

✓
ANNALS

OF THE

AMERICAN PULPIT;

OR

COMMEMORATIVE NOTICES

OF

DISTINGUISHED AMERICAN CLERGYMEN

OF

VARIOUS DENOMINATIONS,

FROM THE EARLY SETTLEMENT OF THE COUNTRY TO THE CLOSE OF THE YEAR
EIGHTEEN HUNDRED AND FIFTY-FIVE.

WITH HISTORICAL INTRODUCTIONS.

✓
BY WILLIAM B. SPRAGUE, D. D.

—
VOLUME IV.
—

NEW YORK:
ROBERT CARTER & BROTHERS,
530 BROADWAY.
1858.

Entered according to Act of Congress, in the year 1856.

By ROBERT CARTER & BROTHERS,

In the Clerk's Office of the District Court of the United States for the Southern
District of New York.

OBADIAH JENNINGS, D. D.*

1816—1832.

OBADIAH JENNINGS was born near Basking Ridge, N. J., December 13, 1778. He was the fourth son of the Rev. Jacob Jennings, a descendant from one of the Pilgrim Fathers, who settled at Plymouth. He (the father) was born in Somerset County, N. J., in the year 1744. Having early studied medicine, he commenced the practice of it in a small village, near Elizabethtown, N. J.; but, after some time, removed to Readington, Hunterdon County, where he continued in the practice of his profession, with considerable reputation, for many years. At the age of about forty, he directed his attention to Theology, and became a licensed preacher of the Gospel,—it is believed, in connection with the Reformed Dutch Church. After his licensure, he resided for several years in Virginia. He removed to Western Pennsylvania about the year 1791, and in April, 1792, was received a member of the Presbytery of Redstone. He accepted a call from the Congregation of Dunlap's Creek, in Fayette County, Pa., and retained his pastoral charge there until June, 1811, when, on account of bodily infirmities, the relation was, by his own request, dissolved. He died on the 17th of February, 1813.

Of the early years of Obadiah Jennings, his brother, the Rev. Samuel K. Jennings, M. D., of Baltimore, has given the following account:—

“He was no less amiable when a youth, than benevolent and deserving of affection when a man. I shall never forget the cheerfulness with which he was accustomed to divide his little stores of fruits and nuts with his brothers, when he was at any time better furnished than they, nor the complaisance with which he would undertake the performance of services expected at their hands. He was remarkable for his unqualified obedience to his parents,—an unerring index of his subsequent usefulness in life. His literary attainments were made with great facility, yet he appeared to be unconscious of any superiority of genius. He was naturally disposed to be facetious, and his retentive memory enabled him to collect an unusual stock of anecdotes, in the selection and application of which he displayed uncommon skill.”

As he gave evidence, at a very early period, of much more than ordinary powers of mind, his father determined to afford him the best advantages of education that were within his reach. He was accordingly sent to a flourishing Academy at Cannonsburg, which afterwards became Jefferson College. Here he studied the classics and sciences with great avidity and success; and, having acquired the best education which the Western country could then afford, he commenced the study of Law, under the instruction of John Simonson, Esq., of Washington, where he was first admitted to the Bar, in the autumn of 1800.

Shortly after this, he removed to Steubenville, and commenced practice as a lawyer. His very first effort at the Bar attracted great attention, and gave promise of a brilliant career. He remained at Steubenville until 1811, when he took up his residence at Washington, Pa., continuing, however, to practise in the courts of Ohio, as long as he remained in the profession. He had a rare combination of intellectual qualities favourable to success as a lawyer, and in his addresses to the jury particularly, he evinced

* Memoir by Rev. Matthew Brown, D. D., prefixed to the “Debate on Campbellism.”—MS. Sermon occasioned by his death, by Rev. C. C. Beatty, D. D.—Appendix to the Memoir of Rev. Elisha Maccurdy, D. D.

a skill and power almost unrivalled. He was also exceedingly popular with his brethren of the profession, and enjoyed in an unusual degree the confidence of the whole community.

Notwithstanding Mr. Jennings had had the benefit of a religious education, had always been moral in his deportment, and had evinced a respectful regard for Christian institutions, it was not till the year 1809 that he had such experience of the power of Divine truth upon his heart as to justify him, in his own estimation, in making a public profession of religion. What his views were of the nature and importance of the change which he experienced at that period, may be inferred from the following letter which he addressed to an intimate friend, dated "Washington, April 1, 1812."

"Dear Sir: You are pleased to intimate a desire to know my experience, &c. As I shall have no leisure for some weeks, I have concluded to write you at the present, though in great haste.

"My experience, my dear Sir, is very small. It is not long, as you know, since I set out in the Christian race, and my attention has been much, too much, diverted by the cares and allurements of this world. Such, however, as it is, I will give with cheerfulness, feeling as I do something of that infinite obligation I am under to Him who, I humbly hope, has called me from darkness to light. And here, my dear Sir, suffer me, once for all, to express my deep sense of my inability to write on this subject, and my earnest prayer that nothing of what I may say, may operate as a stumbling block in your way. The experience of one Christian, whatever may be his attainments, can never be the proper rule for another, though it may serve to encourage, strengthen, and confirm. Did I not then know something of the terrors of the Lord, and of the absolute necessity of a change of heart, in order to obtain durable happiness, and did I not feel myself bound to give a reason for my hope when requested, and thereby to bear a testimony, however feeble, to the power, goodness, faithfulness, mercy, and truth of Him who came not to condemn, but to seek and save that which was lost, I should on this subject be silent.

"I was educated religiously, and had convictions from time to time from my childhood, up to youth and manhood. I, however, still endeavoured to obtain peace of conscience by entertaining a kind of half-way resolution that I would at some future time seek for religion, and it was not until a short time before I was awakened seriously to inquire what I should do to be saved, that I began deliberately to think of giving up all hopes of making my peace with God. I had gone far in the paths of iniquity, and I have reason to look back with shame and horror upon my conduct. While I was in this state of mind, some time in the fall of 1809, while sitting in the most careless manner, hearing Mr. Snodgrass* preach,—“Eternity,” upon which he was treating, was presented to my mind in such a way as I cannot possibly describe. It made such an impression on my mind that I began immediately to form a resolution of amendment. This impression was not wholly worn off, when the sudden death of Mr. Simonson was made the means of further alarm to me. I was not long after led seriously to inquire, what I should do to be saved. I began to read the Bible, to meditate, to pray. But all only served to prove my inability to do any thing of myself. I found the Bible to be a sealed book. I could not understand it. I found I was grossly ignorant, stupid, blind, hard-hearted, and unbelieving. Our Saviour appeared to be “a root out of a dry ground, without form or comeliness.” I found I could no more believe in Him or trust in Him for salvation, than I could lift a mountain. How often was I tempted in this state of mind to give up all pursuit! Still, however, I felt and secretly cherished an opinion or belief that if I did but try, I could do something effectual. And every new trial, every struggle, every effort, only served further to prove my real situation, my weakness, my miserable condition, and to discover my secret enmity against God. What hard thoughts did I entertain of that Being who is infinite in goodness! What risings of heart against his sovereignty, and what enmity of heart against Himself! I could not see the justice and propriety of casting me off forever, provided I did all I could. I had no proper conviction of my guilt for my past horrid crimes, nor had I any proper knowledge of the spirituality, the holy nature, and inflexibility of that law of God which is immutable in its nature, and by which I was justly condemned. However, after many painful struggles, vain

* JAMES SNODGRASS was born in Pennsylvania in November, 1765. He was educated at the institution at Cannonsburg before it was a College, and studied Theology under the Rev. Dr. McMillan. He settled in the ministry first in Steubenville and Island Creek in 1800; was dismissed from Steubenville in January, 1817, and from Island Creek in April, 1825. He then removed to Stark County, where he died March 10, 1843.

efforts, and ineffectual attempts to make myself fit to come to Christ,—after passing many dark days, and sorrowful nights, I was at length, as I hope, convinced of my sin and misery;—that if I ever received any help it must be from God; that if ever I was cured, it must be by the great Physician of souls. I was not long in this situation before God, who is Love, “revealed,” as I trust, “his Son in me.” My views of the Divine character were entirely changed. I could almost say with Watts,

‘My rapture seemed a pleasing dream,
The grace appeared so great.’

My hard thoughts of God were gone. I could now rejoice that ‘the Lord God Omnipotent reigneth.’ The mystery of God manifest in the flesh appeared indeed great. Jesus appeared altogether lovely, and the chief among ten thousand. My heart was ravished with his love, (which passeth knowledge,) in assuming our nature to pay that debt which we could never pay,—in rendering that obedience to the Divine law which we could never render,—in giving Himself a sacrifice to make an atonement for our sins, whereby we may draw nigh unto God,—in becoming the end of the law for righteousness to all that believe. In short, my hard heart, which nothing could move, was conquered by his love,—his dying love. He appeared to be the way, the truth and the life; a hiding place from the storm,—a city of refuge where my guilty soul fled for shelter. I was constrained by his love, his kind invitations and his grace, and in a highly favoured hour I hope I was enabled to give myself away to Him in an everlasting covenant, never to be forgotten,—to commence a friendship which I hope will last to all eternity.

Yours, &c.,

“O. JENNINGS.”

Mr. Jennings joined the Presbyterian Church in Steubenville, in 1810; and, as he removed to Washington, Pa., shortly after, he was there elected to the office of ruling elder. In this office he continued until he passed from it to the higher office of a minister of the Gospel. Its duties he discharged with marked ability and fidelity; and in the various Church Courts,—the General Assembly not excepted,—he acquitted himself with great credit, and rendered important service to the Church.

It does not appear that, for some time after the change in his views and feelings above referred to, he had any intention of relinquishing the profession of the Law; and he was led first to take the subject into serious consideration by an appeal to his conscience from an obscure Christian, who happened to pass a night in his family. After this, his mind was not a little exercised in respect to the path of duty, and while he became increasingly averse to the collisions and conflicts inseparable from the practice of the Law, he felt that the ministry of the Gospel would be, more than any thing else, in accordance with his new principles and sanctified tastes. While the question was yet undecided in his own mind, he was prostrated by a violent disease, which, for a time, threatened the termination of his life; and while the disease was preying upon his body, an awful cloud of spiritual gloom settled upon his mind. Contrary to all expectation, the malady was arrested before it reached a fatal crisis; and at the same time the cloud passed off, and the joys of salvation were restored to his soul. At this point he formed the definite purpose that if God should spare his life, he would devote to Him the residue of it in the ministry of reconciliation.

Immediately upon his recovery, he made his arrangements to retire from the Bar, and commenced a course of theological reading. In the fall of 1816, he was licensed to preach by the Presbytery of Ohio; and, shortly after, received a unanimous call from the Church in Steubenville to become their Pastor. Another call reached him, about the same time, from the Church in Harrisburg,—the seat of government in Pennsylvania; and, though the latter place was in many respects the more important, and presented more flattering worldly prospects, he decided in favour of the

former,—partly, as it would seem, from his attachment to the people, and partly from a very modest estimate of his own abilities.

He was ordained and installed Pastor of the Church in Steubenville, in the spring of 1817. Here he continued labouring with great fidelity, and a good measure of success, for six years. At the end of that period, the Church in Washington, Pa., having become vacant by the removal of the Rev. Matthew Brown to the Presidency of Jefferson College, they directed their attention towards Mr. Jennings as a suitable person to supply his place; and, notwithstanding there was a very strong attachment between him and his people, he was led to believe that, in consideration of the wider field of usefulness at Washington, it was his duty to make the change. He accordingly accepted the call, and was installed in his new charge in the spring of 1823.

Here he remained, an earnest and efficient labourer in the vineyard of the Lord, five years. He then received a call from the Church in Nashville, Tenn. Though, for a time, he had great doubts in respect to his duty in answering this call, he finally determined to accept it; but his regret on leaving his people was not a little heightened by the fact that, after he had answered the call in the affirmative, and before his removal, there commenced in the congregation that he was leaving an extensive revival of religion. He would now gladly have remained at Washington; but his negotiation with the Church at Nashville had gone so far that he could not with dignity and propriety recede.

He removed to Nashville in April, 1828, and continued there till the close of his life. His health, for some years previous to his removal, had been considerably impaired; and it was still more so afterwards, insomuch that there were frequent and sometimes protracted interruptions in his ministerial labours. He, however, exerted himself to the utmost of his ability; and, though the accessions to his Church were not very numerous, his good influence was felt not only by his immediate congregation, but throughout the region in which he lived. In the year 1830, he was unexpectedly drawn into a public controversy with Alexander Campbell on various points of Christian doctrine, in which he discovered great intellectual acumen and logical power. This controversy he subsequently reduced to writing, and it was published some time after his decease, in connection with a brief Memoir of his life.

In 1831, the degree of Doctor of Divinity was conferred upon him by the College of New Jersey.

It was when he was growing most rapidly in the affectionate regards of his congregation at Nashville, and in the respect and good will of the surrounding community, that death terminated his career. During his last illness, a hope was entertained that journeying might prove beneficial to him, and his congregation unanimously requested that he would make the experiment; but before he had time to comply with their request, he was called from his labours to his reward. His dying scene was a most edifying example of Christian serenity and hope. A draught of water was given him, and he said, as he received it, "I shall soon drink from the river of life, which issues from the throne of God and the Lamb." And shortly after, his spirit took its upward flight. He died January 12, 1832, aged fifty-four years. His Funeral Sermon was preached by the Rev. Mr.

Hume.* Funeral Sermons were also preached at Steubenville and Washington, by the Pastors of the two Churches to which he had successively ministered.

Dr. Jennings' publications are a Sermon delivered before the Synod of Pittsburg, 1818; a Missionary Sermon delivered at the organization of a Mission Family in Pittsburg, 1822; a Sermon delivered on the occasion of the death of David Acheson jr., 1826; [the substance of this was published by the American Tract Society]; the History of Margaretta C. Hoge, daughter of David Hoge, Esq., of Steubenville, who died in the fifteenth year of her age, 1827; [a small volume published by the American Sunday School Union.] He published also various articles in the religious periodicals of the day.

FROM THE REV. DAVID ELLIOTT, D. D.,

WESTERN THEOLOGICAL SEMINARY,
ALLEGHANY CITY, February 6, 1849. }

Dear Sir: With the exception of a single interview, I do not recollect that I ever met with Dr. Jennings until we met in Philadelphia, as members of the General Assembly of 1820. In 1829, I became his successor as Pastor of the Church in Washington, Pa., where I had the opportunity of meeting him afterwards, and learning something more of him in his private and social character.

I well recollect that, upon my first acquaintance with him, one of the strongest impressions made upon my mind was that arising from his remarkable candour and unreserved frankness. By the easiness and freedom of his manners he divested you at once of the feeling of a stranger, and placed you upon the footing of an intimate friend. There was nothing artificial in his conversation,—no measured stateliness in any of his movements; but all was frank and familiar, inviting you to the most free and unrestrained fellowship. In this respect he partook largely of the characteristics of a *Western* man, who had been trained in the midst of society in that state of progress, to which there belongs less of form and more of animated existence and social harmony. His colloquial powers were of a high order. Animated and sprightly in his conversation, he imparted a charm to the social circle, which he often enlivened by sallies of genuine wit, and the introduction of appropriate anecdotes. In the midst of his liveliest seasons of relaxation, however, he never forgot the propriety of a gentleman, nor trenching upon the sacredness of the character of a minister of Christ. He was as courteous as he was cheerful, and as delicate as he was frank and unceremonious.

It was but seldom that I enjoyed the privilege of hearing him preach, and only when his health was feeble. His discourses were marked by good sense, evangelical doctrine, and an excellent spirit; but his manner was neither so forcible nor impressive as I had expected. This I attributed partly to his want of physical strength, and partly to a slavish dependance on his manuscript, at the time I heard him. For although he was a ready, fluent speaker when at the

* WILLIAM HUME was born in Scotland, August 15, 1770, and was educated at the University of Edinburgh. He was sent as a missionary to this country by the Synod of the Secession Church in 1799, and arrived in Nashville, in 1800, where he continued till his death. He was several years Professor of Ancient Languages in Cumberland College, and also Principal of the Nashville Female Academy. He died in Nashville on the 23d of May, 1833, and his Funeral Sermon was preached by President Lindsley. He was widely known as a man, not only of learning, but of most exemplary religious character. One of his sons, the late *Alfred Hume*, was distinguished as a teacher. Another, the late Rev. *James W. Hume*, was born at Nashville in 1822; was graduated at the University of Nashville, and at the Theological Seminary at Princeton; was settled in the ministry successively in Gallatin, Tenn., and in Tallahassee, Fla.; and died near Smyrna, Tenn., in 1854.

Bar, in the pulpit he generally read his sermons. Upon expressing to him my surprise that one who had been so thoroughly disciplined to speak without writing, should adopt this method, he gave as a reason, that, as he had not been early trained to the arrangement and discussion of theological subjects, he was afraid he might, in the haste and rapidity of extemporaneous speaking, say something which would not be in accordance with the Word of God, and thus endanger both his own soul and the souls of his hearers. When an emergency occurred, however, which threw him back on his former habit of extemporaneous speaking, he is reported to have preached with much more power and far greater acceptance, than when he read his discourses—as the following anecdote, which I received from the Rev. Elisha Macurdy, will show.

On a certain occasion, he went to assist Mr. Macurdy in the administration of the Lord's Supper. Having lodged in the neighbourhood on the night preceding the Communion, in retiring to rest he had left his coat—in the pocket of which were his sermons—too near the fireplace. During the night it fell into the fire, and both coat and sermons were burnt. Having repaired his loss in the morning, as far as his clothing was concerned, from Mr. Macurdy's wardrobe, he went to the church, and entered the pulpit with much fear and trembling, lest, for want of his notes, he should not be able to proceed. The result, however, was very different from what he had anticipated. He preached with uncommon readiness and ability, and every body was delighted. A pious old lady who had often heard him preach before, could not withhold the expression of her gratified feelings; and, as Dr. Jennings passed out of the church, she approached him, and eagerly grasping his hand, said, "O, Mr. Jennings, but that was a fine sermon you gave us to-day—I never heard you preach so well before." "It was a pretty good substitute," said Mr. Macurdy, who was near, "but as for his sermon, it was burned last night," and then told her what had occurred. "Well, truly," said the good lady, after hearing the account of the disaster,—“I wish Mr. Jennings no harm, but I wish he may always have his sermons burned, when he comes to preach for us.”

As far as my own observation extended, however, it was on the floor of our ecclesiastical courts that he exhibited his greatest strength, and appeared to the most advantage. I recollect to have received a very deep impression of his great power as a debater, on one occasion, in the General Assembly. The question under discussion was a proposition relative to making the Synods the final courts of adjudication in all cases of disciplinary process. In the discussion of this question he appeared to be quite at home, and handled the subject like one to whose mind courts of law, and questions of jurisprudence, were perfectly familiar. And although, in the view which he took, he was not sustained by the vote of the house, all admitted the ability of his argument, and the skill with which he presented it. On such occasions he might justly be said to be eloquent. Not that there was any thing sparkling or brilliant in his speeches, but with a clear, strong flow of thought and language, he riveted the attention of his hearers, and carried them with him to the conclusions which he aimed to reach. His trains of argumentation, when I heard him, were not indeed as compactly logical as those of some other men; but they were sufficiently so for all the purposes of successful conviction. He was quick in discerning the weak point of an argument, and, as a respondent, never failed to take advantage of it, and make his opponent feel that his best constructed defences were in imminent danger of demolition, if indeed they were not actually levelled to the ground. In his celebrated debate with Mr. Campbell at Nashville, an intelligent young friend of mine who was present and heard him, wrote me in terms of high admiration of his skill and power, in this respect. I have often heard it remarked by those who knew him as a lawyer at the Bar, that, in this particular, he greatly excelled.

The piety of Dr. Jennings was earnest, but unostentatious. He seemed to be a man of very humble spirit; and his whole deportment was that of a sincere follower of the meek and lowly Jesus. He had a mild and placid countenance, calculated to win the affection and secure the confidence of his brethren and fellow Christians.

Such are my recollections and impressions respecting this highly gifted and excellent brother. By the ministers and churches throughout this region, he is held in respectful and affectionate remembrance.

Your friend and fellow-labourer in the Gospel of Christ,

DAVID ELLIOTT.

FROM THE HON. JOHN FINE,

MEMBER OF CONGRESS, &C.

OGDENSBURG, N. Y., July 6, 1848.

Rev. and dear Sir: In conversing with you, some time since, upon the peculiar traits of character exhibited by some eminent clergymen of by-gone days, I related an anecdote of the late Rev. Obadiah Jennings, which, in compliance with your request, I now repeat in writing.

Many years ago, (about a quarter of a century,) I met Mr. Jennings, as a fellow-member, in the General Assembly of the Presbyterian Church. He had been ordained a minister a few years before; and this was his first appearance, at least in that capacity, in that venerable Body. I was struck with the plainness of his person, and the simplicity of his manners. He often engaged in debate on matters of business; and though he spoke briefly, it was always with discrimination, clearness, and point. He evidently at first felt himself somewhat a stranger; but from day to day he became more at ease, and his arguments were listened to with attention and respect. They were manifestly the product of a sound, logical and well balanced mind.

Before the close of the session of the Assembly, a circumstance occurred, which exhibited the meekness and self-possession of Mr. Jennings, even more strikingly than his success in debate had shown his reasoning powers. A certain Doctor of Divinity, from the Southwest, of highly respectable standing, and venerable in years and appearance, took the opposite side in an argument with Mr. Jennings, who, with the coolness and skill of an experienced disputant, effectually refuted his antagonist's positions. The Doctor, apparently conscious of being worsted, lost his temper, and asked with great spirit where Mr. Jennings had learned his clerical manners, that he could treat the opinions of his seniors in the ministry with no more respect. He recollected that Mr. J. had spent most of his life at the Bar,—in a profession that foments disputes and wrangling; and he could tell the young minister that it was necessary for him to cultivate both piety and modesty. He continued his remarks at some length; and they were so personal, and severe, and withal so undeserved, as to excite a general sympathy for Mr. Jennings. When he rose to reply, I thought the clergyman would be lost in the lawyer; but it was far otherwise. Mr. J. said it was true that he had spent most of his life in the practice of the Law, and had brought into the ministry much of that independence of thought and freedom of remark to which he had been accustomed in his former profession. He remarked with great humility that much of his life had gone to waste, but that what remained he had devoted to his Saviour. He begged of the fathers in the Church to give him their counsel or reproof, when they saw that he needed either; and when they instructed him to be humble, he expressed the hope that they would do it in such a manner as they would be willing he should imitate. The good Doctor again arose, and was quite overcome with feeling. He said that the strong food

and healthy climate of the West rendered her sons impulsive and impetuous. He asked forgiveness of the young minister, and promised that, when he again administered reproof, he would do it in a more Christian manner.

Yours very truly,

JOHN FINE.

SYLVESTER LARNED.*

1817—1820.

SYLVESTER LARNED, whose career was scarcely less splendid or less brief than that of a meteor, was born in Pittsfield, Mass., August 31, 1796. His father, Col. Simon Larned, was a man of no small consideration both in civil and military life; and his mother, who, previous to her marriage, was a Miss Bull of Hartford, possessed a degree of intellectual and moral energy, and withal a power and copiousness of expression, which gave her a prominence in every circle in which she moved. This son is said to have inherited, in no small degree, his mother's peculiarities; and some who were fascinated and overwhelmed by the son's eloquence, did not hesitate to say that if the mother could have appeared in the pulpit, she would have shown herself in no wise his inferior.

The earliest development of young Larned's mind conveyed no equivocal evidence of both brilliancy and power. Even in the intercourse of childhood, he was distinguished for his remarkable control of other minds; and his youthful companions are said to have rendered many an unconscious tribute to his stirring eloquence. It is recorded of him that, on one occasion, he laid a wager with his brother that he would talk to him in a way that should make him weep; and that his pathetic utterances actually proved an overmatch for his brother's power of resistance. His course preparatory to entering College was at Lenox Academy; and his proficiency in every branch to which his attention was directed, bespoke an intellect of the highest order.

In the year 1810, when he was yet only in his fourteenth year, he entered Williams College; but, before he had been there many months, he gave himself so much to youthful indiscretions and irregularities, that it was thought proper that he should be withdrawn from the institution. The next year, however, he was transferred to Middlebury College, where he found strong religious influences pressing upon him, which he seems to have had little disposition to resist; and it is believed that his mother's affectionate and earnest counsels came in aid of his own reflections, to set him forward in the right way. But, notwithstanding he evinced an exemplary respect for Divine institutions, and a disposition to associate chiefly with persons of virtuous habits, there was nothing to indicate a permanent change of character till he had reached his Junior year. Indeed, previous to this time, he seems to have relapsed, in some measure, into the thoughtlessness and levity of preceding years; and if he had moved onward with the current into which he was then falling, not improbably he would have been found,

* Life and Eloquence of Larned, by Rev. R. R. Gurley.—MS. from Rev. W. Allen, D. D.