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## ARTICLE I.

### THE HISTORY OF BAPTISM.

What is baptism? How should it be administered? Who are its subjects? What is its meaning? We propose to answer these questions, by tracing the history of the ordinance as unfolded throughout the Scriptures, first in the Old Testament, and then in the New. “To the law and to the testimony.”

#### I.—THE PRIMITIVE SACRAMENTS.

Baptism is one of the two sacraments retained by Christ in the New Testament Church from that of Israel. “A sacrament is a holy ordinance instituted by Christ, wherein, by sensible signs, Christ and the benefits of the new covenant are represented, sealed, and applied to believers.” It is an *ordinance*, and not a mere sign and seal. The bow in the cloud, the shechinah of glory overshadowing the mercy seat, the manna and rock in the wilderness, and many other things mentioned in the Scriptures, were sensible signs and seals of grace, but were not *ordinances* to be observed, and so were not sacraments. Extreme unction is an ordinance and sensible sign; but it is of man’s devising, and not *instituted by Christ*, and is therefore no sacra-

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## ARTICLE IV.

## A MEMORIAL OF THE REV. DAVID HUMPHREYS.

There is a strong desire among men to perpetuate their names, and to secure for themselves a remembrance in coming time. Cities have been built, and monuments erected to transmit honored names to coming years. This thirst for renown has led to cruel wars, which have desolated countries, and overthrown empires. Some men have rendered themselves famous by their tyranny and oppression; while others have secured a lasting renown by their patriotism and philanthropy, and others again acquired eminence by their attainments in literature or discoveries in science. The world has awarded the meed of praise to her heroes and statesmen, her philosophers and poets; the annals of the past are crowded with the names of eminent men who are thought worthy to be honored and remembered for successive ages.

But the most brilliant characters, and the most renowned men, will be found at last among the servants of God. The righteous shall gain a celebrity, and win a distinction, beyond any thing which the world can give to its votaries.

“The righteous shall be in everlasting remembrance.” When they die, their names will long be remembered by those who live on the earth. “The memory of the just is blessed.” Their influence will be felt, and their example remembered for generations; nay, the memorial of their goodness shall endure forever.

Who are the righteous? This character does not properly belong to any of the human family while in a state of nature. The moral likeness which man bore to his Maker when first created, was lost in the fall; hence “there is none righteous, no, not one.” But the gospel reveals to us the way in which God can be just, and yet the justifier of every one that believeth in Jesus. “By faith, Abel offered a more excellent sacrifice than Cain; by which he obtained witness that he was righteous.”

Enoch, Noah, Abraham, and many others spoken of in the word of God, were men of faith; and hence they were righteous men. All true believers in Christ are justified in the sight of God; their sins are pardoned, and they are counted righteous, in consequence of the righteousness of Christ imputed to them. They are born of the Spirit; quickened and made new creatures in Christ; old things have passed away, and all things have become new. They confess and forsake sin, and walk in newness of life; they walk in the paths of righteousness. They hunger and thirst after righteousness.

The righteous must include all the saints of the Old and New Testament dispensations. All the members of the Church bought by the blood of the Son of God—every true Christian of any and every age. The Bible divides the human family into two classes—the righteous and the wicked. The righteous are the chosen people of God; who obey the gospel of Jesus Christ; who confess and forsake sin; and live soberly, righteously, and godly, in this present world. The wicked are the enemies of God; who disobey his gospel and despise his grace. These two classes will be separated in the day of judgment by Jesus Christ; who will place the righteous on his right hand, and the wicked on his left. The former he will commend, and invite to an inheritance of the kingdom prepared for them from the foundation of the world; the latter he will condemn, and order them to depart into everlasting fire prepared for the devil and his angels. Then shall the wicked go away into everlasting punishment, but the righteous into life eternal. Matt. xxv. 32–46.

The righteous shall be greatly distinguished: they shall inherit glory. While on earth they are often despised and persecuted: their names are cast out as evil, and they are made the offscouring of all things. But though they are contemned by men, yet are they honored by God; and despite the vile slanders heaped upon them by the wicked, God will make them a name and a praise in the earth. Their righteousness will be a memorial, which will perpetuate their memory in the world; and in heaven they shall receive a crown of glory that fadeth not away.

Paul, while on the earth engaged in preaching the gospel, was

hated and persecuted, and finally beheaded; but at the present day, by the most intelligent portion of the human family, he is esteemed as more noble and honored than Alexander the Great, than Julius Cæsar or Napoleon Bonaparte. What sacred associations cluster around the names of Luther, Calvin, Zuingli, Knox, and all such righteous men. Even those who moved in a smaller orbit, and shone with less brilliancy in the Church on earth, have acquired a lustre which has not grown dim by the lapse of centuries. The poor woman who poured the precious ointment on the Saviour's head, did, by this service, secure a *memorial* which must give her honor wherever the gospel is preached to the end of time.

The history of the Church is a memento of the lives and labors of the righteous. These sacred archives contain but a partial and imperfect account of the doings and sufferings of God's people. The names of many of the righteous may not be found in written history, but they are registered in the Lamb's Book of Life. None of them will be forgotten or overlooked by the Saviour, who loved them and bought them with his blood. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb; yea, they may forget, yet will I not forget thee. Behold, I have graven thee on the palms of my hands; thy walls are continually before me." Isai. xlix. 15, 16. The most obscure saint will be owned by Christ, and receive an inheritance among the saints in light. There is a crown, and a palm, and a seat in glory, for every righteous soul: "They shall be mine, saith the Lord, in that day when I make up my jewels." Mal. iii. 17. "Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. xiii. 43. *The righteous shall be in everlasting remembrance.*

Our aged and venerated father, the Rev. DAVID HUMPHREYS, was, we believe, a righteous man. For fifty years he lived and labored among us; but God has called him to rest from his labors, and us to mourn his loss.

At the request of his congregations, we have undertaken a brief outline of his life and labors. The writer would have shrunk from this service if there had been any one under more

obligation to render it than himself. He grew up under the pastoral care of Father Humphreys; he received the gospel at his lips, and was brought into the church under his ministry; and by him he was early encouraged to devote himself to the same holy calling.

The history of this venerable man is intimately connected with the history of Good Hope and Roberts churches in the Presbytery of South Carolina. He took charge of them when they were weak and feeble, and through a long ministerial life devoted himself with efficiency and zeal to their spiritual interests. His labors were greatly blessed, and these churches built up under his instrumentality. Surely a minister who has exerted himself so diligently, so perseveringly, and so successfully, for the salvation of souls, is entitled to a lasting remembrance in the Church; and will be commended as a good and faithful servant by the Saviour in the last day. It is not man-worship to speak of the labors of a devoted servant of Christ, and record what he has been enabled to do for the advancement of the kingdom of his Master. No! We only magnify the grace of God which was given to him. Let us all be encouraged by the example of one whom we knew so long and so intimately to live the life of the righteous, that we may die as did our venerable brother, in the blessed hope of eternal life at God's right hand.

This eminent servant of God was born in North Carolina on the 30th of September, 1793. While he was quite young, his father, Maj. Humphreys, removed to South Carolina and settled on the Tugalo River, in what was then Pendleton, but at length Pickens District. There was then no Presbyterian church in that section of the country; and the means of grace, as dispensed by any denomination of Christians, were very limited.

David Humphreys, however, in early life made a profession of faith in Christ, and united with the Baptist church. He soon gave evidence of a desire to obtain an education, and to qualify himself for usefulness in the world. He was placed under the instruction of the Rev. Andrew Brown, with whom he studied for some time; at length he was sent to the academy at Willington in Abbeville District, under the care of the Rev. Moses

Waddel, D. D., with whom he completed his literary education. Here it may be proper to state, that while he was engaged in the study of the Greek Testament, his mind underwent a change in regard to the scriptural mode of baptism. His attention was arrested as he read Matt. iii. 11: "I indeed baptize you *with water* unto repentance; but he that cometh after me is mightier than I . . . he shall baptize you *with the Holy Ghost, and with fire*. He also read what Christ said to his disciples just before his ascension, Acts i. 5: "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." He then read, Acts ii., where it is stated that on the day of Pentecost the baptism by the Holy Ghost took place; which fulfilled not only the prediction of John and of our Saviour, but also that of Joel, as quoted by Peter, in Acts ii. 17: "And it shall come to pass in the last days, that I will pour out of my Spirit on all flesh," etc. He also read the tenth chapter of Acts, where Peter went by divine direction and preached to Cornelius and his household; and in verse 44, "The Holy Ghost fell on all them who heard the word." He read also in Acts ix. 17, 18, the case of Saul of Tarsus, to whom Ananias was sent, that he might receive his sight, and be filled with the Holy Ghost; which took place as soon as Ananias put his hands on him. "Then he arose," etc., or more literally—"then he *standing up* was baptized." As he carefully studied these passages of Scripture in the original, he was fully convinced that the scriptural mode of baptism was by affusion or pouring, and not by immersion. He united with the Presbyterian Church; and as he felt that he was called to preach the gospel, he was taken under the care of the South Carolina Presbytery as a candidate for the ministry. He prosecuted his theological studies also under Dr. Waddel; and was licensed to preach the gospel in October, 1819. In a short time, he and the Rev. Thos. C. Stuart were appointed by the Synod of South Carolina and Georgia to visit some of the Indian tribes in the southwest preparatory to the establishment of a mission among them. They set out on horseback in April, 1820, and visited the Creek Nation, and then the Chickasaws. The former gave them no encouragement to commence the missionary work among them

but they found the latter tribe willing, and even anxious, to receive the gospel. They selected a site for a missionary station, which was occupied at length by Rev. T. C. Stuart. These young brethren returned to South Carolina in July. The Rev. D. Humphreys visited Roberts church in the fall of 1820. From this church, in connexion with Good Hope, he received a call in the spring of 1821 for three-fourths of his time, with the promise of three hundred dollars as a salary; which call he accepted. He was ordained and installed pastor in the summer of 1821 by an adjourned meeting of the Presbytery held at Good Hope church. The writer was present, a small boy, on the solemn occasion, when the large congregation assembled in the grove, as the church was too small to accommodate the people. Impressions were made upon his mind, though then but a child, which have not been effaced by the lapse of many years. The venerable Dr. Barr presided on the occasion, and proposed the constitutional questions, and offered the ordination prayer. The young pastor, Mr. Humphreys, was most cordially welcomed by the heads of families in both churches, and settled on a small farm near the Rock Mills in the bounds of Roberts congregation. He hoped that he could raise supplies for his small family on the farm, and that he could pay for it with the salary promised to him by his churches; but he was soon reduced to the necessity of teaching school to accomplish the object.

He was, however, zealous and unwearied in his efforts to build up these feeble churches. Camp-meetings were then in repute; and one or both of his churches were favored annually with the special privileges of such a meeting. The Holy Spirit was often poured out upon the assemblies of the saints, and sinners were hopefully converted to God. About the year 1835, a large framed arbor was erected at Good Hope, at which place an annual camp-meeting was held, including the second Sabbath in August. Families from several contiguous churches erected comfortable tents, and came up yearly to hear the gospel preached for days together, by the different ministers who might be present to aid the pastor on the occasion. Many of these meetings are still remembered no doubt by many who attended

them from year to year. They were seasons of peculiar privilege.

While camp-meetings from some circumstances lost caste all over the Presbytery, they were still kept up at Good Hope till about the year 1851, when, by consultation, the church concluded to hold a three or four days' meeting at the usual time, which could be protracted for several days, if thought necessary. There has been no camp-meeting within the bounds of the Presbytery since the one last held at Good Hope, so far as known to us. The one-fourth part of Mr. Humphreys' time not called for by Good Hope and Roberts, was spent in preaching at New Lebanon and other small churches in Georgia. He was aided at times by some other ministers, and they held very interesting and profitable meetings, in first one and then another of these weak churches. Such an influence was exerted, and these churches were so strengthened, that they became the germ of the Cherokee Presbytery in the upper part of the State of Georgia. His labors in that region were entirely gratuitous. He also preached for several years in Providence church, now in Lowndesville, but which then stood about two miles northeast of the village. Here, through his labors, over one hundred members were added to the church. A camp-meeting was held at this place for a few successive years. On one of those occasions, in 1832, the Rev. Daniel Baker, so famed as a revivalist, preached for several days together with great success.

There is one fact in regard to these churches and their pastor, however, that we must not forbear to mention, though it be a sad one. It is this: after he had preached to them with great fidelity and success for about fourteen years, it was reported that there was a deficiency in the payment of the small salary promised the pastor to the amount of \$1,000 in each church. Here we think pastor and people were both in fault. He had scrupulously avoided saying one word on the subject to the congregations, or even to the sessions. There were then no deacons in these churches to attend to their finances. The deficiency increased yearly as the congregations lost sight of their obligation to pay up the pastor's salary, which they could easily have done.



When by some means attention was turned to the subject, and the accumulated deficiency was read out, the people were astonished, and they, with the pastor, were disconcerted and troubled. After a time, the pastor gave the churches a receipt in full of all demands against them; and by mutual consent, on application to Presbytery, the pastoral relation was dissolved. After the pastoral relation was dissolved, he continued as a stated supply to the churches at their request.

The church at Anderson C. H. was organised in 1837, by the Rev. Edwin Cater. Roberts church had to part with some very important members in order to have an organisation there. The infant church consisted of thirteen members, two of whom, viz., J. N. Whitner and J. P. Holt, were chosen ruling elders. It was supplied for a time by Rev. E. Cater, who preached there half of his time; while the other half was given to Rock church. In 1839, he was called by this latter church for all of his time, and the Anderson C. H. church was left vacant. It was next supplied by Rev. B. M. Palmer for some six or eight months, when he was called to Savannah, Ga., and the feeble church was again left vacant.

In 1842, Mr. Humphreys left Roberts church vacant, and became the stated supply at Anderson C. H., where he continued to labor for half of his time until the year 1850, when Rev. Robert H. Reid was called to Anderson C. H. for all of his time. He accepted the call and was ordained and installed in November of the same year.

Mr. Humphreys never ceased to supply Good Hope church. In fact he was called by it again, and installed pastor in November, 1845, for half of his time, with a salary of \$200.

In April, 1846, Roberts church gave him a call for the other half of his time; he declined the call, however, that he might supply the church at Anderson C. H. The Rev. W. H. Harris supplied Roberts church from April, 1842, to October, 1844, which was two years and six months. It was supplied from that time to March, 1845, about six months, by Rev. J. C. Williams. It was next supplied for about the same length of time by Rev. Joseph Gibert. In 1846, Rev. W. Carlile became the stated

supply, and continued so till about 1850, the space of four years.

In 1851, Mr. Humphreys was again called by Roberts church. He accepted the call and was installed in November of the same year. Thus after some years of absence from one of these churches, they were again united under his pastoral care.

Here it may be proper to add that, after he resumed the care of both churches for some years, there was a complaint in both congregations that the houses of worship were not sufficiently large and comfortable. In 1856, a large and commodious house of worship was erected by each congregation as if by concert; both of the same dimensions, viz., 60 by 40 feet. The one at Good Hope is a beautiful framed building built by the liberal subscriptions of the congregation, which at that time was larger and wealthier than the congregation of Roberts. It was nicely painted and ceiled, and is supplied with two fine stoves, which render it very comfortable in the winter season. The one at Roberts is built of bricks, which were made by the united labors of the congregation; only a few hundred dollars in money was collected to purchase nails, glass, putty, etc., and to pay the mechanics who put up the building. The members of the congregation formed themselves into little companies, and by turn made a given number of bricks until the supply was sufficient; others supplied lumber—every man according to his ability. When the brick was put into a kiln and ready to burn, on a Saturday evening, as the companies were about to separate, Father Humphreys, as if commander-in-chief, issued orders to this effect: "Now let every man return here on Monday morning with his axe; and let a few bring their wagons; and let us get a supply of wood to burn the brick which are now ready for the fire." The order was promptly obeyed. On Monday morning they came together, and soon gathered a sufficient quantity of wood; and we may say that through his efforts, aided by some energetic men in both congregations, the houses were both completed. The one at Good Hope, with every dollar of the cost paid up, was dedicated, we believe, in August, 1856. The one at Roberts, with a very small amount due, was dedicated on

Saturday before the fifth Sabbath in September, 1856. The congregations both increased in size after they were supplied with such comfortable houses of worship. Their influence extended further; other denominations of Christians in the vicinity have been moved by these examples to supply themselves with new and commodious houses of worship.

It was apparent to his friends that, for the last few years of his life, his strength was failing; yet, with the same untiring devotion and marked punctuality, he continued to preach a crucified Saviour to the people of his charge; to visit the sick and the bereaved; and to comfort them, and pray with them. His churches conferred together about employing some minister to discharge a part of the aged pastor's service; but no one could be found that was acceptable to all parties, hence he toiled on until called by his Master to rest from his labors.

The Rev. D. Humphreys represented the South Carolina Presbytery in the General Assembly in Philadelphia in 1831; again in Pittsburg in 1849; then again in Lexington in 1857; and, finally, in Baltimore in 1869.

Besides being noted for great punctuality and faithfulness in filling all his own appointments, and in keeping promises made to his brethren of assistance at their sacramental meetings, he was conspicuous for constant and diligent attendance upon Presbytery and Synod. In his own Presbytery, owing to the earnestness, honesty, frankness, and truthfulness of his character, his influence was well nigh unbounded. Some of his friends were accustomed to say to him, half seriously, and half in jest: "South Carolina Presbytery always does whatever you say." To one such who teased him for the reason why his own motions were often lost, while Father H.'s were so generally sustained, he answered with a smile: "Well, I never propose any thing but what is backed by common sense." He was sure to be disquieted whenever a presbytery's time was consumed in what he regarded as useless discussion. On such occasions he would be apt to cry: "You are burning daylight;" or, "The thing is as plain as the nose on my face." The following characteristic anecdote of Mr. Humphreys was often told by the eminent

Chancellor Job Johnstone, who knew and loved him well. On a certain occasion, when the Presbytery had been wearied by a long and unimportant debate, and was all in confusion, and the moderator quite at a loss what course to pursue, this venerated and earnest leader jumped to his feet, crying aloud: "Fiddle-faddle! fiddle-faddle!! What is all this long talking about? Those of you who are in favor of this motion, say aye!" And many obediently answered aye! "Now, those of you who are opposed to this motion, say no!" And some answered no! "There now," said he, "it is all settled. Moderator, you can go on to the next business."

The Rev. Daniel L. Gray and the Rev. Wm. H. Harris both prosecuted their theological studies under his direction. The writer's course of study was also commenced with him; but it was prosecuted and completed in the Seminary at Columbia.

From these two churches since they have been under the care of Rev. D. Humphreys, God has raised up nine ministers of the gospel; and three candidates for the ministry, two of whom are now under the care of the South Carolina Presbytery. From Roberts church there have been as follows, viz.: the Rev. Messrs. Wm. C. McElroy, Wm. H. Harris, John McLees, Robert McLees, J. S. Willbanks, D. W. Humphreys, and Hugh McLees, with the candidates J. A. McLees, L. A. Simpson, and T. H. Cunningham. Of these ministers, the Rev. Messrs. McElroy, Harris, and R. McLees, have ceased from their labors and gone before their venerable pastor to receive their reward. From Good Hope church, the Rev. Messrs. Robert H. Reid and Isaac J. Long. They are both active and efficient ministers of the gospel; the former pastor of Nazareth church in Spartanburg, South Carolina, and the latter is at Batesville, Arkansas. May they long be spared to the Church and the world!

From the history of these churches written by the pastor some five years ago, we learn that when he commenced his labors there were in Roberts church, in 1820, some thirteen families and forty members; in 1864, there were forty-seven families and ninety members. In Good Hope there were, in 1820, some fourteen families and forty-six members; in 1864, there were

forty-seven families and one hundred and thirty members. These numbers may not hold good at the present time.

The roll of the members dismissed from these churches during Mr. Humphreys' ministry would perhaps equal the number of those now on the church books. Some of the churches in South Carolina, Georgia, Alabama, and Mississippi, are partially, if not altogether, offshoots from Roberts and Good Hope. The list of the deceased members is also very long. The dead may outnumber the living. Only four of those who were members in 1820, are alive at the present time. A. Reid, Esq., ruling elder at Good Hope, the father of Rev. R. H. Reid, stands alone in that church. At Roberts there are two members. These three representatives of these churches a half century ago, are now lingering with a trembling step on the shores of mortality, daily awaiting the summons that is to call them to follow their aged pastor.

"One army of the living God,  
To his commands we bow,  
Part of the host have crossed the flood,  
And part are crossing now."

But some account must be given of his conflict with the last enemy, which is death. Providentially hindered from seeing him in his last sickness, we can only present the few but cheering statements made to us by others. He fell with his armor on. He assisted the Rev. W. F. Pearson in a communion meeting at Varennes, on the second Sabbath in September. The Spirit of God was present; a number of persons were inquiring what they must do to be saved. On Monday, Father Humphreys preached from 1 Tim. i. 15: "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." His illustrations were so clear, and his appeals so tender and earnest, that some present regarded the sermon as one of the best they ever heard him preach. It was his last sermon. He was taken ill that night and suffered extreme pain. In a few days he reached home, but it was only to die. He had previously appointed a meeting at Roberts church. His son, the Rev. D. W. Humphreys, of Mississippi,

was on a visit to his father, and with the Rev. H. McLees, carried on the meeting for some days. It was evident that the Spirit of God was present with them. When the dying man of God heard this, he said: "By all means go on with the meeting;" but circumstances forced them to close it. Presbytery met at Pendleton on the 23rd of September. As the brethren from different quarters assembled in the house of God, Father Humphreys, so long and so regular in his attendance on such occasions, was not present among them. The report of his extreme illness produced deep anxiety in every bosom. On motion, the Presbytery, on his behalf, united in fervent supplications at a throne of grace, led by the Moderator, Dr. Buist; who also, by the order of Presbytery, despatched to him the following affectionate letter:

"DEAR BROTHER: Your brethren and your sons of the Presbytery of South Carolina, now met together at Pendleton, have heard with deep concern of your illness. We pray God, if it be his holy will, to spare your life and restore your health, and continue your labors on earth. We miss you, dear brother, from our councils at the present meeting. May the Master give you patience and grace. Should it not be his will for you to join with us any more in labors for the Church on earth, it comforts us, and let it comfort you, beloved brother, that you shall only be translated to a higher sphere of duty. The Lord whom you trust in and serve, be with you living and dying."

The sympathies and prayers of the brethren, however, could not abate the violence of disease. He grew worse every day. In one of his paroxysms of pain, he said: "There is a storm without, but all is calm and peaceful within. The waves are rising high; but I am resting securely on the Rock of Ages. I have never regretted taking the step which I took in early life. I have ever found the Saviour faithful to his promises. He has never deceived me. He is my wisdom and righteousness and sanctification and redemption." These words were distinctly heard; then his voice grew faint and his words indistinct. A short time before he died, he again spoke audibly, and said: "All is well; I shall soon enter the green pastures, and walk by the still waters, which the Saviour has prepared for me." He spoke no more, though he still retained his reason to the last. When

evidently dying, his son, the Rev. D. W. Humphreys, asked his father if he, with the apostle, could say, "O death, where is thy sting? O grave, where is thy victory?" He was not able to speak; but his countenance beamed with a heavenly radiance as he twice nodded in assent to the truth. Soon after this, he peacefully closed his eyes in death, on the night of the 28th of September. He was buried at Roberts church on the 30th of September, which would have been his 76th birthday. A large congregation assembled in the church, and service was conducted by Rev. W. F. Pearson. After which, with sad hearts, they gathered round the grave, to which they consigned the remains of their aged and beloved pastor.

He had intended to preach his fiftieth anniversary sermon on the first Sabbath in October. The sermon was about half written. By request, his son read it in the church on the Sabbath on which it was to have been preached by the venerable father.

The Rev. D. Humphreys was thrice married: first, to Miss Susan Gibert, of Abbeville District; the second time, to Miss Rebecca Cunningham, of Laurens District; and the third time, to Miss Mary Hunter, of Pickens District; and she, with one daughter by the first marriage, and five sons by the second marriage, is left to mourn their sore bereavement. But they are not the only mourners. His vacant churches, with their numerous families, can unite in the mournful elegy:

"Dearest pastor, thou hast left us,  
Here thy loss we deeply feel,  
But 'tis God who hath bereft us,  
He can all our sorrows heal.  
Yet again we hope to meet thee  
When the day of life is fled,  
There in heaven with joy to greet thee,  
Where no farewell tear is shed."

In his death the Presbytery has lost its oldest and one of its most efficient ministers. He was an associate with Drs. Waddel and Barr; and with the fathers Kennedy, Dickson, Lewers, and Ross. With them he now rests from his labors, and his works

do follow him. The Synod, and the Church at large, have cause to mourn his loss.

Can the remembrance of such a man—such a worthy and devoted minister of the gospel be soon forgotten? We think not. His manifold labors and great sacrifices for the cause of Christ will be a memorial which will perpetuate his memory for years to come. His influence can never die; it will be transmitted and perpetuated to the end of time; yes, and throughout eternity. “The righteousness of a righteous man endureth forever.” Ps. cxii. 9. If in the flight of years he is forgotten on earth by men, yet will he not be forgotten by God. If not known and remembered on earth, he will be known and remembered in heaven. “Behold, his witness is in heaven, and his record is on high.” Job xvi. 19. He shall be in everlasting remembrance.

This brief but thankful record should impress every reader of it who may be a votary of the world, with the truth that the way to glory and honor, is the way of holiness—the path of the righteous where Christians walk. Reader, come walk in wisdom’s ways! They are pleasant and peaceful, and will lead you to durable riches and everlasting remembrance.

To the congregations of Good Hope and Roberts he may no longer preach righteousness, for his truthful tongue is silent in death. His long and efficient labors, and his bright and holy example, should still speak to them in solemn notes of warning, and in cheering words of encouragement. For almost half a century he preached a crucified Saviour to them, and warned all to flee from the wrath to come. Let none who have ever heard his faithful warnings meet him at the bar of God in their sins; for he will be a swift witness against them in that day, and their guilt will be aggravated in proportion as their privileges have been abundant. Let the members of his churches, both the aged and the young, remember his instructions and follow his example; and, with him, they may hope to share in the blessedness that awaits the righteous. Nor let them feel cast down by this afflictive dispensation of providence, through fear that those churches must decline after the loss of so good a pastor. Rather let them



cheer up, because our Saviour still lives, and his Church can never perish. God can, and will in due time, answering humble and fervent prayer, give them another pastor after his own heart. When Moses was removed by death, God appointed Joshua to lead Israel into the land of promise.

His brethren in the ministry who may read these pages, and especially the ministers of South Carolina Presbytery, should be stimulated by the example of Father Humphreys, and also encouraged by his success. He claimed no eminent abilities as a scholar, or as an eloquent speaker. His manner was plain and unaffected; his style was simple, yet earnest; his heart was sincere and his life consistent; his disposition was cheerful, and his labors were abundant. Two weak churches have grown up under his fostering care to rank with the largest in the Presbytery. May his mantle fall on him who may be called to be his successor.

Let his bereaved wife and children; his sorrowing relatives and friends; his vacant churches, and the Presbytery of which he was long a member; comfort themselves and one another with that word of God, which assures us it shall be well with the righteous; that death is gain to them; and that though they sleep in the dust, they shall in the final day awake to everlasting life. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever. Amen.