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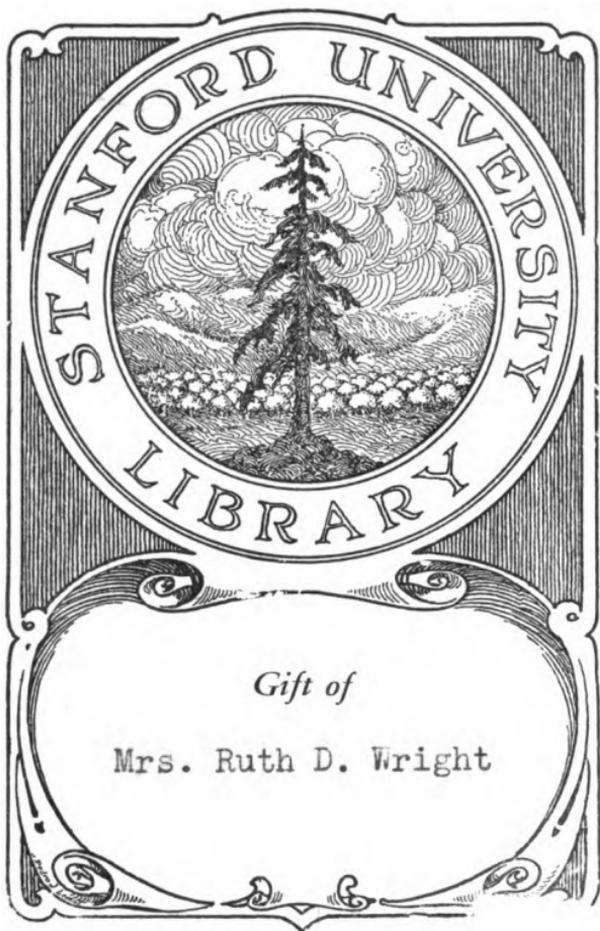
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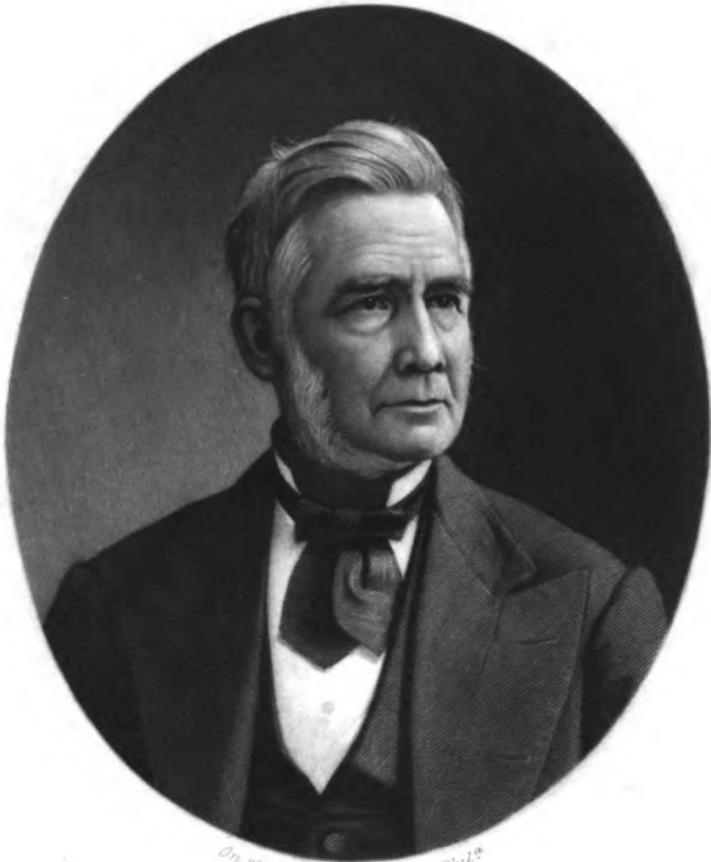
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W. C. JENNINGS, Esq.

RECOLLECTIONS OF USEFUL PERSONS

-AND-

IMPORTANT EVENTS,

WITHIN SEVENTY YEARS,

WITH APPENDICES,

BY S. C. JENNINGS, D.D.,

-OF THE-

PRESBYTERY OF PITTSBURGH.

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“The righteous shall be in everlasting remembrance.” Ps., CXII. 6.

“We shall not hide them from their children.” Ps., LXXVIII. 4.

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## TO THE READER.

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The following pages, containing recollections of useful persons and important events, are prepared at the request of several valued brethren. As the writer has been permitted to live longer than most of his generation, and to have an extended acquaintance, it has been thought that he could make a necessary record of persons and things which might not otherwise be transmitted to coming generations.

So far as they are here given, they are such as have a religious tendency. Here secular events are passed to notice what is useful, as the teachings of good men who have finished their course on earth.

As it was impossible to give them exactly as they occurred, chronological order has not been followed. Not all persons have been noticed who have been equally exemplary. The Synod of Pittsburgh appointed the present writer to take the place of the author of "Old Redstone," and receive facts from the surviving friends of deceased elders, to be put into brief memorials. Notice was given in the *Banner*, and so far as they have been given they will be found in my notices in the "Centenary Memorial," or in these "Recollections." I hope there will be others to incur the expense of publishing what should be of good men and women, who could not in this volume be mentioned. I did not know them sufficiently to write a brief remembrance. In no case is a full history intended. I

## TO THE READER.

trust, however, that those given will be gratifying and useful to those who have heard of or seen the persons mentioned; and that being dead they may yet speak through the following pages, to the glory of God.

Worthy brethren have suggested that I should incorporate something of my own life. To this I felt reluctant; but I have made an Appendix; for therein I can most conveniently speak of what others did, in connection with what the Providence and Spirit of God has done for me, and by my instrumentality.

The names of numerous persons are stated; but the Index at the end will point to the pages where they are specially mentioned, along with some characteristics or facts. The author submits the Recollections, under infirmities, to the perusal of a Christian people.

NOTE.--The likeness is not of his devising.

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# RECOLLECTIONS OF SEVENTY YEARS.

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## CHAPTER I.

THE WAR OF 1812—MEN AND WOMEN'S TOIL—TRIALS  
IN WORSHIP—DRIVING SLAVES—THE AGED, DIS-  
EASED, AND DYING.

WHEN a little, grey-headed man, that carried the *Genius of Liberty* from house to house, in Fayette county, handed it to my grandfather, he opened it and sighed, for it announced the declaration of war. He had been a captain and surgeon in the revolutionary struggle, and now, as an aged minister, still bore marks of wounds, and knew something of the approaching trouble. The fears of some were awakened, and the courage of others aroused to resist intrusion upon "free trade and sailors' rights." Indians were to be the allies of our foes, and the dread of their cruelties on the frontiers, which were then chiefly in Ohio and Michigan Territory, led some to shun a defensive war against them. To take Canada was the object of our aggressive heroes. Soldiers leaving home for the conflict brought tears from many a mother and wife. And it was to them a day of darkness and delay; for our army went into winter quarters where Mansfield, Ohio, is now. There were afterwards victories which caused illuminations of the dwellings, and yet for three years there were seasons of discouragement, such as that of "Hull's surrender." And I remember seeing parents mourning

over the fragmentary memorials of their slain sons. But the loss of friends in actual war was not the only grief of Christians for there was an increase in drinking liquors, and consequently an increase of all its dreadful results.

#### TOIL.

The culture of the earth was more of a trial than at a later period. Besides the clearing of the surface, more of the "sweat of the brow" was experienced in tilling it without the help of such agricultural implements as have come into use. The sound of the threshing flail was heard in the barns the winter through, and remuneration for grain was commonly inadequate. The good women, too, had their toils in bringing the flax into a state ready for garments. Cotton was not much raised in the South, nor was the separating gin invented. The instrument of music which they used was the wheel adorned with flax, or the "big wheel" with which they drew out the rolls of wool into thread, traversing the floor, singing as they went. They had not the trial of riding rapidly and making many turns to keep up with modern fashion. They rather followed the advice of Paul and Peter in regard to their apparel. Nor did they have to follow so "many inventions" in gratifying the palate and laying the foundation for disease. Nor were they so much tried with servants, for they served themselves very generally. Except in cases of excess of toil, or of premonitory symptoms of disease, or where there was an inheritance of it, they were "ready for every good work."

#### TRIALS IN WORSHIP.

Opportunities for usefulness were not then so frequent as now, nor the means so abundant, and the contributions to objects of benevolence were not so large. The house of God was frequented more regularly, and the difficulties of travel in the country wonderfully surmounted. Some of

all ages, and both sexes, went through mud or snow, and some true ladies rode on the same horse with husbands or brothers. When assembled at the places of worship, the feelings of the pious were not often wounded by witnessing the levity of choristers nor by hearing the jovial remarks of persons around the church or on the way home. During times of revival especially, Christians "spake often one to another," or counseled inquirers as to the way of salvation. There was not much evidence that the place was visited for show or entertainment, but to be profited, and to know the God of all the earth.

#### SLAVES.

Christians were liable on the Lord's day to have their sympathies moved in behalf of gangs of slaves driven on the National road through Fayette and Washington counties. I have seen, at different times, the male slaves chained two together from their wrists, and the females walking behind, in a hurried manner, with a master before with holsters and pistols, and one behind armed in the same way. Though some were instructed to sing as they went through towns, still, notwithstanding the pro-slavery sentiment then prevalent, the indignation of the people was stirred at the persons driving them as cattle to a market. This was one of the peculiar trials that unexpectedly occurred any day, now to be experienced no more.

#### THE AGED, DISEASED, AND DYING.

Lamentably there appears to be an increase of persons who believe that Christian parents were not sustained by the gospel; that exercising liberal thought, sometimes called "advanced thought," often but another name for infidelity, is just as advantageous as Christianity. Having been permitted to reside in different parts of Eastern Ohio and Western Pennsylvania during my long life, and to know something of the end of some skeptics, and of many true

believers, by conversing with the latter, and by receiving memorials of them when an editor, I am anxious to bear some testimony for the benefit of the doubting.

The most that can be said about those who have died unbelievers in the Bible, is that their happiness was negative—really indifference and unconcern about a future state, just what might be expected of those “given up to delusion” through the perverseness and enmity of the heart. Some such may be justly left to be carried by the chariot of time in darkness to eternity. A few were aroused when it was “too late.” How different were the departures from earth of many aged persons, whose souls, filled with light and love, spake in my presence the words of triumph or resignation! True there have been those whose lives have been a constant proof of the truth of God’s word, who were so afflicted in the end that their bodies intercepted the clear exercise of their minds. To such lives we appeal for the testimony of the truth, and not to all professors of religion, through whom the words of the Saviors’ prediction are still being fulfilled, that “offences will come,” who neither in life nor death bear genuine testimony to the truth of religion. Let them be forgotten.

Leaving out of view other persons visited, the writer has conversed, during the last fifty-five years, with about one hundred in different stages of pulmonary affection. Some, apparently through the deceptive nature of the disease, still hoping for recovery, did not turn to the Saviour to obtain mercy; others were hopefully brought to true repentance before death; and some, who had been Christians before becoming diseased, gave the highest and most reliable evidence of going to be with Christ. With emaciated frames and hectic flush upon the cheeks, and sparkling eyes, they evinced, notwithstanding, by their expressions, the glorious

hope of immortality, and only wished that God might be glorified by them in life, if it should be continued.

Within the bounds of my pastoral charge eight persons died with cancerous affections ; three of them were internal and could not be much alleviated by opiates. During the dreadful tortures to which they were subjected, in the providence of God, they wonderfully exhibited the power of divine grace to sustain. One of the others was unable to swallow through the mouth, and subject to dreadful effusions of blood, which were connected with temporary contortions of the countenance ; and yet, when they subsided, with calmness, unable to speak, he could point heavenward, indicating his expectation of rest there.

## CHAPTER II.

### SYNOD OF PITTSBURGH SIXTY-FIVE YEARS AGO—NONE REMAIN.

SOME reminiscences of the Synod of Pittsburgh as it was in 1819, and some of its members. Then in my sixteenth year, my personal knowledge was not as great as in subsequent times.

The Synod met on the 5th of October, in the good old town of Washington, Pa., in the old brick church. There, something more than one-half of the whole members assembled, some from a distance, in the rear of the church, with overcoats, leggings and saddle-bags, until they would be assigned places of entertainment. The sermon was from Hebrews xiii. 17: "Obey them that have the rule over you," &c., by the last Moderator, Rev. Samuel Tait, a godly man, fraternal and paternal. To me he was the latter, and told me that he was the classmate of my father. Rev. John Seward, from Aurora, in the Portage Presbytery, was elected Moderator, a most excellent man of low stature, but a rising light to the whole of the Western Reserve. When he preached for me at the meeting of the Assembly of 1836, he was grieved at the prospect of a division of the Church, and when his Synod was excised the next year, still more did he and other good men who had become Presbyterian ministers regret that the "Plan of Union was disregarded." Rev. Thomas Hoge, who was chosen Clerk ten years after, was now also chosen.

Rev. Wm. Wylie was made Chairman of the Committee

on Bills and Overtures. He was tall, grave and pathetic in preaching. He was often full of fervor and tears in addressing the people at the Lord's Supper. He apparently had the unction so much needed. William Courtney, an elder, then from the Presbytery of Redstone, was on the same committee. For everything that makes a man good, he excelled. He was much beloved, and brought forth "fruit in old age." When we had extra services during a time of revival on Long Island, he crossed the Ohio river in the night, from time to time, to take charge of a prayer-meeting. Rev. Thomas Barr, minister at Euclid, in the Portage Presbytery, was on the same committee. He was ruddy from hard work in his Master's service amongst the destitute places on the Reserve, and afterwards at Wooster and Apple Creek. He left a son after him to enter the ministry, Thomas H. Barr, D.D., who died, after great usefulness, November, 1877, in the bounds of the Wooster Presbytery.

Another member from the Presbytery of Portage was present, Rev. Joseph Treat, one also much beloved in the region where he preached, characterized by mildness and yet faithfulness. When I resided in Cleveland in 1823, where there was no church building and no organization, he came to preach and took for his text, "Every plant which my heavenly Father hath not planted shall be rooted up." Describing as a spiritual botanist the plants, he presented the Universalist plant as one not planted, at which statement one of that people, who were numerous, contradicted him before the assembly in the school room. The old father very mildly asked, "Are you done, sir?" and then proceeded with his discourse.

During the sessions of this Synod Dr. Herron preached the missionary sermon from Ps. lxxvii. 2: "That thy way may be known upon earth, thy saving health among all

nations." This appointment to preach gave him opportunity to press his favorite object, the increase of what he so often called the gospel ministry. This object led him to urge so ardently the location of a Theological Seminary, and then to labor so perseveringly for the welfare of our great and good institution in Allegheny City.

At this meeting of Synod provision was made to divide the Presbytery of Ohio into three parts, viz: besides it, Washington and Steubenville. The other Presbyteries were Redstone, Erie, Hartford, Grand River and Portage. He who was now the youngest member of the Presbytery of Ohio was made Moderator of the Synod in 1821 and 1826. He was Obadiah Jennings, who had been a lawyer six years at Steubenville, and six years in the same profession at Washington, and now three years a pastor at Steubenville. As yet Dr. Swift, and Dr. Wm. Smith, and Dr. Jeffery, and Dr. McKinney, and Dr. Beatty, and good Mr. Coulter and others, had not become members.

Many others were members, whom I knew as Fathers. Lyman Potter, who preached from house to house in old age, and distributed Bibles and tracts; Thomas Marquis, the pastor of my childhood, bland and eloquent; William Speer, learned, dignified and sedate. Others were present: Joseph Stockton, Timothy Alden, both literary as instructors, and Robert Patterson, courteous and pious; Moses Allen, the logician; Michael Law, the good pastor and catechiser; Cephas Dod, who, with the spirit of Jesus, ministered to the diseases of the body and soul; John Munson, who with a sunburnt face and noble heart, like some others could say, these "hands have ministered to my necessities" and those of my household. All these were there. Reid Bracken and Abraham Boyd were there, plain, excellent, godly ministers. Others, too, perhaps equally good, were not present. I have only mentioned those of whom I had

some knowledge. They were pious men, without levity. Of the sixty-six ministers and elders that were present, and of the forty ministers that were absent, I do not think that one remains upon earth. How instructive to us who have taken their places to work while it is day, for the "night cometh when no man can work." The departed Synod met at sunrise for praise and prayer. Ours should be more devotional.

## CHAPTER III.

### SYNOD OF 1829—THE SPECIAL BUSINESS—YOUR FATHERS, WHERE ARE THEY?

IF our young ministers and others will in spirit come with me to the lecture-room of the First Presbyterian church, in Pittsburgh, we will look in. There are the members assembled on the 15th of October, 1829. They look fatigued. They have not come in the cars. Some few have arrived in stages or in steamboats. But the most have traveled on horseback. Some from up the Allegheny; others from near Lake Erie; and others from eastern Ohio. There are *none* from the Western Reserve. It has a Synod. I will tell you something of those I knew best, without giving titles. They have elected James Graham, Moderator, a man of acute mind and skilled in debate. The Clerk is Thomas Hoge, a good penman, who understands his office. There sits near the Moderator, Dr. John McMillan, robust, with rather a swarthy face, heavy eye-brows, his hair not entirely white. He holds his hickory staff, takes but little part in the common business; but when there is a departure from the old rules, he speaks of it with a sigh. His aid is sought in religious services, and he is treated as a father. Then, on the other side, is Rev. Joseph Patterson, more stooped, his full eyes look upon you benevolently, and his smile is that of a Christian man full of the Holy Ghost. He says nothing as a member, but leans upon the top of his staff. Not far off is Dr. Herron, large, portly and commanding in his appearance, and full of business.

Robert Johnston is Chairman of the Judicial Committee. He speaks "as one having authority," and without fear. Thomas D. Baird is Chairman of the Committee on Bills and Overtures. He is blunt in speech, and guards against the introduction of innovations. He and Dr. Ralston are from the same country, and have no partiality for New England usages.

There is another, who is mostly in the rear of the room. It is Dr. Swift. Serious, thoughtful, meditating means to promote the "Western Missionary Society." He is appointed Chairman of the Committee to make inquiry into the expediency of consolidating it with the "Board of Missions of the General Assembly." Elisha Macurdy is on the Committee; a fervent, grave man, measured in his speech, who has made the matter of Missions a part of his life work. Samuel Tate, of Mercer, is on the Committee also—a pioneer in the North, whom God has greatly blessed.

Dr. John Anderson is a pastor, of a bright intellect, useful as an instructor in theology; but he is now emaciated and coughing. Rev. George M. Scott, of Mill Creek, is here. Bland and paternal, he well deserves the name of father, for he has been this to many in Christ. William Woods is here in quietude. He has been eminently useful as the pastor of Lebanon and Bethel churches; but he is near the close of life. Father Andrews is here, white-headed and interested. He was long useful as my predecessor in editing the paper of which the *Presbyterian Banner* is the continuation. I can not describe that tall minister, emaciated from stomach disease. He was my old pastor and grandfather's successor; his name is William Johnston. Nor can I tell you of aged ministers, as Thomas Davis, Cyrus Riggs, Abraham Boyd, Thomas E. Hughes, C. Vallandigham, Francis Laird, James Guthrie and Joseph Anderson. Their course of usefulness is nearly run,

and they leave the business of Synod chiefly to younger men. Some of the fathers in the Synod are absent from this meeting, such as Dr. Power, by reason of age. Others in consequence of their great distance; as Rev. Johnston Eaton, James Satterfield and Robert Sample. My friend and classmate, Wells Bushnell, of Meadville, is here. He is an abolitionist, but none the worse.

#### THE SPECIAL BUSINESS.

Robert Baird, a catechumen of my grandfather, has addressed the Synod in behalf of the American Sunday School Union. He does not know now that he is to cross the Atlantic eighteen times for the cause of God and "stand before kings." Rev. William McMillan, a former President of Jefferson College, and A. G. Fairchild, a clear-headed, gentlemanly member, the gentle and stable S. McFerran, are to report on this subject. Dr. Swift, on the Western Missionary Society, is to present his report, and it will create an interest and be of some length. Dr. Swift and those excellent men, A. O. Patterson and James Hervey, are appointed a committee to report on the subject of education. "Saturday forenoon is to be spent in special prayer to Almighty God for the outpouring of his Spirit. The afternoon is to be spent in connection with the churches of the city." Dr. Brown, the President of Jefferson College, who is usually called to lead in measures pertaining to revivals, is appointed to draft an address along with Dr. McMillan, which is to be read in the churches on the second Thursday of February, a day of fasting, humiliation and prayer, after it has been published in the *Christian Herald*.

As substantial, excellent a company of elders as have been found anywhere are members of this Synod. Personally I know Robert Baird, James Caldwell, David Veech, James Power, Robert Bailey, Wm. Grossman, Benjamin

Williams, John Hannen, Wm. D. Hawkins, Wm. Hartup-pee, John Nesbit, Arthur Morrow, Jacob Slagle, John Duncan and Benjamin Gardner. The ministers are usually tall, and many of them far advanced in life. Few there are who are of such low stature as Father Andrews, or the orator Boyd Mercer, or the deep theologian, John Rhea, of Ohio.

“YOUR FATHERS, WHERE ARE THEY?”

Not one of the elders named remains, and I think not one elder of the Synod of '29. Of the sixteen ministers of the Presbytery of Redstone who were present, none. Of the seventeen members of the Presbytery of Ohio in attendance, but one lives, myself. The venerable Luther Halsey was present at the Synod as a corresponding member, for he was on the committee with Dr. Swift and myself on doctrinal tracts. Of the seven members of the Presbytery of Erie who were present, none live; and none I think of any absent members, except Peter Hassinger, who is spending the evening of his day of hard work in Illinois. Of the seven members present of the Presbytery of Hartford, one remains, Wm. Nesbit, at New Bedford, after many years of labor and affliction. Of the ten members of Allegheny, all have gone, and we hope exchanged their seats in earthly courts for the shining seats in the General Assembly on high. So of Washington Presbytery.

Such are the changes in the Church below. Tender recollections of the departed have led me to record this condensed memorial of men who were grave, pleasant and pious.

## CHAPTER IV.

### THE SYNOD OF OHIO IN 1830—THE HISTORY OF THE SYNOD—OPENING OF THE SYNOD AT ZANESVILLE—THE REMNANT.

THE old Synod of Ohio was organized in 1814, out of the Presbytery of Lancaster, which before had been a part of the Synod of Pittsburgh, and out of the Presbyteries of Washington and Miami, which were parts of the Synod of Kentucky. In 1830 it was composed of the Presbyteries of Athens, Columbus, Lancaster and Richland. These, with the Synod of Miami, formed in 1829, show how greatly the churches had increased in sixteen years on territory once occupied by the old Synod.

#### OPENING OF THE SYNOD AT ZANESVILLE.

Rev. James Hoge, D.D., the last Moderator, opened the Synod with a sermon on Matt. xxviii. 20—"Lo, I am with you alway, even unto the end of the world." In his missionary itinerancy through Ohio, in deep mud or on corduroy roads, he had experienced the fulfillment of the promise. Shortly after his licensure in 1805, he was "appointed to the State of Ohio and parts adjacent thereto," as his commission stated, which he received from the General Assembly. I found him in 1828, a settled pastor in Columbus, enjoying the respect of the people and wielding a great influence upon the Legislature. He was tall and straight with black hair, grave and solemn. His voice was peculiarly impressive, using great accuracy in his speech without being eloquent. In ecclesiastical bodies he was very

influential and always moderate in his utterances, and did not go to extremes during the time of the division in our Church. I saw him in the Assembly which met in Columbus in 1862. His energy was diminished, but his prayer at the conclusion of all the sessions, was a wonderful outpouring of the heart before God. So he had been a "man of God" at every Synod. Rev. James Scott was chosen Moderator of this Synod. Formerly I had found him at his home near Mt. Vernon, a plain Christian minister, who had exemplified godliness in the sight of all men for many years, and was now honored with presiding over his brethren. His great aptness in quoting Scripture, with a feeling heart, was the peculiarity of his preaching, and humility, from frequent communion with God in prayer, was the characteristic of his life. His lips were seen moving while he literally carried out the direction, "praying without ceasing." Rev. James B. Morrow, my fellow-student at college and at Princeton Seminary, and a very gentlemanly man—save in the use of tobacco—was one of the clerks. He was pastor at Canton, and eventually died from neuralgia, after years of usefulness, and after being one year Stated Clerk of the Synod. Rev. John Wright was made Chairman of the Committee on Bills and Overtures. Neither what brother Eaton wrote of him in the "Centenary Volume" of the four Synods, nor what I added in the appendixes of it, were sufficient notices of such a minister. Nor can I, in these short reminiscences of those I knew, do his memory anything like justice. This I write, not because of his regard for my father, nor his hospitality to me. One that performed such service in Virginia and North Carolina, and especially as a pioneer in Ohio, exhibiting so much energy in his Master's service, with such a Christian spirit, should be presented to the churches through a volume. He left a son, now at rest, and grand-

sons to fill his place in the ministry. As chairman of the committee he brought in "a proposition to consider the necessity of a high degree of ardent, enlightened piety in ministers and ruling elders, and to inquire by what means the standard of piety in officers of the Church may become more elevated." It was readily referred to a committee of which Dr. Hoge was chairman. The ordinary business was suspended at 3 o'clock P. M., on Saturday, and "the rest of the day spent in religious exercises with the congregation." Rev. James Culbertson was the efficient and beloved pastor of the church, and very influential in that whole region. His bodily appearance was healthful, his voice sonorous as an organ, and his generosity and humility unusual. He could not be persuaded to accept the title of D.D., which had been conferred upon him. He became feeble after he had been a pastor about thirty years, and his congregation called a colleague; but he did not long survive. A missionary sermon was preached on Sabbath evening by Rev. Jacob Little, of Granville, on "Covetousness." It was rather a startling exhibition of Scriptural truth on the subject in an original way. In spending a Sabbath with this excellent pastor, I found that he had all the New England love for statistics, and everything arranged in order. He had a work for everyone and everyone at work. As an overseer of the flock, he had many helpers, and much of his original thought and manner of doing things were brought to light in his discourse. He was a terror to evil doers, especially to the venders and users of intoxicating drinks, and was often favored with revivals of religion in his congregation, which he served down to old age.

The overture, "Should currant wine, or any other than that of the grape, be used in the Lord's Supper," was answered in the negative. It was resolved that subscriptions

be taken up through the Synod to retain Mr. James Chute as preacher in the penitentiary at Columbus. In the early part of the session the following action had been taken: "Mr. Jennings had leave to make communications to the Synod respecting the *Christian Herald*, a religious paper published in Pittsburgh." After which it was resolved to recommend it to the churches under the care of Synod to patronize the paper. Another overture, as to "the expediency of renewing petitions to Congress on the subject of opening and transporting the mails on the Sabbath," was answered in the affirmative. There had been a great effort made by the Christian community to accomplish the object mentioned in the overture. Richard M. Johnson in Congress had reported adversely to the request of the petitioners in erroneous statements, which report had been printed on silk and framed by the friends of the Sabbath mails. The religious papers and some others advocated the right. Hon. Thomas H. Baird wrote a long article which filled a whole page of the *Herald*, and I caused numerous extra copies to be sent wherever the paper circulated, and there is no doubt but his able production did much to lead members of the Synod to determine to continue petitioning.

In those times of difficulty in traveling, a large number of the members were not present. Of the Presbytery of Athens, Dr. R. G. Wilson, President of the University, was absent—a substantial and useful man in his day.

#### THE REMNANT.

Of the whole number—nine—that made up Athens Presbytery, only two live: Dr. Kingsbury, of Marietta, and Dr. Spaulding, of New York. Of the whole twelve ministers that composed the Presbytery of Columbus, only one, Dr. Shedd, of Mt. Gilead, O., lives. Of the twelve ministers composing the Presbytery of Lancaster, none re-

main. Of the thirteen ministers of the Presbytery of Richland, none live. James Scott, James Cunningham and Thomas Barr, formerly of Euclid, departed long since. Archibald Hanna lived to a great age, with acute reasoning powers, and exercised them with good results. His first effort, when a licentiate, was the production of a pamphlet on occasional hearing that helped to remove bigotry. He had three sons in the ministry.

James Snodgrass, Robert Lee. Wm. Matthews and John McKinney, brother of our late Dr. McKinney, did a good work in Ohio in different places. The courteous James Rowland died not long since at Mansfield, after being long afflicted, and peacefully passed away. Dr. Richard Brown was a member of the Synod of Ohio in 1830, but departed this life at Hagerstown, O., April 12, 1879, aged eighty-three. He was my senior helper in everything good at college. He "walked with God." Though not gifted with splendid abilities as a speaker, he was "filled with the Spirit. There is no doubt but he accomplished more for the Church of Christ than many endued with more natural powers, but without his serious piety. What was once the territory occupied by this Synod has had, and still has, many excellent ministers, but none remain within its bounds but the two mentioned that were members in 1830; and the venerable John Pitkin, not then a member, but a minister, an amiable man, waits still.

## CHAPTER V.

### MINISTERS AND THEIR WORK—PREACHING TO PROMOTE REVIVALS—THE SUBJECTS OF PREACHING—DR. McMILLAN ON INABILITY.

SOME younger brethren have requested me to furnish reminiscences of deceased ministers, and of the way in which they preached and received persons into the Church. A few may be noticed who were in Western Pennsylvania in 1810, and afterwards, and of whom I had a personal knowledge, so far as to justify the attempt to aid in being profited by their example.

I sat under the preaching of Dr. John McMillan for three years, and was a member of his Bible class. I knew something of the ministry of Dr. John Anderson, Dr. M. Brown, Rev. Elisha Macurdy, Rev. Joseph Patterson, Rev. Thomas Marquis, Rev. William Woods, Rev. Wm. Wylie, Rev. Robert Johnston, Rev. George M. Scott, Rev. Moses Allen, and others, amongst whom I might number my grandfather, Dr. Jacob Jennings.

Those mentioned were not only different in their appearance, but somewhat different in their manner of preaching and in their intercourse with the people; but in the main things, essential to usefulness, they were much alike. First, as to their preaching. They earnestly pressed the invitations of the gospel upon those who felt their need of a Saviour. They remembered that "by the law is the knowledge of sin," and those not convinced of it would no more appreciate him than the "whole" a physician. The

“law” in its spirituality and extent, with the penalties for disobedience was fully and earnestly presented. The need of the Holy Spirit to produce conviction through the truth, and to carry on all parts of his gracious work, was also much dwelt upon.

The discourses from the pulpit were not so much about mankind in general as addressed to the people present. They did not so often say “they,” but “you.” Knowing “the terror of the Lord,” they “persuaded men.” They did not shrink to use the “whole counsel of God,” in regard to the danger of his wrath. The phrases of the Bible about it were not smoothed over, so as to awaken no fears. They knew that the unregenerated heart has its chief susceptibility in fear—that it has no love to be excited; and while they did not use cold blooded denunciation, they were moved to speak in the spirit of our Lord, when he lamented over the destruction of the inhabitants of Jerusalem. Their eloquence was not so much in language as in tears.

They did not so preach the love of God as to ignore his holiness, nor his mercy so as to leave out of view his justice. Perhaps some did preach too much as though the sinner was to prepare to be forgiven, rather than his immediate submission and belief to be saved. The entire dependence on God’s power to create a new heart was fully taught, and the want of will upon the part of the sinner, the great reason why he was not changed. His responsibility and guilt and danger were thrown over upon himself, and he was taught to see that it was only by the Divine Spirit he could be made willing in “the day of God’s power” to yield immediately, and that he must be saved as a perishing sinner.

Of the private devotion and study that prepared these excellent fathers to be so successful, I cannot speak. But

it is certain that they did not rely on eloquence of language in writing or speaking. What would make them popular as speakers, they appeared not to have considered. They were generally plain men, speaking in plain language to plain people. They did not seek to make the word a source of mere entertainment. They appeared to remember the word of God as contained in Jeremiah xxiii. 29: "Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?"

The preaching of these fathers was not unduly hortatory. They usually made divisions and sub-divisions in their sermons with a proper personal application. They were far from the essay form, ornate and smooth, passing over every person and every sin. On the contrary, each one got his "portion in due season," none saying, "What a splendid sermon!" God got the glory, and some retired to pray for a blessing.

The reception of persons into the Church occurred after they had given evidence of repentance, preceded usually by pungent conviction of sin, whether that was experienced during the period called "the falling work," in the early part of this century, or later when there was no "bodily exercise" manifested. The pastors usually visited and conversed with the anxious. During the time of the fathers, whose names have been mentioned, there were too few "inquiry meetings." Christians, however, "inquired" of God alone, for the blessed influences of the Holy Spirit; and they were imparted, producing solemn conviction of sin and danger. When evidence of regeneration was given, the Session "added to the Church such as should be saved," after each one had been examined separately. There was no urgency immediately to join the Church, and thus heal "the wound slightly" by a hasty profession. No calling up persons to ask them a few questions, as you would ex-

amine a class, and then bring them all, by a kind of wholesale process, into the Church. The ministers had not the power of "discerning spirits." There were some days of continued prayer and preaching; but not in order that, at the close, as many as would consent should be received as members, whether they were united to Christ or not. Our forefathers valued real heartfelt religion vastly more than a mere willingness to become a member of the Church, to make a saviour out of *it*. They did not urge any to join it, because some of their friends had done so; and thus be prepared to report a large number as added. They knew it was too serious and solemn a matter for people to be deceived, and ministers would not be accessory to it. Hence, the majority of members added in former times, were persons of living piety and consistent in practice; though they had not yet learned the duty of activity and benevolence to the extent that some have in these later times.

#### PREACHING TO PROMOTE REVIVALS.

The time was "in season and out of season," by night and day, to save "souls from death." The place was the school house, the fireside, the shady grove, and the pulpit in the old log church. It was high up, without opportunity for peripatetic movements. The object was not in the use of some popular theme to draw and please men." The preaching was not about lukewarm Christians and unbelieving sinners, but to them. The speakers did not so much use the pronoun *they*, as *you*. It was usually plain, pointed, and often inelegant and repetitious. As Dr. Nettleton in the East, in his marvelous instrumentality, revolved a few leading important ideas over and over, that the hearers might carry them away in their minds; so our fathers in the West did, fixing, by the blessing of God, the arrows of conviction in the conscience.

## THE SUBJECTS OF PREACHING

were practical. Doctrines were so applied as to become so. The moral law in all its teachings, was presented. A "law work," as it was called, shorter or longer, was considered necessary to bring back wandering saints and to convict sinners. The "terrors of the Lord" were not withheld. The administrators of this truth, were not always polished, but wise to win souls, by adapting it to the different states of the soul. With feeling hearts, they took away the excuses; or, as one said, "took away props and laid on the weights" of obligation to believe and obey. In calling upon hearers to be reconciled to God, they took part with him against the rebel; and with such tenderness and faithfulness as characterized the late Drs. Weed of Wheeling, Comingo, of Steubenville, and brother Cook, of Bridge-water, and others, who persevered in the same strain of subjects—not giving one kind one part of the day, and something that diverted the mind the other part; but remembered from time to time to carry out the intention—as physicians would say in curing the body—with portions of truth adapted to the great object in bringing the soul to submit to Jesus, the great Physician.

The wise forefathers, in the beginning of this century, adapted the subject to the special object, viz., to reconcile "the world to God." This is illustrated by the preaching of Rev. Mr. Macurdy, at Upper Buffalo, on the second Sabbath of November, 1802. When he was called to address part of the large crowd of people, who could not all hear any one of the fifteen ministers in any one place, he rose by request, and from a wagon spoke to the people his sermon from the second Psalm, "Kiss the Son, lest he be angry." The result by the Spirit was, that large numbers were overpowered, feeling that they had been rebels against God, and soon surrendered.

Dr. John McMillan, the chief teacher of theology in those times, taught by his preaching that the guilt and condemnation of the sinner must rest upon himself. In a sermon furnished me for publication in the Presbyterian Preacher, just before his death, on "the sinner's inability inexcusable, yet divine influence necessary," we find the following declaration fully unfolded, viz. : He says—" Let it only be remembered that all the sinner's inability is of a moral and not of a physical nature, and the absurdity of such excuses must appear in a proper light. . . . All the reason, therefore, why the sinner cannot love God and obey him, behold Christ's glory and believe on him, is because he has no heart for these things. This kind of preaching might in some places, in our day, be unwelcome ; but it was that which prepared the way for a speedy acquiescence in the gospel through " the power of God unto salvation." Through the most competent ministers of this period, the scriptural doctrines of God's sovereignty in election were so preached as to avoid Antinomian error ; and on the other hand man's free agency and ability, so as to avoid the opposite Arminian error, that inquirers would find no reason for delay in submitting to Christ, nor for presumption that they could come to him without being drawn by the Father. Thus the fathers were among the wisest and most successful preachers that the Church has had, by their various teachings. They were men of " effectual " prayer.

## CHAPTER VI.

THE WORK OF THE LORD IN THE EARLY PART OF THIS CENTURY—THE HINDRANCES—THE MEANS USED—PRIVATE PRAYER—THE MINISTER'S LABORS—PERSONS RECEIVED AS MEMBERS—DECLENSION.

THE religious history given in the "Centenary Memorial" volume by that dear departed brother, Dr. Williams, and also the small and interesting narrative on the revivals in the West, by our beloved Dr. Speer, do not continue the recollections much beyond the time of the great revival of about five years, now nearly three-quarters of a century past. Those wishing to know what has been the state of the Presbyterian Church "in Western Pennsylvania and parts adjacent," during the time of their immediate ancestry, would wish something farther. Such inquiries have been made of me, especially by younger brethren in the ministry, that I am constrained to make the attempt to give a brief sketch of what I "have heard and known and our fathers have told" of the state of things during a few years.

### HINDRANCES.

1. The prosperity of the Church was impeded by the war of 1812 with Great Britain, as I have stated in the "Centenary Memorial." 2. Afterwards the minds of many were affected by financial difficulties and the want of remuneration for their toils, so that they supposed they could not do much for the cause of Christ. 3. Habits of intoxication rather increased during and after the war,

which closed in 1815. So that the Synod of Pittsburgh bore its testimony against them more than once. 4. Opportunities for speedy traveling to religious assemblies, to join in religious services, were not good at certain seasons of the year. 5. The means of religious intelligence were limited. Rev. John Andrews (my immediate predecessor as editor) published the only religious paper in the United States at Chilicothe, in 1814. Good books and tracts were very few. Sabbath Schools were not generally established. The Bible and the Catechism were the chief aids, and were adapted to accomplish what the vast amount of religious fiction cannot in our day. 6. Political partisanship was excessive during these years. Some good men became involved in it—especially in elections for Governor of the State—because his power of conferring offices in the several counties was great. This led many to forget to aim chiefly to have Divine government placed upon the “shoulder” of Jesus. 7. In 1816, what has been called “the College war” began. It grew out of the course of the Trustees of Washington College in electing the President of Jefferson for President. It continued in the centre of influence within the bounds of the Synod for two years, and those more distant sympathized. The Spirit of the Lord was not among the people as formerly. These were some of the external hindrances to the prosperity of the Church, along with the ordinary ones, that are internal—the want of sanctification, and faith and perseverance in “well doing,” in dependence on God. Their existence led the Synod to take measures, in 1821, to bring about a better state of things.

#### THE MEANS USED.

What follows is part of what it adopted, viz.: The Synod of Pittsburgh, in taking a retrospective view of the past, feels mingled emotions of gratitude and sorrow. God in

righteous displeasure is withholding the influence of his Spirit, and our Zion mourns. Therefore, on motion,

*Resolved*, 1. That it be recommended to the congregations under our care, to observe Wednesday, the 14th day of November next, as a day of humiliation, fasting and prayer, in reference to the low state of religion among us, and that the ministers belonging to the Synod improve that opportunity to impress on their hearts the necessity of a reformation.

2. That it be recommended to the members of the Synod to make special efforts, by meditation, self-examination and secret prayer, for a revival of religion in their own hearts, and while they make this a part of their daily business, that they devote Tuesday, the 6th day of November next to this particular object.

It was also recommended to the ministers of this Synod to go two and two, according to the direction of our Saviour, and visit the congregations in their vicinity. To adopt this course in the future by the Synod, there had been encouragement from the narrative as to what had taken place in the Presbyteries of Grand River and Portage, then parts of the Synod. By such means, the work of reviving had begun in about eight congregations of each Presbytery.

There is reason to believe that the recommendations of the Synod were faithfully carried out. For appointed days of fasting and humiliation, meant more at those times than the name and form. The reports of the admissions to the Church next year, 1822, showed an increase of membership. Some congregations, not so numerous as others, received a proportionate number of communing members. I think the figures given at that time might be relied upon, as numbering those who, after careful examination as to their gracious change, had been ready to give a reason of "the hope that was within them, with meekness and fear," as enjoined by the Apostle Peter. Judging from the numbers reported, it would appear that

following the special means, there had been encouraging ingatherings. And this occurred in some churches where the pastors were aged, and in some where they were supposed not to be gifted as much with talent as some others in the ministry. This increased encouragement continued during a succession of years, caused by continued showers of divine influence in different places.

About the year 1828 they became more powerful, and so continued till about 1832, when the strife about errorists and measures and ecclesiastical policy, began to become prevalent, and then there was for some years, a decline in the interests of practical religion. But during these years, while God evinced his sovereignty and grace in different places and with different persons, he also fulfilled his word, "for whatsoever a man soweth, that shall he also reap." Special applications of this fact might not now be wise.

#### OTHERS IN USE.

You have seen from my former statements, that national war, controversy and rivalry between literary institutions and divisions in the congregations, were unfavorable to true religion. When they passed away, the way was prepared for the special work of the Spirit, who stirred up the minds of ministers and people to their appropriate duties, and aided them in their performance. Though all did not equally experience those obstacles, all were not equally without evidence of spiritual prosperity, for the two churches in Pittsburgh, under the pastoral care of Rev. Drs. Herron and Swift, were still favored under the labors of those excellent men.

A detailed account of the means preceding the revivals in certain places, would show that there was prayer in concert at sunrise; often only by a few persons, and sometimes by a few women alone. The inconveniences of small dwellings, led some to repair to the barns, or woods, or

fewer corners for a closet for private prayer. All this God saw, and he heard their supplications. Such means prepared the way for his presence, along with the day of public humiliation, one of which has been particularly specified. When a revival began, people changed the ordinary subjects of conversation, and their prayers were not of the stereotyped kind formerly used. The people at the place of worship were solemn, and they left it without laughter. The "wicked one" did not catch away "that which was sown in the heart."

#### THE MINISTERS' LABORS.

Though the financial support of most of the ministers was limited, yet when the Spirit of the Lord gave indications of his presence, they left all and gave themselves "wholly to the work" of saving souls "from death." It was not at such times difficult to preach, having "an unction from the Holy one." The language used was not characterized by literary elegance, but by great plainness of speech and tenderness. "The terrors of the Lord" were preached, knowing that "by the law is a knowledge of sin" necessary to receive; or, as the phrase was after, to "close in with Christ." Each minister had some peculiar gifts. Dr. John McMillan and Rev. Robert Johnston, with their strong voices, were heard with solemn awe; Dr. Anderson laid open the inmost working of the soul; Rev. Elisha Macurdy, with measured, expressive language and deep emotion, called upon the sinner to be reconciled to God; Drs. Matthew Brown and William Wylie, with affectionate earnestness, invited him to Christ, who had made an atonement; Drs. A. G. Fairchild, A. O. Patterson and Obadiah Jennings presented the truth in its rich variety with clearness, and in its adaptedness to the case of the inquirer. Some excellent men, not gifted with great oratorical power, but with minds richly furnished with gospel truth, and

feeling hearts, were wonderfully successful in winning souls—such as Rev. G. M. Scott, Rev. William Spear, Rev. Samuel Tait, and Rev. Johnston Eaton ; and others, not so generally known, were in their congregations, during this period, blessed with evidence of God's special presence among his people in different parts of this then widely-extended Synod. Alas ! all these, and more than as many more, who were contemporary fellow-laborers, whose voices I have heard, have passed away. Many, too, who were younger in life, and very successful in promoting revivals, are gone. Rev. Job F. Halsey, Dr. George Marshall, and Dr. John Stockton, were interesting and much desired during times of spiritual awakening, and by their instrumentality many were converted to God. Rev. Daniel Deruelle, licensed with me at Princeton, and afterwards pastor for a short time at Washington and at Florence, in the same Presbytery, though not of great learning, had upon his mind, the "solemn weight of eternal things"; and, having a series of sermons adapted to awaken, and carry on the cure of the soul through the instrumentality of truth, was very useful during the period mentioned. It had become understood, by spiritual discernment, that not all kinds of truth were equally adapted to promote a revival. Some sermons, cold and clear as ice, were not of much more use at such a time than ice would be to fire.

#### PERSONS RECEIVED AS MEMBERS.

The officers did not aim so much to publish after a meeting of some days, that a certain number had been added ; as in due time to give an account of the work of the Spirit, and the reason they had for believing that God had changed some persons before they were admitted to the privileges of communicants. Such revivals were not short lived, and like the "streams in the South" that soon dried up. The fruits continued. Though during the period

under recollection, the work of the Lord was somewhat different from what it was from 1802 to 1807, it had in some places a like continuance. At Cross Creek, where Dr. Stockton was pastor during 1828 and 1829, there were just three hundred persons received on examination. Though this took in a large number of the people not previously members, there were also received fifty-seven additional in the three following years. It was somewhat so in other places, because the people abounded in the work of the Lord. He gave "the increase." It continued till 1831, for that year the Synod said in its Narrative, "We have reason to bless the great Head of the Church, that he has not entirely left himself without witness, by adding 1,140 from the world."

#### DECLENSION.

The next year there was evidence of declension and distraction in the churches, which eventuated in a division, by which there were separated from our branch, such men as John Seward, Caleb Pitkin, William Hanford, and Randolph Stone, formerly members of this Synod, and from our midst Rev. Dr. Riddle, who had been so much beloved and so useful. These facts are now only referred to that those succeeding us may be profited by what has been deplored, as well as encouraged by what has rejoiced the hearts of those sleeping in the dust.

## CHAPTER VII.

THE STATE OF THE CHURCH FROM 1821 TO 1828—FROM  
1828 TO 1832—FEMALE INFLUENCE AT THIS PERIOD.

IN 1821 the Synod of Pittsburgh took special action on the state of religion, and directed that their report should be published and circulated in pamphlet form through the agency of Rev. Joseph Patterson, ever ready to do good through the printed page. Though there had been some revival in the churches of Grand River and Portage Presbyteries, there had now been felt by the members of the Synod (who were designating certain measures) such desires that they say: "In fine, the condition of the Church seems to call loudly on all the friends of Zion to awake from their slumbers, to take the alarm for themselves and the Church of God, to repent and do the first works."

In connection with the injunctions of the narrative, the Synod expressed "the want of some convenient vehicle for the circulation of religious intelligence," and gave an invitation to Rev. John Andrews to transfer his paper to Pittsburgh, where it became the "Pittsburgh Recorder," and a great aid, under the editorial care of that hoary headed, small, godly man, to the promotion of practical piety. The measures of public humiliation and private devotion were followed more generally within the bounds of the Synod, with more revivals than had been experienced for some years of a permanent nature among the members of the Church, and attended with careful admission to her mem-

bership. Some of them were in the new churches in the Western Reserve; one at Mill Creek, under the pastoral care of Rev. G. M. Scott, one at Cross Roads, one at Mt. Pleasant church, Beaver county, one at George's Creek, and one at Chartiers. So that in 1823, Dr. McMillan received forty new members, and the next year thirty more, and the students in Jefferson College were subjects of it. There, a blooming, sprightly youth, who afterwards became one of its Presidents, was brought to consecrate all to Christ. Thus, by a more devoted regard to the service of God and his Church, there was an increase of church members who were of permanent use in the Kingdom of the Redeemer.

#### FROM 1828 TO 1832.

There were "times of refreshing" in many places in connection with the proper use of means. In 1828, before it was expected, the Lord had showed His willingness to pour out his Spirit, and verify the prophecy of Is. lxxv. 24, "While they are yet speaking, I will hear." This had been specially so in congregations in Washington County, at Florence, Cross Creek, Buffalo, Mount Prospect, and Washington. A solemn, silent work had been commenced, which lasted in perpetual fruit. In some places on week days, when the minister dismissed the people, some sat down to weep, wishing to be instructed further in answer to the question, what they should do to be saved. At Mount Prospect, then a new organization without a pastor, a licentiate, by invitation, preached on the Lord's day in June, two plain sermons, and then appointed a meeting for prayer and exhortation in the afternoon at Elder Cowan's house. When the people were dismissed, some did not leave, and after being further instructed still remained in tears. This so affected the venerable elder that he arose and spoke to the inquirers with streaming eyes. Though

at Washington, inquiry meetings were held before Dr. O. Jennings removed to Nashville, they were continued, besides frequent preaching, every Monday night for many months. Elders there, and pious women, were helpers in calling some to believe on Christ. Among those brought to give evidence of a saving change, were some of the most influential persons, as Dr. R. R. Reed, and some of the students of the college, who afterwards became useful ministers.

From what was experienced in other parts of the bounds of the Synod, its members were led to recommend special private and public means as it had done in 1821. A committee was appointed, as the Synod expressed it, "to take into consideration the state of religion in our bounds." Dr. M. Brown was chairman. They brought in a long paper, which, after stating, "there is abundant encouragement that God will give his blessing and revive his work," pointed out very much the same duties for ministers and people as in 1821. Also, at one meeting of the Synod, the forenoon of Wednesday was spent in earnest and devotional exercises. The result of this waking up to the more faithful use of the means of grace was, that during the next two or three years, there were but few congregations that had not enjoyed some revival.

In the narrative of 1831, the Synod reported about some congregations, and in some instances about some Presbyteries. In regard to George's Creek congregation, of which Rev. Dr. Fairchild was pastor, it said: "The work of divine grace which commenced last year still continues. Its precious fruits have already numbered more than one hundred." I remember that he asked leave of absence because of the interesting state of his church at home, in that modest, gentlemanly way which always characterized him.

In the Presbytery of Erie, the Synod reported the churches of "Erie, Meadville, Northeast, Forks of French

Creek, Fairview, Springfield, Salem, and Warren, as favored portions of God's heritage;" that in the Presbytery of Allegheny there were favorable indications; that in the congregations of Steubenville and Two Ridges there had been large additions; that in the Presbytery of Hartford, Youngstown, Neshannock, Moorfield, Hopewell, Canfield, and Ellsworth, "had shared the Lord's mercy."

So, in consequence of increased personal piety, there was, during these years, an increased interest in missions, education, Sabbath Schools and temperance societies. The Synod said that these, "with social prayer and four days' meetings, accompanied with a plain and pointed exhibition of God's truth, have been the means He has owned and blessed." These facts might be brought to view fifty years after they occurred, that the churches *now* seeking to see a time of revival may be profited, especially by the example of perseverance.

#### FEMALE INFLUENCE AT THIS PERIOD.

Christian women generally were not highly literary. None made public addresses. A few, like Mrs. Dr. Allan D. Campbell, wrote on religious subjects. Mrs. Job F. Halsey framed some of the lessons in the "Union Question" book, published by the American Sunday School Union, and wrote the tract, "Who Slew All These?" and also edited a small Sabbath School paper. The pecuniary means of the majority were limited, and their work for women in the missionary cause was not extensive. Yet they had "Dorcas" and "Mite" and sewing societies, which did not often degenerate into gossiping institutions. The time spent was in useful communications. They were not often luxurious in their festive entertainments. There was usually simplicity in their apparel, in conformity to the advice of the Apostle, in I. Tim. ii. 9, and to that of Peter the Apostle, in his first epistle, third chapter, third and fourth verses.

They early took part in the temperance reformation, though some few reluctantly gave up tendering their domestic wines. Tract distribution in some towns, was carried on by them, though there was this mistake, that they gave the *same* medicine every month to all that were diseased. They were benefited by reading No. 226, published by the American Tract Society on "Female Influence."

## CHAPTER VIII.

### MISSIONARY REMINISCENCES—EFFORTS AMONG THE INDIANS—IN AFRICA, IN INDIA, IN CHINA, AND IN JAPAN.

HERE have been frequent occasions for both thanksgiving to God for missionaries and sympathy with them; thanksgiving that God made some willing to go to the heathen and the destitute; and sympathy exercised for the servants of Christ abroad, and for the bereaved at home. Reminiscences of the past may prepare to exercise gratitude and sympathy in the future. In giving some, I shall be pardoned for confining myself to those of which I had a personal knowledge. Our branch of the Church once aided the American Board in her missionary efforts.

#### INDIANS.

In November, 1820, Rev. Cyrus Byington, with teachers and a large family of helpers, passed down the Ohio River in a common flat-boat, on their way to the Choctaw tribe of Indians, then in the Yazoo country. When they left Steubenville, after spending the Sabbath in the congregation of Rev. O. Jennings, on Monday morning, they floated off amidst the ice, then making rapidly, and called forth the sympathy of the good people of the church.

Though in some places there was a declension of personal religion, the spirit of evangelizing the Indians had continued and operated through the "Board of Trust" all these past years. Rev. George M. Scott was sent to the

Sandusky Indians as early as 1804. In 1808 Rev. Messrs. Macurdy, Marquis and Anderson visited Sandusky. The former remained for a time with them under discouraging circumstances. Afterwards Mr. Macurdy visited the Indians at Sandusky with Rev. James Scott; then the Cornplanter Indians in 1816; then the Indians on the Maumee, with Rev. Joseph Stevenson; then with Rev. James C. Crane, and last with Rev. Dr. Anderson, traveling in all, in behalf of the Indians, in a muddy country, about 4,500 miles. In sympathy with him, many of our youthful voices sang at the fireside the hymn, "Poor Indian! in the dark wood."

But others partook of the same spirit of interest in the Indians. Rev. E. P. Swift and Rev. Michael Law visited Maumee in 1821 in their behalf. The latter, on his return, died in Ohio, having been the useful pastor of Montour's church. In 1822, Rev. Samuel Tait was appointed Superintendent of the Ottawa mission on the Maumee by the Board of Trust. In 1823, I knew something of its zeal, in being requested, at Cleveland, to secure a passage in a sailing vessel, on Lake Erie, for Rev. Ludovicus Robbins and his wife as missionaries to the Ottawas. I did the best I could, which was to get them on board of a filthy ship, and alone see them sail away, for there were but three other Presbyterian male members in the town of Cleveland. Thus they went at the close of day on shipboard to teach Indians, many of whom had been besotted by the white traders' liquor.

At the close of the year 1825, it was my privilege to accompany that most remarkable, noble, godly man, Rev. James C. Crane, from his long visit to the Indians, on his return home to New York, where the United Foreign Missionary Society, was then located, of which he was Secretary, and to hear him preach in affliction his last sermon,

at Bedford, on the text, "For your sakes he became poor, that ye through his poverty might be rich." In continuing our journey in the stage, the severe cold made him worse from day to day, so that when he arrived at New York, he lay down to speak in partial derangement about the Indians and to die and go to his rest. This event created sympathy for his bereaved family, and general sorrow in the Church.

#### AFRICA.

Joseph W., son of Rev. Thomas Barr, was ordained a missionary in 1832, to Africa, and was within five days of sailing from Norfolk, with Rev. J. B. Pinney, to Western Africa, when God's swift chariot, the Asiatic cholera, carried him to heaven. The father wept for his son Joseph, and many kindred and friends joined in the sorrow.

Other brief reminiscences I give that have elicited gratitude and sympathy, without giving anything like a full history.

Rev. John Cloud was the son of an elder in my neighboring congregation of Hopewell. He was ardent in the attempt to help Africa. Just before he sailed he delivered a moving address to my people, and went with Mr. Laird and his wife, in Nov., 1833. But without waiting until he would become acclimated, he exposed himself in attempts to benefit the people, and became prostrated with the African fever, and soon died. This left an aged father and friends to mourn.

#### INDIA.

No name in our Church has given more cause for gratitude, and yet excited more sympathetic feeling, than that of Lowrie. I knew John C. as a devoted student. I went with him on the Ohio river, in 1833, when he was visiting her who became his missionary wife, and I going to visit (at the request of Rev. Dr. Swift) certain Southern Pres-

byteries to interest them in our "Western Foreign Missionary Society." He, with Mr. Reed and their wives, were the first to go for us to India. His beloved Louisa A. left the delightful home of her father, Mr. Thomas Wilson, of Morgantown, to devote herself as a missionary to the heathen; but it pleased God to take her away a short time after their arrival at Calcutta. Her husband was left to go alone in his missionary service and explorations in Northern India, till his health failed him. Mr. Reed, with pulmonary disease, attempted to return home, but was buried in the Bay of Bengal, and his wife came back to Pittsburgh a widow. Their Christian heroism was the means of exciting a missionary spirit in the churches at home, which has so continued that an increasing and large number of missionaries now occupy different parts of India, with nearly a thousand church members and thousands of pupils in schools. It has spread so that our missionaries occupy other countries, not without sacrifices, calling for gratitude that some have been willing to make them, and causing sympathy of the deepest kind for those who have been sufferers.

Walter M. Lowrie, a brother of John C. Lowrie, making an excursion in a ship in the China seas, to spread the gospel, was attacked by pirates, and when sitting on his trunk reading was hurled by them into the ocean; and when he attempted to board the ship again, the pirates pierced him with pikes unto death, and his blood colored the waters. How sad was this to the heart of an aged father, who had left a lucrative position in the Senate of the United States to become Secretary of our Board of Missions in 1835, and continued many years watching and laboring with intense seriousness in the missionary work.

Rev. John Newton, a small, benevolent, jundiced-

looking young man, went from our Seminary as the others did. He was accompanied by Rev. James Wilson. Dr. Newton has been very much blessed with sons, who with their wives, are also missionaries in India. When I once met the pale-looking little man traveling the Steubenville turnpike, in the dust, on foot, I thought he could scarcely endure an eastern climate as a missionary for any length of time. The Church should be thankful for such a man and his wife, with such a family.

#### CHINA.

China, at the beginning of our foreign operations as a Church, lay before it as it did before the Christian world, with its upward of three hundred million people, in a state of heathenism. It was inaccessible. So late as 1830, when Gutzlaff, the heroic missionary from Basle, approached it, he could only ascend some of its rivers in boats and throw out tracts upon the shore. To have attempted more would have been to sacrifice his life to the violence of its inhabitants. In 1834, when a member of the General Assembly at Philadelphia, I saw Dr. Abeel ordained as a medical missionary, with the understanding that he would have a dispensary, especially for the cure of ophthalmia. The Chinese, it was thought, would receive him to heal inflamed eyes, and he could talk the gospel. His was a solitary undertaking that excited sympathy. Passing by, necessarily, missionaries that I knew elsewhere, I can only notice some of those who left our own section of the Church.

Rev. Robert W. Orr, of Clarion county, after pursuing a full course in our Theological Seminary, was ordained a missionary to China, in 1837. He sailed with his wife for Singapore in December. He visited the neighboring islands, aiming to do good, preparatory to a permanent location. His health failed and he returned to his native land. All this first excited gratitude that he was willing

to consecrate himself to God, but it likewise created sympathy in the family of his venerable father, an elder, and in the minds of others, and was a great trial to his beloved wife. To him the disappointment was great. When preaching in my pulpit, adverting to the trials of the servants of God in foreign lands, he came to speak of their learning the languages, and then sometimes when about ready to preach, becoming broken down with disease, and at this utterance he was overcome. He had a peaceful end of his labors in March, 1857, and will be affectionately remembered by the friends of missions and his co-presbyters in these Synods.

Rev. Joseph S. Travelli, of Sewickley, a missionary of the American Board, made similar efforts to Mr. Orr, in the same part of the world, and they terminated much in the same way; but he lives to do good.

A treaty, as the result of an iniquitous war upon the part of Great Britain, opened the way for the introduction of missionaries into China. One of these was the present Rev. Dr. A. P. Happer, of Canton. I remember when he came a youth into my church, and spread out a map of the land of Sinim (China) and lectured from prophecy about it in his modest but decisive way, which made us feel that he was in earnest. His faith in God and his promises led him to go an unmarried man and leave a widowed mother in Mingo congregation. The Church has been grateful for his early and long-continued services, and sympathized with those that felt his absence, serving the Lord as a medical man, and as opener of the eyes both of the bodies and souls of the Chinese. When he was in this country last, grey hairs were upon him, and he was worn in the service of the first missionary to earth—Jesus. Dr. Happer is assisted by his wife and two of his daughters as missionaries, and has been aided by his son Andrew, now at Pe-

king, and thus there is ground for gratitude that he has help out of his own household, like Dr. Newton, in India.

Our beloved brother, Dr. William Speer, went some years since to China, after marrying Miss Brackenridge, a choice young lady of Pittsburgh. But it pleased God to remove her from earth, not long after their arrival at Canton. His health failed, and it was necessary that he should return to this country. After serving the Church as Secretary of the Board of Education, and by preaching, his regard for the people of China remained, and he visited California and labored there for a season, and then again visited China itself, and is now promoting its interests. All sympathized with him in the early loss of his wife; still all are grateful that God continues him, the friend of China, when our citizens and the government are in danger of doing the people of that country great injustice.

More recently, Rev. David N. Lyon, of Wooster Presbytery, left *his* widowed mother (Mrs. Chidester) and married Miss Doolittle, who also left *her* widowed mother, and they went to Hangchow (the city that was nearly destroyed by the rebellion in China), and have been useful in starting churches. I have seen these widowed mothers in their anxiety about those who had forsaken them for "the kingdom of heaven's sake." Hope bore up the mother of Mr. Lyon that she would see him at the close of ten years; but she has not long since departed to "a better country," and anxiety is ended. There is not ground now for as much anxiety on behalf of missionaries as when the first ones went out to sail for four or five months, on dangerous seas, without the use of steamships, doubling the Cape of Good Hope to reach Asia.

#### SIAM.

Rev. Jonathan Wilson, about twenty years ago, with his youthful wife was summoned, while we were together at

North Branch church, to prepare to sail for Siam. He had left his parents in Bethlehem church, where I had seen him in his childhood, and she had left her parents in Ohio, whom I knew as devoted Christians. He hastily left his wife in my care for a short time. They followed the call of God to a distant foreign land. There, in the providence of God, the Asiatic cholera removed Mrs. Wilson from her early labors, and he was left to work almost alone. He was there when two of their most devoted converts to Christianity suffered a cruel martyrdom with Christian courage. After a time he returned to this country and found a help-meet in the daughter of Mr. McClure, a venerable elder at Bethlehem. After a few years, his and her health failed so much that a visit to this country became necessary. She remained for a time, but he returned to Siam and left her to recuperate farther while he would resume his foreign work among the Laos people in Siam. In Mr. Wilson and wife there has been self-denial for the kingdom of heaven's sake, and ground for gratitude.

At Raccoon church, shortly after, Rev. S. G. McFarland parted with a numerous congregation and his mother, and the same evening a large assembly, amidst the darkness, met within the bounds of Miller's Run congregation to hold a farewell meeting in sympathy with Mrs. McFarland, the daughter of elder John Hays, and sister of three brothers in the ministry. Such tender regard for her, and interest in the cause of missions I had not before witnessed. Next morning, at her father's house, we bade Dr. McFarland and his wife farewell with tears of gratitude and prayer. Since his visit to this country and return, he is in the service of the King of Siam, as Superintendent of Education in the kingdom; and yet they both can further the cause of missions successfully.

## JAPAN.

It was an evening of interest to the Synod meeting in the First Presbyterian church of Pittsburgh, when Rev. David Thompson, a pale-looking youth, unmarried (who had left his mother in Ohio), was ordained a missionary to Japan. He was among the first that we sent to that empire, just opened to receive preachers and teachers at certain points. It was something as Penn said about the settlement of Pennsylvania, "a holy experiment." The edict against Christianity remained unrepealed. When called by my Presbytery to give the charge to Mr. Thompson, I felt it to be so, as did others; but afterwards a communication from him, after his location at Yeddo, gave ground for thankfulness. All the results there have since been the cause of great gratitude among the churches.

The event, in connection with our missionary efforts, which caused the deepest anxiety and sympathy, was the cruel death of our four martyred missionaries and their wives in India. It is still fresh in the minds of many that these *eight* persons were cast into a well at Cawnpore. In us, who knew the smiling and benignant face of little Maria Bigham, who afterwards became Mrs. Campbell, the wife of one of them, and shared that terrible death, it creates a thrill of horror to this day.

The departure of other foreign missionaries, from this part of the Church, created gratitude and excited sympathy, such as that of Mr. Mateer and Miss Shaw for China; and Miss Dickey, the daughter of that excellent Christian man, Isaiah Dickey; and Miss Ogden, of a noted good family, for India; and Mr. Schneider, for Brazil.

Since then, Miss Anna R. Davis has gone to Japan from this part of the Church, and others, with a like spirit of doing good, have gone to the heathen elsewhere.

## CHAPTER IX.

### RELIGIOUS PAPERS UP TO 1833.

As religious papers are so necessary to promote the interests of the Church, intelligent readers will cheerfully peruse some recollections of the difficulties encountered in their origin and progress.

The object at first of the Synod of Pittsburgh was, not to secure a weekly paper, but a monthly magazine. "Twelve members were chosen to be the editors thereof." A committee of three of them were to have "the special superintendency," viz.: Rev. John McMillan, Thomas Moore, and John Anderson. As this was in 1802, none as yet had received the title D. D. Both were country pastors blessed with revivals, and both of them have been well known as ministers and instructors. My personal knowledge of Mr. Moore was limited, only having heard him preach a fervid sermon with flowing tears, in Dr. McMillan's pulpit, when both were aged men. They were, no doubt, adapted to the work, for the following year a motion was made in Synod to reward them, but they declined. Mr. Ralston was added to the managing committee, and Mr. Swan became one of the twelve editors. The *Western Magazine* was the first of their labors, which had an existence for a few years, but not a paper of general religious intelligence. Some other attempts to publish periodicals, much in the same way, were made in other parts of the Church, but they were not longer lived than the magazine from Washington, Pa.

## THE WEEKLY RECORDER.

The first religious newspaper published in the United States was at Chillicothe, Ohio, in July, 1814, by Rev. John Andrews, entitled the *Weekly Recorder*, in quarto form. For a time it was the only weekly messenger to the churches. After some time, the *Boston Recorder*, by Mr. Willis, became the vehicle of intelligence, especially to the New England churches. Still later, the *New York Observer* was published by the Messrs. Morse, for the benefit of the Church at large. Though the *Weekly Recorder* had for its field of circulation the whole territory west of the mountains, yet a large part of it was a wilderness, and even a large part of Ohio up to 1821. The people had not yet generally felt the need of such an assistant to family instruction; and the religious intelligence from foreign countries was not large. The *Missionary Herald*, published at Boston, was the special organ of the American Board, but did not meet the wants of a weekly paper for our western churches. The *Weekly Recorder* being poorly supported, and the Synod of Pittsburgh, feeling the need of an organ of intelligence in their midst, Rev. John Andrews was received as a corresponding member from the Synod of Ohio. A committee, composed of Rev. Messrs. Elisha P. Swift, Elisha Macurdy, Francis Herron, Wm. Speer, and Thomas E. Hughes, was appointed "to inquire into the expediency of establishing a periodical publication of religious intelligence, under the sanction and patronage of this Synod, designed to disseminate religious information to the churches under our care." The committee reported, and after considerable discussion, the report was recommended to the committee. The resolutions of Synod laid the foundation for the

## THE PITTSBURGH RECORDER,

which was soon published in folio form and took the place

of the *Weekly Recorder* at Chillicothe. At Pittsburgh, it probably had a more extended circulation; but religion was confessedly in a low state for a few years in the churches, with some exceptions; and when it is so, people have no great desire for religious intelligence. Mr. Andrews had the piety and intelligence for his work as editor, but was wanting in courage—or audacity, I might call it—and was too poor to go into great expenditures.

#### THE CHRISTIAN HERALD.

In 1828, Rev. John Andrews expressed his desire to the Synod to transfer the *Recorder*, then called the *Spectator*, into other hands. No member of the Synod appeared willing to assume the responsibility of purchasing it and becoming its editor. Some members spoke to me on the subject. Rev. Dr. Brown, with one of the significant gestures of his head, said: "You can take it, and if you do break up you can still preach." The arrangement to purchase from Mr. Andrews was made. Synod adopted resolutions recommending the change, and Rev. Messrs. Swift and Hoge "were appointed a committee to prepare an address to the public on the importance of sustaining and extending the influence of said publication."

My services at Washington, under interesting circumstances, were brought to a close. I resolved to call the paper the *Christian Herald*, in view of the great work of aiding to proclaim the gospel. The Synod of 1828 had taken vigorous measures to promote Domestic and Foreign Missions conjointly; to promote the cause of education for the ministry; to sustain the then new Western Theological Seminary; to protect the sanctity of the Sabbath; and had adopted a strong paper recommending total abstinence from ardent spirits, and urged special means to promote a revival of religion, which had already occurred in some congregations. All these measures I felt heartily desirous

to sustain by the paper. The first number was sent out early in January, 1829, and I soon made the annunciation of a determination, at all hazards, to sustain the temperance cause, which was still opposed by some men of influence. The result was that, before the close of the year, some ordered discontinuance, on the ground that there was too much said about liquor. The battle was still to be fought against strong drink, as well as against wine and malt liquor. As editors expect now thousands of subscribers, so I should have had, but I began with four hundred and forty-seven. Trusting that Providence would sustain a good cause, we went forward, intending, if we did "break up," it should be after an honest effort. This led me to the Synod at Zanesville, and my friend, Allen C. Miller, who became a useful minister, to make many a severe ride. Pastors and other friends sustained us, so that we lived, but made nothing beyond expenses. Rev. J. F. Halsey, D.D., with all his vigor and ardor in the cause of the Redeemer, became assistant editor for a time. Mr. Harvey Newcomb superintended the printing, and afterwards became the writer of various Sabbath School books. Subsequently, those excellent men, D. and M. Maclean, became partners and publishers, and I alone the editor. During this period, I also had charge of two congregations, was editor of the *Presbyterian Preacher*, and was often called to help the sick, and still occasionally suffering from the labors of previous years in Ohio; and before the beginning of 1833, I relinquished all connection with the *Christian Herald*. Further, I could not publish articles against brethren in the Church, which I knew were not strictly true, though the authors of them thought they were; nor aid in taking divisory measures, which the Church has repented of since.

## OTHER PAPERS,

such as were published by other denominations, I cannot take time to notice. The *New York Evangelist* made its appearance about the beginning of 1830, edited by Mr. Leavitt, with some changes afterwards; the *Presbyterian* about 1831, the editor being Mr. Burt, in Philadelphia. The *Philadelphian*, edited by Dr. Ely, about this time was looked upon, by some, as sustaining what have been called New School doctrine and usages. Eventually it became connected with the *Richmond Telegraph and Visitor*, edited by Mr. Converse. The *Charleston Observer* was edited by Mr. Gildersleeve. The paper at Hudson, called the *Ohio Observer*, was a portion of the time edited by my old minister at Cleveland, Rev. Stephen I. Bradstreet. The *Banner of Truth* was in newspaper form, though it had a special object to accomplish, viz., the maintenance of the truth against Campbellism. The author of that system issued a periodical, properly called, in one aspect, the *Millennial Harbinger*. The apostle says, in the third chapter of Timothy, that "in the last days" "evil men and seducers shall wax worse and worse, deceiving and being deceived." This *Harbinger* and its advocates of receiving "the gospel in the water," vexed the churches in Kentucky and elsewhere. Old Dr. Cleland erected his *Banner of Truth*, and the discharges that went forth from it shook the system built upon the sand and the water.

I do not know of anyone now living who was a cotemporary editor with me.

## CHAPTER X.

RECOLLECTIONS OF BOOKS AND TRACTS—EARLY EFFORTS TO OBTAIN BOOKS—THE SYNOD RESOLVES TO SECURE TRACTS—IN WHAT WAY THEY WERE USED—THOSE ADAPTED TO CURE INFIDELITY—BY THE PRESBYTERIAN BOARD—BY THE AMERICAN TRACT SOCIETY—BOOKS BY ABLE WRITERS.

THE Presbyterian Church, through its highest judicatory, made limited arrangements for the circulation of a few books as early as 1772. Then eight old books, including the Bible, were proposed and agreed to be procured and distributed. For this purpose committees of ministers and elders were appointed at Philadelphia and New York, who were "restricted not to lay out this year above ten pounds provincial currency." In 1824, the General Assembly spoke of Sabbath Schools as "the most useful and blessed institution of the present day," and patronized the circulation of the American Sunday School Union books.

In 1829, the Synod of Pittsburgh felt the need of something being published, that was more distinctly Presbyterian, and therefore, "Resolved, that the Rev. Prof. Halsey, the Rev. Messrs. E. P. Swift, and S. C. Jennings be a committee to inquire into the best mode of obtaining and circulating tracts on the distinguishing doctrines and discipline of the Presbyterian Church, and that they report at the next meeting of Synod." "The Presbyterian Board of Publication" went into operation in 1838. Thus a full foundation was laid for Presbyterians to carry on the work

of the Lord by propagating their peculiarities through books and tracts. This did not prevent using the publications of the American Tract Society, which was organized in 1825, and the lending of the small volumes in the possession of those who were aiming to "convert the sinner from the error of his way," and work while it was day.

#### IN WHAT WAY TRACTS WERE USED.

Christian women did something in their circulation monthly and irregularly. They had some of the religious policy to win to the choice of Christ, that the politician has of a secular nature, to win to his party. Ministers, awake to every means of usefulness, circulated them when traveling, especially in destitute settlements. Without always having time to speak to the families, they gave these leaves of truth "for the healing of the nations." As persons of different sentiments sometimes furnish each other with something to read, so may a pastor provide his parishioners with sanctified literature, or a minister his flock with such reading matter as will increase his usefulness. This I propose to exemplify in the case of the distribution of tracts to skeptics.

A distinguished theological professor remarked lately that "skepticism is in the air." As the electric fluid purifies, so will the diffusion of the truth correct the poisonous infidelity that is in circulation. People must be convinced that the Bible is true. Energetic ministers and active Christians who are at work will be obliged for a farther knowledge of tracts.

First. Those published by our Board of Publication. No. 32, "Conversion of the Earl of Rochester," pp. 32. No. 141, "Universalist's Deathbed," pp. 8. No. 217, "Universalism Renounced," pp. 4. No. 58, "Universal Salvation," by Rev. M. W. Jacobus, D.D., 18mo, pp. 40. No. 65, "Inspiration of the Scriptures," by Rev. F. T. Brown,

pp. 36. No. 87, "There is a Hell; the Testimony of a Dying Infidel," pp. 8. No. 105, "Run, Speak to that Young Man," pp. 22. No. 144, "The Infidel Converted," by Rev. Selden Haines, pp. 8, published in 1872. "Farmer Tomkins and his Bibles," by Professor Willis J. Beecher, of Auburn Seminary. "The Day Changed and the Sabbath preserved," by Rev. A. A. Hodge, D.D., price 3 cts.

In the French language: "Unbeliever's Deathbed," suitable for skeptical readers as a tract. "The Lord's Day," by Rev. Adolph Monod, of France, price 5 cts.

In the German: "The Bible True," by Dr. Joseph Franz Ulliok, 18mo. This little book contains just such truths as the German population of our great cities need.

The American Tract Society, composed of persons belonging to all evangelical denominations, has published many tracts bearing upon infidelity, in different languages.

First. "One Hundred Arguments for the Divinity of Christ," pp. 36. No. 286, "Believer's Dying Testimony." No. 192, "The Bible of Divine Origin," by Dr. Brownlee, pp. 40. No. 477, "Napoleon's Arguments for the Divinity of Christ." No. 549, "John Colby, Brother-in-law of D. Webster." No. 351, "Infidel Reclaimed," pp. 8. No. 376, "The Infidel's Creed," pp. 8. No. 484, "The Infidel Restored," pp. 4. No. 383, "Conversion of an Aged Deist," pp. 8. No. 274, "The Scotsman's Fireside," an authentic narrative, pp. 8. No. 190, "Deaths of Hume and Finley Compared," pp. 20. No. 330, "Infidel Objections Alleged Against Historical Parts of the Old Testament," pp. 24. No. 123, "The Substance of Leslie's Method with the Deists," pp. 28. "Watson's Reply to Paine," a small volume with notices of Hume's denial of miracles, and of West on the Resurrection.

Second. In German, the following; "Watson's Reply

to Paine." "Why Does Your Priest Forbid You to Read the Bible," pp. 8. No. 91, "Conversion of an Aged Deist," pp. 8. No. 106, "Ullman's Evidences of Christianity," pp. 20. No. 126, "Leslie's Method with the Deists," pp. 8. No. 161, "Communism and Christianity," pp. 16.

Third. In French, the following: No. 40, "The Infidel Convinced by a Child," pp. 8. No. 22, "Difference Between the Catholic and Protestant," pp. 16.

"Memoir of Dr. Batemen," An account of a conversion from infidelity. No. 154, pp. 12. "Memoir of Dr. John D. Godman, Professor of Anatomy," who died at Philadelphia; prepared by Dr. Sewall, of Washington City. This tract, as the other, is well adapted to be useful to physicians, and is No. 370, pp. 24. "Where Did He Get That Law?" A narrative of a skeptical lawyer, &c., No. 321, pp. 4. "The Unanswerable Argument," which won an aged lawyer to Christ. No. 440. "The Horrors of Remorse." A narrative of a young lawyer who embraced infidelity, but saw the enormity of his sin and became a living Christian. No. 495, pp. 4. This, with "Leslie's Short Method with the Deist's," may be useful to skeptical lawyers. "The General's Widow," by the late W. C. Brownlee, D.D., would be useful to unbelieving ladies in high life. No. 287, pp. 32. The four-page tract called, "Don't Unchain the Tiger," should be scattered by thousands to benefit common unbelievers. It contains Franklin's advice to Paine. To stop infidelity most successfully we must stop the sale of liquor.

Those who wish to obtain a masterpiece against the phases of modern infidelity, especially as advocated by men called scientists; 1. Procure the "Fables of Infidelity and Facts of Faith," as set forth by Robert Patterson, D. D. In a brief way he causes the specious appearances

of pretenders to vanish. 2. For the benefit of young men, obtain "A Young Man's Difficulties with his Bible," by D. W. Faunce, D.D., containing 196 pages.

## CHAPTER XI.

### MODE OF WORSHIP—NOT ITCHING EARS—NOT IRREVERENCE FOR GOD AND HIS WORSHIP—INSUBORDINATION.

THE work was not much hindered by those professing submission to Christ. Not many such had what the Apostle calls "itching ears"; that is, "endless curiosity"; an insatiable desire of variety—abandoning the good and faithful preacher for the "fine speaker," whose teachings often please the unrenewed and tolerate indulgences and gratify those who wish rather to be entertained than sanctified through the truth, to be amused than profited. The gospel was received as a message from God. Ministers did not in cities and towns have to bring some "new thing," and foster a taste for philosophy or "science falsely so-called," and were not asked for preachers like Henry Ward Beecher; one of whose discourses I found among the tracts which a society of unbelievers had gathered for circulation to promote infidelity. Something of this spirit showed itself among unbelievers, but true members of the Church did not exhibit a desire for what is called "advance thought," which is made up of fables, both unreasonable and unscriptural. There were a few of the earlier residents within the bounds of the Synod, in circumstances of wealth, who did not care to hear anyone preach, ordinarily. Their love for brandy kept them in retirement on the Lord's day, and their want of taste for the true gospel. Occasionally they might be induced to hear. As in one

instance, a man of some distinction understood that one who had been an eminent lawyer had relinquished his lucrative practice to preach, said he would go and hear him ; but when the service was over, said his preaching was like the others, about Christ. Generally the professed members were steadfast in hearing their chosen pastors.

#### IRREVERENCE FOR GOD AND HIS WORSHIP

Was not usual. Our "Directory for Worship," requiring the abstaining from all "indecent behaviour," was followed. There was not much "outward adorning" to attract one another ; but a feeling generally that God must be worshipped "in the beauty of holiness." Amusement and laughing in leaving the place of worship was not much practiced. Consequently the "wicked one" did not have much opportunity to catch "the word sown in the heart." From want of a suitable house of worship the Lord's Supper was often celebrated in the grove. That which might be irreverent in some country churches was not so in intention. Farmers worn out with toil, in warm weather, would rise from their seats and remain standing to drive away sleep and that they might hear the word. This I saw in my grandfather's congregation, and still later in that of Dr. McMillan's, who, being a corpulent man, occasionally when preaching in warm weather, divested himself of his dress coat. There was then, what cannot be excused at any time, the use of tobacco in the house of God.

#### INSUBORDINATION.

The early Presbyterians of Western Pennsylvania knew how to value liberty of conscience ; but having a form of government that authorized them to choose their rulers and pastors, they also learned to "obey those that have the rule over you," as Paul directs, and to take Peter's advice, "all of you be subject, one to another." They learned it also from the Catechism in which they were diligently in-

structed. Those who were "overtaken in a fault," of which there was evidence, usually submitted to discipline, as one of God's ordinances. A good deal of this was done in connection with the use of spirituous liquors, then so common.

As a spirit of love and humility prevailed, they voluntarily carried out the direction, "in honor preferring one another." Some elders were better qualified for the duties of the office than others, and their associates would urge them forward. But there did not appear to be many of the spirit of Diotrephes, loving "to have the pre-eminence." I knew well the Sessions of many churches in the towns and country, and I do not now recollect any individual that wished to be considered "the leading man." There may have been some who had that well known character, called John Johnston, but certainly elders of that kind were not numerous—men puffed up, willing to divide a church that they might come into notice. Elders of the greatest mental acquirements, about fifty years ago, were not of that description. Such as Charles Porter, of Dunlap's Creek, Thomas Henry, of Beaver, John Reynolds, of Meadville, David Hoge and Judge Hallock, of Steubenville, John M. Snowden and Harmar Denny, of Pittsburgh, and John Hannen and David Maclean and Judge Grier, of Allegheny City. The elders were generally men of excellence and humility, and useful, especially in the quarters of the congregation assigned to their supervision; visiting the sick and aged, and reclaiming the wandering, and yet examples of subordination.

For forty or fifty years out of one hundred and twenty-four, I think there were but two or three ministers that were subjects of discipline, and that upon their own confession. The unhappy division of the whole Church showed great imperfections, over which some mourned before they left the world. And there was general submission to the laws of God's house.

## CHAPTER XII.

HISTORY OF TEMPERANCE LEGISLATION IN ENGLAND—  
IN THE TIME OF WILLIAM PENN—LICENSING AND  
DRINKING IN THE EIGHTEENTH CENTURY—IN THE  
NINETEENTH—HOW THE ACT OF 1846 WAS APPROVED  
AND REPEALED—HOW THE LOCAL OPTION LAW WAS  
CARRIED AND REPEALED—GREAT MISTAKES.

THE judges in England discovered that both crime and pauperism were caused by strong drink. On proper representations to Parliament, a restrictive license system was adopted. To make it more effectual, in the reign of Edward III., it was so enforced that only *three* licensed houses were permitted in the city of London.

The license system of England was brought to this country by the English colonists. It became a part of our colonial laws. We inherited it as we did slavery. Pennsylvanians early manifested love for whiskey.

### THE TIME OF WILLIAM PENN.

Spirituous liquors were not used as a beverage on the good ship *Welcome*, with William Penn. It was no part of the "Holy Experiment." In the great law, comprising a general system of jurisprudence, adopted at Upland, Dec. 4, 1682, "Drunkenness, encouragement of drunkenness, drinking or pledging of health, were punished by fine and imprisonment." [See Proud's History of Pennsylvania, p. 71.] The authority of this law Penn further endeavored to establish by argument. Said he: "Strong liquors are good at some times and in some proportions; being better for physic than for food, for cordials than for common use."

To make the pernicious article as scarce and dear as possible, he was in favor of laying a heavy impost on 'strong spirits and liquors.'" "The great and good *Onas*, as the Indians called William Penn, labored to protect them against the evil—now appealing to the humanity of the whites and again to the good sense of the Indians themselves." In 1773, at the treaty, the Indians said at Carlisle: "The rum ruins us. We desire it may be forbidden, and never sold in the Indian country." But no restrictions by any Governor prevented its use.

Various pleas prevailed, so to legislate that some use of drink should be "permitted." The medicinal value of spiritual liquors was the entering wedge of the great evil. The air of this hot climate was deemed unhealthy. Our first adventurers must have something in the form of a "preventive." They said: "The limestone water contained some noxious quality, and not unfrequently sudden deaths occurred after drinking it; they must find a substitute or 'corrective.' In the autumn, fever and ague prevailed; spikenard infused in spirits was an excellent remedy. The natural small pox was very severe, and a kind of spirits distilled out of molasses and imported from New England was administered in various forms and esteemed absolutely necessary for the unhappy patients. The nurses and attendants, too, were recommended to use drams, either raw or sweetened, or mixed with bitters, as antidotes against offensive, infectious smells." [See John Watson's Observations, p. 6.]

Once admitted as a medicine, the use of spirituous liquors speedily began to justify itself as a custom. Every convenient opportunity that would serve as an excuse for its introduction was but too readily embraced. Not among the Quakers, for it was contrary to their discipline. "If any should distill spirits out of grain, or retail such liquors, monthly meetings would deal with them as with

other offenders; and if they cannot be prevailed with to desist from such a practice, be at liberty to declare their disunity with them."

#### LICENSING AND DRINKING IN THE EIGHTEENTH CENTURY.

"The Blue Anchor Tavern," where Penn landed, was destined to have a numerous and most discreditable progeny. At first, indeed, the keeping of taverns was restricted to widows, and occasionally to decrepit men of good character. But soon the tavern-keeper degenerated into a rumseller, and these houses were evidently regarded with suspicion.

According to Watson I., p. 463, as early as 1710 it was enacted that no person shall keep any public inn, tavern, ale house, tipping house, or dram shop, victualing house or public house of entertainment, unless he first be recommended by the Quarter Sessions to the Governor for his license. In 1721 an additional act protected minors and servants. In 1744 the grand jury presented the enormous increase of public houses as a great nuisance. In 1763 application was made to the Governor for regulating taverns; that one only should be found in such a defined distance, or in proportion to so many inhabitants; that the bar-room should be closed on the Sabbath. [See Watson, p. 101.]

Before this, in 1723, a bill was reported in the house of Assembly for the encouragement of distilleries within the province; but such was the opposition made to it, that the Governor, Sir William Keith, would not give it his assent. "The evil might be tolerated, but the community were not willing to endorse and perpetuate it."

On the 27th of February, 1774, the first Continental Congress, then assembled in Philadelphia, passed the following resolution: "*Resolved*, That it be recommended to the several Legislatures of the United States immediately

to pass laws the most effectual for putting a stop to the pernicious practice of distilling, by which the most extensive evils are likely to be derived, if not quickly prevented."

Before the Colonies made their struggle with the mother country for their independence, the manufacture of liquor out of grain was not profitable. West India rum had been imported to a destructive extent. The war cut off the ruinous supply, and the people engaged in a home trade in whiskey. The waste of grain was enormous, and there was prospect of a famine. There was general alarm. The distilleries engaged in selling small quantities as well as large. The ministers had spoken against the maddening draughts, obtained so cheaply for near a century; but they found a new enemy at home. They were aided in their opposition to the manufacture of grain into ardent spirits, by such patriots as Dr. Franklin, David Rittenhouse, John Dickinson, and that remarkable philanthropist, Anthony Benezet. His funeral was the largest that had ever been seen in Philadelphia. At length, in 1779, the Legislature put a stop to distillation out of grain.

#### LEGISLATION IN THE NINETEENTH CENTURY.

In 1794, Dr. Benjamin Rush, of Philadelphia, published his convincing essay—"An Inquiry into the nature of ardent spirits and their effects on the body and mind." It produced serious consideration and some grand results. He presented to the General Assembly one thousand copies, and the members appointed a committee of investigation, composed of our oldest ministers, who reported on the subject the following year, and various important resolutions were adopted and recommended to the churches. There had been other able and valuable tracts put into circulation; but there was no very decisive legislation adopted during the first part of the century. The people

became occupied in the war with Great Britain. Various publications, however, prepared the public mind to take measures in the future; and the pulpit still offered some disapprobation of the state of things. Eventually societies were organized and conventions called, upon which followed some legislation.

From 1840 to 1850 there were twenty-seven acts of the Legislature passed, some of which gave prohibition or local option to certain counties or townships or boroughs. From the last period to 1860, there were sixty-one acts passed. From 1860 to 1870 there were eighty-nine.

#### HOW THE ACT OF 1846 WAS APPROVED AND REPEALED.

By this act eighteen counties and one borough and one township were permitted to vote license or no license. These districts severally voted *no license*, and Allegheny County was among them! The Supreme Court of the State, in the case of Parker vs. Commonwealth, by three of the judges against two, declared the act unconstitutional. Judge Coulter, in giving his opinion, said if it were not for statute law a grog-shop would be declared a nuisance; thus teaching that contrary to the principles of common law, the Legislature keeps up nuisances.

The Supreme Court of the United States unanimously set aside the above decision and declared that each State had a right to abolish the sale and even the importation of intoxicating drinks, and thus cleared the way for prohibition. After some years, the Supreme Court of Pennsylvania, in the appeal made at Philadelphia, declared the Local Option law of 1872 constitutional, and virtually also reversed the decision in the case of Parker vs. the Commonwealth. All constitutional objections are now removed.

For some of the facts I am indebted to Rev. George Duffield, formerly pastor of the Coates street church, Philadelphia.

HOW THE LOCAL OPTION ACT OF 1872 WAS CARRIED, AND  
WHY IT SHOULD NOT HAVE BEEN REPEALED.

Forty-one counties voted for it. Of the population of the sixty-five counties and twenty-five cities, there was a majority of 17,619 against license. Without any request on the part of the Commonwealth (except that of the liquor dealers), without permitting one term of its existence to pass, and against the remonstrances of thousands of petitioners, it was repealed. This was caused, as a then member of the House told me, by the presence at Harrisburg of liquor dealers from Pittsburgh and Philadelphia. It was sustained by Governor Hartranft, who had not long before given it his signature of approval. Why was it repealed? Thousands of persons in the forty-one counties would say it had begun to work well. But it in some way interfered with the wished gain of those interested in the sale, or with the appetite of others; and like almost every effort of the kind to restrain, it has been altered or repealed, and then the adherents of drink say it was a failure. No law is entirely obeyed, and shall we repeal all our laws that are somewhat transgressed? If the forty-one counties had not been surrounded with liquor-selling counties, its good results would have been more complete, and if it had got a sufficient time for trial.

GREAT MISTAKES.

The first is, that only persons of small attainments or fanatical tendencies have espoused the cause of total abstinence. All who have been willing to read, know that the most excellent and learned ministers in Europe, as Dr. Guthrie and Dr. Arnot, have been workers in the cause. A large number of English physicians and chemists have recommended the true plan of total abstinence.

The second mistake is, that alcohol is a "creature of God," and may be used for nourishment as a beverage.

Whereas it has been well ascertained by scientific investigation, that there is not a particle of blood added to the body by any alcoholic drinks, whether vinous, malt or distilled. The art of distillation was not discovered till in the 13th century, by an Arabian, who called it *Alghoul*, a devil spirit. Whether the Saviour ever used wine that was intoxicating, is a question which we cannot now discuss. His life of self-denial would have led him to do what his apostle Paul taught (Rom. xiv. 21)—“It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth.” It is this great principle of Christian expediency, total abstinence for the good of others, which has led Christian people to give up that which under some circumstances might be used. It remains for those who say that Jesus made intoxicating wine to prove it. God said (Gen. i. 29)—“Every herb shall be to you for meat.” Distillation of them into an injurious fluid is a perversion of God’s creatures.

The third mistake is, that intoxicating drinks are medicinal and sustaining. They stimulate temporarily. They afterwards leave the body in a debilitated state. In cases of extremity they may impart heat for a little time to the glandular system. Then “give strong drink unto him that is ready to perish.” You may also “use a little wine for the stomach sake,” in certain weaknesses. But if you use them in health, you suspend the chief material in digestion—the pepsin, which will not act until the alcoholic fluid has exhausted itself. And yet the grand mistake has been that something will help digestion that is intoxicating. Brandy, wine, beer and some alcoholic bitters have been injuring thousands and imparting no permanent strength.

Fourth, mistakes against law and right. Since the reign of Edward III. governments have attempted to diminish the evils from the sale of intoxicating drinks by

the license system. For more than three hundred years it has proved a failure. It is a grand mistake to legalize what is contrary to natural law, common law and a perversion of statute law. Blackstone says: "Natural law requires that a man shall live honestly, hurt nobody, and render to every one his due." Try the license system by these rules. Again he says: "Common law requires that a man shall not use his property to the injury of another, and the consent of the party injured is no mitigation of the offense." Statute law, by the book, is designed to correct "what is wrong," or supply what is "defective in common law." Instead of correcting what is wrong, it is terribly injurious.

Fifth mistake is, that to sell is a natural right. Some years ago the right of a State to prohibit was brought before the Supreme Court of the United States. The entire bench sustained this right of a State. Chief Justice McLean declared that no one can claim a license to sell as a natural right. (See 5 Howard, p. 597.) To sell intoxicating drinks is simply a privilege given by legislative act to certain persons to vend to sober men, which often turns them into drunkards, and then the State punishes them.

The last mistake now noticed is, that a sumptuary law is sought for by temperance people. To restrict persons in what they shall wear or eat and drink in their own houses has never been attempted in the United States. A man must be let by law to drink himself to death in his own house. A prohibitory law only protects others from his deadly work. Let liquor dealers and their helpers cease their cry of fanaticism and trespass upon liberty. And yet every good cause has some unwise advocates.

## CHAPTER XIII.

### SHORT REMINISCENCES OF MINISTERS AND ELDERS AT AND NEAR WASHINGTON, PA.

I WISH to give a few reminiscences of Presbyterian ministers at Washington, or who resided there before they entered the sacred office.

#### MINISTERS AND ELDERS.

The first pastor, and the first I knew, was Rev. Dr. Matthew Brown. His physical temperament was unusual, and his spirit had not the same perfection it has in heaven. But that he was a noble, devoted minister of Christ, none should doubt. He drew young men towards him, and with the affection and plainness of a father, he guided them in the right way. His heart yearned for the salvation of students; and through his instrumentality and the work of the Holy Spirit in times of revival, many were prepared to study for the ministry.

The second pastor at Washington was Rev. Dr. Obadiah Jennings. I beg liberty to give all that now can be communicated as extracts from the memoir of him, written by Rev. Dr. M. Brown. First, of him as a lawyer. "He was much esteemed by his brethren of the bar, and greatly confided in by the community at large. His prospects for earthly emolument, honor and distinction were as flattering as those of any of his associates, and never more so than when he surrendered them all for the sake of preaching the gospel of Christ." "Often was he observed, after being in the business of the court, to seek refreshment

at the evening prayer-meeting, and after pleading a cause at a human bar, would gladly retire to unite in the devotions of the pious in pleading the cause of sinners before the tribunal of God." Another short extract from Dr. Brown's memoirs is made, to show how he was as a pastor at Washington for five years: "He was zealous, faithful, and laborious; he took pleasure in visiting his flock, teaching from house to house, catechising, conducting prayer-meetings, Sabbath-schools and Bible classes. He was always a welcome visitant, and had a happy facility of imparting instruction and giving a profitable direction to conversation. He excelled in conversing on Christian experience and in giving counsel to the anxious, the inquiring, the doubting and the distressed." "It was not without a painful struggle that he tore himself away from his pastoral charge, from numerous and endeared friends—the companions of his youth—to spend the remainder of his days among strangers," at Nashville.

After my relinquishment of the pulpit at Washington to take charge of the *Herald*, Rev. David Elliott, D.D., became the excellent pastor of the church, and temporary President of the College. For his learning, amiability and diligence, he was well adapted to the good people of Washington. He had been in earlier life a teacher in the College, and was present when Dr. Brown administered the Lord's Supper for the first time in 1805. A memoir of his life has been written and has so fully represented him that I forbear presenting him farther as an example.

Rev. James W. McKennan was the son of a generous, godly mother. Washington College was his *alma mater*, and the town the place of his residence. He turned his attention to law,; but God turned it to the gospel. He was licensed to preach in October, 1828. He was settled for a time in Indianapolis; his health failing, he returned,

and was a pastor in Western Pennsylvania and in West Virginia. His health still remaining feeble, he accepted a Professorship in Washington College. Part of the time he went South for a few months to get relief. Eventually an unexpected stroke upon his limb continued to cripple him and so disordered his whole constitution, that while comparatively young he wore an aged appearance. His tall frame became emaciated, and God took him away from his most excellent wife and family. From the time he became a Christian, his whole soul was in his Master's work. He was my encouraging helper when he was a student of theology, and when God was permitting me to labor as a licentiate in a revival in the Washington congregation. Candor, Christian simplicity and fraternal feeling were manifested to men. Gratitude, obedience and resignation to God characterized him most remarkably. Every one that made his acquaintance found that he was without guile, ready to contribute to their happiness, and just as ready to administer a frank, gentle reproof as he was to sympathize. Every one loved him as a Christian companion, and a preacher of the gospel. I wish I could draw a proper portrait of his character, that all young men might imitate him, who wish both to be honored and to be useful. He and his brother John (who was an elder at Brownsville) are hard to describe, and it is more difficult to be like them. They should be remembered.

Alexander B. Brown, D.D., was born at Washington, and like his father (the first pastor of the Presbyterian congregation) he had a strong attachment to its people. He graduated at Jefferson College, and aided Dr. Robert Baird for a time at Princeton, in the instruction given in the Academy. It was there that he was long and deeply exercised about his spiritual state, and there the writer was often visited by him for Christian conversation. He

was licensed by the Presbytery of Ohio, in October, 1331. After being in Michigan, he became successively the pastor of Centre church and Professor in the College, pastor of Chartiers church and President of the College, and associate pastor of the Canonsburg church. His appearance for some years after he entered public life was youthful and sprightly, slender and active. Sociable, he was beloved by the students, by the people of his charges, respected by all, and admired as a speaker. His talents, learning and piety prepared him for great usefulness; and yet he did not seek distinction, but rather preferred others to take his place. Still he was not wanting in faithfulness; but God permitted disease gradually to sap the foundations of his strength, and rather unexpectedly he passed away to rest, leaving a bereaved wife and sons, two of whom have since entered the ministry, promising much usefulness.

Dr. Robert R. Reed, as one of the noblest sons of Washington, will never be forgotten by those who knew him; and his bright example in many particulars should be handed down to other generations. I hope that in attempting to present him in early life, when I bore the relation to him as his minister, I shall be excused for adverting to what he and I only knew, that others may be encouraged to persevere as he did. During the revival in the year 1828, he became deeply anxious as an inquirer. Instead of turning back to a state of comparative indifference, he came often to my room for conversation and prayer, and so long was it before he was brought to rejoice in the Lord Jesus as a Saviour that both he and I were tempted to despair of a happy deliverance. He was then unmarried and reading medicine, and had begun to exhibit that unbounded benevolence that characterized him more fully afterwards in giving attention to the poor that were sick, gratuitously.

Subsequently he was united in marriage to one who was in search of the "pearl of great price" at the same time he was; and both most remarkably adorned their holy profession of religion. I cannot speak of him in this writing as he deserves to be remembered for the good of others; but I may in truth say that I believe no other man in modern times, as a layman, united more excellencies and exhibited more virtues in life. He was kind in all his intercourse with every one, besides being a most affectionate husband and father. The poor experienced his beneficence, the Colonization cause had in him a warm advocate, his country in the time of its trial received his devoted services in connection with the Christian Commission, and the soldiers his personal presence in their distress. Before this he had been an able representative in our National Congress, and was in the service of the State as a legislator when God took him to his rest after a brief but painful illness from small-pox. But in his special Christian labors does he deserve to be most remembered—the Superintendent of the Sabbath School for a quarter of a century, exhibiting the spirit of Jesus in his love for children, and serving the Church for many years as an elder; in all things adorning his profession and showing that a true Christian is "the highest style of man." In the office of elder he became associated with those whom it was my privilege to sit in council: Thomas Stockton, the venerable father of our Dr. John Stockton; Charles Hawkins, the "effectual fervent" praying elder, and father of Rev. John L. Hawkins; James Orr, the sincere and humble Christian; Jacob Slagle, full of zeal and good will to all men; Robert Officer, modest and retiring, but a devoted friend of the cause of Christ; and lastly, Robert Colmery, kind and devout, who often sought my room that we might join in prayer before going to the meeting for inquiry.

Samuel Miller was for many years a Professor in Jefferson College. The following I take in part from what I furnished for the "Centennial Volume": He was a man of low stature, with a penetrating eye, and in old age a smooth, white head; a self-made scholar, kindly in disposition, and rebuking oftener with the pointing of his finger than with sharp words.

#### HIS EXPERIENCE.

In 1830 he retired from the College. Shortly after which I visited him, residing near Chartiers church, where he was still a ruling elder, and where he had long been beloved, as he had been by the students of the institution. Feeling that he would not stay long on earth, he voluntarily said he would relate to me what he never had before to any one, in regard to his religious experience: "At one time, under deep anxiety and distress of mind, as he walked the streets of Canonsburg at night, he had something like a vision of the Saviour. Whether it was a vision or a voice, he could scarcely say, but it was such an impression of the Saviour's presence, and so suitable to his necessities, as led him at once with joyful confidence to commit his soul's everlasting interests into his hands, as one who was near him of a truth.

He ever afterwards, during his long life, remained an humble, faithful disciple of Him who had given him this light in his darkness. This experience was the more remarkable from the fact that Prof. Miller was characteristically a matter-of-fact man, and one of the last to be subject to any sort of hallucination.

I was then an editor, and though he did not ask me to make his experience public at any time, I inferred that he desired, for the benefit of others, it should not always remain unknown. The experience of Luther on several occasions was of a somewhat similar sort, and the peculiar

influences which manifested themselves in the bodily exercises of the early part of this century, render such experiences as that of "Master" Miller less a matter of surprise than otherwise they might have been.

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## CHAPTER XIV.

### RECOLLECTIONS OF DECEASED MINISTERS.

THESE cannot be given of all who should be kept in remembrance. Nor is it intended to give a full memoir of any. Such traits of character and courses of conduct as may be specially imitated, will be noticed. These must be confined to some of those who were known by the writer, and whose biographies have not been written. Dates are not always necessary. The first is,

REV. FRANCIS HERRON, D.D.

He accepted a call from the First Presbyterian church of Pittsburgh, on the 18th of June, 1811. His dignified appearance, Christian deportment and love for the salvation of the people, prepared him to undertake the pastoral care of a congregation, in peculiar circumstances, in a growing town, where as yet there were only seventy-four members in communion. His courage and faithfulness were crowned with the divine blessing for many years. His mind was interested in every good institution, especially such as were adapted to raise up young men for the ministry. His soul was not selfish; for when other churches in the vicinity were to be erected, he encouraged his people to colonize. He went abroad when necessary to aid feeble congregations, and in all things showed the liberal spirit of Christ towards the whole "household of faith." Many, besides the present memorialist, have reason to be grateful that he lived as a minister, and to lament his death.

REV. ELISHA P. SWIFT, D.D.

He commenced his ministerial course in Pittsburgh, November, 1819, as pastor of the Second Presbyterian church. He early gave evidence of being a profound, serious thinker on the great subjects of divine revelation. His utterances were often sublime, coming from a believing heart. His impressive personal appearance added to the force of his thoughts, whether on doctrinal or practical subjects. He was evidently aided in his deep conceptions of truth by the Holy Spirit. In his life, by a deep seriousness of manner, he enforced what he preached from the pulpit. He was condescending and kind in his intercourse with the people. Sometimes, in public assemblies, he appeared to be absorbed in thought. The state of the world hung heavily upon his mind. This, in the early part of his life led him to contemplate a mission to the heathen, and afterwards led him to relinquish his pastoral charge, in 1833, that he might undertake the responsible and laborious work of Corresponding Secretary of the "Western Foreign Missionary Society," and to travel by day, and by night sometimes, for two or three years. While he had a preference for Presbyterian institutions, he cordially aided every proper effort to help the Redeemer's kingdom. Once when the American Tract Society was unjustifiably assailed at length, he arose in its defence, with all the solemnity that the occasion required, and spoke with the dignity which usually characterized him. For he made no attempts at wit. His mind soared too high to touch the low ways taken by some debaters. In this he was an example to many of the present generation.

Aided by a kind, dignified, Christian wife, he was enabled by the blessing of God to finish his course upon earth in such a way that all who knew him bear testimony to his worth; and as a debtor to them both, the writer cherishes

a tender regard for them in his last days upon earth, with the hope of meeting in heaven.

REV. AARON WILLIAMS, D.D.,

was licensed by the Presbytery of Ohio, in October, 1831. He officiated as a minister and pastor before he was called to be a Professor in the University of Ohio, at Athens. After which he was Professor in Jefferson College. He was a ripe scholar, with a mind well furnished with useful knowledge. His sermons were accurate and instructive, and yet not such as common hearers would value as they deserved. As a minister he was ready for every good work, and well adapted to benefit people of refinement, and did profit people of all classes. Retiring and modest, he was of "the highest style of man," a Christian gentleman, and as such was much beloved.

HENRY G. COMINGO, D.D.,

once pastor at Steubenville, I remember as one of the most complete, as a gentleman and a minister, in the upper valley of the Ohio. To try to fill out this figure would require more room than I can take. God, whose ways are "past finding out," took him suddenly, by diphtheria, from his family, from his congregation, and from participating in "every good work," for which he was always ready with Christian complacency and seriousness. His fervid piety and labors were blessed with much fruit, and his "works do follow him."

REV. ROBERT DUNLAP,

formerly pastor of the Second Presbyterian church, Pittsburgh, and a successor of Dr. Swift, will be remembered by his limited acquaintances in this part of the Church with gratitude, as a minister of Christ. An excellent pastor, a profitable preacher, and kind and humble as a Christian; but God was pleased to take him from earth in the midst of his days and usefulness, by a fever.

WILLIAM D. HOWARD, D.D.,

his successor in the pastorate, had a combination of Christian characteristics. My first knowledge of him was, that on his way to the city of Pittsburgh, when a man who had been attacked by the cholera on board the steamboat, and forsaken by other helpers, he operated upon the stranger by means adapted to aid his recovery. This spirit of compassion never forsook him. He was courteous as a gentleman, "fervent in spirit, serving the Lord" in all the ways of usefulness. A helper in the union of the two branches of the Presbyterian Church, in the temperance cause, and in all the established means adopted by the Church for its advancement. He was a warm-hearted man and an earnest preacher, much beloved as a pastor. But God saw fit to close his earthly career suddenly, to join angels and saints in the praises of the Redeemer.

REV. DR. JACOBUS,

a Professor in the Western Theological Seminary, will be remembered as endued with acute mental faculties and great readiness in uttering what he had acquired, as a thorough student. He was a fine exegetical scholar, and gave much time in preparing notes on different parts of the sacred volume. He also gave the results of his knowledge acquired by travel in Palestine. And, when he found that circumstances created a belief that the wine which the Saviour made was not fermented, he did not hesitate to state it in his commentary on the miracle performed at Cana. Amidst his many labors as Professor, pastor, commentator, and occasional writer of Christian literature, God caused his spirit to ascend to the world of perfect knowledge.

AN EPISODE.

Though these precious brethren, Howard and Jacobus, were "appointed to death" suddenly, yet for the good of

others I express the opinion that the more immediate natural cause of their removal was the absence of proper surface action and circulation to the extremities, which prevents free respiration, which I noticed was wanting in them at different times. The exact connection in their cases between cause and effect, it is not now for me to attempt to explain.

REV. ISAAC M. COOK,

formerly pastor at Bridgewater, was eloquent, zealous, persevering and successful in the work of the Lord. Like others, learned in many things, he had not practical skill to restore to an exhausted body, in good time, what it needed. He wore out a rather fragile frame in comparatively early life, not without having seen several seasons of special revival in the church of which he was pastor.

REV. ROBERT CAROTHERS,

a highly respected pastor and presbyter, went from near Pittsburgh to Vinton, Iowa, to be Professor in an Institution for the Deaf and Dumb. He died in March, 1882, leaving an interesting family and other friends to mourn, and the Church to join in sympathetic sorrows.

REV. JONATHAN CROSS

was an efficient elder in the Bethlehem church, Beaver County, when he entered the service of the American Tract Society as a colporteur, at Temperanceville. His adaptedness to the work led the Society to enlarge the sphere of his operations, so that he was employed in the States of Virginia and North Carolina. Being a fluent speaker, with ardent zeal in the cause of Christ, he was very successful as God's instrument in awakening the attention of people to the solemn realities of the eternal world. So much so that one of our Presbyteries thought it wise to license him to preach the gospel without the

ordinary course of study. He was also ordained, and became a pastor of one of the churches in the city of Wheeling for a few years. He labored very much as an evangelist, and was instrumental in promoting revivals of religion in many places.

## CHAPTER XV.

### RECOLLECTIONS OF DECEASED MINISTERS. (*Continued.*)

WILLIAM SMITH, D.D., late Professor in Jefferson College. The writer knew him as his youthful instructor, sixty-four years since. He saw him on the day of his marriage; he heard him preach his first sermon in Dr. McMillan's church; he had his assistance at communion seasons, and was often a member with him in church judicatories, and feels that none were so near perfection in all his characteristics as a minister. He was learned, especially in ancient and modern languages. Faithful as a minister for more than fifty years for the Miller's Run church, often traveling the five miles on foot. The whole Church is indebted to him for helping to prepare many of her ministers for their work, and the whole country for educating some of her professional men. Patriotically he yielded three sons to be soldiers in the war against the rebellion. His last public services were preaching and distributing tracts to the poor. His daughter Elizabeth, with a spirit like her father, devoted herself to instructing poor children in New Mexico, *without compensation.*

#### REV. SAMUEL M. HENDERSON.

He had been a pastor at Pigeon Creek, and likewise at Wilksburg, where he was very successful in promoting the cause of Christ, aiding some in the Pennsylvania Female College, and giving occasional instruction in the Western Theological Seminary. Much beloved as a mem-

ber of the Presbytery of Pittsburgh, he was dismissed with many expressions of regret, that he might be a Professor in Biddle University, in North Carolina, and thus become a blessing to the Freedmen. There was a hope that his declining health would be benefited by the change of climate; but that which the writer foresaw occurred, his early departure from this world, leaving a youthful and useful wife, and children to mourn their great loss. He lived to April 2, 1879, and died, thirty-nine years of age, exemplifying the truth of the saying, "He lives long who lives well."

OF REV. DAVID M'KINNEY, D.D.,

who died May 28, 1879, aged eighty-three, a most interesting memorial has been published by his son. To this we refer those who wish to be informed as to particulars in the life of this learned and practical servant of the Lord. Gifted as he was with more than ordinary talents, he excelled the most of us his fellow-students at college; and he employed those talents as a writer and preacher in elucidating many important subjects, in a clear, concise way, through a long life. He still "brought forth fruit in old age"; and at that period of life when any of us pastors around Pittsburgh would ask his assistance, he would take out his pencil and mark the time he was needed, without any unnecessary excuses. His mind kept working, so that his last hours were spent in the supposed public worship of God; or, when conscious, in expressions of gratitude to his heavenly Father for the past and of hope for the future. In this state we were permitted to join him in prayer, thankful for the opportunity of witnessing his victory over death.

REV. JAMES ALEXANDER, D.D.,

was ordained and installed pastor of Greenville and Salem churches, by the Presbytery of Erie, in 1828. Subse-

quently he was called by the congregation of Hopewell, in the then Presbytery of Ohio; and by its committee, consisting of Rev. J. K. Cunningham and the writer, was installed pastor, the service being performed in a barn. He remained a few years and became pastor of the St. Clairsville church, and subsequently of the church at Martinsville. Thence he removed to what is now West Virginia, and spent his last years at Moundsville, where he departed this life on the 26th of July, 1879, at the age of fourscore years, having served his generation in the ministry in the exercise of a sound judgment, with great faithfulness and perseverance; and was permitted in the end to realize that he was about to enter the "saint's everlasting rest."

REV. JOHN W. SCOTT, D.D.,

in spirit left earth one day before Dr. Alexander. He had been a pastor, but devoted the most of his life to giving instruction in institutions of learning. For a time he was President of Washington College, and was greatly honored as a learned, noble-minded servant of the Lord. He did not refuse to espouse a cause somewhat unpopular, and when the General Assembly last met at Cleveland, he was asked to preside at a special temperance meeting. He did so with the dignity that characterized him; and though a few individuals had said, "Let us kill this cause," he put resolutions which unanimously passed, and afterwards being committed into the hands of the late Moderator, Dr. S. J. Wilson, he so handled them that, to use his own language, they "went through the Assembly like a shot," somewhat to the consternation of those friends of temperance who promise something and do nothing. Dr. Scott was induced, in the latter part of his life, to occupy a Professorship in Biddle University, to aid the great and good cause of educating the Freedmen; but God did not permit him to remain long; and after years of affliction and be-

reavement, he passed away at the age of seventy-one, to join those who are "free indeed."

REV. LEWIS W. GREEN, D.D.

Dr. Green was an example of early piety, and was led to devote himself to God, at the age of fourteen, in Danville, Ky., near which he was born. There I found him, in 1833, an interesting Professor in Centre College. Then I was struck with evidences of a noble generosity and Christian kindness, on my way to visit Presbyteries in behalf of the Western Foreign Missionary Society. Afterwards, when he became a Professor in the Western Theological Seminary in Allegheny, he participated in the pecuniary difficulties of the institution, and did much to continue and strengthen the influence which it has ever wielded for the benefit of the churches and the world. All its friends that knew him will remember how he aided it by his personal qualifications for the office and by his attractive oratory. He was ever ready with his lovely fraternal smile to accept the invitations of pastors to preach in their churches and to aid in "every good work" in this section of the Church. When there were ministers who held back, as there are now, from aiding in the temperance cause, he went forward and made addresses without considering whether it would affect his popularity among those who wished a "little," not for their "stomach's sake," but because they would not give up old indulgences. He assisted the writer once in July when the farmers were exhausted, and did not keep awake properly in hearing the second sermon, even under his stirring preaching. "Well," said he, "I do not think it amounts to much to preach twice to the same people, only having a short intermission." To this I had to assent with regret, for he had gone with me, when recovering from long sickness, to benefit my people.

He was led, in October, 1846, to resign his position as Professor in the Seminary, much to the regret of its friends; but continued his services till February, 1847, when he became pastor of the Second Presbyterian church of Baltimore. In 1848 he became President of Hampden Sidney College, in Virginia. He was afterwards elected President of Transylvania University, at Lexington, Kentucky, in 1856, which he accepted. And afterwards he was President of his own institution, Centre College, at Danville, where he was graduated. Here he became the successor of my classmate in the Seminary, John C. Young, known through our churches, and there he remained till May 26, 1863, when, after a severe illness of five days, he departed to his "everlasting rest," in the fifty-eighth year of his age.

His frequent changes were evidences of his popularity and usefulness; and some rather languishing institutions probably felt that with his energy and enterprise they would be revived, and were not disappointed. With one of the editors of the *Banner*, he shared the troubles of the war at Danville, and the duties of instructors in the College. I trust his "work and labor of love" is not forgotten by his surviving acquaintances in this part of the Church.

REV. JOHN STOCKTON, D.D.

A few weeks since, I stood over the clay that covers the mortal remains of this beloved brother, whose youthful countenance I had remembered for sixty-four years, since we were at college. How sad to think that the face which was so often animated by the ardent soul within, when addressing dying sinners, was mouldering back to dust! That there the common disciple of Jesus might see that the "reverend head must lie as low" as theirs! I knew him at Princeton Seminary as a licensed minister. But it is his exemplary work as a pastor which should be presented.

In February, 1828, I was at his church, when God was visiting it in a special manner in causing his people to be prevalent in prayer, and others to experience deep convictions. I saw the people's heads bowed under anxiety of mind, and there was striking evidence that God was carrying on a gracious work. It was not a protracted meeting that ended by receiving some persons into the church hastily, who gave, as many do now, not much reason to believe that they were converted to God. The inquirers were instructed, as was the general usage in those times, as to the reality of regeneration and true repentance, before they were encouraged to be received as communicants. This required assiduous labor and perseverance by the pastor and elders; and when they received persons into the church they were of lasting use, for they had experienced a radical change. In 1831, when I again visited this congregation, the pastor was still receiving persons as a part of this ingathering, which lasted four years and numbered 167. Of them, and others who became members, there were youth adapted by grace, as they were by education, to enter the ministry. Though not so well acquainted with Dr. Stockton's work during the latter part of his pastorate, it was successful for fifty years at Cross Creek, where dust precious to me slumbers.

#### OTHERS.

My neighboring pastor, Rev. John K. Cunningham, was a brother of sterling worth, whom I united in marriage to Miss Matilda Guy, a most exemplary helper.

Dr. George Marshall, of Bethel, was a man whose fervid eloquence and great usefulness in different congregations should be remembered.

Rev. Adam Torrance was one with whom I was intimate in the house of Rev. Dr. E. P. Swift, and whom I knew

in Ohio as a faithful, suffering pioneer, and afterwards a worthy minister of our Synod; and who, when chaplains were needed for our regiments, went to the field, hoary-headed as he was, and was much esteemed by the soldiers. At the Centennial meeting at Uniontown, he gave out the twenty-third psalm to be sung at the close, and then returned to Washington and suffered for a few weeks intensely with the disease which closed his life.

Besides others, there was my good brother, Rev. Thomas Stevenson, pastor, for a time, at Montours, and eventually, with Christian heroism, he became a chaplain for a negro regiment in our struggle with the South. There he voluntarily continued to suffer for his country and for the good of the soldiers.

REV. JOHN M'CLUSKEY, D.D.,

was a native of Washington County, Pa., graduated at Jefferson College in the year 1822, and entered Princeton Seminary in 1825. He was for many years the beloved and faithful pastor of the church of West Alexander, Washington Presbytery, and died in Philadelphia at the advanced age of eighty-four, on the 31st of March, 1880. He was tall in person, the senior of most of his fellow-students at college, social in his manners, gifted as an extempore speaker, and well adapted as a pastor. He was principal of a female seminary near Philadelphia for a long time. He was led, in the latter part of his life, to reside at Wooster, Ohio, where his occasional services were very acceptable, and where he was revered by the students of the University. It was ordered, in the providence of God, that he should die at Philadelphia, a member of the Central Presbytery, much regarded by those who there knew him as he had been by us, his fellow-students at college. But that tall form with a kind countenance has returned to dust to await the resurrection of the just to life everlasting.

REV. WILLIAM T. BEATTY, D.D.,

the recently beloved pastor of the Shady Side church, Pittsburgh, resigned his charge and went to St. Paul, in hope of being restored to health. But after preaching there a short time, he sank and died. This dispensation caused grief to all who knew him, that one so lovely and so useful should pass away so soon. His sweet smile we cannot forget.

The rather sudden death of

REV. ALEXANDER H. DONALDSON,

the son of our beloved Dr. Donaldson, caused much grief to a large circle outside of his own kindred. He had gone with his wife and little children to be a missionary at Fort Defiance, in New Mexico, to labor among the Indians and white men, some of these like the heathen. God had preserved them through many dangers on their journey to the place of destination, and great hope was entertained that he would be permitted to erect the standard of the cross successfully, and see many people gather around it in that distant territory. But God's ways are not ours, and on the 30th of April, 1880, while yet a young man, he was taken away, no doubt from the peculiar trials of a missionary life in our new Territories. His courage and perseverance were remarkable, and his example of self-denial for the good of a poor, miserable people, was an example which will speak, though he is dead. His wife and children deserve the grateful regard of Christian friends in this region of the Church.

OF REV. DR. PLUMER,

who died at Baltimore, much has been written which need not be repeated. His great industry as a Professor in our Theological Seminary, and in the commencement of the Central church of Allegheny City, and other occasional

services, entitle his memory to a grateful remembrance by Presbyterians in Western Pennsylvania. Of him I had some knowledge as a classmate, for a time, at the Princeton Seminary, which others have not. He came there not with the venerable appearance of after life. He soon evinced unusual abilities to acquire and retain and use all desirable knowledge. He had self-possession and a ready utterance, which helped to give him superiority. Though he was learned, he was practical in his writings and preaching, as was our old Dr. A. Alexander, and like him he had a calm and devotional exercise of mind in the end, notwithstanding his suffering in the body.

REV. COCHRAN FORBES.

His place of preaching was in the bounds of the Blairsville Presbytery. He had been, previously, a missionary in the Sandwich Islands, and had, as he stated to my congregation, seen great changes. The members of his church there had carried materials on their shoulders four miles, from the mountains, to erect a large house of worship. They numbered seventeen hundred communicants, and for evening prayer-meeting one thousand would be present, some dripping wet, having swum the inlet made by the ocean, as a short cut to the house of prayer. His elders had been originally from among the lowest of the race. The devotion of all was great, and his success so encouraging that from year to year he endeavored to stay on one or the other of the islands, but the health of his wife required a return to this country. He was a man of great meekness and devout piety, as I ascertained from his assisting me in the administration of the Lord's Supper. His last services were those of a chaplain to the Presbyterian Hospital at Philadelphia, and they were much valued; but at the advanced age of seventy-five he died on the 5th of November, in Philadelphia, a member of the Cen-

tral Presbytery; while his son, Rev. Anderson O. Forbes, continues his missionary labors in the Sandwich Islands.

REV. ALGERNON S. MACMASTER, D.D.,

became pastor of the Fourth Presbyterian church of Pittsburgh, in 1838, where he was highly esteemed by the people and by the then Presbytery of Ohio. He was afterwards the pastor at Westfield for twelve years, and then at Poland, O., for a still longer period. till the infirmities of age caused his resignation. There was in him a noble, sympathetic state of mind, so fully developed that it won the kind regard of his brethren. He shared in the same sentiments with his brother, Dr. E. D. MacMaster, in the anti-slavery cause, and yet wisely promoted its progress. I cannot cause him to be remembered in a short space better than by quoting from the "testimonial" of the Presbytery of Mahoning, as follows: "With a clear head, sound judgment and logical mind, richly stored with heavenly wisdom, and a rich Christian experience, fully developed and rendered beautiful by every Christian grace, he was eminently qualified to be a leader in the Church. He was childlike in humility, devout in spirit, tender in counsel, fearless in the defence and proclamation of the pure gospel of Christ, and wholly consecrated to the service of his Master."

There are many others who should be affectionately remembered by the Church, and the writer would aid the recollection if there was in his possession sufficient information. Departed brethren, like the brothers, James, David, and Henry Hervey, James M. Smith, Robert Glenn, Robert Dilworth, A. B. Quay, Cyrus C. Riggs, and William Annan, whom he knew to be faithful servants. Rev. A. O. Patterson, D.D., of West Newton, was a noble minister. Rev. Prof. J. H. Kennedy, devout and learned, and so was Rev. Prof. I. N. McKinney. I knew brother Benjamin C.

Critchlow as a "sweet singer" in the Second church, Pittsburgh, and for many years a successful pastor at New Brighton, and for a few at Greenville—lovely as a Christian, blessed with useful children, and taken suddenly from the house of one of them to his eternal rest.

I remember forty-two ministers whose kind ministrations I had in my pulpit, who have passed away. Farewell, dear brethren, till we meet again!

## CHAPTER XVI.

### MINISTERS WHO DIED AT PHILADELPHIA.

**D**R. ASHBEL GREEN was chaplain to Congress during the Revolutionary war, and was once a pastor in Philadelphia. He was for a time President of Princeton College, New Jersey; which position he resigned, and was elected Moderator of the General Assembly in 1824, where I heard him deliver the opening sermon the next year with a good deal of vigor and oratorical power. He became the editor of the *Christian Advocate*, a sound, conservative monthly magazine, which had great influence in the Church, though the editor was not so severe in his condemnation of error as some when the troubles were brewing which divided the Presbyterian Church. He was paternal and mild. In person he was rather large, with full face and swarthy complexion, wearing his diminished hair (not entirely gray) somewhat long. Though I had often seen him at the Princeton Seminary, I found when in the Assembly with him in 1834, that he was enfeebled. He sat thoughtfully and moved his face as though he was chewing, and yet I believe he *eschewed* the vile stuff—tobacco.

Dr. James P. Wilson, pastor of the First Presbyterian church in Philadelphia, where the Assembly sat for many years, was learned and refined, and choice in his language. It is said that when quoting the passage about the "crack-

ling of thorns under a pot," he used the term, "a culinary vessel." He was tall, but often so feeble that he sat and delivered his discourse. His countenance was pale from the loss of blood by repeated hemorrhages from the lungs, to arrest which he carried a lancet which he used upon himself. I have in manuscript as able a condensed system of theology prepared by him, with most satisfactory explanations as ever was written. It came down to me through his personal friend, Dr. Obadiah Jennings. And if there were authority to do so, it ought to be published.

Dr. Cornelius C. Cuyler was pastor of the Second Presbyterian church, Philadelphia. He was venerable in his appearance, with an erect and tall form, and hoary hair, bland in his manner, evidently having a kind heart toward men, with supreme love to the Saviour and his cause. He furnished me with two sermons, which were published in the *Presbyterian Preacher* in 1835; one on "The Nature of the Atonement," and the other on the question, "Who Shall Dwell in Heaven?" But neither preachers nor "prophets live forever."

Dr. Ezra Stiles Ely was pastor of the old Pine Street Third Presbyterian church, Philadelphia, and Stated Clerk of the General Assembly from 1825 to 1836. He then appeared to enjoy good health, with a pleasing countenance and black hair, generous in his conduct and sociable. He was frank in his utterances, and often pointed in his preaching. He became editor of the religious paper called the *Philadelphian*, which was considered as favoring the party that was called New School. He permitted Universalist controversialists to have a place in the columns of his paper, and he answered them, burning up, he said, a basket of shavings with one coal. In the course of time, he became much occupied with the new college to be established in Missouri, and to be called Marion. Something of

a colony was to be constituted in behalf of literature and religion. But disappointment attended the effort, and that was said to have affected his mind in the latter part of life. In the former part of it he wrote the book entitled, "A Contrast between Calvinism and Hopkinsianism," which awakened an interest for a time.

Rev. William L. McCalla, of Philadelphia, was a notable minister in his day for courage and readiness in debate. If Kentucky imparts a brave spirit he had obtained it there or elsewhere. There he encountered Alexander Campbell in debate on Baptism, very successfully. He appeared to have been raised up for some special work in the line of necessary controversy, and would not have been afraid to have met the Pope, nor Satan, as did his Lord and Master.

Dr. Thomas H. Skinner was pastor of the Fifth church, on Arch street, Philadelphia. He was rather slender in body, with high forehead, and endued with strong intellectual faculties, eminent for piety, and witnessed times of revival in his church.

Dr. William Neill for some years was pastor in the Sixth church, Philadelphia. He was rather tall and slender, with hair partially gray, gentle in his manners, beloved as a minister by his people, and highly esteemed by his brethren. He was President of Dickinson College at one time, and also Secretary of our Board of Education at another. The place of his nativity was Washington County, Pa., and he had received his early academic education at Canonsburg.

Rev. James Patterson gathered a large congregation in the Northern Liberties, Philadelphia, and was eminently a practical man, going into the high ways and lanes of the city, and experienced many seasons of numerous ingatherings into his church. He sought not to be distinguished for his learning, but sought to win souls, and spake as "a dying man to dying men."

Rev. William Ramsey, my fellow-student at Princeton, had been a missionary in India, but his health giving way, he became a minister in Southwark, Philadelphia, and very much followed the example of his former pastor, Rev. James Patterson, and finished his course only a few years since, after great usefulness.

John M. Dickey, D.D., late of Oxford, Pa., was my classmate at Princeton. He succeeded his father in the ministry after he left the Seminary, in 1827. His appearance was youthful and slender in body, but cheerful and ardent in spirit. After being a pastor for a time, he became deeply interested in the education of colored youth to preach the gospel. He started, in his own congregation, an institution called Ashmun, in memory of the Governor of Liberia. This involved him in pecuniary responsibilities, of which he informed me. Friends sustained him in his noble Christian work. It grew in public favor. It is now the Lincoln University, enjoying remarkable evidence of the divine blessing. Of the two hundred and twenty students being educated there, all are in communion of the Church but seventeen. Already many have gone forth as useful ministers. The appearances are that God intends it to be a blessing to the whole African race, and to prepare men to labor as missionaries on the dark continent.

Our beloved brother Dickey will receive the gratitude of future generations for originating such an institution when sympathy for the Africans in bondage was not great. This persevering toil has prepared the way for the education of those who were liberated by the emancipation proclamation of President Lincoln; to be taught not only common science, but the way of salvation through Christ, which is now a special part of the object of the University. God called our brother suddenly to rest while walking on the street in Philadelphia.

## CHAPTER XVII.

### FORMER PROFESSORS AT PRINCETON.

**B**ETWEEN the years 1824 and 1827, Drs. Alexander and Miller and Professor Hodge were (in the Presbyterian Church) the only public instructors of theological students. Dr. Alexander commenced this work in 1812. Twelve years afterward he was still vigorous in mind. In body he was rather small, with some grey hairs. As he sat in the recitation room, reclining his head upon his hand, small, piercing eyes looked upon the students, ready to approve their performances; or, when need be, to correct their mistakes. He appeared rather reserved, and yet in private was very paternal, exercising his thorough knowledge of human nature with great skill.

A peculiarity in him was the clearness of his style in teaching and preaching. His great learning enabled him to use the very words—mostly of Saxon origin—by which his hearers comprehended the truth easily. This example of his should be imitated by young ministers of our time. While he adapted language to his subject, as when he wrote his volume on the Canon of the Sacred Scriptures, and that on the Evidences of Christianity, his manner of preaching was more like his admirable book of Christian Experience—clear, practical and searching. There was no going outside of the themes of the Bible to find something new and entertaining. He condemned unprofitable speculations in the class room, and never practiced them in the pulpit. In his lectures on pastoral care to the students, he recommended special seasons of labor to promote revi-

vals, wisely chosen, with the choice of proper persons to give aid in the preaching. I remember when there was a revival at Princeton, he went to give instruction to the young.

Rev. Dr. Miller became a Professor in 1813. While I cannot say much in my present notice of either of these distinguished and godly men, yet it should not be forgotten that Dr. Miller was among the most complete gentlemen that have honored the cause of Christ. His decorum of speech and manner was not assumed, but appeared to be the result of having the spirit of the Saviour. He was eminently fitted to write his volume for young ministers on Christian Manners. He could, and did, in his volume on Church Government, exhibit great learning and ability as a controversialist, and yet also the spirit of a gentleman. His hoary hairs and kind smile were adapted to command respect; and yet if at any time he made a mistake, he was ready to admit it, with apology to his students. In this he has left a pattern, and his whole life was that of a true Christian minister.

Rev. Professor Charles Hodge occupied the chair of Oriental and Biblical Literature in 1824, and had a remarkably youthful appearance, with light hair, and almost beardless. He walked with his head inclined forward, as though he was studying, and saluted you with great kindness and love. One thing well worthy of being remembered was his power of weaving in the Scriptures, as was manifested by his expressions in prayer, as well as by the tenderness of his remarks in the conference held on Sabbath afternoon. During the year 1826 he went to spend some time in the University at Halle, and John W. Nevin became assistant teacher in his department.

At this time the godly James W. Alexander was connected with the College as a teacher, and afterwards be-

came Professor in the Seminary, and Joseph Addison Alexander, his brother, was pursuing the study of various languages. Dr. Robert Baird, a western man, was at Princeton, a teacher, but afterwards became the heroic traveler into various countries, chiefly to promote the cause of temperance. My relative, Rev. Dr. Carnahan, also a western man, was the respected President of the College. All these, being dead, yet speak. Albert B. Dod left the Seminary to become Professor in the College. A most amiable and talented brother, but he did not live many years. About a year since I stood at the tombs of all these excellent Professors with sadness, and yet thankful that they were permitted to be such luminaries in this dark world.

## CHAPTER XVIII.

### TRANSIENT REMINISCENCES.

**H**ON. MOSES HAMPTON was a benefactor of his race, both at Somerset, Pa., and Pittsburgh. In these places he was a lawyer. In the latter a Judge of great integrity, after having represented his district in the Congress of the United States. His benevolent mind led him to devise the welfare of society at large, to aim to reform the vicious and find employment for the idle. He was a true temperance man, and upon suitable occasions would publicly give the cause his advocacy with much power. As an elder in the Church his counsel was sought, and his general Christian influence highly appreciated. He was an intense student of the Scriptures, and bore the solemn aspect of a man influenced by their considerations and borne up by their promises.

### THE HALSEY FAMILY.

The father, Luther Halsey, was only a licensed minister, preferring not to perform the duties of a public preacher. On the staff of General Washington, during the Revolutionary war, he was an important aid. His days were prolonged for great usefulness in the Church, after training four sons for the ministry. In 1830 he spent some time in Pittsburgh. As he was a tall man, his appearance on the street upon a small horse made him an object of attention, especially as he stopped often to make benevolent calls and to distribute tracts. He was not so grand as when he rode beside Washington, clothed in military garb, but as much

so as the great "Captain of salvation" when he rode the streets of Jerusalem upon a colt. It may be said of him what Rev. Dr. Riddle says of Paul, "He was not a man of our times." Simplicity and courage, "bringing forth fruit in old age," characterized him to the end of life.

REV. LUTHER HALSEY, D.D.

Rev. Dr. Luther Halsey should have such a notice as space will not permit me to give. Tall like his father, bland in his countenance, with intelligence in his eyes, his words and whole demeanor made him the representative of a true Christian. I first saw him at Princeton, a Professor of Natural Science in the College. He was then in comparative youth, attractive in appearance and much beloved by the students. He sometimes occupied the place of preacher in the chapel with great acceptance. He preached both to the students of the Seminary and the College in the same place. Once with his kind eloquence he taught the unconverted students that if they could not open their hearts to receive Jesus, they could keep from closing them. Being dead, he may speak through me the same thing to others.

On becoming a Professor in the Western Theological Seminary, in 1830, he soon acquired the esteem of all who saw or heard him. His deliberate, kind and instructive manner of speaking profited students and hearers in the churches. But the time came when those who would not take an active part in rending the Church were looked upon by some with suspicion. This led him to resign his Professorship in an institution in which he felt the deepest interest. Eventually he showed it by the gift of his library, and the Directors called him back as Professor to lecture. His last years were spent partly in retirement and study in Allegheny City, and partly east of the mountains, in New Jersey. Being called from Hammondsville to

Norristown, to attend the funeral services of his brother's wife, he sickened unto death, and finished his long course of study and usefulness on earth, at the advanced age of eighty-six.

From a knowledge of his habit of recording his thoughts—having been an inmate of his family for months—I am persuaded that there is much in manuscript that would benefit the Church if it were published. His modesty and humility may have kept him from giving to the world his writings. But the recollection of his oral communications will be to his friends like “frankincense and myrrh,” which leaves its perfume when removed.

REV. J. F. HALSEY, D.D.

Rev. Job Foster Halsey, D.D., departed this life recently. His father told me that he had sought the Lord for his son's salvation in early life, and when yet but two or three years old, the father attained such assurances of his being adopted into Christ's family, that he afterwards had no doubt but that Job would be the subject of divine grace. I think I am at this period justified in stating this fact to encourage other parents to make their children early in life subjects of importunate prayer.

My first knowledge of him was in Princeton Seminary in 1825. There he evinced that warm-hearted piety that increased with growing years. He was ordained pastor of the old Tennent church in 1826, and entered upon his labors ardently, taking an active part in the resolution passed by a large assembly of eminent men at Princeton College, to supply every family in New Jersey with the Bible. His health failing, he came to Pittsburgh soon after his brother. He still preached some, and finally became so far restored in his voice as to become the first pastor of the church in what was then called Alleghenytown. Here he did a good work for a few years, when his health

again failed. His ardent soul wasted the strength of his body, and his generosity drained his pocket. Subsequently he taught and preached in New Jersey, and finally became the much beloved pastor of the Presbyterian church in Norristown; and on his eightieth birthday he gracefully resigned the charge, and his people grateful for his past services, made provision for his future support.

He still preached occasionally, and did so on the Sabbath before his decease, at Chestnut Hill, whither he had gone to attend the funeral of his son-in-law. Returning to Norristown, the cold, which he had for some days, became alarming, and he died suddenly while his daughter was preparing him some nourishment. Though learned in many things, he did not—what is important for young ministers, and essential for aged and feeble ones—remove the obstructions in the capillaries and the skin immediately by external means. He permitted his manly, athletic frame to yield submission to his noble mind, which was constantly working for the glory of God.

#### ROBERT BEER

died in Pittsburgh, a worthy elder of the First Presbyterian church. He was remarkable for honesty and integrity in all his transactions, generous to the poor, and liberal in all his contributions to aid the cause of Christ. He alone sustained a missionary in a foreign land, and aided those at home. He was conscientious in the distribution of his money, which he had obtained by hard industry and wise and economical management. That for which the Church should keep him in special remembrance was the sacrifice that he made to preserve the sanctity of the Sabbath. That he might not be a partaker in that sin he sold out at a loss his interest in steamboat stock, and declined to join companies that made part of their gains on the Sabbath.

## FRANCIS G. BAILEY

was an active elder in the same church with Mr. Beer. They were workers together in visiting the poor and sick, as well as discharging the duties incumbent upon them as overseers of their own flock. Mr. Bailey's countenance indicated his natural kindness, which was sanctified to the service of God. When I last saw him, in his feebleness, sitting in Presbytery, looked up, with a smile upon his face, and evident peace in his heart, and said, "I am just waiting to be taken home."

## WILLIAM DICKSON

became a devoted Christian in the church on Long Island, below Pittsburgh. In the days of youth his mind had been well furnished with scriptural knowledge from the Bible and Catechism and books, before he left Scotland. Having been brought to consecrate himself anew to God, when past middle life, he was readily received by the dear people on that isolated spot as a father, and made an elder. He watched over them with affectionate care. He was always consistent and humble, and liberal as far as his limited means would permit. His carpenter shop was his closet for prayer; and the writer feels assured (as his pastor) of having been profited by him. Above eighty years of age, he cheerfully bade his daughter good-night, but before morning his spirit had taken its flight to its everlasting home.

## JOHN POTTER

lived near the place, in Beaver county, where Bethlehem church is now, and where there was no place of public worship. He gathered the wandering children into a barn and alone taught a Sabbath School. This led to the organizing of a congregation, which has been useful in divers ways, and especially in sending forth young men to preach the gospel. Mr. Potter for many years served the Church

as an elder, and was also engaged in the missionary work of the American Tract Society. Dr. Breed, of Philadelphia, has written an interesting memorial of him.

**JAMES WILSON,**

who had a hat store in Pittsburgh, and was an elder in the First Presbyterian church, was an early Superintendent of Sabbath Schools in connection with it. A man of Christian deportment, he was much beloved. Having lived to a good old age, he recently passed away to rest.

## CHAPTER XIX.

### PERSONS AND EVENTS IN OTHER BRANCHES OF THE CHURCH.

UNTIL 1858, the Associate Church was distinct from the Associate Reformed, afterwards the united body, chose the name of the United Presbyterian Church.

Before closing the Recollections, the writer asks his readers to thankfully remember a few persons and events of which he had a personal knowledge.

Abraham Anderson was a Professor of Languages in Jefferson College, in 1820, of great merit; and afterwards an able minister in the Associate Church, then often called Seceders.

Rev. James Ramsey, D.D., was pastor near Cannonsburgh, Pa., and afterwards recorded as Professor in the College. He, also became instructor in the associate Divinity Hall. Being a boarder in his house in 1822, an opportunity was given to know him and his excellent wife and daughter, now Mrs. McElwee, of Frankfort Springs. His only son, James, became a minister, but was removed by death. The father was a plain, kind man, well informed in theology; beloved by his people, respected by all; and though he had formed the habit of feeling his beard while preaching, still, that did not hinder the flow of sound thought.

At his house some acquaintance was formed with Dr. Anderson, the first associate teacher of Divinity, who may have been learned in their peculiarities; but a subsequent perusal of his book, called "Alexander and Rufus," was

not a satisfactory scriptural nor historical answer to Dr. J. M. Mason's "Plea for Sacramental Communion on Catholic Principles."

James Rodgers, D.D., is remembered with great gratification. He was, about 1835, minister of the congregations of Noblestown and Scottsville, and afterwards he became a pastor of an Associate church in Allegheny City. He was a man of great strength of mind and integrity, ready for every good work of humanity and Christianity. When the battle against liquor as a drink had to be fought, girded with might, he fought it whenever invited. In my church, and with me in other places, we made him the "chief speaker." It cost ministers something in those days to advocate the cause of total abstinence, and yet he did not flinch from the use of his tongue nor his pen. After being invited to address a large congregation against the inroads of infidelity, at Clinton, Pa., I requested him to come and speak in the church there, which he did with great power.

Our joint labor and acquaintance increased my desire that he should espouse the views of Christian communion taught in the twenty-sixth chapter of the Westminster Confession, and took occasion to lend him the eight able essays on "Christian Union," founded on Phil. iii. 15, 16, and written by Dr. Chalmers, Dr. Balmer of the United Secession Church, and Dr. King of the United Secession Church, Glasgow, and one by Dr. Symington, Professor of Divinity in the Reformed Presbyterian Church, and by four other eminent ministers in Great Britain. He returned the volume without commentary. No one has ever showed that the way of duty in regard to communion, as taught therein, is unwise or unscriptural.

The good Dr. Rodgers became afflicted with a throat disease, which prevented his speaking in public, and ended

his labors on earth for the spiritual employments of heaven.

Rev. James Rankin, a former Associate minister, died a United Presbyterian minister at Robison church, in Washington county, Pa., where he was pastor until shortly after our civil war. He went for a time in the service of the Christian Commission as a voluntary chaplain; for he sought the salvation of the soldiers, and labored beyond the strength of his rather infirm body. He returned to his pastoral work with great diligence, but contracted a pulmonary affection, which slowly bore him to the grave. I frequently saw him, and being (while at the Valley) my neighboring minister, I aided him, especially in his weakness.

Now, what shall I say of his Christian character? If any of my readers have formed a picture of what a minister could be in this life, let all such excellencies be looked upon as descriptive of him. My description of him is found in Psalm xxxvii. 37: "Mark the perfect man, behold the upright, for the end of that man is peace." Without wealth, he left his lovely wife and three children in the care of the Saviour. He told me if he lived he wished to have open sacramental communion with all the "household of faith."

Rev. T. B. Hanna was a youthful pastor of the Associate Church, who died at Clinton, leaving a father in the ministry, who had with the whole family great reason to mourn for one so promising as a minister. Perhaps not more than others for oratory; but he manifested much of the spirit of Jesus, and was ready in opposition to the spirit of the world to build up the Redeemer's kingdom. On the day on which he went to rest, he had consented to preach in my church against the great evil of liquor. God permitted a typhoid fever to be the cause of his removal, to the great

grief of the people. Loving him as a junior servant of the Lord, I felt that bright prospects were darkened.

Rev. Dr. Bruce, of the Associate Church, was a pastor in Pittsburgh, and President of the Western University, of mental ability and of genial temperament, and with Rev. Dr. John Black, of the Reformed Church, was associated in the instruction of the youth in the University. Both were honored for their learning and integrity, and left sons to occupy useful spheres in public life.

Rev. Dr. Wilson, of the Reformed Presbyterian Church (sometimes called Covenanter) was the instructor in Theology to the students of Divinity. He was an open-hearted, practical man, that honestly served his generation and was willing to go to the country and lecture on behalf of the temperance Reformation. He was practical in his preaching, as well as historical. I remember once in my pulpit he detailed something of his personal experience, and maintained the duty of ministers so to do, for the good of their people and for their encouragement.

Rev. M. Gibson, of the same branch, was aiming to defend the truth chiefly in his public services. He had a jocose boy as his son whom the grace of God turned to become one of our most stable Presbyterian ministers, and died recently in the Huntingdon Presbytery,—William Gibson, D.D.

#### ASSOCIATE REFORMED MINISTERS.

My readers will be gratified to recollect a few with whose acquaintance I was favored.

Rev. John Graham was a minister at Washington, Pa., and Professor in the College. He was pleasant as a man, sociable as a Christian, substantial in his attainments, and instructive as a preacher. He had not the gift of continuance to suit all his hearers. An old gentleman from the country became dissatisfied. Thomas McK. T. McKennan,

the lawyer, whose courteous wit all tolerated, met this hearer of Mr. Graham, and said, "You do not like your preacher, because he gets done preaching before you do sleeping, and you have to awake." It was true.

Rev. Joseph Kerr, D.D., pastor at St. Clair church, and then in the city of Pittsburgh, favored me with visits to my editorial office. He was dignified in person, courteous in manner, an able preacher, and sociable with Christians of other denominations. He left behind him worthy sons to fill his place in the ministry. Joseph, a promising preacher, did not live many years. Like his father, he left an excellent name and character that ought to be remembered.

Rev. John T. Pressley, D.D., began to gather a church in what was then called Alleghenytown, before there was a house erected for worship. His industry, and the numerous immigration of persons into this country accustomed to the use of the same version of Psalms in praise, led to a rapid growth of his congregation. He was instructive in his preaching, without much originality, and persuasive in his intercourse with the people. He early espoused the temperance reformation, and assiduously spoke and taught and published in its behalf. I was indebted to him for a sermon for the pages of the Presbyterian Preacher, on the subject of "Offences," in which he very satisfactorily presented that subject in application to total abstinence from intoxicants.

It would have been gratifying to Presbyterians if he had continued in the same sentiments as expressed in his letter to J. M. Mason, D.D., (his former preceptor in divinity), before he left South Carolina, on Christian communion and other church usages. (See Dr. Mason's Life.) Dr. Pressley, having adopted the unwarranted view that the term, "communion of saints," as found in the

twenty-sixth chapter of the Westminster Confession does not include church communion; the plan of close communion was advocated as not authorized by the phrase in the second section. It teaches, which communion "is to be extended unto all those who in every place call upon the name of the Lord Jesus." To this he added in the discussion of the subject, quotations from the Scriptures which did not prove his point as others had done. He continued to teach his exclusive principles, which some brethren of enlarged minds among our United Presbyterians, saw, were inexpedient and without scriptural foundation.

#### OTHER ECCLESIASTICAL CHANGES

during the seventy years were noticeable; but I can only record a few more. It should be known that there is more intercourse among Christians of different denominations, more meetings together for religious work, and greater increase of sacramental communion. To this may be attributed the fact that conventions against the great common enemy—liquor—have done much to prepare the way. It may be as the aged Dr. Wilson, the Covenanter, taught at a meeting on the subject, in Allegheny City, that the Church will not be brought properly together until there are other persecutions. We hope it will be chiefly by the baptism of the Holy Spirit that there will be union. During these many years much good has been accomplished under the providence of God. Evil has been permitted and committed against light. False systems have rather increased in number; but not in proportion to evangelical religion in principle and by profession. Direct divine influence is needed to supply the deficiencies in the teachings in some forms of Christianity, and to perfect all.

#### RECOLLECTIONS OF CAMPBELLISM.

Early in this century, Thomas Campbell emigrated to

this country with his son Alexander. Though favored in temporal things, they could not get an ecclesiastical standing in the Associate branch of the Presbyterian Church. The son was authorized by the father to officiate in the ministry. He was a young man of talents and aspired for honor. He early taught that immersion of adults was the only scriptural mode of Christian baptism. Not, however, agreeing with the regular Baptists in all things, he separated from them and started a new form of belief, which he called the "Ancient Gospel," and that delivering orations should be the form of preaching. The father, a hoary-headed man, took no very active part in what they called the Reformation. Alexander, who was called Bishop in the third volume of his "Christian Baptist," in 1827, taught, and more fully in the *Millennial Harbinger*, and in his volume entitled, "Christianity Restored," the leading errors, showing the need of divine teaching. He published thus: "It is one of the monstrous abortions of a purblind theology, for any human being to be wishing spiritual aid to be born again." So afterwards in the sixth volume of the *Harbinger*, page 356. He said, "So believe I that all the influence of God's good spirit now felt in the way of conviction or consolation in the four quarters of the globe is by the word written, read and heard, which is called the living oracles." That is, a mental reception of the word, as we receive any fact, was faith; and that, with going under water, made disciples. This was easier than to repent with a broken heart.

While there have been individuals who have been no doubt partakers of the saving power of the Spirit, before or after adhering to the idea that the only true baptism was that of immersion, still, the system, as such, has exhibited in its teachings and by its fruits, the need of the power of the Holy Spirit to undeceive the many who have

taken going under the water as the same thing as having washed away their sins, and as being "born again." To correct such delusions, as well as to sanctify true believers, the world needs the "Spirit of all truth," which Jesus promises, and which he is waiting to send upon all flesh, when desired and prayed for with the whole heart. For want of it, darkness reigns.



## APPENDIX.

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JANUARY 1, 1884.

### **RECOLLECTIONS BY S. C. JENNINGS.**

MY parents resided in Burgettstown, Washington county, Pa. My mother's name before marriage was Mercy Chidester. I had a sister who was older than myself, and a brother younger. I was born on the 19th day of February, 1803. My mother, by a pulmonary affection, was taken from this world when I was between three and four years old. My chief recollections of her are few. She was careful to notice that her children closed their hands during family worship, conducted by my father. The evening of the day she departed, I remember being led across the fields, weeping, to my grandfather Chidester's.

My father was Dr. Ebenezer Jennings, who practiced medicine extensively, and was chosen a member of the Legislature to represent Washington county, at Lancaster, in 1806. While there, he procured at Philadelphia the vaccine matter that Dr. Jenner of London had discovered

to be a preventive of small-pox. On his return home he tried it on his children and others. Having been elected a second time to the Legislature, and being benevolent and persevering, he started under the influenza, having especially in view the passage of an act of the Assembly to have all the poor of the State vaccinated gratuitously. In this he succeeded; but his efforts and exposure fixed upon him a consumption of the lungs, in which state he returned. He was nominated as a candidate to represent his district in Congress; but he became more and more emaciated, so that by the following November, 1808, his life on earth ended, in the 32d year of his age, leaving his children orphans. He made arrangements for their temporal welfare, and committed them to a covenant-keeping God. When too weak to rise and pray with them, he had his little son Jacob put behind him on the bed, and the two others to kneel by his bedside, and with the tears of an affectionate Christian father, looked up to God in their behalf.\* On a stormy day, his mortal remains were laid by my mother (who died about two years before), in the cemetery at Cross Creek church, where they had dedicated their children to God in baptism, as administered by that servant of God, the Rev. Thomas Marquis.

During my father's life he had designated the kindred with whom he wished each of his children to remain after his decease. I was to be under the care of my grandfather, Dr. Jacob Jennings, and his wife, my father's step-mother, for whom he had a great regard, as well as for her son, James Carnahan, afterwards President of the College of New Jersey, and whose name became part of mine. While he lived he guarded with paternal care his children from bad influences. When taking me from Washington county to Dunlap's Creek, we passed the country taverns, at the door of which there were swearing persons, and he

advised me to put my hands to my ears that I might not hear. Still, I was afterwards placed, so that I was often within the hearing of vile persons, in the employment of my friends, such as should not be allowed to associate with children.

There were those among my kindred who did what my departed parents would have done. My grandmother Chidester in her feebleness could not attend the worship of God at Cross Creek, and during the absence of the members of the family spoke to us, her orphan grandchildren, and prayed with us.

When the time came for my permanent removal from my maternal grandfather's some fifty miles, and to leave my sister and little brother, and kind brothers and sisters of my mother, it gave my young heart painful anguish. But it had been my father's arrangement that I should be with his father, then an aged minister and physician, who died February, 1813, at the age of sixty-nine. Having served his country as surgeon in the army of the Revolution, and as a skillful physician in New Jersey, and in Western Pennsylvania, and as a minister of the gospel for more than twenty years, and was the first Moderator of the Synod of Pittsburgh, in 1802. Besides the removal of my father by death, he had been called to part with his eldest son, who died at the age of twenty-two years with consumption, in the exercise of Christian faith. At this time, also, his daughter Sarah, who had been married to Dr. Simonson, had left the world as a Christian dies.

#### OF THE FALLING WORK,

or the great revival in most of the churches in Western Pennsylvania during the first part of the century, I have some recollection. Though the more powerful manifestations of it had passed before I came to my grandfather's to reside, the effects of it were seen in the devoted piety of

many men and women who had been subjects of the work.

I have given reasons for the decline of religion, such as the frequent use of whiskey and the declaration of war with Great Britain. (See Centennial Volume, page 429.)

#### MY EDUCATION.

I had only the advantage of the very imperfect common schools, until in 1817 Rev. William Johnston, who had become pastor of the Dunlap's Creek congregation, commenced teaching a class of boys the Latin Grammar. In January, 1818, I went to Washington to enter the preparatory department of the College.

My brother was separated from us by being taken to Indiana, under the charge of our Uncle Jonathan, the first representative in Congress of the Territory, and the first Governor of the State.

My location at Washington was not profitable for study. My uncle, then pastor of the church at Steubenville, had me enter the academy taught there, in 1819, by Salmon Cowles, a pious man, who was studying for the ministry; and part of the time the teaching was performed by John Moore and Donald McIntosh, who also became useful ministers, as well as Mr. Cowles.

During the autumn of that year, under the preaching of Rev. Dr. Herron, of Pittsburgh, who was assisting my uncle at a communion, my mind became deeply impressed with conviction, with a sense of the need of salvation. I had had some transitory impressions in childhood, and occasionally afterwards, but God was pleased to make this the season of my being led to seek the Saviour. For about two months attempting to pray in a closet, sometimes seven times in the day, and being impressed with all religious services, and sometimes prayed with by my uncle apart from his family. At one time I was led into the mistake that if I was to be saved I would be, which lulled anxiety

for a time. But reading one of the sermons of Rev. John Newton, the pious poet, on Matt. xi. 28-9: "Take my yoke upon you and learn of me, &c.," convictions were renewed and a sense of entire dependence on God was felt, and in this state of mind I was led to put my entire trust in Jesus, which was followed by a calm peace, such as I never had before; and which, I hope, was the beginning of new life. With some fear, I was led the following April, to profess religion in my uncle's church at Steubenville. I was profited by a conference meeting which my uncle appointed for the male members of the church, in which they detailed their religious experience, and made suggestions, along with prayer. And also by the conversation of a plain, pious student, Robert Rutherford, who afterwards became a minister.

On the 20th of May, 1820, I became a student in Jefferson College, and a boarder in the family of Rev. William McMillán, D.D., the President. He was a plain, substantial minister, whom I ordinarily heard, preach in the college hall. I attended, during the, day at Chartiers to hear his uncle, the Rev. Dr. John McMillan. His preaching, in those days had not the variety that it probably once had. Two leading general subjects made the chief discourses, viz.: searching sermons as to evidence of being truly Christians; and second, alarming discourses to the impenitent, especially in the application of his sermons. The spirituality and extent of the law and its penalty, which he had found so adapted to make the careless feel their need of a Saviour, he still employed. Sometimes it appeared rather untimely, with a great sameness in public prayers. His days of close observation had then gone past. But still, to congregations who had not often heard him, his preaching was attended with great power. He took a different view of duty from what is often taken now. He

sought not to please men, but clothed his sermons with terrific language, adapted to awaken sinners to a sense of their need. During the three years which I sat as a hearer of Dr. John McMillan, the Lord's Supper was often administered in the grove near the house of worship. He adopted the scriptural method of causing applicants by examination to "give a reason of the hope" that was in them, and only desired to add to the Church such as should be saved. The Church generally had a greater number of those who gave evidence of regeneration; but the means of information, as to the state of the world, were not so great, nor the opportunity for carrying on evangelistic work, was not so frequent.

The attention of students was not often turned to the heathen, and of the excellent fellow students of my class at College, only Wells Bushnell for a time went as a missionary to the Indians. Another, who was graduated just before me, Dr. Williamson, became a physician and minister to the Sioux tribe of Indians, and was permitted to spend a long life among them with great success in their evangelization, and to be succeeded by his family in the same work of usefulness. Under the direction of the American Board for a time, he was remarkably blessed in his work, and will be in "everlasting remembrance."

On graduating in the spring of 1823, it was painful to leave the President of the College, Dr. M. Brown, Prof. Miller and Prof. Smith, and part with my classmates.

I went to visit my sister at Cleveland, Ohio, then a village of about 800 inhabitants. Shortly after arriving, there was an opening as the teacher of an academy. I accepted the offer. A young lady taught the small scholars in one department of an unfinished building, and I all the balance of the youth in the town, which included a few pupils studying Latin and a variety of English branches.

In the spring of 1823, there was no stated preacher. The Presbytery sent some supplies—excellent men—Caleb Pitkin, John Seward, William Hanford, Dr. Giles H. Cowles, and Joseph Treat. The latter a man of great simplicity of Christian character, and yet of adaptedness to undeceive. The only place for any public assembly to meet for worship was the school room in which the young lady taught. The whole building was not finished, and as yet there was neither court-house nor church. When a public meeting of the citizens was called to decide whether they would invite the College (which had been located at Burton) to change its place to Cleveland, it met in one of the school apartments. The substantial, sound men of the town, such as Judge Williamson, lawyer Cowles, and merchant Elisha Taylor, advocated its location. Some others of an infidel tendency of mind, opposed it being brought there, because there was to be a theological class attached to it, and one speaker said he would rather have the yellow fever there three months. At one period of the debate, I rather thought the majority would be against it; but the eloquence of merchant Taylor, one of the three male Presbyterians of the town, appeared to carry the votes for its location in Cleveland.

The death of three of the excellent female Presbyterian members occurred, and only ten members were left during the very sickly year of 1823. At the social meeting held on the Lord's day, when there was no preaching, there were but three men, two Baptists and one Presbyterian, to lead in public prayer. This state of things continued until Rev. Stephen I. Bradstreet engaged to preach one-half the time, and the other at Euclid church. He was a minister of force in his sermons and usefulness in establishing the people in the way of duty, though as yet there was no organized church. He afterwards became editor of the

*Ohio Observer*, and in a few years passed away, leaving a small family. My former pupil, Samuel Williamson, Esq., conveyed me to his grave in the city of Cleveland, in 1875, where I felt sad in recollecting his early departure, and that there was no more special memorial erected at his grave.

With the opening spring of 1824, I was attacked with a lingering fever, which caused a cessation of my teaching, and was followed by fever and ague. Before leaving my sister and her husband, we were visited by my only brother, who had been in Indiana with our uncle, and whom I had not seen for nine years. He arrived in the night, and on waking up in the morning, I found by my side one whom I had last seen as a boy, now a young man. We soon passed on, visiting our relatives in Ohio, to Washington, Pa., where he was about to enter college. I spent the summer recruiting my health and making arrangements to go to Princeton as a student of theology.

A part of the time I spent with my cousin Lucinda and her husband, Dr. David Porter, from whom I derived much practical knowledge in the treatment of the sick, and which helped to prepare me for some usefulness in that way after I became a minister. I had acquired a farther knowledge of mankind while residing in Cleveland. And God, in his good Providence, had disciplined me by affliction of body, and my desire to be useful had increased. So that when Dr. Carnahan came on in the autumn to visit his mother, I returned with him to Princeton, to the Seminary.

Some sensations of liver disorder had rather increased, so that when the session of study closed, I was induced to go through the city of New York to the springs at Saratoga to spend a few weeks. I boarded in the Christian family of Mr. Taylor, where the Bible was more studied

than in any house I have ever been in, for practical purposes, to the general advantage of the inmates. Rev. George C. Beckwith also boarded there, a promising young man, who was afterwards for many years, the Secretary of the American Peace Society.

Without having found any special advantage from the springs, I returned at the commencement of the summer session at Princeton. There I had the sympathy of many kind brethren, some of whom I had studied with at College. And there I enjoyed the fellowship of Robert Baird, who was principal instructor of the academy, and of whom I had had some knowledge in boyhood, as the son of one of the elders in my grandfather's congregation at Dunlap's Creek. He did not then know that he was to be called to cross the ocean often, and "stand before kings," to advocate in Europe the cause of temperance, and other good objects, till a late period in life.

#### RETURN TO THE WEST.

There being no great change in my health during the summer of 1825, I concluded at the end of the summer session, to return with my friend, Wells Bushnell, by the way of Baltimore, and call and see my uncle, Samuel K. Jennings, a Methodist Protestant minister, and Professor in the Washington Medical College. He was full of business, and not a man of many words, and, seeing my affection of the liver was chronic, he advised heat and friction, and said in a short way, "Keep on your horse! keep on your horse!" But I had two years of my course to go through at Princeton. Still I went back to Washington Pa. After the space of two months, my uncle Obadiah advised me to return again to Princeton, which I did by way of Pittsburgh. There I joined Rev. J. C. Crane, who died in a few days. So strange was the dispensation of God's

providence that a minister so promising and so much beloved should be called to finish his course so suddenly! I was younger and feebler than he, but by special care in keeping my feet warm, which he did not do, I was continued and he removed. Thus we can see the connection between the means and the end; but when God's time apportioned to man has come, mistakes are permitted to accomplish his holy will. Through Mr. Crane's ingenuity we were freed from the profanity to which passengers were in those days subject. In his mild, dignified way, he would say to the drivers of the stages, if there was any swearing necessary he was to do that, and the driver was to manage the horses. To this bargain they would consent, and it usually secured the avoidance of the name of God in vain, whereas, if he had rebuked the sin when committed, the depravity of the driver would have given it a repetition.

ABOUT JANUARY, 1826,

I again joined my former class in the Theological Seminary, and was received very kindly by the Professors and my fellow students, who had sympathized with me in my previous weakness. Though I had lost something by absence, I was enabled to keep my place and to enter upon trials for licensure by the Presbytery of New Brunswick. During the next spring vacation, I was at the meeting of the General Assembly at Philadelphia, when my uncle, for the people about Pittsburgh, advocated Allegheny City as the location for the Western Seminary, and Dr. Blythe and Dr. Hoge for some other place farther West.

During the autumnal vacation, I was occupied very much in preparing my trial pieces to be presented to Presbytery. When the month of February, 1827, came around, I was licensed in the oratory, in company with Rev. Daniel Deruelle, who soon settled, and was afterwards em-

ployed in different agencies of the Church. And when thus occupied in traveling in the South, he died suddenly. He was found in his vehicle, drawn by his horse off the road.

My first invitation to preach after licensure, was in the Pines of New Jersey, a place destitute of churches, but having a large school-house, in which Mr. McDermot taught a Sabbath-school, a godly man, who afterwards became a Presbyterian minister and settled in Ohio.

My next invitation to preach was at Bound Brook, N. J., in the absence of the pastor. I did not know that I was where my great-grandfather, Jacob Jennings, had been a ruling elder in great repute, especially as a "peacemaker." But since I have seen his grave, partly under the addition made to the house of worship. He and my grandfather, his son, had passed through times of great trial during the revolutionary war against Great Britain.

#### VISIT TO NEW YORK AND BERKSHIRE COUNTY.

Hearing of the work of grace in parts of New York, and especially in Berkshire county, Mass., I determined that on the recurrence of spring, as my last vacation, to go and hear and observe what the Lord had done, as a practical preparation for entering my ministry as a preacher of the gospel. The following is what I saw and did during this tour for a few weeks :

On my way I called at several places where divine power had been displayed in the State of New York, and conversed with ministers of experience. At Kinderhook, I was requested to stop some time and preach. I did so and was much interested in the people, whom I left never to see again, having conversed with many that were anxious, and with some in the town who were gain-sayers.

## THE DAY OF THE CONVENTION

at Great Barrington was one of profit, in hearing the ministers who had received much of their wisdom, in winning souls, from Dr. A. Nettleton, and who then had met to speak of what God had done in bringing to repentance, within the bounds of the Association, about 3,000 persons during the last few months. Their mode was to "propound" candidates for membership about three months. This kept them from hasty admissions, and adding to their number unconverted persons, who afterwards dishonor the cause of the Lord Jesus Christ.

Before leaving Princeton, I visited the home of two aged people, Mr. and Mrs. Fort, five miles distant at Stony Hill, where I often went to speak to assemblies on the Sabbath. While there, at one time, I saw a black man lying with his limbs extended in the air. He said it was to cool them. He had, when a child, been brought from Africa by slavers, who shot his father when upon a tree throwing down nuts to the children. Though the slave ship, which had a cargo of young slaves, was chased, it succeeded in bringing them into Trenton before slavery was abolished, and in selling them, he fell into the hands of a very cruel master, who beat him severely and allowed his feet to be frost-bitten. A Quaker took compassion on him and purchased him and set him free. And now, notwithstanding all he had suffered, for so long a time, in divers ways, he was thankful he was brought to this country, for thereby he got to know a precious Saviour.

On my return to Princeton, I boarded at a farm house with two of my special friends, William S. Plumer and William P. Aldrich, each of whom became eventually a Professor in western institutions. The one a Professor in the Western Theological Seminary, and the other, Dr. Aldrich, for many years in Washington College, and pastor

of a country congregation. Both, at this writing, January, 10, 1884, have gone to their reward, with all my classmates, numbering 33, except two, as far as I know, viz., Wm. P. Cochran and Peter Hassinger. In the room in the Seminary, opposite the one I occupied, was the study of Peter J. Gulick, an active Christian, who was spared a long life on one of the Sandwich Islands, and to see his sons take his place as missionaries, and a daughter as a missionary to Japan, with whom he passed some time, when God took him, having given him to see the fruit of his labors on earth.

One of my classmates, George B. Whiting, a lovely, holy man, went as a missionary, first to Jerusalem, and afterwards was permitted to live a few years at Beyrout, in Syria. He did not live long.

The close of the session soon came around when classmates must part and leave their beloved Professors, and go to preach the gospel. Rev. William Sickles, my room-mate, accompanied me through Baltimore to Washington City. I preached in Alexandria during the Sabbath. After that, I left him in Virginia, while I went on to the old residence of my grandfather in Fayette county, Pa.

After going to Washington, I joined my brother, who had just graduated there with honor, and accompanied him into Ohio, to Mansfield, where my agency for the American Bible Society was to begin. After he spent some time with our sister, he went to Indiana to commence the study of law, not yet having felt the constraining love of the Lord Jesus to devote himself to the sacred ministry.

#### MY WORK.

My work began by preaching in each township in the several counties, and forming a society for the circulation of the Bible. A committee was to visit each family.

Where persons wished to purchase they had the opportunity. When they were unable to do so, a copy of the sacred volume was given them by an expenditure of the money raised by each society. Then delegates were sent up to the county seat, and through them there was a central organization for permanent work, by a connection with the parent society at New York. To accomplish this arrangement I preached and explained to the people in each township, and was servant of all denominations, as is the American Bible Society. And in reaching the German population, I had sometimes to get the aid of their ministers as interpreters. The whole business was arduous, as I usually formed a society each week day, and mostly traveled a very muddy road in the beginning of the winter, from one township to another, in a new country, where, during that rainy season, the streams were difficult to cross. But God gave me strength to live by eating my food chiefly before day and after night. And I had the satisfaction of seeing the people interested, and as I passed their houses of leaving a tract at their doors, to teach them the way of salvation. Many as yet had no opportunity to hear the gospel. I have ever found tracts in my pastoral work great helpers in doing good. Always trying to adapt them to the spiritual condition of those to whom they were given.

On finishing the agency for circulating the Bible in Jefferson county, Ohio, at the end of two months, having formed thirty-nine societies in all, I determined to wait for a time; though I had encouragement from Providence and persons. Judge Christmas, the brother of that lovely young minister, Joseph S. Christmas, had offered to supply half the destitute persons in Stark county, many of whom were Germans. In Wayne county, for want of money, the people were encouraged by Gen. Bell and Mr. Stibbs to bring wheat to the mill and have it converted into flour, to procure Bibles from New York.

On leaving Steubenville, about the middle of February, 1828, I stopped at Cross Creek, where the young pastor, Rev. John Stockton, was witnessing evidence of God's Spirit moving on the minds of the people, and which was evinced to me as I preached to them. Many sat bowed in solemn silence, some weeping, and some staying to be conversed with, where, twenty-six years before (1802), after the congregation had been dismissed, their fathers or mothers had returned into the house for religious exercises, and spent chief of the night waiting upon God. This was now the beginning of the great revival, which lasted several years, in Western Pennsylvania.

After being a short time there (where I was baptized, and where are the graves of my parents), I proceeded to Washington, from whence my uncle, Dr. O. Jennings, expected soon to remove to Nashville, where he had been called, and where he thought the climate would, under Providence, afford him better health.

#### THE REVIVAL AT WASHINGTON.

But God had some work during the six weeks that would intervene for him to do. He appointed, first, as a special service, a Sabbath morning prayer-meeting, at sunrise. A few dozen persons attended it and became deeply moved with anxiety for themselves or others. The evidences of the work of the Spirit became so manifest that the pastor appointed a meeting of inquiry, to give opportunity for persons to be conversed with. It was attended by a few, and each Monday evening the number increased, with more interest in all the congregation in regard to the "great salvation." When the first of April came, when my uncle was to remove, about twenty-five persons expressed a hope of regeneration. As I had taken part with him during the previous weeks in the public exercises, the congregation met and requested me to supply them for a

time. Under the interesting and solemn circumstances in which they were, I felt it my duty to accept the invitation; though I had no idea of remaining there when I went to visit my uncle's family. The Lord was pleased in answer to the prayers of his people to continue the work of grace, gradually reviving the members of the church, and in bringing into an anxious state some from time to time, so that the elders with myself had meetings of inquiry for eight or nine months. Some of the students of the college were hopefully brought to Christ, with some of the professional men of the town. The state of things gave me much ministerial work, visiting the people, attending meetings for prayer and exhortation, and preaching in the country in daytime, where often there was evidence of the deepest seriousness, some sitting and weeping after public service. Among the eighty persons brought into such a state of mind as to justify their reception as members of the church at Washington, there were several very interesting cases of deep conviction, the history of which it might be profitable to relate, but it would require such particularity as might not be advisable. It was made manifest to members of the church who were at first in doubt as to its divine origin, that it was a glorious work of God. The subjects lived exemplary Christians and died in the faith of the gospel. Mr. Moody told me that he, during the long period of conviction, endeavored under exhortation to give himself "away," and found deliverance. He became a useful minister for some years at Ashland, Ohio, but was drowned in the river at Georgetown. Mr. McCandless served the Lord as a minister in Monroe county, Ohio, and passed away, having been (as he also told me) during the revival brought to believe in Christ. Rev. Dr. Sloan (he that became the pastor at Frankfort and Pigeon Creek) attended our inquiry meetings, and others who were students, yet

alive. George Gordon became a minister and endured much in the cause of anti-slavery. His sister, a subject of the revival, became the wife of Rev. Dr. Eagleson, the worthy pastor of Buffalo church, called from earth to heaven, leaving sons to fill his place in the ministry. John K. Wilson at this period became a Christian, and down to old age was a most devoted elder in the church of Leetsdale, Pa. Sophia Huston was the wife of Rev. John Carothers, and Elizabeth of Rev. Dr. Benjamin Mitchell—Christian women, worthy of such godly men. But time would fail me to speak of other women not living who then professed to be disciples of Christ.

God was pleased, through prayerful, studied remarks, to reach the leader of a band of careless students in the church, who afterwards came to my room from time to time, to request prayers. People generally were solemn and thoughtful, though it was a summer preceding a Presidential election.

Pious women joined in prayer, and did so alone, for the influence of the Spirit. Two of them saw their children subsequently enter into the public service of the Lord. Mrs. McGiffen's daughter Julia went as a missionary, and the wife of the Rev. Mr. Hamilton, to the Indians, which was then a special, self-denying work. Mrs. Wilson, that most remarkable Christian woman, saw her sons Thomas and Samuel become eminent ministers of the gospel. The former was not spared many years. The latter, recently deceased, had a great sphere of usefulness in the Theological Seminary, and has been greatly lamented. He was worthy of all the honor that has been appended to his name, and the writer has been gratified that his pious mother made his name that of her devoted son.

#### SETTLEMENT.

In making historical statements as to pastoral labors,

for fifty years, it is impossible to avoid reference to myself. Whatever has been done, I hope will be ascribed to the good Providence of God and the Holy Spirit, for I was often weak in body and timid in spirit, in early ministerial life. In the summer of 1828, the congregation, now called Sharon, erected a brick house of worship below the present cemetery.

In February, 1829, I began to preach, on invitation, every other Lord's day in private houses, in connection with my services as editor of the *Christian Herald*, now succeeded by our worthy *Presbyterian Banner*.

In April of the same year a call was presented to the then Presbytery of Ohio, and accepted to become pastor for one-half the time. On the 24th day of June, 1829, the Presbytery met in the new church, having a floor, but not plastered nor pewed. On that bright, shining day, after the usual preparatory exercises for installation and ordination, I was set apart to the office of pastor of this congregation, in the presence of a large concourse of plain but kind people. The whole exercises were solemn and impressive, so much so that Rev. Wm. Woods was overcome with devotional feelings, offering the concluding prayer. There were then eighteen persons in communion with the church.

During the first two years of the pastorate, with preaching half the time, and some family visitations and some distribution of tracts (which has been kept for fifty years with good results), there were added to the little church sixty-two members on examination. There was what might be designated a gradual revival of religion; also, during the second year (1830), people in the vicinity of the now Mt. Pisgah church invited the pastor of Sharon church to preach for them on alternate Sabbaths, which being done resulted in the erection of worship on Warrior's

Ridge and the organization of a church and the reception of seventeen persons as members at the first communion. During successive periods the membership there increased to about one hundred.

On the 7th of June, 1831, Miss Emma, the daughter of Philip L. and Zelig Passavant, of Zeligople, Pa., was united to me in marriage. We have been spared to our six children, grown to years of maturity, after experiencing some afflictions, and after having grounds to apprehend separations, at different times, by disease and death.

During the summer of 1831, my only brother visited us in Allegheny City, declining in consumption, after having been graduated with honor at Washington College, and after having been admitted to practice law in the State of Indiana. He had had high expectations of wealth and honor by his profession, but in the meantime had brought on pulmonary affection, by sitting up too many nights attending upon the sick when an epidemic prevailed. Though not at this time borne up with Christian hope, the sovereign grace of God convinced him of sin and of the need of a new heart, after he came to make his home with us, during the autumn after our marriage. The prayers of a father and mother, that were offered when he was a child, were answered after he had weeks of special conviction. God in his great mercy gave a most remarkable deliverance, and caused him to rejoice in the Lord Jesus, from day to day, and to feel willing to go to any part of the world to preach the Gospel of Christ. This was not to be. On the 22d of February, being 27 years of age, he peacefully fell asleep, desiring to be buried beside his parents' sleeping dust at Cross Creek.

During the summer of 1832, feeling unable to perform the duties of a minister to two congregations, and of editor, the *Weekly Herald* was relinquished into other hands; but

the monthly publication of the *Presbyterian Preacher* was continued for five years, and also the editing of two other small volumes. Both churches gave in all about \$300 as salary, and my own small resources being locked up, and wishing to promote female education, we opened a Female Seminary, in 1837, near the city.

Temperanceville (near which I resided), grew in its population, and gave opportunity for evening preaching. As there was no physician, there appeared a necessity at this time, that my knowledge of the healing art (that I had derived chiefly from my medical kindred,) should be applied to the cure of the sick there and upon Long Island, and often elsewhere, without charging regularly. About twenty years I was constrained to yield to the application of persons who needed help, having, as my chief compensation the satisfaction of purchasing the medicine and relieving suffering humanity. Being a cheap doctor, it did not require boasting to get practice, to my physical injury. Such injury was received by being thrown from a horse, before a poor man's door, that it will be, I suppose, as my friend and physician, Dr. John Dickson, foresaw, that I shall feel the effects all my life. This mode of life afforded an opportunity of doing good to some people, who could not have been reached by any one being merely a minister. By continued labors, a separate church was organized at Temperanceville, and a house of worship was erected in 1842.

By frequent preachings on the Island, a revival occurred there, which greatly increased the church, and a regular organization was effected, also a neat house of worship was erected. The religious services were performed there in the after part of the day, after being at Mt. Pisgah or Temperanceville. Sometimes the river was so high, or running with ice, that the possibility of leaving the horse's

back for a watery grave had to be contemplated. Previously, the Presbytery had assigned to me to preach in Sewickley valley as missionary ground. It appeared, also, duty to preach on the headwaters of Big Saw Mill Run, which prepared the way for the organization of Concord church, and also on the waters of Chartiers creek, which did something to lay the foundation for a Presbyterian church in that vicinity, now called Mansfield.

There were five places on the Ohio river where the writer had stated preaching at certain seasons, at each of which there is now an organized Presbyterian church, viz.: Temperanceville, McKee's Rocks, Long Island, Middletown, and Shousetown. Then services were performed without laying the hearers under any pecuniary obligation, before their organization. At Temperanceville, long and strenuous efforts were made by heretical sects, and especially by Mormons, to introduce their iniquities, and to some extent at Middletown; so that it appeared necessary to expose these systems of delusion, to prevent the ignorant from being led astray. Dealers in liquor had to be taught their duty and interest in many places. My labors near the river were performed for many years, by which I did not build on any other "man foundation."

Having, in 1846, four organized congregations under my care, and other preaching places, it became evident that my pastoral charge was too large. Accordingly, Mt. Pisgah and Temperanceville called me to be pastor all the time, jointly. So, also, Sharon congregation and Long Island, all the time. It took some time to decide to break away from flocks which the great Shepherd had enabled me to gather. But, in 1847, I accepted the calls from Sharon and the Island.

I had before this, for nineteen years, come to preach at

Sharon every two weeks, through all kinds of weather, and at other times, as duty demanded. On the first Sabbath of the new arrangement, I preached on the words of the Lord Jesus, "I must work the works of him that sent me while it is day, for the night cometh when no man can work." The people did work. In that summer they added to the dimensions of the then brick church. In the fall a few had to work to keep out Satan, who was likely to get in, on the score of difference as to where certain persons should sit in the enlarged house. The preaching of my brother-in-law Passavant was blessed to stir up a spirit of revival of religion, and all went on harmoniously.

The Long Island people had preaching every other Sabbath afternoon in the summer, in the winter every fifth Sabbath, the whole day. For nine and a half years this service was performed, riding seven or eight miles. The number of communicants increased from one to sixty. Increasing years and difficulties in crossing the back river, led me to part with a most devoted people and accept the call to the Valley church, in 1857, for the performance of the same service as at the former place. This new sphere of labor was attended with prosperity, until somewhat interrupted by the attempt of another people to claim the use of the house.

In my preaching at the Valley, I must record the kind and profitable aid I occasionally obtained from Rev. Wm. P. Harvison and Wm. Alexander Jeffery. Both were of the "excellent of the earth," but being feeble in body, did not live many years.

At these times the writer was giving some attention to the sick as a physician, and for many years this and his duties as pastor led him to ride much in the night.

In the winter of 1867 an increased awakening occurred

among the persons out of the church and a revival in the hearts of some Christians. Solemnity and interest was manifested in all the public services, and the pastor was led to preach forty times in six weeks, and had some aid from other brethren in the ministry. Prayer-meetings were multiplied for the next two years, and the whole number added to the church in that time was one hundred and eleven persons.

In the erection of a new church, and in all the improvements requiring time and money, the women of the congregation exhibited a laudable zeal. The congregation generally, in proportion to their means, have contributed to the Boards of the Church and other objects of benevolence.

The pastor has not complained in any part of his wide field of labor during these fifty years, of want of support, yet felt it necessary, from time to time, to use from his limited resources, in all about seven or eight thousand dollars, to supply the ordinary wants of a family. This he proposed to do, rather than ask aid at any time from the Board of Home Missions.

During the last nine years one hundred and fifteen persons have been added to the church on examination, fourteen on the last Sabbath, which shows that the Spirit of God has not forsaken us, though there is much to humble us for our deficiencies. Though this congregation numbered more communicants than ever before, yet, by the necessary action of Presbytery, about forty of its members have been organized into a new church, to be called Riverdale.

#### RESULTS.

There have been baptized at Sharon 769 infants. About 750 have been received as members on examination, and about 650 in all the others which have been under my

care. 228 times the Lord's Supper has been administered in Sharon congregation. About 5,200 sermons preached and as many in my other churches. One each week was prepared in the study with notes, and the rest on horse-back or without notes. About 480 funerals have been attended in the congregations. Some of them not of our denomination. Marriages performed, 321. Countless visitations of the sick as a pastor, and also many as a physician.

The ordinary number of Sabbath-schools have been maintained; but some of the first scholars have become grey-headed. There is as large a congregation among the dead as there is of the living. There were but three persons put into their graves at Sharon when I became pastor. Not one of those who were communicants, who sat down with me at the Lord's table at first, now lives in our bounds. Not a minister who was a member of Presbytery at my ordination now lives. Not an elder of any of its congregations lives. Of the ministers who favored us with preaching here during these fifty years, forty-two have entered into the saints' everlasting rest, and I am left the oldest pastor of the Presbytery.

At the conclusion of my statements, made by request, at my dismissal from Sharon church, as pastor, on the 24th of June, 1879, addresses were made by Rev. Samuel Jennings Wilson, D. D., Rev. Dr. Richard Lea, Rev. W. A. Passavant, D. D., and Hon. Judge Kirkpatrick, which were so laudatory of myself, and though sincerely given, I ought not to incorporate with these pages, intended to keep in remembrance the goodness of God in permitting one so feeble as I was to live so long and accomplish something as his instrument in promoting the welfare of mankind.

The congregation gave testimonials of their regard for me as their pastor, in addition to the gold watch and chain

presented by the Presbytery, presented through the hands of R. Lea, D.D.

It should be added that brethren from other Presbyteries and some other denominations were present, numerously, to show their interest in connection with my resigning the pastorate.

#### OTHER FACTS.

I wish to express my thanks for the generous professional care which Dr. John Dickson, of Sewickley, has taken of me for many years, and for his advice, when I had attempted to help the sick, and likewise for his aid in past years in opposing intemperance.

Of the congregations which were organized by my agency, Mt. Pisgah has none of its original members, Temperanceville not more than two, and Long Island one. But God has called other laborers to take the place of the original members that have gone to rest. I think about seven or eight hundred of my special acquaintances have departed this life during my time of being in the ministry. Some gave in death, as in life, great ground of consolation. I have reason to believe that nearly 3,000 persons whom I have known, no more live on earth. A multitude of important events have occurred that cannot be recited.

The Presbyterian Church became divided, in 1837, into distinct branches, having but little fellowship. In 1870 they became united, having seen the mistake of disunion, and are now more strongly in harmony than ever before.

In 1846 the United States waged war with Mexico, which grew out of the annexation of Texas to the former. In 1861 the Northern and Western States were constrained to defend the Union against the rebellious proceedings of the Southern States, and achieved the object in 1865, at a great loss of human life. But this suffering brought about the deliverance of slaves from bondage, and their restora-

tion to the rights of human beings. The way, too, has been opened for their education, and the opportunity of hearing the gospel. Christians have become, during these past fifty years, more united, and efforts to evangelize the world have greatly increased. "Praise the Lord!"

After my resignation of the pastoral charge, I acted as stated supply for nearly two years for the Riverdale congregation, which I organized, by the order of Presbytery, out of Sharon church. My health failing, in connection with the decease of my sister, on the 10th of February, 1881, I was led, in company with my son Sidney, to make a tour to the East. First, to Princeton Seminary, where we both received our theological education. There we witnessed the close of the session, and were entertained by Rev. Dr. McGill. We visited the graves of the departed dead who had been Professors, and the Presidents of the College, among whom was my uncle Carnahan. Then we spent the Sabbath with our excellent brother, Rev. John Ewing, D.D., at Clinton, New Jersey. Afterwards he took us to Readington, where my grandfather, Dr. Jacob Jennings, had practiced medicine, and where the dust of his wife Mary, the daughter of Rev. Dr. Kennedy, reposes, having died in 1791. We also went to see the resting-place of my great-grandfather, Jacob Jennings, at Bound Brook. He died at the age of 76, 1787. From thence we passed on into the city of New York, and spent a few days, chiefly in the house of my cousin, James Jennings McCombs, and in the company of his lovely family — not ruined by their wealth, but using it to accomplish good objects.

The following Sabbath we spent at Basking Ridge, New Jersey, where the Rev. Dr. Rankin is the beloved pastor of the Presbyterian church and much respected for his services.

My great-grandfather's tomb has inscribed upon it—"Died August 21, A. D., 1787, in the 67th year of his age." It is recited by Dr. Miller, in the history of Dr. Rodgers, that he could talk the Latin language as readily as the English. His wife Sarah died January 1, 1787, in the 64th year of her age. Her dust reposes beside his at Basking Ridge, where they both toiled and experienced trouble during the revolutionary war with Great Britain; where he preached with great power, and to which employment, when necessary, he added his skill in the healing art. Thus the inscriptions on the tomb stones testify that my three grandparents all died the same year—1787—leaving a bright record of piety to be remembered by their posterity.

On our return to Pittsburgh in May, 1881, I had been so weakened by neuralgia in my absence, and by the remaining effects of my severe attack of illness the previous February, that I did not attempt to preach much during the summer; but with autumn I did, and ever since have preached more or less in moderate weather, accepting invitations; which with my frequent attempts to write for our religious papers especially in the temperance reformation, has given me employment up to the present time. The desire expressed by valued brethren to do this has led me to suppose, that what I did in that way was not altogether useless.

Of late it has been painful to me that I could not accept all the invitations to preach, or to see old friends. One of the last was that of Rev. Dr. Beatty, who, not long before he died, expressed a desire to see me, and I hoped some time to go to Steubenville; but the Lord has taken him from the place where I saw the Steubenville Presbytery organized, in 1819, and not one of the then members now lives.

Feeling that I should have done more to benefit dying

multitudes, during the sixty-seven years that I have been a member of the Church, or the fifty-seven that I have been a licensed minister, I am willing to stay and try to realize and believe and pray and teach more faithfully than heretofore. Though it cannot now now be long.

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### CONCLUSION.

For my dear kindred, beloved friends and numerous acquaintances, I record a few thoughts on this my eighty-first birthday, 19th of February, 1884.

Recollections of the past are chiefly useful as they have a bearing on the future. Mistakes in this life will be found, and their correction in this life will be of some use here to ourselves and to others in this world. But the chief use for correction is that they will affect our happiness in immortal life. We are heirs of half of our Father's existence. He is "from everlasting to everlasting." We are to live forever. There is no power, if there were a wish, to get rid of the inheritance. Immortality is stamped on the soul of man, whether righteous or wicked. See Matt. xxv. 46.

If temporal things are so used that they help us to attain things that are eternal, they are made a blessing. If so used as to wean the soul from God, then they become idols and a curse.

Natural life is a gift by the "Father of our spirits," to be introductory into a "house not made with hands, eternal in the heavens." If it is not passed through in the right way, it leads down to eternal death. To prevent this, Jesus says, "I am the way, the truth, and the

life" (John xiv. 6). Submission to Him—looking to Jesus continually, is the only way to pass through this world safely. He has promised "the Spirit of all truth to guide into all truth" (John xvi. 31) all necessary truth. Rely upon him as the infallible teacher. You should exercise your reason in understanding his teachings, but never to oppose them. As soon may the moon say it will give light to the sun, as for men to propose to correct the Scriptures. Believe and obey now. "If any man do his will he shall know of the doctrine whether it be of God" (John vii. 17).

Dear ones, by light shining into your minds you shall see more of yourselves as sinners. You will thus be prepared to appreciate Christ as a Saviour "who hath brought life and immortality to light through the gospel" (2 Tim. i. 10). You must be willing to part with every error, with every idol, with all hope through morality to be saved; "for there is none other name under heaven, given among men, whereby we must be saved" (Acts iv. 12). Be willing when young to know the worst of your condition, that one sin unrepented of will bring condemnation—"that he that believeth not is condemned already" (John iii. 18). If he or she dies thus they forever go into damnation. May God immediately bring any one yet out of the ark, into it, and cause every one to prepare for the awful scene described in the second epistle of Peter, third chapter. Live every day with a heart which believeth unto righteousness, and you will be useful in the world and hail with joy the coming of the Lord, first at death, and then at the resurrection and general judgment.

Finally, dear ones, now especially addressed, let me express the fears on scriptural grounds that there are millions who have come short of eternal life through the same unbelief and delay that may now characterize some of you.

How dreadful to realize a soul forever and forever sorrowing in the dark world of misery; that it had the opportunity of forgiveness through the atonement of Jesus, and of being forever with him in the world of glory, but came short, through unbelief, of being a sinner, or that there was yet time sufficient, and yet in this state died, and the door of mercy was forever closed? If this is possible in your case, may the Holy Spirit lead you to submit to-day to God, your Saviour, that waits.

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