Faithfulness and industry in the Master's work characterized him as a minister. His sermons were of the most practical and pointed character. The spiritual interests of his flock ever laid near his heart; and his ministerial success was very great, as doubtless scores of redeemed souls now in Heaven, and many still on earth, are able to testisfy, who will rise up in the last day and call him BLESSED.

He was married four times, and at his death left a widow and eleven children. Four of his sons have become ministers, and two of his daughters minister's wives. One of his sons, the Rev. John W. Quarterman, was for twenty years a

faithful and successful missionary to the Chinese, among whom his remains are now deposited. One of his daughters, the wife of the Rev. R. Q. Way, spent sixteen years among the same people, and in the same glorious work.

Such is a brief memorial of the Rev. Robert Quarterman, of Midway.

REV. JOSEPH MELANCTHON QUARTERMAN. *

Joseph Melancthon Quarterman, one of the younger sons of the Rev. Robert Quarterman, was born in Liberty county, where so many have been trained for the Gospel ministry, on the 13th day of April, 1828. Like the other members of this highly favored family, he was a child of prayer, and was brought up in the hallowed atmosphere of true piety. It gives us no surprise, then, to learn, that in 1842, when but 14 years of age, he joined the Midway Congregational Church, of which his father was at that time the senior pastor.

In January, 1846, he became a student in Oglethorpe University, having the ministry in view, and, prosecuting his studies diligently, was graduated in 1847, with the first honors of his class. Then followed three years study in the Theological Seminary at Columbia, S. C. Upon its completion, he was licensed as a probationer in the Gospel ministry, by the Presbytery of Georgia, 1850.

He began his ministerial labors at Mt. Vernon, Montgomery county, over which charge he was, upon his ordination, installed pastor in 1851. Here he toiled, in labors abundant and self-denying, for five years—ministering among a people who gave him but a scanty support, he eked out his living by drawing unmurmuringly on his private means, but was ultimately obliged to seek a field elsewhere.

In November, 1855, he removed to Palatka, East Florida, where, with unflagging zeal and diligence, he applied himself anew to the arduous duties of the ministry. Besides laboring at Palatka, he gave one Sabbath in each month to the Church at Orange Springs, 25 miles distant. It was in the perform-

* MSS. from Rev. R. Q. Way.

ance of this last fatiguing duty that the disease was developed which terminated so unexpectedly in his death. It seemed but an ordinary attack of intermittent fever, which for a week or two created no alarm. But suddenly a congestive chill thrust its cold fingers upon his vitals. He sank in delirious unconscientiousness beneath the destroyer, and the soul emerged from the cloud on the heavenward side. He died on the 29th of March, 1858, in thirtieth year of his age, and seventh of his ministry.

In the humble and noiseless circle in which he moved, he was known only to be loved and respected by all, without qualification or exception. From deep and fixed principles, rather than lively and spasmodic impulse, he was faithful, consistant, and unwearied in the performance of every duty growing out of the various relations to his family, to the Church, and to the world at large. As a minister of the Cross, he preached *Jesus*, and preached Him *earnestly* and *faithfully*. As a *pastor*, his character shone forth most conspicuously, for his humility, that sweetest grace, had a wider field for its activity.

He left a lovely and interesting family to mourn the loss of a husband and father, but he left them a rich inheritance. His memory will be precious to them, and his prayers and his labors for them, and for the Church, have already come up before God.

We subjoin an extract from the minutes of the Synod of Georgia of 1858, which presents a fine illustration of his character, and was written by a young brother, probably a Theological classmate, and one who possessed a high and just appreciation of his character:

"There was a fine symmetry in the character of our departed brother, which, while it is a positive excellence, makes it difficult to give desired relief to his portrait. There were about him few or no salient points to engage attention; this, with his modest and retiring nature, prevented the full ap-

preciation of any except his nearest and most intimate friends. Some members of this body may recollect the occasional appearance in the Synod, a few years since, of a pale, slender young minister, who, from his unconspicuous seat, watched with interest the proceedings of the body; but, with modest deference, took no active part in them, except to give his votes. This was a man who, in his field at home, labored indefatigably to promote the cause of Christ, "working while it was day," as if with a near presentiment that his "night must soon come." And he not only bestowed his unwearied labors, but he spared not his little earthly possessions. Said a worthy member of his last charge, 'Brother Quarterman has *given more* to the Church than any of us.' Thus he showed himself cheerfully willing to 'spend and be spent' for his gracious Master. It only remained that he should be called to endure the minister's, the husband's, and father's last trial and struggle; but when the summons came, the *Christian*, by Divine grace, proved triumphant over all. He joyfully realized, that to 'depart and be with Christ was far better.'"

REV. LUCIUS A. SIMONTON.*

Lucious A. Simonton, son of Ezekiel and Sophia Simonton, was born in Newton county, Georgia, in 1830. His father was for many years a ruling Elder in the Church of Hopewell, Crawford county, and was greatly respected for his devoted piety, and the integrity of his character. He had several children, only three of whom survived him. He died in Talbot county, Ga., in 1855. The mother of Lucious died in his early childhood, but her place was most faithfully supplied by an excellent step-mother to whom he was, till the close of life, most tenderly attached.

He was trained up in the nurture and admonition of the Lord. During the period of boyhood and youth, he was remarkably exempt from the follies and vices peculiar to that season. We know not that he manifested during that period of life any special concern about his spiritual welfare. After having received a good academical education, he was for a time, clerk in a mercantile establishment. Whether this was by his own choice, or in obedience to parental wishes, we know not. He, however, found this vocation very uncongenial to his tastes, so he abandoned it, and after necessary preparation he entered Oglethorpe University in 1851, where he was graduated with honorable distinction in 1853. While a member of that Institution, it was visited by one of those gracious revivals, with which God has so signally favored it. Lucious became a subject of it, and to use his own words, "it was there I learned to love Christ." Very soon after his conversion, his thoughts were directed to the gospel ministry. Being fully satified in his own mind, that God had called him to the work, he entered the Theological Seminary at Columbia, S. C., immediately after his graduation.

MSS. from Rev. S. H. Hay.

He completed his Theological course in the Spring of 1855, and was licensed to preach the gospel by Hopewell Presbytery. During the following summer he preached in several places with great acceptance. He was invited to supply the Churches of Sparta and Mt. Zion, in Hancock county, but being necessarily engaged in settling his fathers business, they were willing that his labors should not commence until January 1856. In the meantime he was married to Miss Annie C. Peck, of Columbia, S. C.

He entered upon his ministerial work under a deep sense of his responsibility. He continued to be a diligent student, while he labored in season and out of season. He was very much beloved by both congregations; and there are many of them who will give their testimony to his faithfulness and untiring zeal in his Master's service. The Church of Sparta gave him a unanimous call to become their pastor. This he accepted and was accordingly ordained in June following and installed pastor of that Church. He continued to preach at Mt. Zion as before. In both Churches God gave him souls for his hire.

In the fall of 1858, he received an invitation from the Church in Albany, Ga., to preach for them a Sabbath or two. He complied with the request, and the result was a call to become their pastor. Although the sundering of the ties binding him to the beloved people of Sparta, and Mt. Zion, was exceedingly painful, yet after much prayerful deliberation, he felt it his duty to accept the call. His people aware that his field of usefulness would be much enlarged, by the change, made no opposition. Early in December the Presbytery dissolved the pastorial relation between him and the Church at Sparta. The Lord, however, had ordered differently. His purpose was, that his ministerial labors should cease where they had begun. In making preparations for his removal, he contracted a severe cold. He preached his farewell sermon the second Sabbath in December. He was then very

unwell. It proved to be his *last sermon*. He became very feeble, and it was evident to all that he was in a rapid decline. He had repeated and severe hemorages from the lungs, also a harrassing cough, which, with excessive debility prevented him from conversation with his friends. Leaving a dependent family to whom he was so tenderly attached, at first, seemed to depress his spirits, but God gave him faith to commit them into his hands. He was calm and resigned to the will of his Heavenly Father. On the morning of the 31st of March 1857, he gently fell asleep in Jesus. By his request he was burried in Elmwood Cemetery near Columbia, S. C. He left a son and two infant daughters, the elder of whom has since been re-united to him in Heaven.

During the three months illness of this young servant of God, he was attended to with the most unremitting kindness, not only by those for whom he had labored, but by all around. Nothing was left undone that could contribute to the comfort of himself and family. Too much cannot be said of their kindness and liberality. The recollection of it is gratefully cherished by those who loved him.

REV. JOSEPH B. STEVENS.

Joseph B. Stevens, was the son of Joshua and Chloe Stevens, and was born at Brookfield, Connecticut, August 3d, 1801. His parents were poor but respectable and pious. They gave him but a limited education, which he himself made no effort to improve until after his 21st year. It was at this time he was hopefully brought to an experimental knowledge of the Saviour, and feeling it his duty to preach the Gospel, he determined to obtain a Collegiate education. He united with a church in New Haven, and entered Bowdoin College in the State of Maine, where he graduated September 5th, 1827, being about twenty-six years of age. He studied Theology in the Seminary at Bangor three years, and was licensed by a Congregational Association in Maine to preach the Gospel, being then some twenty-nine years old.

His first labors in the ministry were at the barracks near Bangor. How long he continued in this station, we know not. He was afterwards settled over a Church at Falmouth, in Maine. In Falmouth he married Miss Lydia Crabtree, daughter of William and Hannah Crabtree, June 18th, 1835.

A few years subsequently he determined to leave New England. In 1840, he immigrated to Georgia, and settled in the town of Brunswick, on the Atlantic coast. Here he preached and taught for some time. He afterwards removed to the town of Darien. Thence he removed to the city of Macon in 1845, and in the following year to Savannah, where he was employed in preaching in the Seaman's Chapel, and Broughton Street (now the first Presbyterian Church) for a year or two. In January 1847, he removed to Butts county, Ga. He then became the stated supply of the Churches

of Fellowship, Bethany, Smyrna, and McDonough. He was for a year or two, the regular installed pastor of the Bethany and Smyrna Churches, during which time he resided in Newton county. He also lived one year in Griffin.

In the winter of 1856, he removed to Whitney, Calhoun county, Ga., and engaged in teaching and preaching. He supplied the Church of Pochitla in that county, as also a branch of the same, composed principally of colored people, on Spring Creek in Early county. This was his last field of labor. His health failed, and after a long and painful illness of organic disease of the heart, in which the lungs sympathized, developed in the form of asthma, from which he suffered excessively, he died in Whitney, May 9th, 1860, in the 59th year of his age, and about the 30th of his ministry.

He left a widow and six children—four sons, and two daughters.

Of Mr. Stevens, we can truly say, he was a good man. At the meeting of the Synod of Georgia, in Columbus in the fall of the year in which he died, the following record was made: (and we feel that we cannot present a better estimate of his character, than by giving an extract from that minute.)

"Mr. Stevens was, emphatically a man of God. As a Christian, he was humble, consistent, devoted. As a Preacher, he was earnest, solemn, and instructive. As a Pastor, he was faithful and laborious, giving heed to the flock over which the Holy Ghost had made him the Overseer. He ministered for the most part to feeble Churches. His labors were arduous and self-denying, and received but a poor pecuniary compensation; but we doubt not his reward in Heaven was great, for he was eminently useful. The colored people and the poor of his congregations received special attention, and among these he had many seals of his ministry. At one time he reported the addition of some thirty-five or forty colored persons to the communion of the Church.

Thus, in noiseless, unostentatious labors for the salvation

of God's elect, he fulfilled his ministry, and has gone to his account, to receive, as we believe the benediction of the Master: "Well done thou good and faithful servant; enter thou into the joy of thy Lord: thou hast been faithful over a few things, I will make the ruler over many things."

In the death of Mr. Stevens, we have lost a beloved brother in Christ, and an efficient co-laborer in the vineyard of the Lord. Whilst we bow in submission to the will of God, who doeth all things well, we sincerely lament his decease. With his bereaved wife and children, we affectionately sympathize, and in prayer, commend them to the widow's God, and the God of the fatherless."

REV. JOHN WILSON REID.

For the following sketch of the life and labors of Rev. Mr. Reid we are indebted to the pen of the late Rev. R. A. Houston, who was for years his intimate friend and fellow-laborer.

The death of this beloved and venerated servant of God, at about the age of sixty-three, has awakened general and tender grief. An unusual sense of bereavement is felt by a large circle, not only on account of his endearing and admirable personal qualities and relations, but also for the void created in a wide sphere, for which he was singularly gifted and trained, and which he filled with rare credit to himself and usefulness to the Church and country. His life and character afford the key to the feeling of desolation which has swept over so many hearts, and amply justify the high regard in which he was held. Both are replete with instruction and encouragement to all who like him, aim at the highest and holiest ends by the earnest and indefatigable employment of the best means for their attainment. In the beauty and strength of his character, his spotless example, and laborious, fruitful career, his survivors possess a legacy of great preciousness. Under a constant and profound impression of the solemnities and responsibilities of life, he was ever actively engaged in useful and noble purposes, and therefore achieved great results. The strength of his early and ardent aspirations for usefulness was severely tested by what we are accustomed to call adverse circumstances by which he was encompassed in youth. But there was too much native vigor in his mind to be diverted, or arrested by obstacles; and in his resolute encounter with them, he acquired additional strength and elasticity. This sort of discipline, as he testi-

fied to the writer, led him to exercise and cherish the most ardent attachment to Christ and his cause. He, therefore, turned not aside from what he regarded as the path of duty in view of any obstructions or dangers. His sanctified will was inflexible under any pressure save the divine pleasure, when it was equally remarkable for pliancy and submission. Cautious to avoid error, he made wide and careful searches after truth, and hence was generally slow in reaching conclusions; but when reached, they were held with unwavering though modest tenacity. His judgment was clear and accurate. Few men exhibit so much prudence and discretion as marked prominently his whole life. Patient and quiet assiduity characterized all his studies, and indeed, all his pursuits. His memory was excellent. His intimate friends often spoke of his incessant and unwearied mental activity.

His Christian character was a model and the admiration and delight of the godly, while it constrained the highest respect of all. At an early age he consecrated himself to the service of God, and henceforth it was "his meat and his drink to do his Father's will." His whole soul seemed to be penetrated, imbued, and thoroughly seasoned with the spirit of religion. These were a completness and harmony and unity, and yet a wonderful variety in his spiritual gifts, which never failed to attract the love and awaken the admiration of the discerning. Free from affectation and cant, sourness and gloom, his piety by its depth and weight, its purity and simplicity, its warmth and constancy, its uniformity, power and growth, commended itself as the product of truth and grace of God. The grace of humility covered him all over like an inseperable robe. Gentle, loving and cheerful, his presence would disperse the clouds of care and despondency, and his well-chosen words of sympathy and encouragement would highten and strengthen as by a magic wand. His meekness, though often provoked to the utmost, was so divine in its quality and temper, as to withstand the sorest pressure. He

was not hurried into speaking unadvisedly with his lips. In this respect, few indeed, were his peers. He had acquired such self-possession and control, such serene and firm reliance on God, that in the various trials of his life he kept his "soul in patience," and acted with rare judgment and justice, unbiased by unhallowed passions or prejudice. True, his jealousy for the Lord God of hosts, and his zeal for truth and righteousness, were so ardent and active as to enkindle his holy indignation against sin, especially in its more repulsive and arrogant forms; yet they were commingled with so tender and affectionate an interest for the sinner, as to disarm malice, to overcome and restrain, and often to melt and subdue the offender. His faith would not be shaken by any adverse appearances or circumstances. In affliction and bereavement and distress, as well as in joy and prosperity, he manifested submission and conformity to the divine will. Therefore, his piety pervaded his whole mind and heart, and was ever exhibited in his conversation and life. It was not put on for great occasions, or for the discharge of official duties. It always appeared with, and as a part of the man. His light shined. His holiness was seen and felt at all times. It beamed out in a steady radiance from an unclouded sun. A fountain of living water in his soul sent forth constant streams in every direction to fertilize and gladden the earth. Endowed thus with the whole circle of virtues and graces, appropriately grouped, healthful, vigorous, flourishing; intensely conscientious, heartily benevolent, and of tireless activity, he presented a corresponding life in all duties and relations, as son, husband, father, friend, citizen, and master. He thoughtfully and in God's fear, sought to understand his responsibilities and perform them with pains-taking and fidelity. How well he succeeded, the love, gratitude, and grief so bountifully bestowed upon his memory, bear impressive testimony. But while his private life displays all we could expect, much more than we generally see, and most of

what we would desire in mortal man, it is in his public career where he was most conspicuous and wrought most largely for the Church and the country.

For about thirty years he laboriously followed the occupation of teaching in connection with the exercises of his ministry. Having completed his preparation in North Corolina, his native State, he came to Georgia at a mature age to begin life in a new sphere; and having spent several years—ten or twelve—in the instruction of youth in the counties of Columbia and Lincoln, with decided acceptance and success, he removed to Woodstock, Oglethorpe Co., where he resided until his death. This village, delightfully embowered in a fine grove of oaks, in a sequestered spot, free from all the common sources of temptation to the young, was built up by the subject of this sketch and two or three other gentlemen of wealth and intelligence, for the sake of social, educational, and religious privileges. It has been devoted to these high purposes, and having become classic ground to hundreds, will be long remembered for its sacred associations, and extensive salutary influence. For a few years, Mr. Reid taught the numerous scholars placed under his care in all the branches and to the extent ordinary in a high school. But the capacity, skill and success of the teacher in training young men, rapidily increased his reputation; and many others from every direction and from distant points, even beyond the bounds of the State, came hither to enjoy the rare intellectual and moral advantages of the school. It was thought, therefore, that a more regular organization would secure greater efficiency, and meet the wants of that numerous circle who desired to prepare for the various occupations of active life, and from different causes were unable to meet the requirements of a College. The studies of quite a full literary, classical, and scientific course were, therefore, arranged into four divisions, adapted to youth in all the different grades of advancement, and adequate to insure thorough and efficient scholarship.

The school henceforth took the name of "Philomathean Collegiate Institute." He was most efficiently assisted during two or three years, first by his eldest son, and afterwards by his youngest—the former a graduate of Princeton, and the latter of Oglethorpe University. The organization accomplished all that its friends expected. The change was made at the suggestion and by the aid of the Hon. A. H. Stephens, a finished scholar himself, and long a patron of the school. For among the numerous patriotic and benevolent efforts of this gentleman in behalf of his countrymen, none shine brighter than his education of worthy young men without adequate means to accomplish it themselves. He frequently had several at the same time under Mr. Reid's instructions; and their diligence and attainments, generally, vindicated the wisdom of their selection as well as the choice of their teacher. On account of his interest in these young men of the school, and of general education, Mr. Stephens himself sometimes came to Woodstock, especially at the annual examinations, or *Commencements*, as they came to be popularly called, on account of the intelligence and refinement of the audience, the more than ordinary exhibition of thorough and critical scholarship evinced by the pupils, and the literary address given by some gentlemen of ability and distinction. While his presence was always desired and appreciated, yet it was not without considerable trepidation that the young men found themselves for review in the hands of such a master. They generally consoled themselves, however, with the reflection that if they could endure the searching test of their teacher, they had little to fear from their distinguished visitor. It is proper to mention in this connection that Mr. Reid also was in the habit of boarding and teaching young men of promise, but without means, on condition of payment if they ever became able. It is supposed that perhaps a hundred were thus enabled to obtain an education. And it is worthy of record that the universality with which these engagements have been discharged,

reflects honor upon the discernment of the teacher and the nobleness of the pupils.

Mr. Reid stood abreast of the first rank of teachers in the State, and wrought an untold amount of good in the preparation of large numbers for advanced positions in the different Colleges of the country; in fitting many others for the active and useful employments of life; in elevating the standard of education; and in creating and cherishing a deep and practical interest in the public mind in favor of a more general and thorough cultivation of the minds and hearts of the young. His attachment for youth, and his desire for their preparation for usefulness, burned with wonderful energy, and led him to spend and be spent in the attainment of these lofty ends. Week after week for a long series of years, he toiled in this, to him, delightful but laborious work, with unflagging diligence and zeal, never relaxing his labor, though often afflicted with bodily infirmities, which would have arrested most men in their pursuits. During nearly the whole of each day, he addressed all his energies and employed all his attainments in giving patient, toilsome instruction. He moreover did not simply stuff the mind with knowledge. He developed and strengthened it, and led it out into investigation for the discovery of truth. He always gave and demanded reasons. Every proper argument and motive were used to awaken interest and stimulate application. Good in all departments, he was superior in mathematics and the Latin tongue. He loved teaching with an ardor that was not quenched even on his dying bed.

In the discipline of his school, he was patient and forbearing almost to a fault, but firm, decided, and invincible, when necessity forbade further indulgence. So wise and judicious, so just, kind, and considerate was he in his intercourse and dealings with those under his charge, as generally to win the most devoted and grateful attachment, and always their highest regard and veneration. His sympathy, supervision,

and efforts were abundantly extended to their moral and spiritual interest. He ceased not in school and out, at every suitable opportunity, by prayer, by careful instruction, admonition and advice; by manifest tearful solicitude; by reproof and entreaty; by argument and illustration, to lead them to salvation through the mercy of God in Christ Jesus. Timely remarks here and there, were often arrows of conviction, while his special appeals were of an heart-thrilling and powerfully effective. Large numbers of his pupils became hopefully pious; and quite a considerable proportion have entered the ministry, and are in turn exerting an influence for the supremacy of that religion he loved so well, and taught so faithfully and illustrated so beautifully.

Having studied Theology under the supervision of the Rev. Dr. Talmage, Mr. Reid was licensed to preach the gospel, September, 1833, by Hopewell Presbytery, at its sessions in Decatur, Ga. His ministry in connection with his school made his a life of most intense and exhausting labor. He possessed, in a most eminent degree, the scriptural characteristics of a minister of Christ, and made full proof thereof, of a meek and lowly mind, relying with all his might upon the strength and grace of God, and absorbed in his mission, he ceased not, day and night, with many tears, wherever the door was open, to preach the truth to perishing sinners, and to build up the Church in knowledge and true holiness. He possessed much of the missionary spirit, and sometimes made long journeys to feed the starving, and gather in the scattered sheep. He long supplied several small Churches with the bread of life, riding often on horseback, from ten to forty miles to do so, and returning in time to meet his school on Monday morning. No sort of weather would prevent him from meeting his appointments, and the smallness of the congregation would never deter him from preaching. His "often infirmities," and frequently his serious illness, were no obstacle in his way. "The path of duty is the path of safety," was his

motto ; and the solicitations of anxious friends, moved him not a hair's-breadth from his purpose. With what emphasis he has often been heard to read, " My heart is fixed, oh God ; my heart is fixed," as if the sentiment welled up from the profoundest depths of his soul.

He believed with a deep and unutterable conviction that the gospel scheme of salvation was the only efficacious means to arrest and eradicate the disorder, collisions, and vices of human society, to reclothe the soul with holiness, and bring it to glory, honor and immortality. Hence he could not tolerate any thing however plausable or pretending that claimed its place or efficacy; or lead the people astray from the fountain of life, to " broken cisterns which can hold no water." He believed and taught; and acted on the faith too, that God's plan needed no suppliments or aids to accomplish the work, being " ordered in all things and sure." Having the " truth as it is in Jesus," thus solidly and understandingly inwrougt in his mind, and warming his affections, and possessing an intense yearning for the salvation of men, he naturally preached with great unction and fervor, with great simplicity and tenderness, pointedly, and with fidelity. His sermons were not elaborated with great learning. Not with "enticing words of man's wisdom," did he endeavor to compass his ends, " but in demonstration of the spirit and of power." His preaching was full of gospel truth, and thoroughly imbued with the spirit of piety. His hearers always caught something of the holy fire that ever burned on the altar of his heart. And those to whom he regularly ministered were always in an unusually lively condition. Often where he preached has the Divine presence been so manifest as to be felt, acknowledged, and almost seen. He was accustomed to prepare himself with much prayer and careful study for his pulpit exercises. Though never writing out fully his sermon, almost invariably he had a " brief," containing the divisions and

leading thought of his discourse, together with passages of Scripture, or reference to such passages, all accurately and logically arranged. In his younger days, when in health, he spoke with great animation and vigor, but as age crept on, and disease, and long, hard labor, impaired the stability of his clay tabernacle, he spoke with less action, but with equal unction.

When this godly man lifted up his voice in prayer every one felt that he realized the presence of God, and communed with him in spirit and truth, while heaven was brought very near.

In the course of his ministry, several hundred were hopefully converted; but the wonderful amount of good he did in building up the people of God in faith and knowledge eternity alone can unfold. The nature and extent of his labors prevented much pastoral visitation, except in his immediate neighborhood, where as usual he was faithful, was always welcome, ever did good. In the sick room, his cheerful gravity, and words of encouragement were invaluable. Whenever not weighed down with his life long and distressing physical maladies, he shed always around him hope and gladness.

Mr. Reid manifested the profoundest interest in the welfare of the colored people. Believing that the institution of slavery was based upon the solid foundation of Bible teaching and authority, he thought, and with diligence and earnestness taught in the pulpit, in the church judicatories, and his private conversation, even from house to house, that it was the solemn duty of masters to train up their servants in "the nurture and admonition of the Lord." This was the course he pursued with his own. He always gathered his house servants in his family devotions, morning and evening. As to the laborers in the field, he had a separate service for them rising by daylight, and conducting suitable religious exercises before they repaired to their work, and in like manner af-

ter they returned in the evening. For upward of twenty years, also, it was his custom, when at home, to assemble on Sabbath afternoon a large congregation of these people, and to instruct them was his usual care and toil, in the great doctrines of revealed religion—using the Bible and Jone's Catechism, with preaching, for this purpose. Faithfully he warned them against their peculiar vices, set forth and taught their obligations in the relations then subsisting, and by every available means endeavored to enlighten, elevate and save them. His labors were fruitful in many respects, and individuals and society at large, reaping great benefit from his influence and exertions.

In the church courts, the subject of this sketch was held in the highest estimation. His ardent piety, ever-burning zeal, activity, and interest in every thing pertaining to the advancement of the Redeemers Kingdom, gave him great weight which was always exerted prudently, and for high purposes. More than one minister has been heard to testify, that from his presence and preaching, they had derived more benefit than from those of any other man.

But the end approaches. The faithful servant had fought the good fight, had run his race, had kept the faith, and now must finish his course. Although seriously ill, he set out on Saturday morning of a hot July day to ride twenty miles on horse-back to preach to one of the Churches in his charge. On Sabbath morning on his way to his own church, he stopped at the Methodist, and scarcely able to stand, made an address to the Sabbath school. When he reached his own pulpit, he was too ill to preach, and retired to a friend's house, where he remained until Monday afternoon, at about an hour before sunset; when he rose, requested his horse to be brought and started for home, which he reached about two o'clock in the morning, in so weak and exhausted a condition as hardly to be able to reach his bed. The powers of nature were exhausted; and though perfectly rational when aroused, he never

rallied from the depression. During his remaining short stay, he offered the most solemn and affecting prayers for those around him, left his parting messages to different members of his family, and one for the Church in Woodstock, to which he had so long preached. The latter is contained in the twelve first verses, of the twelfth chapter of Hebrews, together with the charge: "Prepare to meet thy God." He seemed to be occupied, during his illness when left to himself, in preparing sermons, preaching, and teaching. On Thursday morning, about daylight, he fell asleep in Jesus, so gently as to be scarcely perceived.

Of him we may truly say; "Blessed are the dead who die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

REV. SAMUEL KENNEDY TALMAGE.*

Major THOMAS TALMAGE, the father of Dr. Talmage, was a native of New Jersey, born at Basking Ridge on the 24th of October, 1775, and grew up amid the scenes of the Revolution. His early religious training was under the ministry of the Rev. Samuel Kenneday,† for many years the faithful and successful pastor of that ancient Church, and after whom he named his son, the subject of this memorial. He united with the Church in his twentieth year. His piety is represented as being *intelligent* and *ardent*. His views of doctrinal truth and religious experience, having been formed in the school of one, who was almost an immediate disciple of the early puritans, had all the depth and warmth which characterized those holy men. He was one of the few remaining Christians of a former age. No one could converse with him, even an hour, without perceiving that his thoughts and feelings were assimilated to those of Bunyan, Bates and Howe.

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*MSS. from the family and Board of Trustees, Oglethorpe University.

†Rev. Samuel Kenneday was a Scotchman, born in the year 1720, and educated at the University of Edinburgh. He studied Theology in this country, and was received under the care of the Presbytery of New Brunswick in December, 1749. He was licensed in May, 1750, to preach the Gospel, was ordained to the work of the ministry, and installed pastor of the congregation of Basking Ridge, N. J. in June 1751.

Mr. Kenneday was in many respects a remarkable man. He was, at the same time, a minister and a physician. He was distinguished for the purity and elevation of his Christian character. He was a thorough scholar—accurate theologian—and a vigorous defender of the Calvinistic system. In appearance and manner one of the most simple and unostentacious of men,—his great modesty kept him very much out of the range of public observation; but in the pulpit his power of thought and fervor of manner sometimes rendered him perfectly overwhelming.

His piety, although partaking largely of the deep-toned, and contemplative cast of the last century, had, nevertheless, all the ardor and activity of the present time. During a revival enjoyed at Somerville in 1822, he seemed to be animated almost with apostolic zeal, going from house to house commending the Saviour to all men.

At different times he exercised the office of Ruling Elder, in the Churches of New Brunswick, Boundbrook, and Raritan; and sustained it with honor to himself and advantage

A circumstance has been told of him, by the Rev. Dr. Talmage, which he learned from his father, and which we beg leave here to relate. It left a deep impression on the minds of those who heard him; and displayed the wonderful grace of God.

"There had been a season of unusual coldness in the Church at Basking Ridge, and the pastor had become not a little discouraged in view of the apparent fruitlessness of his labors. On a certain Sabbath, at the close of the public services, he resolved to spend the whole of the following week in earnest prayer and devout study, with a view to prepare a sermon that, by God's blessing, might rouse the congregation from their spiritual torpor, and bring them to feel the importance of eternal realities. He fulfilled his purpose—immediately selecting his text for the next Sabbath, and devoting the whole intervening week to maturing and arranging his thoughts upon it. The Sabbath came, and he felt strong in the belief that he had produced something that would move his people, and he expected confidently to witness some special tokens of the Divine presence. After singing and prayer, he gave out the second hymn, and took his Bible to open to the text. But strange to tell, he could not call to his mind, text, chapter, book—even subject, had deserted him. The congregation had finished singing, and in a half bewildered state, he rose and gave out another hymn. He turned over the leaves of the Bible to find some passage on which to found an extemporaneous discourse, and his eye lighted repeatedly on one text upon which he thought he might say something. If my memory serves me, it was: "The wicked shall be turned into Hell, and all the nations that forget God." The singing being again concluded, he rose, overwhelmed with agitation and distress, and preached a sermon which melted down the whole congregation, and was the commencement of a wonderful revival of religion. He said, never had he before in his life, enjoyed so much freedom or exercised so much power in the pulpit. He went home alone, weeping and rejoicing.

Mr. Kennedy died on the 31st of August, 1787, in the sixty eighth year of his age, and thirty-seventh of his ministry.

to the house of God. He died on the 2nd day of October 1834, in the seventy-ninth year of his age.

His wife, and mother of Dr. Talmage, was Miss Mary McCoy. She united with the Church in her sixteenth year. "They lived together in the greatest connubial happiness for the space of fifty-seven years, and became the parents of twelve children, all of whom they had the happiness of seeing arrive at maturity, and walking in the way of righteousness." Two of their sons consecrated their lives to the service of the Church of Christ, in the ministry of the Presbyterian Church, namely: the Rev. Jehiel Talmage and the subject of this memorial. She died the 15th of November, 1832, in the seventy-fourth year of her age, preceding her husband to the kingdom of glory about two years, having been a member of the Church of Christ about fifty-eight years. Such were the parents of him,' a brief sketch of whose life we are now to write.

Samuel Kennedy Talmage, the sixth son of Thomas Talmage, senior, and his wife Mary McCoy, was born near Somerville, in the State of New Jersey, on the 11th day of December, 1798.

Early in life they devoted him to God in baptism, as they did all their other children, and trained him up in the nurture and admonition of the Lord. He was always a pleasant lad, and grew up to manhood, admired by all who knew him. He was prepared for College at the classical school in Somerville. At the age of seventeen he was thrown entirely upon his own resources. During the year of 1815, he taught at Georgetown, D.C., as assistant of the Rev. Dr. Carnahan, and during the years 1816 and 1817, he taught in the State of Maryland. He entered Princeton College, (Nassau Hall,) 1818, and was graduated with honor to himself, in 1820. In 1821, he united with the Presbyterian Church at Basking Ridge, N. J. then under the care of the Rev. W. C. Brownlee, D. D. He was at that time usher of Dr. Brownlee's Classical School. He

was then chosen Tutor to Princeton College, and this position he filled for three years. In the meantime, he entered the Theological Seminary, pursuing his divinity studies, and attending to his College duties at the same time. He was licensed to preach the Gospel by the Presbytery of Newton, in the spring of 1825. In the fall of the same year, he was ordained as an Evangelist, by the same Presbytery, and coming South, he labored as a missionary for one year at Hamburg and other points in Edgefield District, South Carolina, In January, 1827, he was united with the Rev. Dr. S. S. Davis, in supplying the Presbyterian Church at Augusta, Ga. to the pastorate of which he was called in the early part of 1828. In this relation he continued until January, 1836, when he was elected to the Professorship of Languages in Oglethorpe University. This chair he filled until the close of 1841, at which time he was chosen President of that Institution. The Doctorate of Divinity was conferred upon him by Princeton College.

The duties of the Presidency he continued to discharge until his health began to fail in the fall of 1862, and he died whilst still at the head of the University. He departed this life at Midway, Ga., on the 2nd day of September, 1865, in the sixty-seventh year of his age, and the forty-first of his ministry.

Such is a brief record of the life of an able and good man. Its perusal simply inspires the conviction that he was from youth to old age an earnest worker. He lived for no holiday purpose. He lived to declare the glory of God, and to bless his fellow men. He filled profitably a wide field of usefulness. Entering life as a teacher, he was at an early age set apart to the sacred ministry, and closed his pilgrimage, a laborious, self-sacrificing preacher, and a successful exponent of the educational interest of his adopted State. It is natural and just to contemplate the character of this eminent man in a three-fold point of view, as a citizen, as a teacher, and a Christian minister.

How few in these aspects of character present so little to censure and so much to commend? Duty to him was made easier, by a vigorous constitution and a cheerful temperament. In these respects *Providence* was bountiful to him. The greater part of his life he knew but little of the drawback of debility upon intellectual effort, and experienced the comfort and solid advantage of a sound, enduring, and elastic physique. Doubtless that uniformity of temper which his friends were accustomed to find in the Doctor, was a conscience at peace with God. Piety is the fountain of Christian cheerfulness; yet the causes stated, may contribute to its graceful and benignant flow. His manners were easy and cultivated, and in the society of ladies, soft and winning. He was a pleasant companion and an instructive talker. Christianity in him wore no repulsive garb, and he made no divorce between the sanctity of his vocation and the amenities and pleasures which it both allows and commends. His example was, therefore, a continuous and eloquent presentation of the Christian gentleman. He had the faculty of adapting himself pleasantly to the company he chanced to be in, without for one moment compromising the claims of religion. Few, indeed, were blessed like him, with the capacity of uttering a word of religious counsel, without offence, even in circles of thoughtless gaiety, or of absorbed worldliness. In this sense he was a man of the world, and all things to all men.

He was an observant and enlightened citizen; well informed upon general questions of statesmanship, and familiar with the local wants, and political divisions of the State. Nor did he hesitate, whilst studiously avoiding all partisanship, to make known his opinions upon proper occasions, and to assert them practically at the polls. Unlike some of his brethren of the ministry, he did not believe that his consecration to God absolved him from the obligations of citizenship. Hence in conversation, in the class-room, and through the

press, he advcaoted and elucidated the principles which constitute the foundations of good government—chief among these he held to be education and Christian morality. It is believed that no minister of the gospel contributed more to the formation and perpetuation of a sound public sentiment in Georgia, with reference to monetary, economical, agricultural, and social interests, than did *Dr. Talmage.* He might well be designated a conservative statesman, so ordering and so timing his political teachings, as to interfere not at all with higher obligations of scholastic instructions, or with the holier functions of the ministry. He lived to see the State he loved, great in population, wealth and moral power. And although now broken by the storms of war, and shattered by conquest, destined under the blessing of God to become a great and renowned commonwealth.

The *Presbyterian Church*, impressed with the importance of subjecting secular education to the influences of religion, founded *Oglethorpe University*; and to make the end practicable, it was placed under denominational control. Upon the retirement of its first President, the distinguished C. P. Beman, D. D., Dr. Talmage was called to the Presidency. No better man could have been selected to carry out the views of the Church. Profoundly convinced of the fact, that the Church is the safest depository of education, and of the fact, that all knowledge may be pernicious without piety—satisfied that the young should be taught, not a creed, but the truth as it is in Jesus Christ—he gave himself to the service of the College, with ardent zeal and unconditional consecration. All other objects became, with him, secondary and subservient. The Board records with pleasure, and with gratitude, the fidelity and ability with which he fufilled the trust which they committed to him.

At the breaking out of the late war, with an able corps of instructors—with classes numerically respectable and increasing, and with the confidence of the public—the Univer-

sity stood in the first rank of Denominational Institutions at the South. It had become a decided success, and was indebted in an eminent degree for its great usefulness to the abilty, and indomitable energy of its *President.* In the recitation room he was apt in communicating knowledge, and in discipline paternal, yet firm, relying more upon appeals to a sense of character than the penal visitation of law. He was patient, affable—vigilant and persistent. An accomplished classical scholar, and a finished rhetorician, he was a beautiful examplar of polite literature. As such he became a model for the young men under his charge. Naturally he was a generous and magnanimous man. It is not surprising, therefore, that he impressed his character upon them. He was in the habit of devoting his long vacations to preaching excursions into the country ; and wherever he went—at the seat of Government—in the towns and villages—before the *Presbyteries and Synods*—and through the religious and secular papers, he instantly pressed the claims of religious education, and of Oglethorpe University. Indeed, it is more than probable that excessive labor for a number of years, contributed to the disease which finally closed his life.

It remains to speak briefly of his ministerial character. His preaching was evangelical. The *cross* was the motive power of his ministry. The *atonement* was the theme wherewith he sought to move sinners to repentance, and Christians to advancement in holiness—to a more implicit obedience and a more unwavering faith. Planting himself on the great truths of Calvinistic Theology, he made them practical by argument, illustration, and persuasive oratory. He delighted greatly in the devotional songs of David, and loved to repeat the resounding strains of Isaiah. He was a learned Theologian, but not a dogmatical expositor. Especially did he venerate the long avouched standards and long approved polity of his own Church. These he defended against the perversion, interpolation, and infusion of secular philosophy.

He was a regular attendant upon the judicatories of the Church, where his experience and business habits made him useful.

In the fall of 1862, his health began to fail. He was at first seized with something like paralysis. Renewed attacks were attended with convulsions, which, for a few days after each attack, left his fine intellect clouded to such an extent as to make it necessary to place him under the care and professional skill of his friend, Dr. Green, at the Georgia State Asylum, with the hope that isolation, treatment and rest, might restore him. But his hope proved to be vain. At irregular intervals the convulsions returned, each one of them followed for several days by a disordered action of his mental powers. This continued gradually and surely, undermining his constitution, till on the second of September, 1865, this long and painful disease terminated his life.

The loss of the mind of a man so great and so good, is one of the mysteries of Providence which inspires awe and trembling, and the solution of which, it were folly to undertake. We only know that the Lord of all the earth will do right, and that it is our duty, humbly to submit to the most inscruitable of His dispensations. He died suddenly and without pain; and whilst his death is a great loss to the Church, the College and the country, it is to him ineffible gain. His work was done. God called him; and whilst we are bereaved, he is transferred to the upper Sanctuary. We rejoice in the conviction of his acceptance by God, through the merits of his Son. The fruits of his life are proofs quite sufficient for this conviction. His example lives, and we hope to emulate his virtues.

He left a widow, Miss Ruth Sterett, to whom he was united in marriage, July 11th, 1834. They had no offspring.

In addition to the preceding memorial. The Board of Trustees of Oglethorpe University, at their first meeting subsequent to his decease, adopted the following note and resolutions:

"We would not intrude into the presence of his heart-stricken wife with unavailing condolence, and would leave her rather to the soothing influence of time, to the sweet memories of her husband, and to the healing grace of God. We cannot, however, forbear to express our sympathy for her in the time of her deep affliction. We would lay our hand gently upon her aching heart and say: 'Peace be still—he is not dead but sleepeth—his spirit is in the bosom of God, and his body shall rise again glorified at the last day.'

"*Resolved*, That in the death of Dr. Talmage, the Church and the State have sustained the loss of a wise and patriotic citizen—a laborious and successful teacher—a distinguished patron of letters, a devout Christian, and an able and evangelical minister of the Gospel. His removal was an act of Divine Sovereignty, at which we feel no spirit of murmuring, and in which we desire humbly to acquiesce. 'God only is great' and He alone is merciful. The crowning mercy of Dr. Talmage's life was his death.

"*Resolved* that this *Testimonial* be entered upon the minutes of the *Board of Trust*, and that the Secretary furnish Mrs. Talmage with a copy of the same."

The Synod of Georgia at its annual Sessions in Augusta, Ga., October, 1865, adopted the following minute in reference to this afflictive event:

"This Synod, in the Providence of God, is called upon to perform the painful duty of recording the death of the Rev. Samuel K. Talmage, D. D., who departed this life on the 2nd day of September, 1865, in the sixty-seventh year of his age. This event has filled the heart of the Church with emotions of unmingled grief and sorrow, and deplored as a public calamity by the intelligence and virtue of the country. His high social qualities as a gentleman, displayed in the affability of his manners, and the charms of his conversation, his fine classical attainments, and extensive erudition as a scholar, his signal administrative abilities as

President of Oglethorp University, the depth and fervor of his piety as a Christian, his fidelity. diligence and popularity as a pastor, and his rich instructions and fervid eloquence as a preacher of righteousness ; these are a few of the leading facts and features in the life and character of our honored father who has entered upon his rest and reward. It being impossible on this occasion to discuss the rare combinations of gifts and graces, which belonged to our lamented and beloved brother, therefore,

"*Resolved*, 1st, That this Synod devoutly recognize the sovereignty of God in this painful affliction, and in the final change of this eminent and faithful minister of the Gospel.

"*Resolved*, 2nd, That an expression of profound gratitude is due from us to the Great Head of the Church, for sparing so long this laborious and devoted servant in the field of usefulness which he occupied, and that we will ever cherish his memory, and emulate his pure and exalted virtues.

"*Resolved*, 3d, That all the members of this Synodical Assembly interpret this providential dispensation as a solemn call from the skies to greater sacrifices and more abundant labors in our Master's vineyard, that we may be ready always to render up our account with joy.

"*Resolved*, 4th, That we unitedly tender our warmest sympathies to the widow of the deceased ; and that our prayers will ever ascend for grace to comfort and sustain her in this hour of deep affliction."

REV. NATHAN HOYT, D. D.*

NATHAN HOYT, D. D., was born in Gilmanton Township, Belknap county, New Hampshire, February 27, 1793.

The brief sketch which Dr. Hoyt has left of his father, is quite sufficient to show that he was a man of marked character. Energy of will, fixedness of purpose, and thorough-going integrity of principle, seem to have been his leading qualites. For the times in which he lived, he was respectably educated. His intellect was fresh and bouyant, delighting in its own freedom, reliant on its own impressions, and touched with that fine spice of originality which delights in gentle humor. Withal he was impulsive and enthusiastic; imagination and sensibility, were closely linked in his moral nature; the range of his mind was complete, for all the offices of earnest conviction, so that whatever he saw, he saw vividly, and whatever he felt, he felt deeply. The circumstances of the country during his early youth, were just such as intensified a character like this; and hence it is not remarkable that so impassioned a person should have voluntarily entered the American army at sixteen years of age, and continued therein during the last four years, of the Revolutionary War.

Dr. Hoyt's mother was a pious, sensible, devoted woman. The parents had their home in the country, where, with cheerful content, they toiled for a livelihood. A happy household, they lived in the daily fellowship of love and peace. Both the parents belonged to the Baptist Church. The religious nurture of their family was, with them, a constant solicitude; the sanctity of the Sabbath was reverently observed; the doctrines of the Bible were taught from its pages; the in-

* Chancellor Lipscomb.

structions of the Shorter Catechism were faithfully given; and no means were neglected that sound wisdom could suggest or tender love supply to draw the hearts of the children to the God of their parents. Of ecurse their work prospered. Such work never fails, if it could fail this would be a much sadder world.

The early life of the Doctor, as recorded in his auto-biography is vividly presented. It has much of that quiet personality, that simple naturalness, that exquisite truthfulness to instinctive emotion. which as an art of writing, was so admirably exemplified by Bunyan, Cowper and De Foe. Only a few hints—the quick monosyllables occasionally sparkling—the vivid glance—the terse epitome—the eager movement from scene to scene—a boy's sense of loneliness in the country—the long Sunday—a boy's wonder at his Sister's achievment in reciting the "long Fourth Commandment"—the era of his first day at school, and how very still he sat, and how fixedly he kept those restless eyes on his book—the joy of his first triumph when he "marched up to the head of the class before night" and the greater joy when he hurried home to tell the amazing victory to his mother, and her unconcealed delight, that made him "about the happiest child in those parts"—and then the questionings of himself as to whether it were possible ever to learn "that strange jargon, English Grammar" and his large belief in the fact that "if a man had ever been to College for three, or six months, he was a great and learned man." All this reads like a whispered soliloquy, when the heart is rehearsing its memories to its answering throbs.

The history of his boyhood and youth in their spiritual aspects, is more than usually interesting. The whole story is given just as though he felt facts then. as he felt them at the instant of occurence. Few can be trusted to narrate feelings long since experienced, for the memory of emotions is not only singularly treacherous, but

the imagination is exceedingly apt to put its own interpretations on them, and thus present a comment on the text, instead of the text itself. But this narrative strikes one as intellectually truthful in the highest degree. The retentive brain, holding its grateful recollections as a devout inheritance, neither adds nor takes away; there is no foreign and intermeddling self; but simply what he felt, and how he felt—this and no more. First came the tenderness toward God and Christ, which grew up within his heart under the loving words of his mother's instruction; then the keener sensibility to sin as a matter of personal consciousness; then the struggle with its alternating results, until the victory was won in the blessedness of trust and peace. It was the conflict of a boy's nature. It was like everything in boyhood, the sensuous and the spiritual confusedly intermixed. Yet even then, the manly spirit was silently shaping itself into the strength and gladness of awaiting years.

"My parents," says the Doctor, "took me to Church when I was quite young, and I was much impressed with the solemnity of the communion services. I wondered what it meant, and when I listened to the preaching, I was anxious to understand what the preacher was saying, but I could not. The first deep, religious impression made upon my mind was produced by a short conversation from my pious mother, when I was perhaps nine years old. I am now sixty-six years and one day old; and yet some of the affectionate expressions and exhortations of my mother ring in my ears. Oh, that all the mothers of the land knew their power, and would use it for the salvation of their children." A year or two after, "I became," he remarks, "the subject of the deepest religious impressions. For a long time, the salvation of my soul rested heavily upon my young mind. I used to wander off alone into the fields or the woods, and there in anguish of spirit, indulge my grief. I prayed and wooed; I resolved and wept, but still I was a miserable child. I

think that months were passed in this way; and yet perhaps no human being suspected my condition. My power of concealment was great. God only knew what was passing in my mind."

At the age of seventeen, he professed the religion of our Lord Jesus Christ. It was an intelligent, well-considered, earnest profession,—more so, we apprehend, than is common at that period of life. Six years of severe struggles with error and unbelief, making one false effort after another to find rest and peace in himself; trying to appease his conscience by the doctrines of Pelagianism, and finally aroused to a sense of his dangerous condition. These memorable six years seem to have exhausted the last remnant of self-trust, and to have prepared him by humiliation and defeat for a simple and heartfelt embrace of the Cross of Christ. On one page, he writes: "Many of my friends, severalof my sisters and others dear to me, were hopefully converted. I stood amazed at what I saw and heard. I went to the meetings, listended to the preaching, the exhortations, and the prayers, but still I was unmoved. I had little or no sense of my sinfulness before God. I intended to take my own time. I was not to be frightened into religion. I had, as I vainly hoped, the power in my own hands, and when a convenient time should come, I intended to pass into the Kingdom and be saved." On the next page, he adds: "After the revival had been going on for some weeks, the thought was stereotyped upon my mind,that I was now to have my last call, and that if this season passed and I remained in sin and unbelief, my doom was fixed forever. This impression I could not shake off, go where I would, or do what I would, it followed me night and day. And now my distress began, and it ultimately became very great. All my fancied power of working myself into favor with an offended God vanished like the dew before the rising sun." And one page farther on in the narrative, he says: "I went to a prayer meeting one

night in the country, feeling as if I should sink into the earth. With much timidity, I arose and requested the people to pray for me, and then sat down. They did pray for me. And for the first time, a faint hope sprung up in my mind. . . I felt calm, but not a thought entered my mind that God had pardoned my sins and accepted me through Christ. I only dared to hope that God would pardon me. Mounting my horse, I rode toward home, a distance of three miles or more. As I was riding along in the darkness all alone, suddenly I became so filled with joy in God that I was almost ready to shout aloud. Arriving at home, I laid down that night for the first time in my life feeling that I was in the arms of my Heavenly Father, and that I loved to be there. The next morning when I arose and went forth to my daily duties, it appeared to me that I had never seen the world, the trees, the flowers, the houses, the people, look so beautiful—all nature seemed to be lifting up her voice in praise to God. I seriously thought that I loved God so intensely that I could and would love him, even though he were to send me to hell."

These extracts give the spirit of genuine experience.—Again and again their simple force and unstudied eloquence have reminded me of the fervor of Edward Irving, or the directness of Wesley, or the tender grace of Doddridge. There is no novelty here, and who would have it in such hours as these? Evidently more was felt than uttered. The strong will held back the vigorous hand, and the loving heart was too humble to unburden all its weight of feeling. Nor can any thoughtful Christian fail to observe, that this acute sense of his own utter impotence, this total abnegation of self, this unreserved reliance on Christ Jesus, as the reconciler between God and man, no less than between man and God, as they combined in his experience, had a most active and significant influence in moulding the future minister as well as the Christian. I am sure that I can recall conversa-

tions, lectures and sermons, when, whatever the immediate topic the Doctor was reproducing, the thoughts, images, feelings of that rural prayer-meeting, only interpreted by the larger scope of manhood's eye, and vivified by the maturer experience of an earnest life.

Soon after this he joined the Baptist Church, and continued in its communion for ten years. The first hint of the ministry is thus given: "Not long after I joined the Church I used to think of the Christian ministry as a delightful calling, and occasionally would indulge a faint hope that I might be permitted, at some future day, to enter on that high and solemn work." His anxiety to obtain a liberal education now increased. "My advantages for education," says he, "were simply those afforded by the New England system of Free Schools. Every winter I attended school, and was considered a good scholar in the English branches taught in those schools." At this time, his health which had been singularly good, began to decline. The disease increased, and finally compelled him to abandon business. But he was not idle, for he remarks: "I determined, poor as I was and in feeble health, to try and obtain an education. I had to teach school awhile, and then study. I studied sometimes with private teachers, and at other times in public institutions." Not long after, he changed his residence. "With the little money that I had earned by teaching a country school, I set out for the sea-shore, thinking that the climate near the sea might benefit my health so that I could again prosecute my studies. I went to Cambridge, Mass. and remained there for some time, studying generally with a private teacher, and with a view, if God should permit, to enter College and take a thorough course. My success in study was beyond my expectations; my health was better; and I began to hope that I might live to do some good in the world.

Stormy times followed. The war of 1812-14, was still pro-

gressing. Boston, Charlestown and Cambridge were full of excitement. Political parties were violently arrayed against each other, and, to consummate an agitation already intense, a British fleet appeared off Boston harbor. Threatening messages passed and repassed between the belligerents. Soldiers were hastening to Boston, and defenceless women and children were hurrying away into the country. Commodore Bainbridge was there with his brave words: '*Fifiht, fight, fight; old Ironsides shall be my coffin ere I yield one inch!*' But the British fleet at length retired without firing a gun. Peace was declared, and all was changed. During this period of agitation, not much progress was made in study. About a year and a-half after, I returned to New Hampshire, and again engaged in teaching, which I continued for nearly six months. My religious feelings were quickened, and I used to open my school with a short prayer. I tried to prosecute my studies, though under great disadvantages. I took an active part in prayer-meetings, and at times would indulge the fond hope that I might yet preach the gospel. But I had already encountered so many difficulties from my relentless enemy, dyspepsia, and from poverty, and above all, from a wicked and unsanctified heart, in which so many ambitious aspirations were constantly springing up, that my hopes at this period were very faint."

Closing his school, he went to Salisbury, N. H., and entered the High School under the charge of Mr. W. a graduate of Dartmouth College. Of this gentleman he speaks most affectionately, as one who "took the deepest interest" in his welfare, giving to his mind its needed encouragement, relieving its difficulties, and guiding him with great skill through "Euclid," "Astronomy," and "old Virgil." The impulse communicated to his intellect, and still more to his affections, was most marked, for the Dr. remarks that "he did more to unfold and develop my mind in six months, than any other man ever did in two years." After having been an usher

in this Academy, he taught a district school near the head of the Merrimac, remaining in this situation six or eight months.

And now life began to open before him more fully. Though still uncertain as to his future vocation, he was unconsciously growing in the direction of that work which afterwards became the joy of his heart. One can mark, at this juncture, how the dim instincts were groping towards the light which was felt if not seen, and how the spirit, under God, was silently forming its strength for the day of battle. It is the old record, old and yet ever new, repeated yesterday and to-day, and forever, and still bearing its blessed testimony to the sovereign presence of that spirit which worketh after the counsels of its own will, and heedeth not our hindrances, but doeth its own work, at its own time, and in its own way. The future man begins to be outlined. The types and shadows that forecast every life signally devoted to God, indicated their sure fulfilment, and were already accomplishing their end in the facts they prophesied.

There was returning zest of feeling. The buoyant heart had come back again; the cheerful outlook on the world, the vivid fancy, the sustaining temperament which disease had weakened, the keenly-receptive senses and the vigilent nerves that keep watch and ward over the myriad objects in which intellect and spirit find strength and inspiration. And there came too the former thrill of wandering joy, and the large estate of sentiment and hope in the universe of sight, and sound and motion, and the ready accesses of all free and noble things to the imagination; and yet more, the stern sense of diviner realities, asking for utterance, the forming passion for speech, and that unmistakable touch upon the very core of the inward being, when the future talker, pleader, intercessor, first becomes aware of the strange power to move others—of a power to transfer his thoughts and feelings into their breasts, to repeat his life in their life—and to hear the echo of his

own hesitant voice rehearsing, from afar, the ministry of an accomplished service in behalf of the world.

Among the points of special interest at this period, I may notice that openness to sympathy, that capacity to enter freely into scenes and circumstances about him, for which Dr. Hoyt was subsequently so remarkable. Intimations of this trait of character appeared early in his life. But at this stage, it is specialized by a prominence it never lost. Almost every page of the autobiography teems with illustrations of that large, sweet, joyous humaneness that dwelt in the man. He loves the every-day world. He loves men, and women, and children. He loves to hear anecdotes and incidents, loves to recount any striking occurrence, loves to lose himself in outside interests. Far from his genial soul are the ways of the cynic, the cold satirist, or the sly sharp-shooter of arrowy malice. And withal he has a gentle humor and sometimes a keen wit, that are not to be lightly valued in this many-sided world. The District school, "*at the head of the Merrimac*," seems to have put him fairly afloat in the world; and it certainly brought out his latent force which had previously had no urgent call for demonstration. On the whole, he enjoyed teaching, though he evidently did not regard it as a luxury. What was most fortunate, the elastic tone of his mind was quite restored. The pithy anecdote now and then emerges into the brilliant foreground; the story of managing a notorious boy of the school, and of this same "*F*" who was cured of stealing brown sugar at a store-door, by the merchant mixing a quantity of potash with it, and the mutual fright of merchant and boy, when the catastrophe reached its climax of yelling and screaming, is finely told. And there are side pictures of men and things, local touches, insights into the times, rough customs of the neighborhood, which are all illustrative of the social vivacity of the man, to say nothing of Mr —, a sort of Partington in those days, who returning from Boston during the blockade, was asked by

his friends, "How matters were in Boston?" and replied: "Oh dreadful! *Boston is all Block-Headed!*"

Having retired from the District school, he went back to Salisbury to prosecute," as he states, "any original purpose in the critical study of the Latin Language." Here his health again failed. "I had to seek relief," he states, "by visiting the far-famed Mineral Springs in Saratoga County, N. Y. I think this was in the fall of 1816. I went on horseback; and the apparently trivial circumstance of getting my horse's back injured while on my way to the springs, was the means, under God, of giving a new turn to my life,—the beginning of a series of events which resulted in my leaving the Baptist Church, and finally, years after, of entering the ministry of the Presbyterian Church."

The narrative proceeds: "For several seasons, the summers in New England and in the Northern States had been so cold that the corn could not ripen. I think it was in 1815 or 16, when (where I lived,) there was frost every month in the year except one. I saw it snow, as hard on the sixth day of June for hours, as I ever saw it snow in January. There was every prospect of a famine. This produced in the minds of many people, gloom and melancholy. Thousands upon thousands fled to the far West. I, among others, was sighing for a country where winter would not last all the year. If my health should be restored, I intended to seek some pleasant location where I could teach and thus support myself while I pursued, in private, my classical studies. The thought of remaining at Saratoga, never crossed my mind. But my horse was injured, and I could not go away. Weeks on weeks passed, and I was still there. My health was better. I wanted employment, for I despised idleness, debt and tobacco. . . . One pleasant day, I wandered into the upper part of the village, to see if I could not find a private boarding-house more retired than the hotel, at which I was stopping. I knocked at the door of a house standing a little back from

the main street, when a fine-looking, polite gentleman, about thirty years of age, came to the door and met me in the blandest manner. I told him my business, and also that I would like to engage in teaching. On examining my papers, and finding that they spoke of the bearer as a thorough-going teacher, he became interested in me, took me into his family, and soon made up for me a select school, two or three of his children attending,) which I continued to conduct with great success for several years. This gentleman was the Rev. D. O. Griswold, who organized the Presbyterian Church of Saratoga, after I went there, and became its first installed Pastor. The friendship thus providentially commencing between Mr. G. and myself, never ended but with his life. A noble and generous man he was; and when he studied, (for he did not love study) he was a splendid preacher. . I had entertained some doubts as to the truth of the Baptist system. . . . My solemn doubts relative to the scriptural soundness of my religious creed, constantly increased, and the more so as I began to study the New Testament in Greek. . . . During four years I investigated the subject, more or less, and sometimes my mind was almost entirely given up to it. . . . . I could not endure close communion, and at times, I would break through the rules of my Church and commune with Pedobaptists. I loved all Christians, and could not bear that exclusive system. During several long years, I suffered greatly in my feelings, while I was unsettled on this subject. At length, with clear convictions of duty, I joined the Presbyterian Church at Saratoga Springs, and soon became more peaceful and happy."

Here, too, he first heard Dr. Nettleton, and the eloquent young Larned. The discourses of Dr. Nettleton deeply impressed him, while the private intercourse of this distinguished man charmed his heart. The following entry occurs: "Dr. N. labored with us for several months with great success. A powerful revival of religion was the result, which

extended over many counties in New York, and ultimately into Massachusetts. Dr. N. was the wisest and holiest man I ever saw. I consider the time spent with him at Saratoga, and afterwards at Malton, as most profitably spent, and as one of the best parts of my education."

Health again failed. Another change was made, and the book-business undertaken. This required him to travel, and disease was arrested. Then his whole mind turned to the ministry. "My heart yearned for the work. Up to this time, I had always been indulging the ambitious desire to be a great preacher, or no preacher, at all. But now, by the grace of God, I gave that all up. . . . When I was enabled to come down into the dust, God, in his providence, opened the way for me to resume both my Literary and Theological studies, and to go on with great success." Kind friends sympathized with his struggles, counseled and cheered him, and did all in their power to direct his growing mind, but he could not be content, unless he could enter College and pursue a regular course of education. In this, he was disappointed. And yet the failure of this cherished hope only made him more sensible of the vast benefit which he had received from the Rev. Dr. Tucker, Dr. E. D. Griffin and others. The influence of Dr. Griffin, who had then risen to that position of acknowledged eminence which his blended genius and goodness so strikingly adorned, seems to have left a lasting impress upon his nature. It was a silent force working in the calmer depths of his heart, rather than a demonstrative power acting upon the more palpable forms of intellect and emotion. Like all indirect agencies, it had somewhat the spirit of an inspiration, destributing itself in measures large and rich through the inward avenues of his being. With all Dr. Griffin's views, he did not then, nor afterwards, agree. But the ministerial idea that fashioned that great intellect into such beautiful conformity to its lofty standard,—the delicate taste that, like an additional sense, could harmonize

whatever the other senses imparted of sublimity, or loveliness, or grace,—the open sensibility that welcomed with cordial joy all that was elevating, and ennobling,—and yet more, those profounder qualities which constitute a capacity for experience, and enable a certain order of men, as though endowed with a peculiar gift, to appropriate all they see, hear, feel, and know, to the service of a ruling passion;—these characteristics of Edward Dorr Griffin wrought upon him with wonderful effect, and led him not to imitate the thinker, the instructor, the preacher, with whom he was in contact, but, what was so much better, to look through Dr. Griffin to the ideal which the Doctor himself sought to realize.

Amid these charming opportunities for culture and growth, Dr. Hoyt was again doomed to disappointment. His brethren of the Presbytery of Albany, N. Y., under whose auspices he had been preparing for the ministry, thought that the time had arrived for him to commence his public labors. A new mission-field having been opened in Troy, it was supposed that he was a suitable person to enter upon this work. The sequel proved that his brethren were right. Had he been left to himself he would probably have preferred to continue his education. But how often Providence interrupts our methods of education, and in their stead, substitutes its own higher agencies! If the education go on, who dare demur?

After having been licensed, Doctor Hoyt proceeded to Troy. The kind and considerate sympathy of Dr. Beman's Church, with which the Mission was connected, greatly cheered his heart. Like his divine Master, he began his ministry among the poor. His first sermon was preached in the Poor-house; and a memorable sermon it was,—pointed and pungeant,—securing instant success, and followed by an extensive revival of religion. But in the midst of this great work, his health failed, his labors were arrested, and he sought the South to find the means of restoration.

It was late in the autumn of 1825, that he reached South Carolina, and became the guest of Capt. R. Cunningham, to whom he brought letters of introduction. After a short stay in this charming family, to whose kindness and care he felt so much indebted, he continued his journey to Augusta, where he met his friend, Rev. Dr. Davis. It was not long before he received an invitation to preach on Beach Island, which he accepted. That winter and the spring ensuing, he labored on the Island, and in May 1826, went to the North to visit his friends. On the sixteenth of August this year, he was ordained as an Evangelist, at Stillwater, N. Y., by the Presbytery of Albany. On the fourteenth of September following, he was married, at Springfield, to Miss Margaret Bliss, daughter of Mr. Alexander Bliss of that place. Returning to Beach Island, he resumed his labors. At no period of his ministry, does his mind seem to have been so intensely excited. And at no period in that long and blessed ministry, was he so signally prospered. The very words which record his feelings, have their warmth condensed into a fiery glow. "I prayed; I wept; I studied; I preached; I visited from house to house. . . . I could not sleep. I could not rest while the people were posting on through my sermons to hell." Such earnestness, animated and directed by the Holy Ghost, could not fail to accomplish its divine end. A most gracious revival followed, which continued through the summer and autumn. "The organization of the Church took place on the 2d Sabbath in August, 1827, when between thirty and forty people were received into the Church and most of them for the first time admitted to the holy ordinance of the Lord's Supper—nine of them receiving baptism at my hands."

About this time, Dr. Hoyt was called to several Churches. He decided to go to Washington, Ga. A simple entry in his own handwriting tells the pathos of the parting: "With an aching heart, I left the lonely, weeping "little flock" at

B. Island the last of February, and began my labors in Washington, on the 2d day of March, 1828." The congregation grew rapidly "until the house could scarcely hold the people." He also labored at Lexington where much fruit was gathered from his ministry. In the spring of 1830, he received a unanimous call from the Presbyterian Church of Athens, Ga., to become its pastor. The call was accepted, and about the first of May, 1830, he removed to that city, and entered upon his pastoral duties. The first year of his ministry in Athens ended; the second had begun; and then; in the latter part of May, 1831, signs of promise appeared. And the signs grew like the Prophet's cloud, until the whole firmament was a cloud-sign of the near presence. And nearer drew, that presence, and still nearer in hastening joy ,till at length every hillside and every valley felt the descending fruitfulness.

It was a memorable season. It was memorable then, and it is yet memorable. "Seriousness and deep feeling pervaded the town and the college. Some days, I think, there were nine prayer-meetings in a day. . . Stores were shut on the streets, for much of the time during the first few days of the meeting. . . . About forty of the young men of the college joined the different churches on the same day. June 12, 1831, I received into my Church forty-six people, all on profession except five. About eighty-five or ninety joined the different Churches at the same time." During the year ensuing, another revival occurred, though not so extensive as the former. Nothing remarkable transpired in his ministry in 1833-34. But early in 1835, his mind was impressed by the spiritual condition of his Church and congregation; the tone of his preaching was peculiarly searching; and with daily renewing energy, he consecrated himself afresh to his work. The revived sympathy with his great duty of preaching Christ crucified, fed by the blessed memories of the past,and nourished even more by the blessed

hope of the future, soon reproduced its living strength in other hearts. Who of God's elect would resist its silent sweep? Who could resist it? Willing in that day of power,—the distinctive glory of the covenant, like the Shekinah of old, enshrined in the inner sanctuary of the human will,—hearts and hands were willing then to labor in the cause of Christ. But from that single soul, from its private toils and public efforts, what a power glided all abroad!

And now came the days that long dwelt deepest in his recollections, and to which, if disquieted, and languid, and sad, he would turn for refreshment and joy. Not then, perchance, did he read all their meanings, but the interpretative light of years brightening as they approached the throne, shed back its significance, and made clear the mystic import. The influences of the Holy Ghost are always supernatural, and they would always be deemed miraculous if we understood the laws of mind as well as the laws of matter. The real superstition lies in their rejection, not in their acceptance; and here, as elsewhere, "*Blessed are they that have not seen, and yet have believed.*" The true blessedness is in seeing by believing, for thus the soul, conscious of its birthright in Christ, asserts its supremacy over sense, and enters at once upon the privileges of eternal life, by means of the life spiritual.

Let this simple-minded man tell the story of this beautiful portion of his experience:

"We commenced a protracted meeting in my Church on Thursday before the first Sabbath in June, and the first sermon was preached by the Rev. James Stratton, then of Macon, Ga., from Jeremiah ii: 19. Every word of that simple, plain sermon went to my heart, and to the hearts of many others. It was evident that God's spirit was among us. After brother S. sat down, I arose to make a few remarks, when, to my astonishment and to the astonishment of all my people who had never witnessed in me anything like it, I

could not speak two minutes, I sat down, and the whole house was a Bochim. Rev. Dr. Church arose to speak. But he could not do much better than I had. He sat down. The like had never occurred with me before; it has never occurred since. The assembly was soon dismissed, and the people and the preachers went away to pray. At night, the Rev. S. J. Cassels, now in Heaven, preached with great power and effect. The work of God was fairly begun. . . Our meetings were thronged night and day. Cases of deep conviction, and of happy conversion, were occurring almost constantly. . . Between thirty and forty were received into our Church and many into the Baptist and Methodist Churches. That precious revival cannot soon be forgotten by any who were priviledged to mingle in its solemn scenes. It was of the Lord's doings; it was marvelous in our eyes, and cheering to our hearts."

Sufficient has probably already been said to give a general view of the ministry of Dr. Hoyt. If an accurate summation of the results of that ministry could be made, we think it would present a most striking testimony to his evangelical power as a preacher, and illustrate most forcibly his remarkable success in the work to which he was divinely called. But no one can ever measure his own usefulness, and it is equally true that no one can measure another's usefulness. The rain falls and sinks into the hiding earth; the sunshine, broadcast and free, scatters its munificence of light, and heat far and wide; but our pastures and fields are merely infinitesimal evidences of the enriching clouds, and the benignant splendors. Harvests gathered are only fragments. Who takes note of the ungathered abundance that nature, in myriad forms, appropriates to her life, and strength, and beauty? Not unlike this is a good man's usefulness. Statistics, reckonings, palpable results, one and all, they simply give a vague hint, as to his life and labors.

But they are valuable, since they show how promises are fulfilled, fidelity rewarded, God glorified.

The last Sabbath of April, 1859, closed the twenty-ninth year of Dr. Hoyt's ministry in Athens. During that period he had preached some two thousand five hundred and seventy-five sermons, made some sixteen hundred addresses, at prayer meetings and to other assemblages, and received into the Athens Church, six hundred and eleven members. Aside from this, his tours through the country, and visits to points of interest, were frequent, and were generally of signal service to the Churches. Instant in season and out of season—"*semper paratus*;"— every call to duty, a fresh inspiration of joy;—every day a new day for new efforts and higher aims;—he never faltered, never flagged, if his bodily strength were adequate to sustain exertion. The whole man was made for work. With him, work was no dull and heavy obligation, which added weight to duties in themselves, weighty, but an impulse that was organized in bone and muscle, yet still remained an impulse. And the worker knew his sphere, even as the ant knows its plodding realm or the eagle his etherial element; and once there, instinct, and intellect, and spirit, all alike satisfied, he wished no other bliss and sought no other glory.

But he was now approaching the boundary that nature sets to active exertion. One who knew him, could see the half-concealed struggle between former habits and present disability, and could mark the silent transition in an old man's life from energetic blood to the calmer pulsations of the heart. It is usually in noble minds the climax of experience, and such it eminently was in Dr. Hoyt. Retreating as it were from the senses and their disturbing sensations, and withdrawing their restless functions from those intellectual and moral faculties, which are most closely allied to the physical man and his world, the spirit gathers its once-distributed life into itself and begins to typify its final separation from

the material body. It is life in its completeness, because it is death in its inceptiveness. No one could have felt this change more profoundly than Dr. Hoyt, and as he yielded day by day, to its demands, and it was easy to trace the serener submission and the growing repose that settled upon his obedient heart. Almost to the end he kept at his work, and what life he had, he breathed into its tasks. But it was the work of a dying man, and the eyes of all saw the shadow in which it lay dimmed. Step by step, the veteran of three generations retired from the open world; month by month, shrinking closer within his cherished home; day by day, dwelling apart from human interruptions, in closeted stillness with thoughts of Jesus and of his precious blood, until at last he stood alone—face to face—with death. His closing hours were full of blessed visitations from above; and amid these foretastes of fuller joys, July 12th, 1866, he fell asleep in Jusus. * * * * * *

The happy home was now broken up by the death of the patriarch, whose benignity and social tenderness had so long shed a tranquil grace over its scenes. The devoted wife who in the gentle ministry of a woman's love had contributed so much strength and support to his active work, survived him. Six children had grown up and gone forth into the world, each in his or her respective sphere, useful and honored and happy, inheriting the blessing of a good man's name, and cherishing the grateful memory of that example which in the daily offices of life, is the surest and strongest influence known to the human heart. Two of these had entered the ministry; one was a physician; and one was the wife of a minister. In the closing notes of the auto-biography, I find this entry: "God has been very gracious to my family. All my children are hopefully pious. Two of my sons are preachers, and my youngest daughter, Mrs. M. J. Axson is the wife of a promisising young preacher. Surely this is all of grace, and to God be all the glory. I would a thousand times rather see

a son of mine or a son-in-law, in the sacred desk preaching Christ to dying sinners, than to see him a Senator, or the President of the United States." * * *

The life of Dr. Hoyt, so remarkable in many of its aspects, was peculiarly striking in its close connection with all that concerned the welfare, temporal and spiritual, of his people. Emphatically were they his people, bone of his bone, and heart of his heart, one life shared between them so far as the diversities of human character and the limits of sympathy permit individual beings to blend together. Nothing that involved their present or future happiness was foreign to him, and in this respect, he has often reminded me of the portraitures given of Neff and Oberlin. A thoroughly practical sympathizer, he was always ready to make good his wise counsel by effective action. He had the rare art of helping others precisely at the point where they needed help, and what is essential to a faithful pastor, he was master of his sympathies, never allowing them to over-rule his deliberate judgment and preserving him from that common folly of generous natures, which, in the minor affairs of life, too often whispers: "*Peace, when there is no Peace.*" The spirit of the old weeping Prophet's tenderness was his, and his, too, the high, courageous, inflexible rectitude that could face a fellow-man's errors and sins, and warn him of danger impending. Naturally he had, I imagine, somewhat of a despotic intellect, a tendency to dogmatize, a bold and uncompromising assertion of his opinions, that in weaker men takes the form of unreasoning obstinacy; but if this were the fact, he had certainly, in the years when I knew him, obtained the victory over the besetment. I know that he was frank, unselfish, generous; and I know, moreover, that he had that supreme virtue of character which can practice the most painful sort of self-denial for the sake of magnanimity of sentiment. Along with this trait, he had an acute sensitiveness to kindness from others that often struck me as unusual in a man of

his natural independence and self-reliance. A passing act of attention on the part of a child, or an inquiry after his health by a servant, would touch his feelings. Little tokens of respect and affection, which so frequently meet no more than a fugitive recognition, seemed to enter within and add to his stock of happiness. Nor did he ever forget a kindness; and I often had occasion to notice that he excelled, in gratitude to people, a quality of character quite as rare as gratitude to God. * * * * * *

That Dr. Hoyt was a man of marked individuality of character, none who knew him can doubt. That this individuality of character, sanctified and directed by the spirit of God, was the secret of his strength and the source of his success, must be as readily admitted. The foundation of this peculiar force lay in his temperament, which, in its acute sensitiveness to impression, and its eager tendency to demonstrative action, played interchangeably between thought and sensation with a bouyant vitality that we have never seen surpassed. So characteristic was this trait, that his thoughts seemed, at times, to be sensations, while under some circumstances, his intellect, aroused to fullest stretch of energy, would grapple with you as though it were muscular might. A moiety more of temperament, and perhaps, he had needed to watch against romance and imaginative illusions. Constituted as he was, however, and disciplined from an early age by a dreaded liabilty to ill health, he turned his temperament to good account in securing to himself a facile effectiveness in public speaking.

His intellect was thoroughly concrete. Premises and conclusions lay near together—so near that sometimes they were hardly separable. If he ever used the stepping-stones of formal logic, he was certain to touch them lightly with his impatient feet. Abstractions were neither suited to his taste, nor adapted to his style of intellectual action. If he had any sympathy with metaphysics, it was not with its subtle dia-

lectics nor yet with its attenuated arts of expression, but rather with its skill in eliminating error, still more with its transparent purity, which, like the ether above the common atmosphere, affords a readier movement to the waves of light. Nothing, therefore, of the essayist appeared in his mental efforts. Nevertheless, he was strong in his grasp of all the doctrines of the gospel—comprehensive as well as minute—full of masculine vigor in the width of his perceptions, while reflective enough to pierce to the heart of all vital truths. One felt in hearing him, that he was profounder as a thinker than as a speaker. Before an audience, his reasoning power seemed to be held in firm abeyance. The results of reasoning, the palpable facts deduced, the means of direct impression, these were before his eye, and nothing else. Like great rivers that have their fountain-heads in mountains remote and hidden, close by overhanging clouds, this order of thinkers is abstract and exhaustive in cloistered moments; and as those rivers, when reaching the abodes of civilization, are highways of commerce and scenes of busy usefulness, so these men in their public ministration make everything yield to the practical significance of the occasion.

As would be expected from such a mental constitution, Dr. Hoyt confined himself in the pulpit to the gospel, as the divine means of salvation. Without doubt he delighted to penetrate beyond its immediate aspects. Had he failed here, his practical force would soon have been exhausted. The philosophy of the gospel must, of necessity, enter into the conditions of all deep and earnest investigation. But the library, not the pulpit, is the place for such an invigorating exercise. And hence the wisdom of Dr. Hoyt's course. Standing in the presence of men, he used such trains of thought as were adapted to men as listeners, not to men as logical students, or speculative philosophers; and, consequently, while he formed himself as an effective speaker, he also moulded his congregation to be admirable hearers. In this

respect, he was a model most worthy of imitation. True to the very letter of the phrase, he *preached* the gospel. The paramount of the idea always was not to discuss, not to elaborate, not to intellectualize in any shape or form that might divert his efforts in the direction of philosophy or art, but simply and solely to preach the gospel, which, in his mind, meant a specific *manner* of uttering the truth, as well as the truth itself.

On the one hand then, Dr. Hoyt avoided all dry, didactic method. On the other, he shunned all mere literary imbelishment. Both the logical and the sensuous forms of intellect were excluded from his public ministrations. If, however, as shown above, he was a deep and fervent thinker, it is also true, that he was not deficient in a certain kind of imagination, to which much of his success must be attributed. In its use, he was rarely found in the province of the poet. Unlike the imagination of Jeremy Taylor, it was seldom picturesque, and never gorgeous; it had no tropical luxuriance; it never sought to embower itself in a Persian Paradise. For its own sake, it had no charms. To revel in beauty or to be transported by sublimity for the mere joy of ecstatic emotion, was as foreign to his sense of intellectual congruity as to his conscience. But that adjunctive office of this grand faculty which aids the reason by apt illustrations and vivid enforcements,—this he had in an eminent degree. Less brilliant than the artistic imagination; much less capable of those sudden transfigurations which lift speaker and hearer out of themselves; it is, nevertheless, far more serviceable since it allies itself more fully and permanently with the moral sensibilities. Of this nature was the Dr's. imagination—fresh, pungeant, incisive—always on the alert, and sure of its eclectic instinct,—full of pith and point,—appropriating the common incidents of the day or historical incidents to his purpose, and seldom failing, thereby, to set his topic in sharper relief before your quickened fancy. A little humor would

occasionally come to the verge of utterance, and be instantly repressed. And sometimes he could be sarcastic, but generally when he stung, it was like a bee—the thighs laden with honey. Once on a memorable occasion, he indulged in cutting invective, but his heart soon revolted against the use of such weapons, and he abandoned them forever. For sustained vitality of sentiment, word, manner, we have rarely seen his equal. The dignity of dulness was heartily eschewed. If he ever tired you, it was because he was not himself. With him, pulpit-life was a perpetual renewal; and to the last, his thoughts had a vascular force that reminded you of youthful activity. A strong and shining blade, that warrior's hand ever held, and when it dropped, it was neither dull nor dim.

Tried by the standard of art, Dr. Hoyt could not be regarded as a polished orator. The graces of the rhetoritician, he esteemed lightly; nor did he rely for success in any degree upon those artistic means which some have employed as an auxiliary to higher results. His early struggles with himself as to "*fine preaching*" were never forgotten, and it is quite likely that the rebound was rather too strong in the other direction. Whether so or not, he deserves praise for strict adherence to his convictions, nor can we appreciate too highly the sternly critical spirit that made him so watchful over the least tendency to self-gratification in his discourses. One could easily see, that he had much more expressional power than he saw fit to exert. His manner was naturally inclined to acting. Had he chosen, he could certainly have been a more effective speaker, as the world judges effectiveness. But he restrained, himself, and we think, most wisely; for this self-restraint, as is unusually the case, developed other and higher forms of power. In his style of preaching, he attained a marked degree of excellence. Whatever subject he treated, he was sure to vitalize it with his personal being, so that it seemed born of his private heart. His mind, like a dramatist, mov-

ed his theme forward to its conclusions, and moved it too with an energy, with a pliant skill, with a concentrated eagerness that gathered at every advance upon your interest. At times, his style was involved. The unconscious parenthesis would frequently appear, and at the next instant, a sudden off-shoot from the main line of discussion would disturb your consecutiveness of thought. In all, however, there was movement; and if it was somewhat irregular for the moment, you were sure to be carried on to the final impression. This was mainly due to the directness and vigor with which he threw his whole mind upon you, and accordingly, his thoughts, in the manner of handling, reminded you of projectiles that were aimed at a given effect. His will—the truthful test of all oratory—was very apparent in his efforts. Determined on his purpose, and indifferent to side results, he was so thoroughly aggressive that you had either to resign your strongholds, or shut up yourself more closely within your prison-walls.

But the real power of this noble man lay deeper than the structure of intellect and the emotional constitution. The finely-wrought sensibility that under the slightest touch went quivering to the brain—the acute senses that lodged the soul all too closely to the world external—and then, too, such a temperament as is found only in men of genius either dormant or developed;—all these were organized in the outer man, and all these acted powerfully upon the man within. But those other attributes which are counterparts to the merely physical and intellectual,—the sublimer qualities that organize the spirit towards God and Christ, as those just named, embody the soul towards nature and life,—surely we must look to them to find the height, depth, scope, and rounded completeness of his character.

It sounds like a commonplace truism to say, that Dr. Hoyt realized the doctrines which he believed and preached. But when we use the word "*realized*," we mean somewhat more

than its currant acceptation implies. All Christians realize religion,—religion that is a reality to their judgments to their consciences, to their hearts. But to what extent? A differenec in degree is sometimes equivalent to a difference in kind, and never is this fact more significant than in applications to spiritual experience. The scriptural idea which we seek to embody in the term "*realize*" is peculiarly emphasized by the New Testament writers, and by none so forcibly as by St. Paul and St. John. To convey this idea, they borrow the language of the senses. Such phrases as *walking* by faith,—enduring as *seeing* him who is invisible,—"which we have *looked* upon and our *hands* have *handled*,"—must be designed to show that experimental piety affects the heart, as outward objects affect the senses. Men there are who realize the God of the conscience through the conscience; men there are who realize the God of beauty through the imaginative aspects of Christianity; while another class realize the God of tenderness through the emotions. A dwarfish one-sidedness is the result,—a Christian life that reduces itself to a particular function of the mind,—while the rarest of things is to witness and experience, in which all elements coalese in harmony and strength.

Certain constituents of Dr. Hoyt's mind gave a most vigorous vitality to his religious life. Towards those grander truths that inspire awe, solemnity, reverence, his nature was broadly open, while as a counterbalancing energy, his sensibilities to love and tenderness were intensely operative. No keen observer could fail to mark the ceaseless interplay of thought and sentiment between these two parts of his organization. As they alternated, you would see him sternly true, or touchingly gentle; and when at last through years of struggle, they came together in perfect reconciliation, it was beautiful to see the more majestic attributes of mind dwelling side by side with those kindlier and more lovely virtues, through which Heaven is symbolized to the pure in heart.

Age brought him its large blessings. The great work that Time does for a Christian soul, as it does for a noble oak, when it fills its huge arms with brawny strength, and covers them all over with richest foliage, this greatest of earthly work, was happily accomplished in him. How well I remember those closing years. The gradual mellowing,—how complete at last! I recall his piercing insight, his deepening sense of reconciliation with stubborn circumstances, his growing content, his enlarging charity, his widening love to God and man; and among the instances of beautiful age that are present with me, I recollect not one that impresses me like this.

"*Yet to the last, thou wast a King.*"

The old hero at seventy was still "*girded with strength*" in the "*inner man,*" and it was "*renewed day by day.*" The work of his hands was established, and the beauty of the Lord rested upon him. "*The glory that excelleth*" crowned his three-score years and ten, and when it faded, it faded in the light of Christ's immediate presence.

In the Presbyterian Church of Athens, Ga., a beautiful mural tablet has been erected, bearing this inscription:

IN MEMORIAM.

REV. NATHAN HOYT, D. D.
Born in Gilmanton, N. H., Feb. 27, 1793.
Became Pastor of this Church, May 1, 1830.
Died in its Service, July 12, 1866.

VALIANT FOR GOSPEL TRUTH;
THE PIOUS LIVES AND TRIUPHANT DEATHS
OF MANY WHO ENJOYED HIS
MINISTRY,
PROVED HIS FAITHFULNESS.

Believing; Hoping; Loving; Working;
He served two Generations by the will of God;
Then fell asleep in Jesus.

REV. WASHINGTON BAIRD.*

WASHINGTON BAIRD, was the son of pious parents, born in Fayette County, Pennsylvania, about the year 1807. In very early childhood, he removed with his parents to the neighborhood of Maysville, Kentucky. Here he spent his youth, and here he was prepared for College. He then returned to Pennsylvania and entered Jefferson College, and graduated with good standing for scholarship in the year 1831. In 1832, he came from Kentucky to Milledgeville, Ga. Soon after his arrival, he visited the printing-office of Hon. Seaton Grantland, in order to advertise for a school. Mr. Grantland informed him that he was then in need of a teacher in his family. After a short consultation, Mr. Baird was employed as a family tutor, by Mr. Grantland, and a friendship was formed between these parties which grew stronger and stronger on a more intimate acquaintance, and has been perpetuated to a second and third generation of the Grantland family. The family school expanded into a neighborhood school, at Woodville, in the vicinity of Milledgeville.

Here Mr. Baird continued a few years, until his reputation, as an able teacher, brought him an invitation to a large and flourishing Institution, the Chatham Academy, located in Sa-

*. The Editor of this work is indebted to the Rev. John Jones, of Griffin, for the following memorial, of the Rev. Mr. Baird, compiled from his funeral sermon, preached at Philadelphia Church on the 15th Aug. 1868. Although it was our intention to include only the biographies of ministers who had died within the first twenty years after the organization of the Synod of Georgia; yet the publication having been so long delayed, and others having fallen during the interim, he has ventured to insert the memorials of as many such as he could obtain, believing it would be gratifying to their friends and the Church, to give them this permanent form.

vannah, Ga. He accepted this call, and remained a number of years in Savannah.

Here he commenced the study of Theology, having doubtless had the ministry in view for many years. He put himself under the care of Charleston Presbytery. In connection with his school duties, he prosecuted his sacred studies, receiving advice and direction from the Rev. Willard Preston, pastor of the Independent Presbyterian Church of Savannah. After due preparation, he was licensed by the Charleston Presbytery to preach the gospel. Having been called, he removed to Waynseville, Ga., taking charge of Waynesville and Linton Grove Churches. In this position he remained several years, laboring in a large territory, until called to the pastoral care of the St. Mary's Church, Ga., about the year 1840.

At St. Mary's, Mr. Baird conducted a flourishing school in addition to his ministerial duties; besides, he repeatedly visited East Florida, doing missionary work. He organized the Presbyterian Church of Jacksonville.

In 1847, having been chosen by the Synod of Georgia for that purpose, he removed to Milledgeville, Ga., and established the Southern Presbyterian, and was its able editor for many years, both in Georgia, and after its transfer to Charleston, S. C. From the editorial chair he retired as Agent of the Presbyterian Board of Publication.

July 1st, 1855, he took charge of the Presbyterian Church of Spartanburg, S. C. From thence he was called to the care of the Presbyterian Church of Camden, Arkansas, September 26th, 1859.

In 1863, he was sent as a Commissioner to the Confederate General Assembly, which met in Columbia S. C. He lingered after the Assembly adjourned, probably with his old friends in Spartanburg, for some weeks. In the meantime, Vicksburg fell into the possession of the Federal troops. The connection between the East and West was destroyed, and he was unable to return to Arkansas. Being without charge,

and without home, he returned to his old friend, Mr. Seaton Grantland, who gave him a refuge and a kindly welcome. Thus, after a lapse of thirty years, he returned so his first home made in Georgia, and experienced the friendship of his noble old friend, on whose heart, time and increasing years had wrought no decay. While at Mr. Grantlands, his active mind was employed in preparing Elementary Confederate School Books, and in teaching the grandchildren of Mr. G.

In the spring of 1866, Mr. B. came to Griffin, and for a year, was employed as tutor in the family of Mrs. David J. Bailey, a daughter of his old friend, Col. Seaton Grantland. He soon became interested in neigboring destitute Churches of Butts and Clayton counties; and in the spring of 1867, he located in the bosom of Philadelphia congregation, as the center of his operations; and in the month of October, 1867, at Atlanta, the Presbytery of Atlanta employed him as a Missionary to labor in the counties of Butts, Henry, Clayton and Carroll. Into this large and laborious field he entered, and continued with all the life, and hopeful elasticity of a young man in the morning of his ministry: and he labored above his strength, preaching up to the last Sabbath of his life—literally enduring hardness as a good soldier of our Lord Jesus Christ: and, finally, fell in the harness with his face to the field, and passed from the bosom of his friends on earth to the bosom of his Father in Heaven.

We give the following letter from Mr. Andrew L. Huie, an Elder of Philadelphia Church, referring to his sickness and death:

"CLAYTON COUNTY, GA., July 26, 1868.

REV. J. J.—*Dear Sir*:—We have just committed to their final resting place the mortal remains of the Rev. Washington Baird. He departed this life yesterday at 12 M. He had been complaining for six weeks. He was taken with hoarseness, attended with fever. He continued, notwithstanding, to labor in essantly throughout his wide field, embracing Henry,

Butts, Clayton and Carroll Counties. He returned from Carroll on Friday night, the 17th instant, very much exhausted, but disposed to attribute it to the extremely hot weather, and the fatigue undergone during the trip to Carroll and back. Nothwithstanding his weakness, he would fill his appointment at our Church on last Sabbath, 19th instant. He preached a short but exceedingly interesting sermon from the text: " Thy kingdom come thy will be done on earth, as it is done in heaven.

I visited him on Monday, and found him feeble, but not disposed to complain. He remarked however that his end was close at hand. On Tuesday, Dr. McKown was called to see him, and found him in a critical condition. He began to decline rapidly. On Friday morning, the 24th, he again spoke of his end, and said he had been looking for it for the last three months. On Friday evening he said he would pass through the night, but not through the coming day. On Saturday, the 25th, a few hours before his death, and evidently dying, he was asked how he felt. He replied that he felt that he was passing from the bosom of his friends on earth to the bosom of his Father in Heaven. When asked how he found the passage, he answered, "Pleasant, glorious!" He continued gradually to sink, until 12 o'clock M., when he gently breathed his last.

Although he suffered greatly during the short time he was confined, he bore his sufferings with remarkable patience. He died at Mr. Alexander L. Huie's, which has been his home during his sojourn with us.

Mr. Baird, had greatly endeared himself to this entire community."

Such is a short outline of his life, labors and death.

Let us dwell briefly upon his mental and moral traits: First, he was remarkable for an earnest, life-long devotion to God his Saviour. From early youth he gave himself to Christ, and never wavered in his Christian walk. His piety was un-

ostentatious; he made no loud demonstrations; he continued on the even tenor of his way; his faith in Christ was simple and child-like, and comforting and supporting. He was a godly man: the Master had chosen and loved him, and he loved the Master, and His kingdom and His people, and the work of the Master was his chief delight.

There was a mellowness of Christian character as he advanced in years; his path was the path of the just that shineth more and more unto the perfect day; his peace was as a river, and his righteousness as the waves of the sea. Such was his piety—uniform, simple, grateful, comforting, increasing, abounding.

Second, his mind was vigorous, independent, simple and direct. He was an able expounder of God's word, and thoroughly evangelical in doctrine, holding fast the form of sound words. He was a clear reasoner, a ready writer, a wise counsellor, and a strong debater in our ecclesiastical courts. In 1841, at the Synod in Charleston, he was appointed the chief advocate in a difficult case of appeal, and sustained the appeal, although opposed by some of the ablest members of the United Synod of South Carolina and Georgia. He was a man of remarkable intelligence on all subjects—keeping abreast of the advancing improvements in arts and sciences. Nothing escaped him. He was alive to every subject of interest in Church and State. He was well versed in the dead languages, and thoroughly acquainted with the natural sciences. He was a superior teacher, because he united with literary attainments, a remarkable interest in youth—great sympathy for them, and an untiring patience in instructing them. His mind was eminently analogical and didactic. He possessed, in a rare degree, the faculty of simplifying, and illustrating his thoughts. His love for children was wonderful! No child ever passed him without a smile, a kind look, and a word of instruction and encourgement. He was a man of true decision of character. He avoided hasty

inferences, and examined with care all questions of duty and discussion. Having reached a conclusion, he remained firm. This was eminently true in regard to theological issues. He was not carried about by every wind of doctrine.

In the ecclesiastical revolutions of the Presbyterian Church which occurred in 1837, he was as firm as a rock—accepting and maintaining the positions of the Old School Party. He was a man of energy; he loved work, and industry was a natural necessity with him. It may be said of him, as of Richard Baxter, "He loved to labor" and labor was his life. But he loved such work as was practical and efficient for the temporal and spiritual well-being of mankind. His little book, "Duty and Reward," is a true exponent of his mind and heart. Brother Baird was truly a self-sacrificing man, strangely indifferent to personal ease and comfort—ever averse to giving trouble to any one. He accommodated himself to circumstances, and was equally at home in the families of rich or poor. He was singularly free of the sin of covetousness. He was generous to a fault. Indeed he erred in his indifference to worldly possessions, and just dues for his ministerial labors. Because of this indifference, he lived and died under pecuniary embarrassments. He was a true friend, and never forgot a friend or favor. He was forgiving to those who injured him, and patient under provocations. He admired all that was noble in others, and enjoyed and praised the performances of his brethren. He never indulged in a detracting or censorious spirit. He was uniformly cheerful, sometimes facetious and playful, indulging in innocent, dry humor, but never in sarcasm. He was always hopeful in the darkest hours. He was eminently patriotic! He loved the South, in all her interests, and delighted in expatiating on her undeveloped resources, and her glorious prospects. And he loved the whole country. He was devoted to the public good, especially to the religious and literary elevation of the young. Finally he was above the fear or favor

of man, in the performance of duty. Like John Knox, he feared not the face of clay! As a man, a minister, an editor, he did his duty fearlessly and faithfully, looking for the approbation of God and his own conscience.

Such was Washington Baird—a plain man, a wise man, a good man.

We close this brief tribute to his memory with an extract from his memorial sermon by Rev. Mr. Jones. He observes: "It is an honest estimate of his religious, moral, and intellectual worth. The fact that our earthly communion has finally closed, awakens emotions of unfeigned sadness! But we will think of him as having entered his everlasting rest and recall his example for our improvement and encouragement. Let us therefore be admonished to prepare for our own end. How uncertain is life. A few weeks since, and the prospects of our brother for long life, were better than those of many who survive him. What is life? It is a vapor that appeareth for a little while and vanisheth away.

Let this Church ever cherish the memory of their minister. You have lost a kind friend, a faithful shepherd. He loved you all with great tenderness. You will never, probably, find one so perfectly suited to this field, and so much at home among you all. Cherish his memory! He was a lone man in the world. He leaves neither widow nor orphan to perpetuate his name and to bedew his grave with their tears—the Church was his family. His dust is in your keeping. You have laid him to rest amidst your native hills, and he sleeps with your fathers and your children, in the bosom of five generations of your own beloved kindred! He will come no more into this sacred desk! His active form will move no more in your midst! You will look no more upon his kind face! You will listen no more to his gentle words, and stirring admonitions! He has gone to render an account of his stewardship! He has entered into his rest!"

REV. ISAAC WATTS WADDEL.

Isaac Watts Waddel, second son of the Rev. Moses Waddel, D. D., and Elizabeth Woodson Waddel, was born at Willington, Abbeville District, South Carolina, on the 11th of July, 1804. He was "brought up" by his Christian parents in the strictness which old-time Presbyterianism imposed. He was early taught the great doctrinal truths of our holy religon, as contained in our symbols of faith. This rendered him in after life a sound Theologian. He was prepared for college, principally, by his cousin, Moses W. Dobbins, a most accomplished clasical scholar, and by his elder brother, James P. Waddel, for many years Professor of the Latin and Greek Languages in the University of Georgia.

Mr. Waddel was of Irish descent. His ancestors emigrated from the neighborhood of Belfast, about 1760, and settled in North Carolina. The family, as far back as is known, was Presbyterians of the purest type.

His father was called to the Presidency of Franklin College, at Athens, Georgia, and in May, 1819, entered on the duties of his office. Isaac Watts, with his younger brother, William Woodward Waddel, entered in the Freshman Class, and graduated in August, 1823. He was a good scholar.

After the completion of his college course, his father, indulging his passion for the life of a planter, removed him to the old homestead, in South Carolina. Here he entered upon the duties of rural life, superintending the cultivation of his paternal acres. What success attended his labors in this sphere of action, we know not. But, having given the experiment a fair trial, we find him in 1827–'28, entering upon the study of a profession. We judge that he did not find

the cultivaton of cotton and corn to be in exact accordance with his tastes, and he, therefore, left his broad acres to take care of themselves, while he went to consult Blackstone, and delve in other legal lore. He entered the law office of the Hon. Augustine S. Clayton, of Athens.

Where and when he made a public profession of his faith in Christ, we know not. It was probably while he resided at Willington, as early as 1827. He was, doubtless, a member of the Church when he entered upon the study of the law. He remained but a short time in the law office. God had other purposes,—he was soon called to consider his duty toward his fellow-men, and to examine the question of becoming a minister of the Gospel. Whether self-suggested or from outer influences, he resolved on the study of Theology.

He forthwith commenced the study under the care of the Rev. Thomas Goulding, D. D., then of Lexington, Ga., afterwards Professor of Church History and Polity in the Theological Seminary at Columbia, S. C. He was taken under the care of Hopewell Presbytery, at their Sessions in Augusta, December 6th, 1828, and was licensed at Greensboro', August 8th, 1830. He was ordained at Gainsville, Hall County, as an Evangelist, in May, 1832. He labored as a Domestic Missionary in the west of the State for some time, with great acceptance. His memory is cherished by many in the western counties, till the present day.

In September, 1831, he married Miss Sarah K. Daniel, daughter of James K. Daniel, Esq., of Greene county, Ga. He afterwards removed to Willington, S. C., where his father then resided. During his residence at Willington, he preached in the churches of Hopewell and Lebanon, Abbeville, S. C. In the year 183—, he purchased a farm in Walker county, Ga., whither he removed his family; but, that region (being in the neighborhood of the mountains) proving too bleak for the delicate constitution of his family, he bought a plantation in Sumpter county, Alabama, whither

he removed. This was a disastrous change of location. Here he lost, by death, a lovely little daughter, and several slaves. He afterwards hired a house in Demopolis, Ala., where he lived for a short time; but, finally disheartened by his misfortunes, he returned to Georgia. He afterwards received a call to the Church at Marrietta, Ga., where, after a few years, he terminated his unpretending, unobtrusive, but his quietly useful life, of a lingering chronic complaint, on the 1st day of November, 1849, in the 45th year of his age, and the 19th, of his ministry.

Mr. Waddel was a man of a very quiet temperament, and aptly fulfilled the obligations of husband, father, and master. His was not a marked literary turn, although he was an accurate scholar. He conciliated the love, and affection, and confidence of all who were intimate with him, by the generally straight-forward view of things, which characterized his course. To all he was kind, affable, and affectionate.

As a minister of the gospel, he was generally acceptable to the plain people whom he served. His sermons, not being written, were plain and without ornament, and, perhaps, on that account, more useful to those to whom they were addressed.

To crown all, his personal piety was never impugned, however, he might be thought to lack "Unction," in his outward demonstrations.

Eight children were born to him, of whom five attained maturity. His eldest son graduated at the University of Georgia in 1853, with much credit. He studied law, and was taken into the co-partnership by Col. Chislom, of Cedar Town, Polk county, where his ambitious industry and perseverance soon brought him into public notice. At the earliest period of the late Confederate War, he joined the army, where he soon rose to the office of Colonel of the 20th Georgia Regiment. Eliza, his eldest daughter, became the wife of Dr. Setze, of Marietta. Mary, his second daughter,

resides in Cherokee county. John left College for the army and was twice wounded during the war. Isaac Watts, the youngest son, resides with some of the family.

Mrs. Waddel, after the death of her husband, removed to Greensboro', Ga., where she died in December, 1863.

REV. PETER WINN.*

PETER WINN was born in Liberty county, Georgia, on the —— day of ———, in the year 1816. He was the son of Maj. John and Mrs. Eliza Winn—pious, intelligent, and respectable parents,—who, in accordance with the usages of the Congregational Church, dedicated him in infancy to the service of the Lord. His father was the descendant of a long lineage of pious ancestors; a graduate of Yale College, and a lawyer by profession; but spent many years of the latter part of his life in instructing the youth of Liberty county. It was his earnest desire to have all his children well educated, that they might be fitted for stations of usefulness and respectability in life. But he did not live to see his wishes accomplished; he died when Peter was a little over four years old, and the responsibility of his training and education, and that of six other children, was thrown upon their mother, who, through Divine Grace, was well qualified for so responsible a position.

Mrs. Eliza Winn, the mother, and, to a great extent, the moral educator of Rev. Peter Winn, was a woman long known and much noted in that part of the country for her ardent piety, her wisdom, prudence, humility, zeal and energy. Her children are all ready to bear testimony to her faithfulness in endeavoring to train them up "in the nurture and admonition of the Lord." The Bible and the Catechisms of the Presbyterian Church, were the chief text books used for the moral culture of the household. The good old practice of assembling all the family together on the evening of the Sabbath, and hearing them recite the Shorter Catechism of our Confession of Faith, was common with her through the

*MSS from Rev. T. Sumner Winn.

greater part of her life. She ever taught "that wisdom is better that gold;" and it was her earnest desire, her constant prayer, and most strenuous endeavors to have her children converted to God, and become useful in life. There is no doubt but that the influence of that noble woman, was the chief means, in the hand of God, in developing and moulding that fine character in the person of the subject of this memoir, which we are about to delineate. "Many daughters have done virtuously, but thou excellest them all. Her children rise up and called her blessed; her husband, also, and he praiseth her."

Were we to begin with the childhood of Peter Winn, we would say, that he was devotedly attached to his mother, very fond of his books, affectionate towards his kindred and friends, conscientious in all his dealings with others, and remarkably deferential in his deportment to the old. He exhibited the force of that precept of Moses,—"Thou shalt rise up before the hoary head, and honor the face of the old man." His simplicity of character, his candor, integrity, and correctness of behavior, in general, always commanded the respect and admiration of his companions at school. To this day, his name is seldom mentioned by any of his early associates without expressions of affection, esteem and praise. We saw with him in boyhood, what remained with him in manhood,—ardor in temperament, soundness in judgment, and determination in purpose.

He commenced his literary course at the early age of six years, in the school of Mr. John C. Baker, the brother of the celebrated Daniel Baker, D. D., in the village of Flemington. He was a few years after removed to Walthourville, and placed under the tuition of the Rev. Dr. Henry Ripley, afterwards a Professor in the Baptist Theological Seminary, at Newton Centre, Massachusetts. But the greater portion of his early academical life was with Mr. Edward Pyncheon, an intelligent and highly educated gentleman, who taught

in the Walthourville Academy for many years, and did much to elevate and improve the educational status of the youth of Liberty county. It was here, in this ancient Academy, so pleasant to the memory of many, that young Winn, in common with several others of the Prasbyterian Ministry of the South, obtained the rudiments of that thorough scholarship for which he afterwards became noted among his fellew students. Mr. Pyncheon soon discoved his worth, and appreciated his merits, and ever regarded him as one of his best scholars. He was much beloved and respected by his companions at school, and was very often called to act as an arbiter and peace-maker in the difficulties that sometimes occurred among the boys.

It is probable that, while a student at the academy, he received his first strong and permanent religious impressions, which changed his destiny for time and eternity. About the year 1831, there was a considerable revival of religion in Walthourville, under the preaching of Drs. Daniel Baker and Joseph C. Stiles. During this refreshing, young Winn, and many other youths of the village, professed conversion. After a month of prayer and reflection, he connected himself with the Midway Congregational Church, the venerated church of his father's. But his peace of mind and assurance of acceptance with God, seem not to have lasted very long. It is believed that he did not avail himself of the privilege of coming to the Lord's table more than two or three times, before he fell into a state of great spiritual doubt and darkness, and for several years gave up all hope of his conversion. He did not, however, abandon religion and return to the world, as is too often the case, but continued to struggle on, having, however, no hope of acceptance with God. Long and terrible were the conflicts that agitated the soul of the troubled youth. Days upon days were devoted to fasting and prayer for relief, but no relief came. What grief, what anguish do some of us still remember to have seen depicted

in the face of that young Christian! He could say, as did Job: "Oh, that I knew where I might find him! that I might come before his seat! Behold, I go forward, but he is not there; and backward, but I cannot perceive him; on the left hand where he doth work, but I cannot behold him: he hideth himself on the right hand that I cannot see him: but he knoweth the way I take; when he hath tried me I shall come forth as gold!" He was like Bunyan's Pilgrim in the Slough of Despond. May we not suppose that God was leading him through these deep and dark waters of despair, to break his hold on the world, to chasten his soul, to purify his heart, and prepare him for greater usefulness in the Church? He was tried indeed! But, he came forth at last as gold heated seven times in the furnace. The encouragement received from his mother, together with the faithful instructions of his old Pastor, Rev. R. Quarterman, were blessed of God, to his complete deliverance from that state of doubt and despair. In gratitude for deliverance, he seems to have dedicated himself anew to the service of Christ; and no sacrifice or self-denial was too great for him to make to the cause of his Divine Master.

From this period his thoughts were turned to the office of the sacred ministery as a profession best fitted for glorifying God and doing good to man. He was not hasty, however, in coming to this conclusion, but pondered and prayed over the matter for years. But, when he had once made up his mind to do so, hardly anything, not even the most formidable obstacles, could shake him from his course. In order to do this, he at once bagan preparation for college, and in January, 1835, he entered the Freshman Class, in Franklin College, Athens, Ga., then under the Presidency of Dr. Alonzo Church. The same high and honorable character for punctuality, diligence, sobriety, and scholarship, which he bore in the academy, he here sustained throughout his collegiate course. We do not know that he was deficient

in any of the branches of learning there taught, but it is known that he excelled in the Mathematics. In his class, were many young men of superior talents, some of whom have done much honor, both to the State and Church. Among them, we might mention Dr. B. M. Palmer, of New Orleans, Prof. John LeConte, Prof. Milton E. Bacon, and some others of like sort. Though a very hard student, and incessantly engaged through all the secular days of the week in his college duties, yet he usually spent his Sabbaths, not in rest and recreation, but in holding Sabbath schools and religious exercises at the Factories and destitute places in the vicinity of the town. The cause of the Redeemer lay heavily upon his heart; it was, therefore, the one great purpose of his soul to promote that cause in every lawful way.

In August, 1838, he graduated with the second honor of his class. He left immediately after for Talliafero county, Ga., where he entered upon the duties of a teacher, in a country school, and remained until November, and, as usual, holding meetings on the Sabbath for the people. Here commenced the one great error of his life,—an error for which he ultimately paid most dearly,—which, most probably, cost him his life. He should have spared himself and embraced that opportunity for resting and preparing both his physical and mental energies for the laborious studies yet before him in the Theological Seminary. But, having only limited means, being unwilling to burden the Church with the expense of his education, ever ready for work, and fired with zeal, he determined to pay his own way through the course of preparation necessary for entering the ministry.

His engagements for teaching having expired, and the exercises of the Seminary begun, we next find him in Columbia, S. C., a student of Divinity, intent on his preparation for the holy office of the ministry. Now, the long cherished and fond hopes of his heart were about to be realized. A few years

more, and he would stand up an ordained and approved messenger of Jesus Christ, to publish to a dying world the everlasting Gospel. Alas! for human foresight; these ardent hopes were doomed, in a measure, to be blasted for the present. God had other work for him. He must occupy another sphere of which he knew nothing. He must preach the gospel, it is true, but he must preach it in a way different from what he had himself preferred and marked out. During the vacation in the Seminary in July, 1839, he returned home, and, instead of resting and recuperating his exhausted energies, he very imprudently engaged to supply the place of the absent Preceptor of Walthourville Academy. The school was large, and many of the pupils far advanced, so that, in addition to teaching during the day, he was compelled to study much by night, to be able to instruct his classes. Here, also, he held meetings for the people, and aided his pastor in many ways. The labor was too much for exhausted nature. "The spirit was willing, but the flesh was weak." His health gave way—fever ensued—and that was succeeded by hemorrhage of the lungs. This was the beginning of that long season of pain, sickness, sorrow, and disappointment, which never ceased until our gifted young friend was borne to the grave. It was the first alarming symptom of that insiduous disease, the consumption, which claims death, usually, as its sure and certain end. This case should warn young men, and especially Theological students, not to follow the example here given, and allow their zeal to overtax the energies of exhausted nature. "There is a time for all things," and there is a time of study. There is also a time for relaxation, "for much study is a weariness to the flesh." According to human appearances, a little more prudence, a little more rest, might have prolonged the life and spared to the Church the services of Peter Winn. It is the solemn duty of the Church to aid and sustain her indigent candidates for the ministry.

She ought to fill the treasury of her Educational Committee, and see that her pious sons, struggling against poverty, do not lack for pecuniary aid, and young men needing help, ought not to feel any delicacy in asking assistance. But in this case the Church is not to blame. She gave no aid, for none was asked. Mr. Winn's energetic and independent nature induced him to undertake what he had not strength to accomplish. We repeat what we have already said: It was the great error of his life. But we are all fallible. "It is human to err." God alone is perfect. If I justify myself, mine own mouth shall condemn me: if I say I am perfect, it shall also prove me perverse." God, no doubt, permitted it to be so for good and wise purposes. "What thou knowest not now, thou shalt know hereafter." If the judgment of that young man erred, it was error more of the head than of the heart—an error on the side of virtue. He meant well. So we pronounce no censure; we only express a regret, and drop one sad tear of sorrow.

So far as health is concerned, he was now ruined for the active duties of the ministry. There being still a few weeks remaining of the Seminary vacation, he left the school room, and betook himself to horse-back riding as a means of recruiting his health. He takes a trip to the up-country of Georgia. He visits his brother, J. W., at Forsyth, and his brother-in-law, Rev. S. J. Cassels, at Macon, and many other places and friends; comes home improved in health, bouyant in spirits, and imagining all was well with him. He returns to the Seminary to resume his studies. But alas! it was too late. The seeds of disease were too deeply rooted in his system to be eradicated. After struggling with ill health a few months, his strength entirely failed. Following the advice of physicians and professors, he was forced at last to bid farewell to the Seminary—to abandon, for the present, all hope of ever entering the ministry; and, at last, he set out on his melancholy journey homeward,—

perhaps to die! How sad to behold! all the hopes of nearly a whole life time apparently blasted forever. Shall one so gifted, so willing to preach the gospel, never be permitted to enter the ministry of reconciliation? The regrets and sympathies, expressed by the community, are well remembered. All pitied, but none could help him. And now shall that aged mother, who so gladly gave him up to the work of the ministry, never enjoy the satisfaction of seeing her cherished son in the pulpit? Are the cries and supplications of the righteous never to be answered? Let us not be hasty, but wait and see the result. "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God; for I shall yet praise him, who is the help of my countenance and my God. Commit thy ways unto the Lord, and He shall bring it to pass."

We return to our narrative.

What shall the young student do? The Theological Seminary has been abandoned; the ministry seems to be beyond his reach; he has not strength to grasp the coveted prize. Every avenue of usefulness seems closed against him. Must he go home to die in his mother's arms? Must he leave this world, having done so little for his perishing fellow-men? He is in the steamboat between Charleston and Savannah, on his way homeward. His small stock of Theological Books are along only to sadden his memory, by reminding him of what he might have learned in the sublime science of Divinity. He is feeble in body, and dejected in mind. Health is gone! Hopes are blasted!

In this state of mind, he arrives at Savannah, and goes to the boarding house of Mrs. H——, a Presbyterian lady. There he met the Rev. Mr. Cook, an agent of the American Tract Society, who, on learning his situation and superior worth, became interesed in him, and offered him employment as a Colporteur and General Agent in the whole South. One door of usefulness being closed against him,

Providence immediately opened another. If he is not allowed to preach to sinners, in his own words, he is permitted to do what is, perhaps, better—he may preach to them in the words of Payson, Baxter, Edwards, Brainard, Wilberforce, and others of the sainted dead; yea, he may preach to them in the words of sacred Scripture. This door of usefulness being so unexpectedly opened to him, and so well adapted for the improvement of his health, the call was, after due reflection accepted, and subsequently entered upon. But, before the necessary arrangements could be made, the Liberty County Bible Society, which happened to have a considerable number of books on hand, employed him as a Colporteur for the rest of the year, to labor in some of the adjacent destitute counties. During this time, he traversed the counties of Tatnel, Appling, Emanuel, Effingham, and a portion of Montgomery, distributing the Word of Life. The Bible was carried to people and places where it had never before gone. May we not hope that that Holy Book, distributed by him, has been the means of saving many souls?

We have followed the history of Mr. Winn from early youth through his Academical, Collegiate and Theological course. We come now to what might be called the second chapter of his history. His studies are laid aside, and he is now in the field laboring for his Divine Master. He is the Agent of the American Tract Society, disseminating truth to the unenlightened of his countrymen. Under the plea of ill health he might have remained at home, or he might have betaken himself to secular pursuits, for no one thought him capable of enduring the hardships of a Colporteur. But he was not a man to waste time, when men were perishing around him. He felt that his time was short, and that he must improve the little portion of life still left him.

His work for the Bible Society being completed, and the necessary arrangements made for entering on his agency for

the Tract Society, he commenced his operations in Georgia, about the first of January, 1841. To this work he became devotedly attached, and threw into it his whole soul. It was a work to which he closely adhered for nearly four years, under all circumstances, and often amid unusual difficulties. Large portions of Georgia, South Carolina, North Carolina, and a part of Alabama, were visited by him. Exposed to heat and cold, wet and dry, winter and summer, meeting with friends and foes, sympathy and rebuff, he still pressed on in the great and good work, without fainting or tiring. Being all the time a confirmed consumptive, spitting blood almost every day, and often attacked with violent hemorrhages—often sick among strangers, and laid up in public inns where he was much neglected, it is a wonder how he persevered in his work, for he seemed more fit for the sick room than a traveller on the highways. But, as "the King's business was urgent, and required haste," he yielded to no discouragements, but pressed onward and onward, sometimes visiting regions where no gospel messenger had ever before appeared. At one time, during this agency, several months elapsed and no communication had yet been received from him. In the meantime, a report got into circulation that he was dead; and just as his friends who had become much concerned about his welfare, were making arrangements to send in search for him, he returned home much improved in health.

That good was done in this protracted and extended agency, none will doubt; but to what extent, the revelations of eternity will alone unfold. We beg leave to mention but one instance as illustrative of the good accomplished. It came to the knowledge of his friends after his death. In that portion of Georgia known as South-west Georgia, the Colporteur happened to meet on the road Gen. G., a distinquished citizen of that region. After some conversation, and the sale of a few books to the General, they recog-

nized each other as acquaintances, who had met at Athens. He invited Mr. Winn to his house and entertained him for the night, most hospitably. The opportunity was embraced for conversation on the importance and necessity of personal piety. The subject was pressed home upon his heart with much force and tenderness. The Colporteur left next morning to pursue his labors of love elsewhere, not knowing that any good impression had been made on his kind host. They parted never more to meet on earth. Other portions of the South were visited, and the gospel preached to others; and the weary Corporteur has finished his course, and sleeps in the grave. Then comes the information that an impression was made that night upon the mind of Gen. G., never to be effaced. He had no peace of soul until he surrendered himself to the Saviour. He afterwards connected himself with the Baptist Church, and became a useful and consistent Christian. "In the morning sow thy seed, and in the evening withhold not thy hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good. Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord." "They that sow in tears, shall reap in joy."

We have asked, shall Mr. Winn ever enter the ministry? and thus gratify the cherished desire of his heart. Will the prayers of his mother ever be answered and her heart gladdened in seeing him in the pulpit? Yes, that prayer was answered. She saw him there, though only once. He became a minister of Jesus Christ, as one having ecclesiastical authority. In the fall of 1843, he returned from a long tour of Colportage through the upper and middle counties of North Carolina, much improved in health, and very hopeful of permanent restoration. His thoughts again turned to the ministry. He would make at least one more effort. His idea was, then, not to relinquish his agency for the

Tract Society, but to blend the two together, so as to be able to preach in the destitute regions, as he visited from place to place. He accordingly appeared before the Presbytery of Georgia, in November, 1843, was taken under its care, examined and licensed by that body at Midway Church in the presence of a large congregation.

Having now explored and visited the most destitute parts of the South, his thoughts were turned next toward the far West, and especially the great valley of the Mississippi, as a most needy and inviting field of labor. Having determined to go thither, he deemed it best, first, to visit the Island of Cuba and spend a few months, hoping that the mild and salubrious climate of that trophical region would aid in completing his restoration to health. Accordingly, about the first of January, 1844, he left Savannah in a vessel bound for that Island. The voyage was not long, but rough and tempestuous. He encountered a severe gale, which he described in one of his letters as truly grand and sublime. He learned, indeed, that "they who go down into the sea in ships, that do business in great waters, see the works of the Lord, and His wonders in the deep." In order that he might better enjoy the sublimity of the scene of an ocean in commotion, he remained for hours on deck, lashed to the mast, gazing upon nature in her most majestic manifestations. But the storm at length subsided, and his ship glided calmly into the port of Havana. He would gladly have prosecuted his evangelical labors among the people of this Catholic Island; but the Spanish authorities were too vigilant for such an attempt. His trunks were searched, and every Protestant book taken from him, except his Bible, which was saved by being concealed about his person. Remaining there a few months, regaling himself with the fruits and luxuries of that delightful climate, he left in the spring for New Orleans, and thence up the Mississippi—he visited many towns and villages on its banks. He finally selected

the western portion of the State of Mississippi as a suitable field for his work. Here he was indefatigable and untiring in his efforts to do good. The impression made on the people of the West was the same as that made on those of the East. Here he became deeply interested in the spiritual welfare of the colored people. To him they seemed as sheep without a shepherd. He saw thousands upon thousands of Africans in this region, who enjoyed little of the means of Grace. "The harvest was plenteous, but the laborers were few." So deep and strong were his convictions of the duty of laboring for them, that he finally concluded to relinquish his connection with the Tract Society, and spend the balance of his days as a Missionary among them. Being, himself, a Southern man, born and reared among them, he possessed a strong and lasting friendship for them; and he thought, that in no better way could he ameliorate their condition, than by preaching to them the gospel of Christ. Thus, we next find him in this new and interesting field of labor. He choose Claiborne county, in the vicinity of Port Gibson, as a point best adapted for the commencement of his work. Here he was employed as a missionary to the blacks by a number of wealthy and intelligent planters. Among these, were such persons as Mr. Thomas Cleveland, Mrs. Daniels, Rev. Zebulon Butler, D. D., and others,—persons from whom he received much encouragement and assistance in his work. For Dr. Butler and his family he entertained the highest esteem and respect; and to the end of life, kept up with him an intimate correspondence. It was mainly through his influence that the mission was gotten up and sustained. In this field he was eminently successful. He soon won for himself the confidence and respect, not only of the Master, but of the slave himself. They welcomed him with open arms, and flocked by thousands to his preaching. Day and night, both on Sabbaths and secular days, did he go from plantation to plantation, breaking to this benighted people the bread of life.

While laboring in this field, he became acquainted with Miss Margaret McComb, a worthy lady of Port Gibson. Their acquaintance ripened into affection, and resulted in their marriage in the year 1845. And it may not be amiss to say, that she proved to him an angel of mercy, ministering to all his wants, and cheering him in his subsequent great afflictions. She still lives, a resident of New Orleans, and now the wife of Henry T. Bartlett, an Elder in the Thalia Street Presbyterian Church.

Mr. Winn labored as a missionary to the colored people in this place about eighteen months, and would gladly have settled here for life, but God had otherwise ordained. It soon became evident that the strength of his body was not equal to the zeal of his heart. Incessant toil and exposure to an unhealty atmosphere of night, as he visited from plantation to plantation, destroyed what little strength was left him. But, unwilling to give up, and anxious to live for the good of the colored man, one more effort was made for the improvement of his health. But it was all in vain. His disease was incurable. His work was done, and he must soon die. Resigning himself with Christian submission to the will of God, he abandons his mission, resigns his charge, and turns his face toward his mothers house,—the home of his infancy. He has met with the sons and daughters of Africa as their missionary for the last time. The poor black man has lost in him one of his best friends. The last hymn is sung, the last prayer has been offered, the last sermon preached, the last parting word uttered, and he is off to find a place to die.

He reached Liberty county in the month of April, 1846, the mere shadow of a man—a living skeleton. No one could look upon his pale, haggard, emaciated face, without having his sympathies aroused. His cough was troublesome, his strength exhausted, and his respiration, at times, difficult. In addition to the wasting influences of consumption, he had

a painful affection of the knee—acute inflammation, swelling, and contraction of the joint, exceedingly painful. He walked a little, but only on crutches. Such was his condition, when he left the missionary field. He worked to the last—he fell in the battle—he died in the harness. He came to end his days among a people where he was born, and had been reared. With them, in earlier days, he had lived and associated—with them he had often met in the house of God. They knew his worth and appreciated his merits; and when, at last, he returned to die in their midst, they welcomed him back to his native land. Never did the people of that community manifest a greater sympathy for any one than they showed him. There were no dainties or luxuries, that might contribute to his comfort, that they did not shower upon him. They seemed to vie with each other in exhibitions of kindness. In addition to the daily visitations of friends, he was often favored with visits of many of his ministerial brethren, such as Messrs. Quarterman, Jones, Cassels, Law, and Axson. These visits were comforting to him, and highly valued. It may be asked by some, what were his feelings now, or rather, what his state of mind? His hopes had been blasted—he had long been an invalid—he had studied and labored under the greatest difficulties—and had now been finally arrested, and brought in prospect of soon standing face to face with his God in judgment. In view of this, what were his feelings? Was he dejected, melancholy? Did he murmur at the hard and mysterious allotments of Providence? We answer, that a happier man could hardly be found on earth. To the last, he was social, cheerful, and, at times, exceedingly jocose and playful. Place him in any company, whether with young or old, he would be the life of that company. Even when on his death-bed, his house was anything but the house of mourning. It was the house of peace, cheerfulness, contentment, and quiet assurance. His pastor, after visiting one day, remarked, that he "regarded

it more a privilege than an affliction to have a child sick in his situation, and with his state of mind." Grace triumphed over all. He had been preparing for death, and when at last it came, he was ready to depart. He could say, "I can do all things through Christ who strengtheneth me." Fifteen years he had closely followed his Master, and that Master did not forsake him in the day of need.

Mr. Winn was not confined to his bed for six months after his return home. He usually sat up most of the day—rode on horseback very often—attended church regularly,—and often visited his friends. In the month of October, however, he began to sink more rapidly, and after that period, never rose from his couch. He lingered three months more, and on the 18th of January, 1847, his spirit entered into that rest that remaineth for the people of God, in the 31st year of age.

The following letter, written by his mother, to an absent brother, a few days after his decease, discloses the scenes of the dying bed of this young servant of Christ:

WALTHOURVILLE, Jan. 21st, 1847.

MY DEAR——: Ere this reaches you, you will, no doubt, have received through letter of J., the melancholy intelligence of the death of our beloved Peter. Yes, my precious child is now a saint in heaven. And, although floods of tears run down my furrowed cheeks, when I allow my selfish feelings to prevail, yet, when I think of his eternal gain, my grief is turned into joy. We are indeed "sorrowful, yet rejoicing." Oh! if you could have been present during the last few days of his pilgrimage, and witnessed his calm and peaceful end, you would have exclaimed, with our friend, Dr. C. C. Jones, in his closing remarks at his funeral, "Let me die the death of the righteous, and let my last end be like his." Such composure, such patient resignation, such entire confidence in the merits of his Saviour, are rarely ever met with! There

seemed to be a combination of all the Christain graces resting upon his soul, which gave lustre to his countenance, and recommended to all who beheld him, the religion he professed. But, rather than give you my own words, I will repeat to you many of the sweet expressions which fell from his lips during the few days previous to his departure.

On Friday evening, Mrs. M. approached his bed-side; he turned, took hold of her hand, and said: "Mrs. Minton, heaven appears to brighten in prospect." A few hours after, I said to him, "My dear child, how does Christ appear to you now?" He looked intelligently in my face, and said, "Very, very precious, one among thousands and altogether lovely." About three o'clock on Saturday morning, we were summoned around his bedside to see him die. He was asleep, and appeared to be fast sinking. We thought it best to arouse him, and make known to him his situation. His cousin, Thomas W. F., then asked if he was sensible that his stay with us was likely to be very short? He calmly replied, "I feel very feeble, and if I am going, I must bid you all farewell." He then took each member of the family by the hand, and, with feeble voice and faltering tongue, bid them all an affectionate farewell. Beginning with me, he said: "Farewell, my precious mother, I commit you to the direction of a kind Providence. May he sustain, protect and provide for you, my dear mother. You know the terms on which I had your watch. I now return it to you." And then, turning to his wife, Margaret, he said, "And you, my dear beloved one, farewell. Trust in your Saviour, He will be all in all to you. Serve him, and you will be happy. He is a friend that sticketh closer than a brother. O, may he devise your way and direct your steps." To his cousin, T. W. F., he said, "Farewell, my dear cousin, the Lord bless you and your dear family." To his brother W., he said, "Farewell, my dear brother, may the Lord lead you in paths of righteousness and peace. Tell sister L. S. and

brother E., farewell for me. These three had not reached here. To his brother J. W. W., he said, "Farewell, my dear brother; O, if I were sure of meeting you in Heaven. I have long prayed for you, and I yet hope to meet you there. O, that the Lord would pour his spirit upon you. The little effects I leave my dear companion, I beg you will take charge of." "Farewell, my dear cousin S., may the Lord be your father and mother, brother and sister, and all." To Tallula Cassels, he said, "Farewell, my dear little neice, may you be early converted to God." To his friend and school companion, Mr. T. S. M., he said, "Farewell, my dear friend, you have been a kind friend to me; may the Lord bless you and your dear family." Then, turning to me again, he said, "Tell my servants, Caroline and Solomon, my greatest desire for them, is, that they may be saved." I then asked him, if he had any messages to send to his absent brothers and his two old aunts. "Tell them I die in peace, and hope they will prove faithful to the end in serving God." Once more, turning to us all, he said, "I hope you will take care of Margaret." These were some of the words he uttered when we all thought him near his end. But he recovered from this paroxysm, and his precious spirit remained with us until half-past five o'clock Monday morning, when he fell asleep in Jesus," without a sigh or groan. So quietly did he go, that none of us were aware of it, until he had breathed his last.

The day before he died, Dr. Jones and the Rev. Mr. A., came to see him, and remained in the village that night, that they might witness the last scene. At one time he said to Dr. Jones, "It is a great consolation to think of being buried in my own churchyard by the side of my fathers, and rise with them in the resurrection. Once I thought it of little consequence; but I think differently now." Dr. J. asked him if he did not anticipate meeting his dear relatives in Heaven, with delight? "O yes," he said, "it is like going

home, and I can now say, Why delayeth thy coming?" Previous to this, his last night on earth, he could not lie down, but sat up in bed on account of the difficulty of respiration. Still, his sufferings at the last were not great. The pain in his knee entirely ceased, and his cough did not annoy him for many days previous to his death.

His funeral was held at my house. Six ministers were present—four of them took part in the services; and his remains were immediately conveyed to the graveyard at Midway, where he now sleeps with the dust of his fathers.

And now, my dear——, what use are we to make of this solemn visitation of Providence, but by being more diligent in making preparation for our own solemn change. The voice of God is, "Be ye also ready." So let us "work while it is day, before the night cometh when no man can work." O, that this affliction might be sanctified to each member of the family! If this Providence should be the means of bringing those who are yet unconverted to a saving knowledge of Christ, what a happy event would it be! Let us pray especially for the salvation of their souls. We are all deeply afflicted, at the same time supported. We talk and weep much together; but the language of our hearts is: "It is the Lord, let him doeth what seemeth him good." We have lost much, but Peter has gained Heaven, which will make amends for all his sufferings. Friends have been kind, exceedingly kind, and there are so many merciful providences connected with the affliction, that we have cause to praise and bless God for His loving kindnesses and tender mercies toward us. So, farewell, my dear child; may the Lord sustain you, under this afflictive bereavement, is the prayer of your mother, ELIZA WINN.

This letter speaks out for itself. It needs no comment from us. His end was just such an end as we might expect from his previous life. He could say, "Though I walk

through the valley of the shadow of death, I will fear no evil; for thou art with me, thy rod and thy staff they comfort me." Who does not see, in the peaceful and triumphant end of the Christian, the value of true vital godliness? Who will say that he has served God for naught? Some may have thought this young man was over-taxing himself, while he prosecuted his self-denying labors in his Master's vineyard. But, his constant reply was, "I must work the work of him who sent me;" and the result proved that he was right. He did not labor in vain. He received his reward in this life. It was worth all toil to be able to meet death as he met it. How sublime the spectacle, when suddenly awoke out of deep sleep in the dead of night, and told that he was dying, and was asked what message he had to send certain kindred, he calmly said, "*Tell them I die in peace.*" A noble declaration! A strong exhibition of sustaining grace! A glorious attestation of the truth of Christianity! *Tell them I die in peace!* Years have rolled by, yet, as we stand by his grave, and memory recalls the scenes of the dying bed, we are comforted and cheered by the remembrance of this message,—"Tell them I die in peace." Let the reader of this memorial consider well, and go and do likewise. Your time to die, my friend, will soon come. Friends will gather around your dying couch. You, too, may be asked, what message will you send to absent friends. Will you be able to say, "Tell them I die in peace." Without grace—without the presence of Christ—you will have no such message to send. "Be ye also ready, for ye know not the day nor the hour when the Son of Man cometh."

Such is a brief sketch of the life of the Rev. Peter Winn. More might be added; but enough has been said to enable us to form a correct opinion of his character. A few more words, with regard to some of his peculiar traits of body and mind, will close this memoriam.

Mr. Winn, in person, was about the ordinary size of men

—somewhat tall, never fleshy and robust. He was delicate from childhood; originally very straight and erect; but, in time, much bowed under the force of his disease. He was, in early life, rather graceful in his movements—somewhat attractive and preposessing in his appearance. His face, the index of his mind, betokened intelligence, benignity, decission and sincerity. It was such a face as a stranger would be pleased with. His complexion was fair, his hair dark, and his eyes black, keen, and penetrating, and under the influence of his disease, they shone with more than usual splendor. He was not a genius, yet a man of more than ordinary mental ability. He usually excelled in everything to which he turned his attention. He had excellent administrative ability, and was very exact and correct in all his business transactions. His energy, industry, and perseverance were untiring. He accomplished what few men in his state of health would have dared attempt. He travelled thousands of miles, year after year, when he seemed more fit for the sick bed than a wayfarer. As to his preaching ability, little is known. Strangers alone must testify on this point. He never preached but twice in his native county—once at at Midway, and once at Mt. Olivet. He was a modest, humble, retiring man. Few lived at home so little, yet none loved home more. Nothing but a stern sense of duty made him a wanderer on the earth. He could be graceful and dignified, yet he was so social and playful in disposition, that a little child would naturally run into his arms. He was very prudent, had an excellent knowledge of human nature, and could adapt himself to any situation. He was conciliatory and yielding, except when duty and principal were at stake, then he feared not the face of man. He was very conscientious: as a proof of this, when travelling in the service of the Church, to save expense, he would take his seat in the box car, rather than the passenger coach. Until his connection with the Presbytery in 1843, he was

only a private member of Midway Church, and although for ten years never a resident of the county, and enjoying none of its sancutary privileges, yet he usually sent his annual contribution to the support of its pastor. This, too, to a Church then strong and wealthy, needing no assistance at his hands. But as a member of that Church, he felt it his duty and privilege, and such as he could not forego.

It has already been said that he was passionately fond of his mother. Her letter, describing his death-bed scene, not only confirms this, but shows this passion strong in death. It is very much doubted whether, after he had attained years of discretion, he was ever known to disobey or offend her. He loved his mother, and she, in turn, was fond of her noble boy. She called him "her wandering son." It was hard for her to see him year after year, in such feeble health, leave his comfortable and pleasant home to dwell among strangers, that he might bear the invitations of the gospel into "the highways and hedges" of the earth. Many a tear did she shed, and many a prayer did she offer in behalf of her "wandering son." But they are now united, where they part no more, and weep no more,—where there is no more death, neither sorrow, nor crying, neither shall there be any more pain.

The character of young Winn is a very fine one: but let no one suppose that we regard him as a perfect character. None such now lives on earth—we are all a fallen race. He was but "a man of like passions with ourselves." He had his infirmities as other men—and no one was more sensible of this than himself. He was a man of strong feelings and high temper, which, especially in early life, would sometimes break out with considerable impetuosity. This, however, he was enabled, through Divince Grace, so well to control, that even his most intimate friends were hardly aware of it. But he knew it, and mourned over it to the day of his death. If he excelled any of his cotemporaries, the praise

is due to God alone, for, after all, the great element of his greatness and usefulness was his ardent piety. Here lies the secret, the moving-spring of all his usefulness. He was a man of prayer, a man of faith. Day by day he walked with God. He could, in truth, say: "The love of Christ constraineth me." If any would attain his eminence in virtue and usefulness, they must obtain supplies from the same inexhaustible fountain. "I am the light of the world," said the blessed Saviour, "he that followeth me shall not walk in darkness, but shall have the light of life."

All love the memory of the man whose character we have attempted to portray in these pages. Friends admire, and kindred cherish it. None are offended when told that Peter was the "flower of the flock." They are thankful that God was pleased to raise up such a man in their midst. His name has become a household word among them. They love to call their children "*Peter Winn.*" But they love him chiefly because he was good.

Though he left no children, may we not hope and pray that his mantle may fall at least on some of his many surviving relatives?

REV. EDWIN T. WILLIAMS.

EDWIN T. WILLIAMS was the youngest son of Richard and Mary Williams, and was born in the city of Savannah, Georgia, 12th of March, 1826. His parents were devotedly pious, and trained up their loving and gentle child in the nurture and admonition of the Lord. By one it has been remarked, he "was beautifully obedient to his devoted parents."

From early boyhood, Jesus seemed to have marked him for his own. Perhaps, like the child Samuel, he was *loaned to the Lord*, and, as he grew in days and years, he gave increasing promise of the high and holy destination to which he had been appointed of his heavenly Father. He grew in strength before the Lord. He was not only the child of prayer, but *a praying child*. His love of the family altar, at which the morning and evening incense of prayer and praise were offered, was remakable in one so young. He never appeared to be happier than when allowed the privilege of attending the family devotions. When other children were wrapped in slumber, he would patiently wait, however late the hour, that he might unite in the household worship. His father's business often detained him until a late hour from home; yet, when the other members of the family had retired, it was the sweetest privilege of little Eddie's life to be permitted to sit up "till his return, and go with him and his old nurse to prayers." His father was a man of prayer. The midnight hour and the early morn often found him at the mercy-seat; and often would his little boy, missing him from his side, steal away and kneel with him at the throne of grace, when others were buried in sleep. Though but a child,

> "He knew the worth of prayer,
> And wished to be often there."

What can be more beautiful than such a picture of infant piety? We love to contemplate the youthful piety of a Samuel of the Old Testament times, and a Timothy of the New; but in few, very few, instances has it been more fully developed than in him whose memorial it is our privilege now to write. We are pleased to put it on record, that it may happily influence other parents who may read these memoirs, to seek for their dear little ones the grace conferred upon this child of the covenant.

That he was the subject of Divine grace, perhaps from early infancy, we can hardly doubt. There is no period recollected by the family, when he manifested those exercises of heart, usually attendent upon the converting operations of the Holy Spirit—conviction, sorrow, inquiry for the way of life, and joy of the new-born soul. Says his sister: "It would be difficult to say when the Holy Spirit first operated upon his young heart, he was always so lovely in disposition—a heart so full of love." May we not conclude that he was sanctified from the womb?

His devotion to his parents was great. His father died while he was yet of tender years; but the example, admonitions and training of that beloved parent were never forgotten. Wherever he was, whether at home or abroad, whether in his native land, or upon distant heathen shores, the influence of that father was still felt and reverently cherished. In his fifteenth year he made a public profession of religion, and united with the Independent Presbyterian Church in Savannah.

HIS EDUCATION.

When he was nine years old, he was sent with his sister (now Mrs. Gibbs, of St. Augustine) to a school at Edgefield, S. C., taught by Dr. William Johnson, a Baptist clergyman, well known in that region as an educator of youth. But he here remained only a few months. Such was the earnest

yearning of his heart for the pleasant and pious home of his childhood, that he was recalled.

In less than a year after his return to his home, his father died. He remained at home after his father's death until about his fifteenth year, probably attending the schools of his native city. He was then sent by his mother to a school at Wilmington, Delaware, taught by a Mr. Gayley. He is represented as being an excellent gentleman, and who was ever fondly remembered by his pulpil, and, in return, was loved and respected by his teacher and all his fellow-pupils. Subsequent to his attendance of Mr. Gayley's school, he spent some time at Hadley, Mass., having at that time a brother, a member of Amherst College. Whether he attended school at Hadley or not, we are not informed. It is probable that he was still pursuing his studies. He returned to Savannah. It was then that his missionary spirit began to manifest itself. It is, however, probable that he first imbibed this spirit when a child, as he often attended his father to the prayer meetings among the negroes on his plantation. He always loved to speak to that people of Jesus and his salvation, and doubtless his mind was even then turned to Africa, which became eventually his field of labor. But, not only did the negroes engage his attention, but he embraced every opportunity for doing good to the souls of men. His evenings were then often spent in distributing tracts and books—in talking to and praying with the countrymen, who with their carts around the "Old Market," had brought their produce for sale. Here he would tell them of the Saviour, and publish the glad tidings of salvation. Thus, as a youth dedicated to Christ's service, each year gave evidence of his strong and active faith. He must be about his Father's business; and onward to the end with Apostolic zeal, Christ and his cross filled his heart, and employed his hands.

In his eighteenth year, we find him teaching school near Wilmington, Del., in the family of a Mr. Dupont, for the pur-

pose of securing means to enable him to enter Princeton College. From the necrological record of the College, furnished by Prof. H. C. Cameron, we find that he must have matriculated in 1847, though the year is not noted, as he entered the Sophomore class and was graduated in 1850. The same year, 1850, he entered the Princeton Theological Seminary, and completed the prescribed course of three years in 1853. While a student at Princeton, he laborod diligently, as he did in every other place of his abode in his Divine Master's cause. He often spoke of this period of his life with great delight and gratitude, as being among the most successful and pleasant. He said God had honored his weak efforts for the salvation of many precious souls. He spoke especially of a Bible class of nine young ladies, whom it was his privilege to instruct. Of the nine, eight gave their hearts to Jesus while he was with them. One alone, he remarked, *seemed* indifferent For her, his soul struggled in prayer, bearing her up in the arms of his faith, and earnestly entreating that she might be brought to the acknowledgment of the truth as it is in Christ. But still she remained apparently unconcerned. Yet, after all, it appeared that a covenant-keeping God was faithful to his promises—his prayers were answered.

Long years after, while laboring on the dark shores of Africa, he received a letter written in London, from that same lady, which filled his heart with joy. She had only *seemed* indifferent. The seed sown had sprung up and brought forth fruit to the glory of God. She hailed him as her spiritual father. Of these nine ladies, three became missionaries in other lands. Thus God honors the labors of his servants. Who would not love and serve such a Master? Jan. 1st, 1853, he offered himself as a missionary to the Board of Foreign Missions of the Presbyterian Church, and was accepted, and assigned to the African field Jan. 17th, 1853. After completing his Theological course, he was li-

censed by the Presbytery of Georgia, and was ordained by the same in the summer of 1853, and sailed from New York for Corisco, Western Africa, November 8th, 1853. "Corisco is an island very nearly under the equator, and fourteen hundred miles to the east, and south of Monrovia in Liberia, the American Colony of free blacks. It is a small but beautiful island, about twenty miles from the main land. It is not more than four or five miles in length, and half that in width. It has several high hills crowned with beautiful palms and palmettoes. This mission was founded in 1850, by Messrs. Mackey and Simpson, assisted by Rev. J. Leighton Wilson, D. D., then missionary at the Gaboon, from which it was distant fifty or sixty miles." Previous to his embarkation for Africa, he married his first wife, a Miss Sallie Dupree, daughter of the Rev. Mr. Dupree, a minister of the Methodist Episcopal Church, near Charleston, S. C. Says one: "She was a very interesting and talented lady."

Mr. Williams remained at Corisco only some two or three months, when he was compelled to return to this country on account of the failure of his wife's health. She died a short time after their return at Morristown, N. J. It was during his stay at Corisco, that the missionary buildings were consumed by fire, by which he lost his papers and journals—otherwise we might be able to give a more full and satisfactory history of that mission than we can now present.

He returned to New York, May 1st, 1854. After the death of Mrs. W., he went South, and spent some time in presenting the cause of Foreign Missions to the Churches. Upon his return northward, he spent a year or more in the Domestic Missionary work, in connection with the congregation of the Rev. Dr. James W. Alexander, in New York City.

In January, 1856, his thoughts were again earnestly directed to the subject of returning to the Foreign Missionary work. It seems probable that this was a suggestion of Dr.

Alexander. A school had been founded in Monrovia, Liberia, Africa, called the "Alexander High School," perhaps in honor of Dr. Archibald Alexander. Of course, his son felt a deep interest in its success. At that time the Rev. D. A. Wilson, of Pennsylvania, was at its head. No one seemed to be better qualified for the post than Bro. Williams. The record in his jounral of the interviews with Dr. A. on the subject, gives a pleasing exhibition of these two good men, as they contemplated the importance of the work. Though it would be a much more laborious one than the field he now occupied, (that of a Domestic Missionary in the city of New York,) yet, it would be more simple, and there was no comparison between his present field and Africa. The conclusion arrived at, was, that he should go to Africa as a teacher and missionary in the Alexander High School. Arrangements were, therefore, immediately put on foot for his departure. But, before leaving for his new field of labor, he determined to visit his native place, and once more hold communion with his dear friends, and bid them farewell—perhaps a final farewell. Accordingly, he left New York on the 5th of Feb. 1855, proceeded South, visiting Princeton, Willmington, Del., (where he had received much of his early education) Richmond, Davidson College, Columbia, Charleston, and St. Augustine the farthest point South, where he arrived on the 11th or 12th of April. After visiting friends and relations in St. Augustine, Jacksonville, Savannah, and Charleston, he sailed thence for New York on the 17th of May, where he arrived on the 20th of May. He paid a short visit to Morristown, N. J., where reposed the dust of her so often referred to in his journals as "My dear Sallie, my precious wife." His arrangements having been completed for his voyage to Liberia, he embarked on board the schooner Cortes, on the 7th of June, 1856. After the parting religious services on board the ship, which were conducted by the Rev. Drs. J. C. Lowrie and J. Leighton Wilson, of the Missionary Board, the

vessel dropped down to Sandy Hook, whence she sailed on the 9th, at 1 P. M., and he notes in his dairy, "by sunset, my native land had faded well nigh from view." There is but one entry in his jonrnal during the voyage. That was made on the 12th of June: "The anniversary of my precious wife's dying day." It was a day he never forgot, whether on sea or land—amid the toils and self-denials of missionary life, or the sweet charities of home and Christian society.

He arrived in Monrovia on the 17th of July, 1856. A few days afterward, he entered upon his work in the school. The mathematical department was the principal field of instruction assigned him. He preached as he had opportunity, and imparted religious instruction to his classes. His life seems to have been very monotonous. He soon began to feel the unhealthiness of the climate. Indeed, we find him taking quinine within three days after his arrival, rather, we suppose, as a preventive, than from any real indisposition. Chills and fever were to be guarded against,—the acclimating African fever. In December, he made his missionary tour up the St. Paul's River. During this journey, he visted several native towns, and preached by aid of an interpreter. In the same month he made a second missionay tour "to visit other heathen towns." He gives us the names of several of these towns, such as "Gains' town, Gizi's town, Jalipa's town, Ebo's town," and his reflections on what he saw in these journeyings among the heathen are deeply interesting, but too extensive to be given here. In January, 1857, he experienced his first attack of chills, probably induced by his travels in the interior. Of the danger of these journeys in the country, he remarks he had been warned by President Benson and others. But we find him in a few days again in the school room in the active discharge of his duties. In March, 1857, his fellow-laborer, Rev. D. A. Wilson, left him and returned to the United States with his family. This was a sore trial to him. He thus notes this incident in his journal of the 17

March, 1857: "Accompanied them to McGills wharf—many tears of parting friends—hastened up to the light-house, and sat till dark, when the anchor seemed weighed and themselves on their way. I wept on the cape and on the rock, this evening, engaged in meditation, self-examination and prayer in view of my responsibilities and need of Divine grace. I was filled with much trembling in view of my sins; but enabled, I trust, to triumph in Christ, as my righteousness and substitute. I am left alone, yet how? Is not God my heavenly Father, my Saviour here? They have not gone to America. Then let me, trusting in Him, go cheerfully, prayerfully, and hopefully to my work. God's dealings with me are all mercy, mercy, mercy; my returns are ingratitude and sin." He felt the responsibility now devolved on him, more sensibly, in this, that the business transactions of the Mission had been hitherto carried on by Mr. Wilson. These duties were now necessarily assumed by him. He notes his gratificiation upon discovering, a day or two after, among the books left by Mr. W., a copy of Mahew on book-keeping. He remarks, that he esteemed it quite providential, since it was just what he needed to guide him in business operations. In the same month he had a return of chills and fever, and began fully to realize the enervating influence of the climate. He complains of his inability to think or compose his mind for anything.

As we trace the life and labors of the missionary on a foreign shore, and in a sickly climate, far separated from the sweet charities of his native home, we are impressed more and more with his need of sustaining grace. Who but the Christain, endued with a high degree of spirituality, and enjoying intimate communion and fellowship with his Saviour, could maintain a cheerful spirit, exposed daily to sickness and dangers of a speedy death. Nothing but a faith that triumphs, as seeing him who is invisible, can give courage at such a time. In confirmation of this, we quote from the journal of Bro. Wil-

liams. When he was left alone by the return of his fellow-laborer to the United States, suffering, illness and solitariness, he says: "I am reminded oftentimes of the possibility of my dying here. But, through grace it does not alarm me. It leads me to apply more earnestly to Jesus for an assured interest in his blood, and to leave myself at his disposal. Visions of home and loved ones often appear bright before me, but, here is my duty, and here, therefore, is my Saviour: here is my choice. I only pray for grace to be worthy of him." His journals exhibit little else than alternations of chills and fever through the ensuing summer; yet, attending to his duties in the school, preaching occasionally, and conducting the business of the Mission, which he found exceedingly perplexing. Exhausted by repeated attacks and incessant labors, on the 8th of November he was staicken down by congestion of the brain. He thus records the facts after his recovery: "Eventful day! Brought to the brink of the eternal world; unconscious of my situation, I can only record what my friends have since communicated to me." He writes again on the 11th of November: "Awoke to consciousness—to a sense of my still feeble condition, and to some appreciation of the greatness of my deliverence. I trust if I had been called away, through riches of sovereign grace alone, I should have been received up into heaven."

It became evident that he needed a change of climate, and that he must be relieved, at least for a season, from his duties to recuperate his wasted strength. Providentially, a very excellent opportunity was soon presented, which he at once embraced. On the 14th of November, the United States frigate Cumberland, belonging to the African Squadron, was at Monrovia, bound to the Cape de Verd Islands. Application was made to her commander, Commodore Conover, to grant him a passage to his destination, which was readily and kindly granted. The next day he went aboard

and was generously welcomed by the Commodore and Captain Missroon, and sailed at noon the same day. Translated from the miasmatic atmosphere of the Liberian coast to the pure and exhilerating air of the Atlantic, he is soon restored to his native buoyancy of spirit, and enters upon his work of doing good, collecting the mariners in the bows, preaching to them, and instructing the boys in a Bible-class. On the 30th of November, at daylight they made the Island of Mayo, one of the Cape de Verd group. He describes this Island as rugged, a bare mountainous surface, without any vegetation, save in the valleys. One high mountain or hill, a thousand or two feet high, capped with white stones. The Northeast trade-winds prevail here. There is much table-land, from 100 to 400 feet elevation; the soil is unproductive, parched, and but one spring on the Island. On the Southwest, a sandy bay, called English bay, within which is the town and extensive salt-pans, abundance of fish, which, with a few vegetables, afford the only food of the inhabitants, who are Portugese and Blacks." Leaving Mayo, St. Jago soon loomed in sight, being only fifteen miles distant, exceedingly rugged, and equal in barreness to Mayo; the shore precipitous, 800 or 1000 feet in places, and sufficient depth of water to sail within a stone's throw of the shore. Here they anchored off Porto Praya, about dinner time, having been about two weeks from Monrovia. This was the destination of the ship, and found the ship St. Louis still awaiting her relief, and the store-ship. There they remained until the 25th of December, when the Vincennes arrived from the United States to relieve the Cumberland. He spent his time very pleasantly at Porto Praya, on board of ship, and in rambles about the town and the Island; the inhabitants are mostly negroes, described as wretchedly ignorant and immoral. Having taken leave of the officers and crew of the Cumberland he was transferred on board the Vincennes, which was bound down the coast to Cape Palmas. On the

27th of December, we find him again at sea, driven on by "a stiff Northeast trade-wind, with miserable health and miserable weather." He writes, so violent was the storm that they could not have divine service on the Sabbath. On the 30th and 31st of December, they were becalmed, and on the 3d of January, 1858, they made Sierra Leone. There he spent several days pleasantly, being entertained kindly by the missionaries of the United Brethren and the Lady Huntingdon Church. On Sabbath, the 10th of January, the ship weighed anchor and put to sea. January 19th, made Cape Mount, hoped to have reached Monrovia Sunday, but the weather being unfavorable, came to anchor. On the 20th, at 8 o'clock, Cape Mesurado appeared in view—took a boat at 1 o'clock and was soon at his mission home, after an absence of some two months. He says, "I was brought off in a chair; I return well." He met with a warm reception from his many friends who rejoiced to receive him safe and sound. A few days, and he is again at his post in the school. But, although restored to health and comfort by journeyings at sea, he is not shielded from the assaults of disease. His old enemy, chill and fever, attacked him again, in the following March. In April, he again left his home, and went to Harrisburg, a village on the hills, hoping to find exemption from sickness in the purer atmosphere of that elevated region, but was evidently disappointed. Almost every page of his journal is marked *fever, fever again.* He returned to Monrovia about the middle of May, and continues to write, almost every day, *chill and hot fever.* On the 26th of May, he was invited by the officers of the United States ship Marion, then in port, to go to Cape Palmas, whither she was bound. He accepted the invitation, and went aboard on the 26th. Every provision was made for his comfort. He visited, on this voyage, many of the towns on the coast, such as the Bassa people, Fish town, Rock town, and Garroway, and June 3d, reached Cape Palmas. Having spent several weeks

visiting many places on the coast, he returned to his home the last of July. Here he remained conducting the business of the Mission, until January, 1859, when he left again and proceeded down the coast to attend Presbytery at Sinoe. On this trip, he visited Greenville, Bassa Cove, Edina and Buchannan. He returned to Monrovia on the 13th of February. At length, enfeebled by constant ill health he determined to return to the United States. It was a day of tender and affecting farewells when he took his leave of the people. The children gathered around him, and told him of their Christian hopes, and bade him adieu. On the 5th of June, 1859, he embarked on the brig President Benson. After being at sea thirty-seven days, he reached the Chesapeake Bay, and Baltimore, July 11th, 1859. Thence he visited Philadelphia, New York and Morriston, New Jersey, where his wife was buried. After spending several months in the Northern and New Englond churches, presenting the cause of Foreign Missions, he returned to his native South and bosom of his own loved family. "Again and again," says his sister, Mrs. Gibbs, of St. Augustine, after going down almost to the brink of the river, where Jesus was ever his joy, God was pleased to restore him to health and strength, a little longer to bear the cross." During the year 1860, he traveled much as agent for the Missionary cause, both North and South. It was his desire to return to Africa to his chosen work, but the war intervening, he was constrained to abandrn the idea. The first year of the war he preached to a small church in Bryan county, Ga., near Savannah. He was present at the meeting of the first Confederate General Assembly, in Augusta, December, 1861. In that year he received a call from the Presbyterian Church in Quincy, Florida. As he could not return to his chosen field of labor he felt it to be his duty to accept it. He traveled extensively during this year among the churches of Florida and Georgia. In May 1861, he went North, passing by rail

to Louisville. At Atlanta he encountered troubles of which the writer of these pages has some knowledge. He thus remarks in his journal, "Realized this morning that war has been inaugurated in the land. Suspicions were excited by our baggage, especially one, a strange trunk, mischecked as Mrs. Numan, at Macon. A mob, fierce and determined, gathered on the platform and spoke threateningly—heard them speak of hanging." His baggage was examined, but nothing found wrong. He received a certificate to that effect from the Mayor, and proceeded without further molestation on his journey. He accepted the call to become the pastor of the Quincy Church, and probably removed to that place sometime in 1862, (for with 1861, his written journal closes and we have no certain dates as to the time of the commencement of his labors in that field.) He was installed Pastor in 1863. He contracted a second marriage, which was consummated November 12th, 1863, with Mary Catherine, daughter of Judge William Fleming, of Savannah.

He continued to labor in this place with great success, and acceptableness to the people. Early in the month of August, 1866, he was attacked with erysipelas, and on the 9th of that month he died.

The following note was addressed to his sister on the day following, informing her of his decease:

August 10th, 1866.

You have heard, my dear Mrs. Gibbs, of the death of your dear brother, and our beloved pastor. I have taken my pen at the request of Mrs. Williams, to say to you, how much she would like to see you, in her sad affliction. She is as composed as we could expect under the circumstances. Oh! my dear Mrs. Gibbs, we have all been sorely afflicted. That dear man has passed from us so suddenly that we can, as yet, scarcely realize it. It was my privilege to be with him part of the last two nights of his life. He must have suffered the

first night, as the disease was so rapid, so very rapid. Both Doctors pronounced his case the most progressive they have ever known, and they had had much experience in the war with his disease—erysipelas. Not even a groan was heard. He could say but little, as he soon lost his consciousness, but I heard him say, "Oh! whether I live, may I live unto the Lord, and whether I die may I die unto the Lord!" I think he had no hopes of himself, a very few hours after he was taken ill. Indeed, he was too pure a spirit for this sinful world, and God took him to Himself. May our prayer be that this great affliction may be sanctified to us all. Though being dead he yet speaketh, "be ye also ready."

Mr. Crane preached his funeral sermon Thursday, to a very crowded house. Dr. DuBose will preach to-morrow, and will write his obituary.

Believe me to be, your sympathizing friend,

S. R. GILCHRIST.

We have now followed the footsteps of this godly man from childhood to the closing scene of life's short journey. Four times he crossed the Atlantic; many months and years he spent on the African coast. We find him journeying and visiting all the most important points on that dark and sickly coast from the Isle of Corisco under the Equator to the Cape de Verd Islands, 15 degrees north latitude, either in prosecution of his work or seeking health and strength. His record for diligence and zeal will well compare with the most zealous of those Apostolic men who have gone forth into the heathen world to make known the gospel of salvation. None but those who have had the inspection of his private journals can form any correct estimate of his inner spiritual life. These journals, consisting of six closely written volumes, unfold a life of earnest action, of uniform piety, of fervent zeal for the glory of God, and the salvation of all with whom he had intercourse. Not only at his missionary home, but when

travelling by land or sea, to regain his wasted strength, did he labor without intermission to promote the spiritual welfare of those around him. When he goes to the Cape de Verd Islands on board the United States ship Cumberland, he labors diligently among the mariners, by forming Bible classes and preaching. When transferred to the Vincennes, on his return to Monrovia, he is again employed in the same work; and so wherever he went it was his meat and his drink to be doing good as he had opportunity. His life and labors contrast favorably with those of Brainard, Eliot, Henry Martin and Moffat in doing the will of his Heavenly Father, and spreading the knowledge of the Saviour.

His journals bear testimony, not only to the fact that he was diligent in business, fervent in spirit, serving the Lord, but that he was an observant man. Nothing escaped his watchful eye, whether on shore or on shipboard. He traversed the Island of St. Jago, while lying at anchor off Porto Praya, on foot—ascended its volcanic mountains—notices it peculiar formation—its trees—the production of its soil—the character of its debased inhabitants. So did he at Sierra Leone.

His correspondence gives proof of a tender and affectionate heart. His attachment to his relatives and friends was ardent. We give an extract or two from letters addressed to his sister. The first was written when at school, near Wilmington, Del., in 1845. We would have the reader particuly note the pious and devotional spirit pervading these extracts. The same spirit is manifest in all he ever wrote, either journals or correspondence—when young or more advanced in years. They bear evidence of a heart deeply imbued with the love of Christ. But to the extract:—

"Dear Sister Laura: Here I am again writing to her, 'whom in very truth my soul loveth,' and who, though far absent, beyond the privilege of social intercourse, still in thought, imagination, and fond remembrance, is ever present, yea,

within the deep and welcome recesses of my earnest heart. Your sisterly communication came joyfully to hand a week or two since, and would have been immediately answered, had not I written the week before. For the advice given me, as endeavoring to maintain a cheerful spirit in all my religious intercouse, I thank you, and shall so far esteem it, as that it shall be my constant aim, in the strength of the Lord, to cultivate this sweet spirit of our Saviour to the utmost of my ability. Such a walk, if *consistant*, I feel assured will do more to recommend the religion of the cross to those uninterested in its holy *realities*, than a *thousand* examples of an opposite character; for if the *Christian pilgrim* who journeys, leaning on the bosom of his Saviour, and oftimes from many a Pisgah's top 'surveys the landscape o'er,' should not rejoice with joy exceeding and full of glory—tell me who should? Should not he rejoice, who, though wandering in a barren wilderness, yet has given him by his Father, God, the grapes and figs, and rich pomegranates of his heavenly Eschol as an earnest or foretaste of the promised land: under such circumstances, and with the everlasting arms of Jesus for his support in life, in death, and eternal glory, where, O where!—search the wide world o'er—can *gloom* be found?

"What though our inward lusts rebel,
"Tis' but a struggling garp for life;
"The weapons of victories grace,
"Shall slay our sins
"And end the strife."

Soon shall we hear our Father say, 'Come ye blessed children inherit the Kingdom; soon will he call us hence, and take his wanderers home; soon shall our raptured tongues, His endless praise proclaim, and sweeter voices tune the song of Moses and the Lamb."

The above extract presents a pleasing picture of an affectionate pious youth, distant from his native home and much loved relatives.

The following extract, is from a letter addressed to the same beloved sister from Monrovia, dated November, 1858, consoling her under a heavy bereavement she had experienced. It shows his sympathy and resources of comfort for the heart stricken. After mentioning his own condition, health, and prospects, he observes: "Little did I dream that this year would prove one of such overwhelming grief to your heart. But we need not be surprised at this; God gives not account to any of his creatures, of his purposed and specific dealings with them. They are too deep, too mysteriously, yet surely and graciously, interwoven with the wonderous complexities of his providence; our finite minds could not grasp their innumerable relations, nor see how in ten thousand times ten thousand ways, they are to promote the glory of the Saviour, and effect the welfare of the entire people of God. But this one thing our heavenly Father does to all his children, to all who are his in *Christ Jesus*, to all such he utters the sweet assurance—'*All is well*; it is I, be not afraid.' All things shall work together for good, to them that love God, to them who are the called, according to his purpose. * *

Whatever brings Jesus near, makes his love and presence more desirable and precious, shut out from our view this world, and opens more clearly heaven and the beauties of holiness in that upper world. These are truly gracious gifts of God; and however hot, they are the furnace of infinite love and tenderness. So I believe you will find it to be the case in the death of dear George; and the more precious, the more reflecting the Saviour's grace and tenderness, by so much the more as was the affliction keen and poignant. Trust in Jesus—seek rather to have the stroke sanctified to you and the whole family, and the Church; seek rather to have Jesus glorified, than to have the wound healed. I only pray God may help me to say something which may lead to this result. "This is the will of God, even your sanctification,' and the Saviour who came to do the Father's will,

already seems to be beginning this blessed work in your heart. Then,

> "With patient mind thy course of duty run;
> God nothing does, nor suffers to be done,
> But thou would'st do thyself, if thou could'st see,
> The end of all he does as well as he."

Here we have not only the gospel assurance that all things work together for good to them that love God, but the additional and comforting consideration, that God in his infinite wisdom and love, is only doing in his most afflictive dealings with us, what we would do ourselves, if we could see the end of all he does, as well as he. Jesus knows the malady of every heart, the peculiar dangers to which each one is exposed, and he knows the remedies,—so our prayer should be in our affliction, that it may please God to draw off the heart from earthly attachments—from the pursuit of its riches, honors, pleasures and cares—that our affections should not be set on the things on the earth, but on things above where Christ sitteth at the right hand of God; yea upon Christ himself. It is he who is only our life, and happiness, and wisdom, and it is only when we shall find in him our all that we shall glorify him as we ought, and be perfectly blessed in his love! O for grace to know nothing on earth save Jesus Christ and him crucified—to know no other love, no other hope, no other service but his; and welcome through his grace whatever furnaces, heated never so many times hotter than they are wont to be heated, if only they are to comsume our dross, and make us fitter subjects for our Saviour's work and praise.

God will have us to serve the Lord our God with *all* our hearts, with *all* our souls, with *all* our strength, and *all* our minds. But to this our carnal, worldly minds are naturally opposed. The dross of sin and corruption must, therefore, be consumed—God cannot, will not suffer his pure gold to be lost or injured. The furnace is *necessary* and into it, heated not one whit less, not one whit more than Jesus determines,

he casts his gold. Not one among the millions of the redeemed in glory, but has passed through these very furnaces, and have felt the presence of one like unto the Son of Man, sustaining, cheering and encouraging them with hopes of the final and glorious consummation! But, dear sister, let us wait; kiss every rod, honor Jesus before the world, and for the comfort of all his other sorrowing children, by yielding sweet and cheerful acquiescence to the most afflictive of his dispensations—unfurl every sail, and spread them wide, that you may be wafted, the sooner, by every blast of sorrow into the haven of eternal rest; and if God would have more of our poor sinful hearts by thus dealing with us, O let him have them. 'I see God is determined to have *all* my heart, and he shall have it,' said a lady with deep Christian submission, when she received news of the drowning of two of her children, whom she tenderly loved. It is recorded of an ancient patriarch, who, upon the announcement of the death of all his children, 'arose and rent his mantle and shaved his head, and fell down upon the ground, and worshipped, and said, naked came I out of my mothers womb, and naked shall I return thither. The Lord gave and the Lord hath taken away, blessed be the name of the Lord.' And said the Saviour, 'He that loveth wife or children more than me is not worthy of me.' A martyr was once asked whether he did love his wife and children, who stood weeping by him? Love them! yes, said he, if all the world were gold and at my disposal, I would give it all for the satisfaction of living with them, though it were in a prison. Yet in comparison with Christ, I love them not.' This is the spirit which honors Christ."

We trust we shall be forgiven by the reader of this memoir, for the long extract. Our object has been to exhibit the spirit of this servant of Christ—his tender and affectionate condolence with his bereaved sister—and may we not hope that his words may bring comfort to some other stricken heart.

But it is time to bring to a close this brief sketch of the life and services of our departed brother—not because there is want of material for a much more extended and elaborate record of the life, trials, and labors of this servant of Christ. But the record is not needed on earth—it is on high. His name and works are in the book of Divine remembrance.

In summing up his character as a man, a scholar, a theologian, a pastor, and an efficient laborer in his Master's vineyard, we shall now turn to the declarations of those who knew him best, and loved him most.

We quote again from the Necrological Record of Nassau Hall: "A man of fair talents and good scholarship, of kindly manners and loving disposition, he was still more remarkable for his ardent, active and humble piety, for his intense devotion to the work of saving souls. In this respect he was a model, and seemed to lose no occasion of doing good to others. Those who knew him while in Princeton and in the foreign field need nothing to remind them of his earnest Christ-like piety; to others, the devotion of his life to Africa and the spiritual benefit of the colored race, will be a proof of his character, and a testimony to all of the truth and power of that religion which he professed."

But let us draw nearer and hear from those who stood in the more endearing and intimate relation of a people to whom, as a pastor, he broke the bread of life. The following tribute of respect and love was paid to his memory by the congregation of the Presbyterian Church of Quincy:

"*Whereas*, Almighty God, merciful and gracious and just, has been pleased in his inscrutable Providence, to visit the members and the congregation of the Presbyterian Church of Quincy, with a sad distressing affliction, in the death of our beloved pastor, Rev. E. T. Williams, the devoted Christian, and eminently a man of prayer, which occurred at 3 o'clock on Thursday morning, 9th inst., at the parsonage, after two days and a half of severe illness. And as such a dispensa-

tion should, at all times, make every one pause and reflect on their latter end, and a coming judgment, and especially, those who have been closely and intimately connected by the endearing relationship of pastor and people, shepherd and flock, going out and coming in together, as they are journeying through this fast fading, and unsatisfying world, toward that heavenly inheritance, incorruptible, undefiled, and that fadeth not away. Therefore be it *resolved*,

That *we* as a Church and congregation, do humble ourselves in the dust, mourning over our sins committed against a holy pure and righteous God, and our great neglect in following the bright and godly example of him who has been taken away from us; his devotion and unexampled prayerfulness not only for his own flock, but for all Adam's fallen race—and praying that we may be enabled to "consider our ways, and live more in the discharge of the duties devolving on the professed followers of the meek and humble Nazarene—Jesus the sinners friend—so that God would have mercy on us, and turn away his anger, and send us another under shepherd to go in and out before us, breaking unto us the bread of eternal life, and that he would be our God, and that we may be his people.

Resolved, That we, as a church and congregation, greatly sympathize with the afflicted and bereaved widow of our departed Pastor, praying that God would remember her and the fatherless children giving to her all the comfort and consolation so richly promised in his blessed word; and that he would be a pillar of cloud by day, and a pillar of fire by night, to guide and guard mother and children as they journey through this wilderness world.

Resolved, That the widow of our beloved pastor be furnished with a copy of the above preamble and resolutions."

We now come to the estimate his own fellow Presbyters put upon him, in the following Memorial:

MEMORIAL

OF REV. EDWIN T. WILLIAMS,

Adopted by the Presbytery of Florida, April 13th, 1867.

When God speaks to us by His chastisements, it is fit that we submit, and bow before Him in deep humility. It is our place to hold our peace, and ponder the words of eternal truth, What I do thou knowest not now, but thou shalt know hereafter. Truly God's ways are not our ways, nor His thoughts our thoughts. Had we taken the roll of the Presbytery one year ago, to glance over its names, and select those who, in our judgment, would most probably cross the flood first, it is very likely that brother Williams would have been among the last thought of. To all human appearance, he would have been left to record our departure, not we to mourn him. He was cut down in the vigor of manhood, while he was bearing the burden and heat of the day, and apparently indispensable to the Church. His work, however, was done, his mansion was ready, and the Lord took him to Himself.

To murmur at such a providence would be to commit a great sin. Rather, let us thank God for the gift of such a man, though for a short season, to his struggling Church, and gird ourselves to more manly efforts, to greater diligence and higher aims, that we may be ready when our change comes.

Those who knew him best will testify that while he enjoyed a measure of faith, which few attain, he was at times, sorely troubled by the enemy, and his conflicts were fearful; but he knew whom he believed, the Lord was his strong tower, to Him he fled for refuge, by prayer and supplication, and thus he triumphed, and became renowned for his power in prayer.

He was pre-eminently a man of prayer. He prayed without ceasing; by the wayside, in the closet, in the groves, as

well as in the sanctuary; and not only so, but he agonized and wrestled before his God, that His kingdom might be established, not only in his own heart, but in the hearts of all men.

In his spirit and temper, he was gentle, pure and lovely; and whether he moved in the social circle, the Presbytery, or among his own flock, he was alike the same affectionate friend, and the same devoted follower of Christ, in all his thoughts, words and actions. So entirely was he absorbed in the realities of the eternal world, that the glory of God and the good of man were his meat and drink.

As a minister of the Gospel, he was zealous, able and faithful. None who knew him will forget his tender sympathy for the suffering, his forbearance toward the erring, and his efforts to restore them. His pulpit exercises were always sound, solemn and impressive, and always abounding in Scripture illustrations suited to all classes of men, so that saint and sinner might receive their own portion in due season.

His scientific and theological education was prosecuted and finished at Princeton, where his mind was imbued with the spirit of missions, and early in his ministry, in 1853, he was sent out by the Board to Africa, where he labored with encouragement for several years. But, in the providence of God he was compelled to return to his native land, on account of his health, which was much impaired by diseases peculiar to that benighted land; and though he wished, and even longed to return to his station, the door was closed, and he was never permitted to carry out his cherished hopes.

Seeing these things were so, he was led to accept a call to Quincy, Florida, where he was much beloved, and where he labored with marked success, until his work on earth was done. He fell asleep in Jesus, on the ninth day of August, A. D. 1866, in the forty-first year of his age.

In view of this afflictive providence, therefore,

Resolved, 1. That while we mourn the loss of our co-laborer, friend and brother, we yet bow submissively to the hand that has afflicted us, knowing that our loss is his gain.

Resolved, 2. That we will ever cherish his memory, and strive to imitate his example, that we may attain to a like measure of faith with him.

Resolved, 3. That we deeply sympathize with his bereaved companion, and that we will ever remember her and her little ones in our prayers, committing them to God and the word of His grace.

Resolved, 4. That the stated Clerk of this Presbytery be directed to furnish his family with a copy of this humble tribute to his memory.

By order of Presbytery. A true copy.

A. W. Clisby, Stated Clerk.

Mr. Williams left two children, both daughters, who, with their mother, reside in Savannah.