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Half a Century.

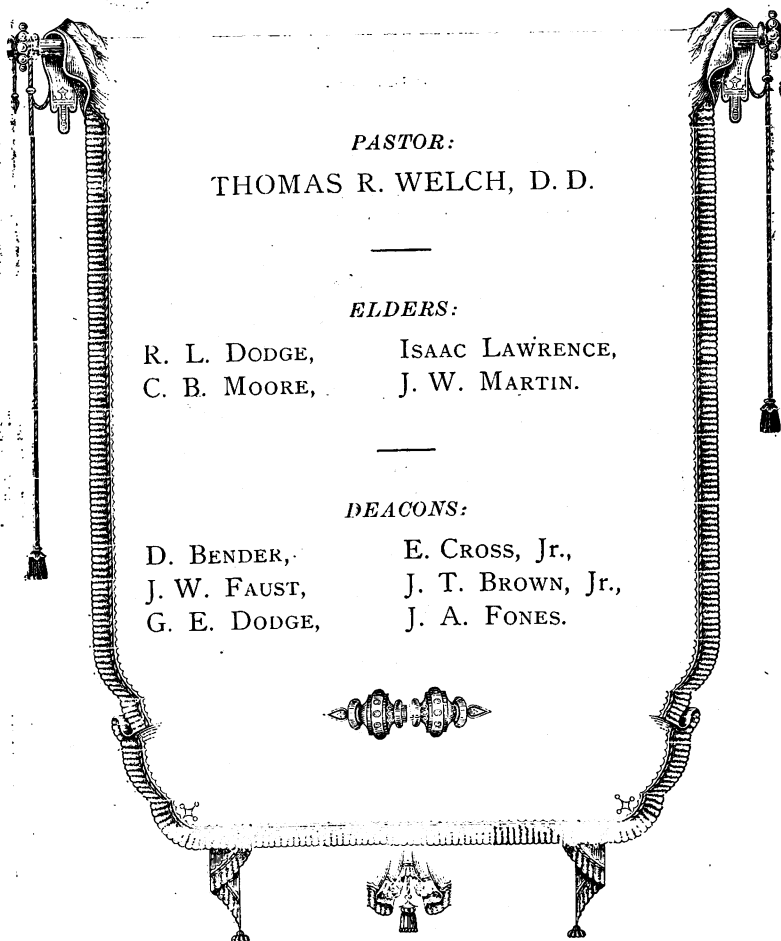
A DISCOURSE

*DELIVERED IN THE PRESBYTERIAN CHURCH AT
LITTLE ROCK, ARK., ON THE 28TH OF JULY,
A. D. 1878, THE FIFTIETH ANNIVERSARY
OF ITS ORGANIZATION.*

BY

REV. THOMAS R. WELCH, D. D.,
PASTOR OF THE CHURCH.

ST. LOUIS:
PRESBYTERIAN PUBLISHING COMPANY.
1878.



PASTOR:
THOMAS R. WELCH, D. D.

ELDERS:

R. L. DODGE,	ISAAC LAWRENCE,
C. B. MOORE,	J. W. MARTIN.

DEACONS:

D. BENDER,	E. CROSS, Jr.,
J. W. FAUST,	J. T. BROWN, Jr.,
G. E. DODGE,	J. A. FONES.

HALF A CENTURY.

A DISCOURSE

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PRESBYTERIAN CHURCH

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SEMI-CENTENNIAL DISCOURSE.



DELIVERED AT LITTLE ROCK, ARK.,

BY

THOMAS R. WELCH, D. D.

JULY 23, 1878.

HALF A CENTURY.

“And thou shalt remember all the way which the Lord thy God led thee.”

Deut. viii : 2.

These words were spoken by Moses to the children of Israel just before God called him to go into the mountain, alone, and die. God's dealings with Israel had been wonderful. He had led them from their bondage in Egypt, through the Red sea, into the wilderness. The pillar of cloud and fire conducted and protected them; the manna from heaven came to them as their daily food; the water from the rock at Meribah followed them about thirty-nine years, and their garments waxed not old. Well might Moses call on them to remember the way which the Lord their God led them. It would have been to the advantage of the people of Israel to have taken heed to the exhortation of Moses, for they would have thus learned that their wanderings and hardships were trials of their obedience, and chastisements from God for their sins; and, notwithstanding their sins, God was good to them all the way.

I trust it will not be thought an irreverent use of this passage, to consider it in reference to the period of the history of this church. It is just fifty years to-day, since the Presbyterian church was organized in Little Rock, and I propose now to trace God's gracious hand in its history during that period.

In the autumn of 1827, Rev. James Wilson Moore was led by the direction and providence of God, to select Little

Rock, Ark., as the field of his labors. Having received a commission from the Board of Missions of the General Assembly of the Presbyterian Church, U. S. A., in Philadelphia, he set out for the territory of Arkansas from Milton, Pa., on the 6th day of December, 1827, and landed at this place on the 25th of January, 1828. On his way he stopped at Marietta, Ohio., where he made the acquaintance of Rev. Cyrus Byington, of the Choctaw Mission, who had just married; and from that time till the death of Mr. Byington, these two men were bound together in the tenderest ties of Christian love.

Mr. Moore was nearly two months in making the trip from Milton, Pa., to Little Rock, Ark. The journey can now be made in less than three days. He was kindly received by the people, and his ministry was blessed in the conversion of souls; for on the last Sabbath of July 1828, being the 28th day of the month, he organized this church, which was composed of the following members, viz.: Priscilla Smith, Matilda Hall, Catherine Eller, Dudley D. Mason, Christiana Mason, Elizabeth Martin and Jesse Brown. The first five were received on profession of their faith: the last two had previously been connected with other churches. Mrs. Hall and Mrs. Mason were baptized, as also ten children of the above named members of this church. The only one, of this whole company, so far as I know, now living, is Mrs. Mary C. Royston, of Washington, Hempstead County, Ark.

The closing minute of the organization of this church, is in these words:

“It was formed with much trembling, with many prayers and tears; with simple reliance on the promises, the righteousness and support of a Divine Savior. May it long remain a bright monument of His protection and love. After the voice of him who formed it is silent in death, and its first members have ceased to assemble around His sacramental board on earth, may there then be a pastor more devoted and faithful, and a flock more numerous and more devoted to the glory of the Great Shepherd and Bishop of souls.”

This church was organized without a ruling elder, and the following reason assigned for it: There were but two male members, one of these was a Congregationalist; the other, although a truly regenerated man, was, at this time, altogether uninformed in regard to any form of government. In these circumstances it was thought unadvisable to do anything more than to organize them into a congregation of believers, to administer the ordinances, and wait until some one would manifest the knowledge which would qualify him for ruling in the house of God.

How long the church remained in this condition we do not know, as there is no record of the election and ordination of Dudley D. Mason its first ruling elder. The earliest recorded evidence we have of his being a ruling elder is found in the minutes of the Presbytery of Arkansas, which was organized in this church, April 16, 1835. He was the only ruling elder present at the first meeting of the Presbytery.

Our church was organized in Jesse Brown's school-house, which stood near where the new building for the United States Court and Post-office is being erected. The school-room afforded a preaching place until the congregation was too large to be accommodated in it: then Mr. Moore rented a frame house which stood near the point of rocks which gives name to this city. After a year this house was needed for other purposes, and the congregation worshiped in an old frame building, called the State-house, which stood very near where our present church stands.

About this time a small log church was built by the Baptists, which was occasionally occupied by Mr. Moore, until the Baptist church was swallowed up by the Campbellites, when the Presbyterian church was again houseless; and, though few in numbers and generally poor in this world's goods, they determined to make an effort to build a house for the Lord in which they could worship. The only lots to be obtained in a suitable locality could not be had for less than \$200. This fact was communicated to Rev. Dr. Ezra Stiles Ely, of Philadelphia, who in a short time sent a draft

for that amount. The lots were bought and a frame building erected on them near the corner of Main and Second streets. This was the first Presbyterian church ever built in the Territory of Arkansas, and it continued to be occupied as a place of worship until 1847.

Eight members were added to this church during the first year after its organization, so that the whole number, July 26, 1829, was fifteen. As the minister and all the members of the church at that time, except one, have been called to enter upon their reward, it seems proper that a short biographical sketch of each one of them should be given in this semi-centennial discourse.

Priscilla Smith was the first of the original members of this church to hear the Master's call, "come up higher;" which came to her July 16, 1839. She entered into the rest that remaineth to the people of God. She lived an humble devoted Christian life, and her end was peace.

Elizabeth Martin was the next of the original members to hear the summons of the Savior calling her home. She sweetly fell asleep in Jesus, July, 1840. Her work on earth was done, and well done. She left behind her the testimony of a consistent Christian life.

Matilda Hall was an humble, but vacillating Christian. During the protracted meetings held by the Campbellites, in this place, 1832, she left this church and united with them. The strange pasture into which she had strayed did not furnish her as good spiritual food as that which she left. She therefore returned to the old fold in 1834, and continued in it until her death. Her walk and conversation were such as to commend the religion of the Lord Jesus Christ to those among whom she lived.

Dudley D. Mason, the first ruling elder of this church, was a native of Vermont, but moved, in his youth, to Clark County, Indiana, where he married. In 1819 he came with

his family to the Post of Arkansas, where he lived until 1824, when he settled in Little Rock. He became early impressed with the truth as preached by Mr. Moore, and accepted the Lord Jesus Christ as his personal Savior; his whole after life proved his faith to be genuine. We have no means of determining the time of his election and ordination as a ruling elder in this church, as there is no record made of it in the Session book.

Mr. Mason was a man of pure and unblemished character. After he united with the church he studied the Scriptures daily and grew in grace and knowledge. Though modest and unassuming, he soon exerted a happy influence in the community. Mr. Moore, his pastor, bears this testimony to his character and life: "Such was the consistency and character of his profession that the most profane men would not utter an oath in his presence. Happy would it be for many of our churches were their elders of like spirit and practice. He was a man not only of sincere piety, but of great prudence and diligence in his official station. He watched for souls; guided the anxious inquirer, and in ways without number proved himself a help to his pastor. His knowledge of the doctrines of the Bible became extensive and thorough."

In 1840 he removed to Lewisburg, Conway County, where he remained until 1850, and then moved to Dardanelle. He continued a ruling elder in this church until the organization of the Presbyterian church at Dardanelle. He was chosen a ruling elder in that church: which office he filled until he passed away at the dusk of the evening, the last day of the year 1863. I need not say his end was peace.

Christiana Mason, like her husband, was eminent for her piety, and was a true helpmeet for him in all his Christian work. These two, like Zachariah and Elizabeth of old, walked together in all the ordinances and commandments of the Lord, blameless. They were strongly united in life and not long separated by death. They both sleep in the

graveyard at Dardanelle awaiting the glory of the resurrection of the just.

Catherine Eller was a native of Virginia, and a woman of many excellent traits of character. She lived a beloved member of this church for more than twenty years. Her only daughter, whom she dedicated to God in baptism at the time of the organization of the church, was received a member in 1848. Both she and her daughter, Mrs. Mary C. Royston, were dismissed to the church at Washington, Hempstead County, Ark., Aug. 23, 1849.

Jesse Brown was one of the influential men in this community at an early day, as he was the school-teacher. It was in his school-house the church was organized. He lived a consistent and devoted life for many years in connection with this church. In 1843 he was chosen a ruling elder, but did not accept the office as he was a Congregationalist in sentiment and retained his predilections for that form of government to the day of his death. He was a man of great simplicity of character, modest and retiring in his disposition, exemplary in his deportment and respected by all who knew him. There are still in this community some of his old scholars who retain a pleasant recollection of him as a man and a teacher. He sowed much good seed for the great ingathering, both in his daily walk in the community and in his daily teaching in the school-room. He was especially fond of children, and gave much time and labor in efforts to instruct and benefit them in every way. His end was peace and joy in the Lord.

Thomas P. Eskridge, Judge of the Superior Court of the territory of Arkansas, was received on certificate, as a member of this church at the Communion, Oct. 26, 1828. He was a native of Virginia and had come to this territory several years before his admission to the church, as an attorney at law. Some time after his arrival he was appointed judge. He was a man of sterling integrity, and faithfully

discharged the duties imposed upon him in all the relations of life. Though living at Batesville at the time he united with the church, he still felt a deep and abiding interest in its prosperity and welfare. He was a firm friend and supporter of his minister, and attended upon his preaching, though living 110 miles distant, more frequently than some members now do who live within the sound of the church bell. While discharging his duties as judge he received a ball from a gun, shot with the intention of taking his life. Though he recovered from the wound, he carried the ball to his grave. He died as he had lived, an humble and sincere Christian.

Eliza A. Henderson was received, on examination, as a member of this church Oct. 26, 1828. She was a native of Kentucky and a lineal descendant of John Eliot, the apostle to the Indians. She inherited many of the excellent traits of character that made him the first of missionaries in riches of endowments, ardor of piety, self-denial and extent of labor. Her maiden name was Eliot; she had married Joseph Henderson and settled in Little Rock a short time before Mr. Moore commenced his labors here as a minister, and from the first she took a deep interest in all that pertained to the church. Her whole spiritual life, with a short absence at Helena, Ark., was spent in connection with this church. Mrs. Henderson was an amiable, kind and genial Christian, who made many friends and few or no enemies. She was a friend to the poor, a comforter to the sorrowing, a guide to the inquiring, beloved by all, and a constant support and help to her pastor. She met him at the boat when he returned from the East with his bride, and invited them to her hospitable home, where they were generously entertained until they went to house-keeping. This was but one of a thousand illustrations of her generous thoughtfulness for her minister's good. Her life was a beautiful exemplification of the sanctifying power of God's grace. She walked with God and was not, for God took her, July, 1870. Her example and spirit were such as to attract those around

her to Christ and to salvation. She was the first of her family to accept of Christ as a personal Savior, and she had the unspeakable satisfaction of seeing her father and mother, her sisters and her children follow her example. Her memory is still precious in the hearts of many here to-day.

Of the four members who were received into this church January 1829, nothing is definitely known by us of Mrs. Garrett and William Dugan. They are reported as having left the community without getting letters of dismission, but when they left, or where they went, we cannot tell.

James S. Craig was a native of Kentucky and lived in this place until about 1846, when he moved to Santa Fe, New Mexico. He was much respected by those who knew him, as an humble, devoted Christian. His influence, so far as we can learn, was rather of a negative character, as he did not boldly stand out on the side of Christ. His convictions of truth and duty were not as positive as they should have been. He was rather timid and afraid of giving offence to others who differed with him. He also left the church without getting a letter of dismission.

Ann J. Crittenden, now Edgar, was dismissed to join the church in Frankfort, Ky. While a member of this church, she was active in every good work, and always ready to encourage and support her minister. She was a true and thorough Presbyterian. Her first husband, the late Robert Crittenden, was a distinguished citizen of this State, being an able lawyer and a leading politician. Some years after his death she married Rev. Dr. John T. Edgar, of Nashville, Tenn., the leading Presbyterian minister, at that time, in the State. But he has been dead for more than twenty years. She has passed through many trials which have drawn her to God. She is the only survivor of the little band of Christians that composed this church during the first year of its history.

Mary A. Rose was received on profession of her faith as a member of this church April, 1829. She lived in connection with the church until the Master called her home. She was an humble, earnest Christian and adorned the doctrine of God her Savior by a godly walk and a well-ordered conversation.

Mary A. McSwinney was born in Philadelphia, Pa., where she lived until she was grown. She then removed to Kentucky, and finally settled in Little Rock, in the Spring of 1829. She was bereaved of a favorite child. This severe stroke led her to prayer and repentance. She accepted of the Lord Jesus Christ as her personal Savior, and was received July 26, 1829, as a member of this church, of which she remained a member till her death, in 1833. In her last sickness she manifested strong faith and full assurance of the love of her Redeemer. She died in triumph, leaving a glorious testimony of the power of the gospel to sustain the soul amid the agonies of expiring nature.

Mr. Moore bore this honorable testimony to the character and lives of the early members of this church :

“These were all consistent in their lives, and most of them eminent for their piety.”

Having placed on the roll of honor the names of all the members of this church, during the first year of its history, we wish to record above them all, the name of Rev. James Wilson Moore, who organized the church and continued to supply it until 1840.

He was born near Milton, Northumberland County, Pa., Sept. 14, 1797. From his early youth he was the subject of religious impressions, and had chosen the ministry as his calling in life. He pursued his literary course at Milton, where he enjoyed the pastoral instructions of the late Rev. Dr. George Junkin, which he esteemed a great privilege. In 1820 he united with the Presbyterian church in Milton, having experienced a change of heart four or five years before.

In the fall of 1824 he entered the Theological Seminary, Princeton, New Jersey, where he remained for more than two years. He was licensed to preach the gospel by Northumberland Presbytery, at Milton, Oct. 18, 1827, and was ordained by the same Presbytery, Nov. 21, 1827, as a missionary for the territory of Arkansas. Soon after his ordination he set out for his new home, and landed at Little Rock on the 25th day of January 1828. On the following Sabbath he preached the first Presbyterian sermon ever delivered in Arkansas. There were at that time but twenty families in this place, and but two persons in all the territory of Arkansas who could be regarded as members of the Presbyterian Church.

Mr. Moore, like Paul, determined to know nothing but Christ and Him crucified. This course, as it always will, secured for him the confidence and esteem of all parties. He was the personal friend of both the leaders of the two political parties in the territory. He was an inmate in Col. Chester Ashley's family, and at the same time a warm friend of Robert Crittenden, whose wife was a member of his church. These two distinguished men always held Mr. Moore in the highest esteem, even when most bitterly opposed to each other. His preaching soon made an impression upon the minds of the people. His labors were early directed to the young. Our Sabbath-school was organized before the church, and was the first school organized in the territory of Arkansas.

For many years, both in this city and at Sylvania church, Mr. Moore united teaching with preaching the gospel. His labors were abundant in all this country. His life was intimately connected with the early history of our State. He was the friend and counselor of the leading men in our public affairs. Gov. Izard, Gov. Pope, Col. Crittenden, Col. Ashley, and many others among the dead, esteemed it an honor to be numbered among his personal friends. We know that Judge Cross and W. E. Woodruff, the only members of the congregation at the time of the organization of the church still living, were his life-long friends. His inti-

mate association with the leading men in our State exerted a powerful influence for good.

Five members were added to this church during the second year of its history; among them the wife of Gov. Pope. She was a woman of strong, decided, Christian character and of warm, generous feelings. We mention, as illustrative of her generosity, an incident which occurred at the time of her marriage to Gov. Pope. The marriage was performed by Rev. Dr. Nathan Hall, of Lexington, Ky., who was the friend, and had been the pastor of the bride. After supper she asked Dr. Hall how much the governor had paid him for marrying them. The doctor declined to answer her question, as he considered it a private matter: but she insisted that he should tell her and would take no denial. At length the doctor said: "The governor paid me one hundred dollars." She immediately went to her drawer and took out a hundred dollar bill and handed it to Dr. Hall, saying to him: "Gov. Pope does not love me more than I love him: and as he has paid you one hundred dollars, I will give you another."

Washington Smith and his wife, and Mrs. Malinda Baker were received during this year; the latter was the mother of Mrs. Harbison, who, with two of her daughters, is now a member of our church; the former were dismissed to join Sylvania church, of which Mr. Smith was elected ruling elder at its organization.

In 1830 Mr. Moore paid a visit to his friends in the East, and returned December 25th with his bride. He married Elizabeth Green, who was truly a helpmeet for him in all his labors. By this union his happiness as well as his usefulness was greatly increased. The issue of this marriage was six sons and two daughters. Four of the sons have been called to their reward. The other children, with the mother, still survive. She is an honored and beloved member of Sylvania church, having been connected with it from

its organization. She was the only member received into this church during the third year of its history.

Five were added to this church during the fourth year of its history. About that time infidel sentiments were industriously circulated in the community, and as all men have by nature an evil heart of unbelief in departing from the living God, there were many ready to embrace them. Mr. Moore as a faithful and watchful pastor, prepared and preached a sermon on the truth and inspiration of the Scriptures, which was published, and did much to counteract the evil influences of infidelity.

Of the nine members who were received during the fifth year of the Church's history; two were suspended, one for intemperance and the other for general immorality; one went to the Campbellites, and two withdrew because they took offence at a sermon preached by Mr. Moore on the subject of dancing, who used the following words: "Now had Paul or Priscilla attended a ball or a dancing party, associating with the giddy and the gay, smiling upon their revelleries and participating in their vain amusements, what would have been the effect upon the new converts from idolatry? Would not the very heathen have stood amazed the next time they saw them approach the communion table? Or, had any of the apostolic Christians sent their children to such places as our modern dancing-schools, would not Paul with the eloquence of Mars' Hill have demanded of them if this were training up their children in the way they should go; if this were bringing them up in the nurture and admonition of the Lord? No; verily, such practices would not have been tolerated by the Christians of that age, nor will they be tolerated by the enlightened and spiritually minded of any age. They are in direct antagonism with the spirit which pervades the whole Christian system. Hence we always find that such persons neglect the prayer-meetings, and show no interest in the spirituality of religion. They cannot sincerely pray for their own growth in grace, nor for that of others, as no one without mockery can pray

to be delivered from temptation and then rush into it, or lead others into it. The world claims them and they properly belong to the world."

Six members were added to this church during the sixth year of its history, among whom was William Wilson, who was chosen a ruling elder in 1843, but seems never to have been ordained and installed into that office.

In the seventh year the only member received was Mrs. Elvira Fowler, whose early training and association were not favorable to the cultivation of spiritual mindedness. She attended upon the services of the sanctuary regularly, and her attention and deportment were always respectful. After reading Baxter's *Saints' Rest*, Dodridge's *Rise and Progress*, and a number of other books of like character, she came to see Mr. Moore, who, not knowing the state of her mind, entered into general conversation with her. When she started home he accompanied her to the gate, where she halted, and looking upon him with eyes glistening through tears, she said: "Mr. Moore I was anxious to have some religious conversation with you this morning." He answered: "Please return with me." She did so. During the conversation that ensued she told him that she wished to unite with the church. Mr. Moore said to her: "Mrs. Fowler you probably have not reflected sufficiently upon the requirements of our church. I am inclined to think it would not suit you. It is regarded as very rigid." "It is not more strict than the Bible requires" replied she. "Oh no," said Mr. Moore, "nor do we exercise as much self-denial as we should, but you know there are many practices tolerated in some churches which are not in ours."

To all this she assented, and expressed her belief that non-conformity to the world was essential to a genuine profession of religion. Soon after this conversation she was received into the church; and from that time till her death she was a most consistent and devoted member. The whole tenor of her life was transformed. Though happy and cheer-

ful, she evinced no desire for the amusements of the world. The house of God, the weekly prayer-meeting, and the conversation of her Christian friends constituted her chief delight. She visited and tried to do good to those that were out of the church. To such she loaned religious books, and read the Scriptures. She died as she had lived, in the enjoyment of God's favor.

The Presbytery of Arkansas, which embraced the whole territory of Arkansas and the Indian country, was constituted in our church, April 16, 1835, in obedience to the order of the Synod of Mississippi and South Alabama. The Presbytery consisted of Rev. A. Wright, Rev. L. S. Williams, Rev. J. W. Moore and ruling elder D. D. Mason, from Little Rock church.

In the eighth year, six members were added to this church. A. W. Lyon, then, as now, of Batesville, Ark., was one. Although living 110 miles distant from this city, he was elected a ruling elder of this church; which office he filled until 1842, when the church at Batesville was organized by Mr. Moore, and he was chosen a ruling elder there, which office he still fills. You may judge of the extent of Mr. Moore's field of labor, when you know he had to go 110 miles to pay pastoral visits to members of his church. We know these visits were made, and his members cared for by him with great fidelity. Mr. Lyon, speaking of his connection with this church, says: "I and my family derived greater benefit from it than the church. It brought the pastor to Batesville oftener than the elder to Little Rock." Mr. Moore said of Mr. Lyon: "His gifts and qualifications were eminently adapted to accomplish good, but the distance of his residence prevented his frequent attendance with us."

Mr. Lyon while an elder in our church was chosen a commissioner to the General Assembly, and attended the meeting of that court, in 1838.

Mrs. Louisa Brown, wife of Jesse Brown, one of the

original members of this church, was received at the same time with Mr. Lyon. She was a woman of clear and decided piety, and was under appointment as a missionary to the Indians when she was married. From that time till the close of her life she devoted herself to the interest of God's kingdom in this community. Her example and influence were such as to lead others to Christ.

In the ninth year, three members were received into this church. One of them was a lady of more than ordinary worth, Miss Sarah Carter, who afterwards married John Adamson. She was born near Abington, Pa., and came to this city as a teacher. She had been left very early in life an orphan, and did not know that she had a living relative on earth. God kindly cast her lot in the midst of a Christian community, and under the care of religious benefactors, she became the subject of renewing grace and united with the church when quite young. When she came to Little Rock she had about seventy dollars in money, which she invested in town lots. Upon these lots she built a comfortable house, where she lived after she married John Adamson. She became a widow several years before her death. It was her regular habit to conduct family worship in her own house, when there was no one of the other sex present to officiate. She, in connection with other excellent women of the church, kept up a female prayer-meeting for many years. When near the close of her life, she conveyed in her will her house and lots as a parsonage to this church, of which she had been a member since she came to the territory. I fully concur in the following statement of her Christian character made by brother Moore, her personal friend and pastor when she settled in this city: "I have always regarded her as one of the most devoted and consistent Christians I have ever known. She had studied her Bible and the Shorter Catechism until her whole soul was imbued with the doctrines and spirit of the revealed word. I have never known a person of whom it might be said with more truth that she was 'steadfast, unmoveable, always abounding in the work

of the Lord.'” For her to live was Christ, to die was gain. Her record is on high. Her works of faith and labors of love do follow her. She sweetly fell asleep in Jesus, Oct. 31, 1863, and her body lies in the graveyard in this city awaiting the glories of immortality.

During the tenth, eleventh and twelfth years in the history of this church, seventeen members were received into its communion ; making, in all, from the beginning, seventy. Looking over the twelve years of ministerial labor with this church, Mr. Moore said : “ During my pastoral care of that church, there was nothing that could, in the modern sense, be called a great revival, and yet there was a steady and onward progress of the gospel. Few communions passed in which some did not come out from the world and declare themselves on the Lord’s side, and the cases were rare where these did not continue to adorn the doctrine of the Savior by a godly walk and conversation.”

When Mr. Moore left this church in 1840, he removed to his late residence, near Austin. He organized Sylvania church near his home in 1843. No less than three of the members of this church were original members of the new organization, and one of them, Washington Smith, was chosen a ruling elder. With Sylvania church Mr. Moore lived and labored until the Master called him home. He was preëminently a man of prayer ; he believed in its efficacy and often employed it as a means of usefulness. There are many now in glory and many still on earth who have been blessed in answer to his fervent and effectual prayers. He was a man of abundant labor in the cause of Christ. His labors were not confined to the pulpit nor to the pastoral work in his immediate charge, for he was busy with his pen in writing to friends on the subject of personal religion and in writing for the press.

He was the pioneer minister of the Presbyterian Church in this State. His whole ministerial life, of more than forty-five years, was devoted to God in the interest of His king-

dom in this country. I cannot tell you the results of his labors in the cause of Christ; eternity alone will reveal them. No one with whom I have ever associated, more uniformly manifested the fruit of the Spirit. No one manifested a more ardent desire for the spread of the gospel and the salvation of sinners. No one walked more constantly with God and lived in sweeter personal communion with the Lord Jesus. During his last sickness he conversed with perfect clearness and great freedom upon the precious truths of our holy religion. His mind dwelt with peculiar tenderness on these words of Jesus: "In my Father's house are many mansions; if it were not so, I would have told you, I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself: that where I am, there ye may be also." Once after repeating these words to me, with deep feeling, he said: "What does the Savior mean when He says, 'I will come again and receive you unto myself?' Will He come in person when the Christian dies and take him to the house of many mansions; or does He mean, He will send His angels to take His people home as they did Lazarus when he died? I confess I do not understand it; but, Oh it will be delightful to be with Jesus in glory."

When death drew near, he would repeat the words: "Come, Lord Jesus; come quickly." One of his sons, who was watching by his dying bed, said to him: "Pa, do you want anything?" He replied: "Don't talk to me now, for I am looking for Jesus," and then sweetly fell asleep in Jesus. His departure was on the 28th of January, 1873, from his residence near Austin, Ark. His life was a life well spent, a life well ended; and he rests in an honored grave, waiting the glories of the resurrection of the just.

"The chamber where the good man meets his fate,
Is privileged beyond the common walk
Of virtuous life, quite in the verge of heaven."

In 1840 Isaac J. Henderson, a licentiate of Mississippi Presbytery, was called to take charge of this church, and was ordained by the Presbytery of Arkansas, at Stock-

bridge, Choctaw Nation, March 28th, of the same year. This call was never accepted. Mr. Henderson preached for the congregation for some time, and then went to Texas, where he remained about seven years. About 1850, he accepted a unanimous call to Jackson, Miss., where he labored two years. In the autumn of 1852, he accepted a call to Prytania Street church, New Orleans. Here he labored most successfully, and was greatly beloved by his people for more than eleven years. On account of failing health he went North. As soon as he was able he resumed his ministerial functions, and began to preach at Annapolis, Md. in 1866, where he continued to labor until his death, which occurred Dec. 8, 1875. Mr. Henderson was a man of great natural ability and gentleness of character, to which grace added a devoted piety. As a preacher he was faithful, practical and very interesting to all classes. When asked in his closing moments if Jesus was near, he replied: "Oh yes; I know whom I have believed. The blood of Jesus Christ cleanseth from all sin."

Ten members were received into the church during 1840. From the time Mr. Henderson left, the church was vacant and had no additions to its membership until 1843.

We find the following minutes made by Rev. A. Williams:

"At the earnest request and the unanimous voice of the members of the Little Rock Presbyterian church I took up my residence at this place and commenced preaching the second Sabbath in April, 1843. I found the church almost extinct: no elders and but few remaining members. The first Sabbath in June I appointed a communion Sabbath. On the Saturday preceding, I held an election for elders, when the following persons were chosen, viz: Thos. W. Newton, Robert A. Watkins, William Wilson and Jesse Brown.

June 4.—Ordained Robert A. Watkins, elder; Thos. W. Newton having been ordained an elder in Kentucky pre-

vious to his removal here. Mr. Brown and Mr. Wilson were absent."

There is no evidence that either Brown or Wilson was ever ordained an elder in this church.

"Oct. 7.—Received Dr. R. L. Dodge on certificate from the Congregational church in Vermont."

During 1843 thirteen members were received into the church, while in 1844 there was only five. In the Fall of this year Rev. A. Williams left the church. Both he and the elders who served with him in this church, have been called to their eternal reward. We will give brief sketches of their lives :

Thos. W. Newton was born in Alexandria, D. C., Jan. 18, 1804. From there he removed to Kentucky, where he married. In 1839 he came with his family to this city where he resided until his death which occurred in the city of New York, Sept. 23, 1853. He was married twice. His first wife died in this place, Nov. 23, 1844. She died as she had lived, in the full assurance of faith and unshaken confidence in a glorious immortality. She exerted a happy influence over her husband, and in the entire community. She was devotedly attached to her church and was abundant in good works. Her husband found in her a true helpmeet.

His second marriage was a drawback upon his comfort and usefulness. His wife did not unite with him in his efforts to advance the interests of the church; nor did she sympathize with him in his spiritual exercises. How important the command: "Be not unequally yoked together with unbelievers." "Can two walk together except they be agreed?"

Robert A. Watkins was born in Shelbyville, Ky., May 10, 1804, and when fifteen years old came with his father to this city. He was among the earliest settlers, and his whole life was spent in this community. His mother died when he was quite young. His father married a second time. His step-mother was a devoted Christian, and early taught him the principles of our holy religion as they are contained in

the Word of God. He was deeply impressed by the truth which he heard at a prayer-meeting held by Mr. Moore in his step-mother's house in 1828. The impression of this truth was never effaced from his mind: the Holy Spirit made it the power of God to his salvation twelve years after he heard it. In 1840 he united with the church under the ministry of Mr. Henderson; "and herein is that saying true, 'One soweth and another reapeth.'"

In 1843 he was elected and ordained a ruling elder, which office he filled in this church for more than twenty years. He practiced medicine in this community for many years and was universally respected as a man and a Christian. He was kind-hearted and generous to a fault. Dr. Watkins was married twice. His second wife with two children survives him, while there are three of his first wife's children still living.

I was with him during his last sickness, and he was sustained and comforted by the consolations of the religion of the Lord Jesus Christ. The summons came to him June 7, 1865, and he entered into that rest that remaineth to the people of God.

Rev. Aaron Williams was born in York District, S. C., April 12, 1789. He graduated in Washington College, East Tenn., in 1813, and was licensed to preach by Concord Presbytery, of North and South Carolina, 1815. In 1818 he took charge of Bullock's Creek church, South Carolina, and was pastor of it and Salem church for many years. He moved to Kentucky in 1841, and from there came to Arkansas in 1842, where he resided until his death.

In 1843 he took charge of this church and continued to supply it until the fall of 1844. During the time he preached to the church, eighteen communicants were added to its membership. He is described as a ready, lively preacher, sometimes rising to a high degree of animation and eloquence. He was a man of strong convictions; a thorough Presbyterian and a sound theologian. He was among the early advocates of total abstinence societies and did much to break down the social custom of dram-drinking in the

part of the country where he resided. After leaving Little Rock, he preached for a time at Van Buren, Ark. He also acted as Domestic Missionary; during which time he organized several Presbyterian churches in different parts of the State.

For several years before his death he was in feeble health and seldom preached. During this time he taught school and was active in doing good as he had opportunity and ability. He died in this city, Oct. 8, 1861, at the residence of his son, Hon Samuel W. Williams. His last moments were characterized by many expressions of a serene and triumphant faith.

The church remained vacant from the time Mr. Williams left it until Nov. 1847. During this time the church was kept together by a few godly members who met weekly for prayer on Thursday night, and on the Sabbath for worship, when a sermon would be read. Some of these devoted Christians still live to see the goodness and faithfulness of our God; while others have fallen asleep in Jesus and have gone to worship with the General Assembly and Church of the first born in heaven. Some are here to-day to remember the goodness of God as we call to mind the way He has led us for the last fifty years. He heard their prayers, when, as a shepherdless flock, they cried unto Him to send them a shepherd who would care for their souls.

In March, 1847, Rev. Dr. W. K. Marshall, then of Van Buren, Ark., now of Marshall, Tex., held a meeting for this church which resulted in the addition of eleven members; some of whom remain unto the present time, but most of them have been called to their reward.

Rev. Joshua F. Green took charge of this church November, 1847. During the month of December, six members were received into its communion.

In January, 1848, Rev. Daniel Baker assisted Mr. Green in a series of meetings, which resulted in gathering in seventeen members. The whole community were deeply

moved on the subject of religion ; Christians were refreshed and many sinners awakened ; but like many other so called revivals, the reported conversions were more numerous than the actual. One noted individual mentioned in the life of Dr. Baker, as professing conversion, never gave the slightest evidence of a change of heart.

In February. 1848, R. L. Dodge and D. J. Baldwin were elected, ordained and installed ruling elders, and Thos. H. Kimber and David Bender were chosen deacons. D. J. Baldwin continued to fill the office of elder until 1854, when he was dismissed to the church at Galveston, Tex. Dr. R. L. Dodge is the beloved and honored senior member of our church Session at this time. He has stood firm in his lot, and been faithful to the church in all the vicissitudes of her life for nearly thirty-five years. David Bender still holds the office of deacon. These two venerable servants of God have stood together amid all the trials through which the church has passed, and can to-day remember all the way the Lord their God led them.

Thomas Hollinsworth Kimber closed his labors on earth and has entered upon his eternal reward. He was of Quaker descent and was born in Philadelphia, Pa., April 12, 1807. At the age of sixteen he emigrated to Illinois where he remained until he removed to Little Rock. He reached this city November, 1844, and united with this church March 1847. He was elected and ordained deacon, February 1848, and filled the duties of that office until his death, which occurred Dec. 19, 1857. He was an humble and devoted Christian and died as he had lived in the precious faith of the Lord Jesus Christ.

During the first year of Mr. Green's ministry among this people, thirty-six members were received into the church. Some of them are still active and beloved members, while others have entered into their rest. Among the latter class we would mention Mrs. C. J. Krebs, Mrs. Mary W. W. Ashley, and Geo. A. Worthen. Mr. Worthen was

born at Winchester, Ky., June 28, 1816. He came to this city about 1840, and united with this church on profession of his faith February, 1848; was elected and ordained deacon in 1860. He was twice married; both of his wives were earnest, Christian women and thorough Presbyterians; by the first wife he left one son. His second wife, with two sons and one daughter, still survives.

Mr. Worthen was a man of strong convictions, and had warm friends and bitter opponents, as all positive men do. He was warmly devoted to his family and greatly loved his church and her ordinances upon which he punctually attended. I was with him during his last sickness and know that he was trusting in the Lord Jesus Christ as his personal Savior. The Lord called him home Jan. 30, 1864. His disease was pneumonia. He calmly and sweetly breathed away his life like a child falling asleep in its mothers arms.

Mary W. W. Ashley was born near Richmond, Va., March 8, 1798; was married to Chester Ashley in Missouri, July 4, 1821, and settled in Little Rock, Ark., the same year. Her house was the home of Mr. Moore when he first came here to preach the gospel, until he was married. She and her family were always liberal supporters of the gospel and attendants upon the Presbyterian church. Her husband was a leading lawyer in the State and her home was one of elegant comfort, and no one was more welcome to her generous hospitality than her minister. She was left a widow in 1848, her husband having died that year a member of the U. S. Senate. Soon after her return from Washington city she united with the church on profession of her faith, in Christ, June 25, 1848.

She gave the lot upon which a new church was erected on Markham street, in 1848. This house of worship was used by the congregation until it was destroyed by fire February 1866. The ground and material, left by the fire upon it, were sold for \$6,250. The lots upon which this church building stands were paid for out of the money realized from

that sale. In this way Mrs. Ashley's name is connected, and will be connected with the interests of our church through all coming ages. She was liberal in the support of all the institutions of the gospel, and truly a friend to the poor. No one ever lived in this community more loved and more respected by all classes of people than she was.

During the last year of her life she was an inmate in my family, and I learned to love her for her deep earnest piety as well as for her great loving heart. She was separated from her children, whom she loved most tenderly, by contending armies; and this was a constant grief to her. During her last sickness she earnestly desired to see her children, and messengers were sent for them, but before her eldest son could reach her she had fallen asleep in Jesus. I stood by her dying bed and asked her if she had any message for her sons who were in the southern part of the State, and whom she had so earnestly desired to see. She made no reply. I then said to her: "Do you know me?" She cast a look of inexpressible sweetness upon me, but did not speak. I then said: "Do you know Jesus?" With a heavenly radiance upon her face which I can never forget, she said: "I know Jesus and love Him, too. Oh yes, I know Jesus; He is my precious Savior." Thus she entered into rest May 25, 1865.

Mrs. C. J. Krebs was born near Hanover, Germany, Feb. 7, 1807, and was married July 27, 1832. She came with her husband, C. J. Krebs, to this country and settled first in Washington city; where she lived for several years, and then came to Little Rock, Ark. She was admitted to the communion of this church soon after Mr. Green took charge of it; and from that time till her death she was one of our most earnest and devoted members. Her piety was of that quiet and unobtrusive kind that won upon you the better you knew her. She always made her home happy. Her husband though a member of the Roman Catholic Church, had unbounded confidence in her piety; and no family lived in sweeter fellowship than they did. She

still lives in the tender recollections of her husband and many dear friends. She ended her labors on earth and went to be with Jesus, in heaven, March 7, 1875.

The Synod of Memphis held its session with this church, October, 1848. When this church was organized it was in the bounds of the Synod of Mississippi and South Alabama. After this it belonged to the Synod of Mississippi. But at this time it was under the care of the Synod at Memphis, and remained so until the organization of the Synod of Arkansas. Four members were added to the church during the second year of Mr. Green's ministry.

It is a remarkable fact, that the first time the sessional record of this church was ever before the Presbytery, was at the meeting of that court, April 21, 1849. The church was then more than twenty years old.

Nine members were received during the third year of Mr. Green's ministry in this place; ten in the fourth year, and eight in the fifth year. At the close of this year, he resigned the charge of the church. During the five years he supplied it, there were sixty-seven additions to its membership.

The Synod of Arkansas was organized in obedience to the order of the General Assembly and held its first meeting in connection with this church, October, 1852, and was opened with a sermon by Rev. J. W. Moore.

About the time Mr. Green left this church, one of its ruling elders and one of its members were brought before the Session for giving promiscuous dancing parties at their houses. They confessed their fault and manifested contrition for it. Two members were excluded from the church, one for intemperance, the other for immorality, while it was under Mr. Green's care.

He was the first minister, who preached to this church, that heard the Savior's call and went home.

He was born in 1820, in Mercer County, Ky., and was trained up in the nurture and admonition of the Lord; accustomed to all the religious influences of a pious house-

hold, and of the Church of Christ, and the subject of constant parental prayer and instruction.

At an early age he entered Center College, from which he graduated with distinction. In his seventeenth year he united with the church. He studied theology in the seminary at Princeton, N. J. In 1843 he was licensed to preach the gospel by the Presbytery of Philadelphia, and was ordained and installed, by Transylvania Presbytery, pastor of the church at Springfield, Ky., July 12, 1844. He was married in Little Rock, Ark., to Miss Harriet F. Booker, of Springfield, Ky., during this year.

In 1845 he took charge of the church at Paris, Ky., which he served until he came to this church, November, 1847. From this time till his death he devoted the energies of his great soul to the work of building up the Redeemer's kingdom in this State. We have just mentioned his work in connection with this church. Through his instrumentality a new and commodious house of worship was erected for the use of this congregation on Markham street in 1848; which stood as a monument to his zeal and energy until it was destroyed in 1866. His labors were abundant and successful. He directed them against the "Man of Sin," as he called the Romish Church. He preached against her doctrines and exposed her errors, especially those connected with the confessional. Some of the most powerful sermons ever preached in this city were delivered by him on "The Danger of Papal Schools," and "the Confessional Unveiled." These sermons produced a deep and profound impression upon the minds of the community at the time they were delivered, and they are still spoken of by the old citizens as sermons of great power and eloquence. His discourses on "The Confessional Unveiled," and "The Man of Sin Delineated," were published and widely circulated, and did much good in exposing the abominations of Popery.

In 1852 he was appointed Domestic Missionary for the State of Arkansas. His success in this new field of labor was beyond his most sanguine expectations.

Near the close of the second year in this work he was

invited to visit the church at Frankfort, Ky., which he did, and was returning home, when he was suddenly cut down by cholera in Memphis, Tenn., Aug. 1, 1854. His end was peace and joy.

Mr. Green, like all other men, had his faults and his virtues; and they stood out prominently. His disposition was impulsive and outspoken. Everything he put his hand to, he did with all his might. His temporal affairs were managed with prudence and energy, but he never allowed them to interfere with the faithful and conscientious discharge of his ministerial duties.

His natural disposition, his early education, and the peculiar circumstances of his ministry, developed a bold and independent manner of thought and expression. He was truly a gospel minister; he delighted to preach the unsearchable riches of Christ, and to unfold the plan of redemption in its sublime doctrine and practical bearings. His delivery was easy, natural and impressive. Take him all and in all, and he was the grandest man we have ever had in this State in the ministry. His life, though short, was a great and successful one. He loved the peculiar doctrines of the Presbyterian Church, and was neither afraid nor ashamed to preach them.

The church was occasionally supplied by Mr. Green, until January, 1854, when Rev. Thomas Fraser was chosen stated supply at a salary of \$600 a year and board. He entered upon the discharge of his duty about the close of the month. Fifty-seven members were added to the church during the five years and a half in which it was supplied by Mr. Fraser. The number of removals and deaths kept pace with the additions; for in 1848 there were fifty-nine members reported; and in January, 1860, I found only sixty-three; the actual increase in twelve years being four.

Mr. Fraser was in feeble health when he came to Little Rock, and remained so all the time he supplied this church. He labored earnestly and faithfully in preaching the gospel, and did what he could to build up this church until the

spring of 1859, when he married and went to California, where he is still living. Two members were excluded from the church while it was under Mr. Fraser's care.

The present pastor accepted a call to this church in the fall of 1859, and entered upon the discharge of his duties, January 1st, but was not installed till April 15, 1860. He alone, of all the ministers who have preached to this church, has been regularly installed pastor. When I came to you, there were sixty-three members in the church; since that time 422 have been added to its communion, of these 124 have been dismissed to other churches; fifty-four have died; fifty-nine have left without letters of dismission and have been dropped from the roll, and two have been suspended, leaving us at present 246 members.

In Jan., 1860, we had two ruling elders with one deacon, and a congregation of about seventy-five. Now we have four ruling elders with six deacons and a congregation from 300 to 450, in the morning of the Sabbath. Then the Sabbath-school consisted of about forty scholars with six or seven teachers; now we have on our roll, more than 200 scholars with twenty-five teachers.

Then the city had a population of about 6,000, now it is reported to have 20,000. Then we had no daily newspaper in the city, now we have three. The growth and prosperity of our city has been considerable, and I am glad to be able to say that our church has, through the blessing of God, kept pace with the improvement of the city.

In February, 1860, Dr. C. H. McAlmont and Samuel W. Williams were elected, ordained and installed ruling elders in this church.

About this time we sustained a heavy loss in the death of W. L. D. Williams. He was a son of Rev. A. Williams, who once had charge of this church. It is seldom we find a young man of more brilliant prospects than he had. An impression rested upon his heart that he ought to preach the gospel, but he had learned from experience that the life of a frontier minister is one of hardness and self-denial. He was

not prepared to endure that hardness when other professions held out to him more inviting prospects. He therefore chose the law as his calling in life, and few men of his age occupied a higher position, or were more successful in business than he was. The time allowed him to labor was short ; consumption laid its deadly hand upon him and he was not.

Before his death he gave all his estate to the Theological Seminary, at Columbia, S. C., to be used in the education of young men for the gospel ministry. He is thus preaching the gospel by the sanctified use of his means. There are two or three young men now preaching in Arkansas who obtained their theological education through the assistance secured from his estate. It is supposed the estate will amount, when all the lands are sold, to about \$5,000, the interest of which will nearly support two young men regularly at the seminary. After he disposed of his property his mind was calm, and he rested in faith in the Lord Jesus Christ until he passed away in full hopes of heaven, Feb. 23, 1860.

In 1861, our city, in common with the whole country, was terribly convulsed with war and rumors of war, and for four years it was constantly occupied by armed soldiers, first of one army, and then of the other. Our church, as every other moral and religious institution, suffered greatly from the demoralizing effects of war. I am glad to be able to say that none of our members made shipwreck of their faith and character during the troublous times through which we passed. They were kept by the power of God through faith, and to His name be the praise. Many of them, moved by a sense of duty and of devotion to their country, entered the army of the Confederacy. Among this number was Dr. C. H. McAlmont, a ruling elder in this church, who entered the service of his country as a surgeon. His life was offered as a sacrifice upon the altar of his country. He was taken sick in consequence of overwork when the measles prevailed as an epidemic in his command. He came home on sick leave, but was never permitted to return to the army.

Dr. McAlmont was born in Hornellsville, Steuben County,

N. Y., Nov. 18, 1827. His parents were both devoted Christians and members of the Presbyterian Church. His father died when he was young and his training devolved upon his mother who did her duty most faithfully. He united with the Church when he was nine years old, and his whole life was a most beautiful illustration of the power of simple faith in the Lord Jesus Christ.

When he came to Arkansas, in 1851, he stopped for a time at Rockport, and as there was no Presbyterian church there, he did not connect himself with the church until he settled in Little Rock. He was received into this church, January, 1856, and was ordained an elder in 1860, which office he filled until his death. He lived a consistent Christian life and was faithful in the discharge of all his duties. I was with him during his last sickness and know how he was sustained by his faith in the great conflict. He entered the valley of death with the tread of a conqueror; he felt no fear as the king of terror approached him. He was conscious to the last. When the end was at hand, he turned himself on his side, resting his head on his hand as in childhood and gently murmured with his expiring breath, "Lord Jesus receive my soul," and he was not, for God took him, Nov. 18, 1862.

In the winter of 1862-3, protracted services were held in our church for the benefit of the soldiers. Many of them were truly converted to God, and some of them united with this church. The pastor was assisted in these services, by Rev. E. M. Marvin, afterwards Bishop of the M. E. Church, South, who entered upon his reward last year.

After the occupation of Little Rock by the Federal army, September, 1863, large numbers of the soldiers attended regularly upon the worship of God with us. The gospel which had proved the power of God to the salvation of Confederate soldiers, was equally efficacious with the Federal. Some of them, after their conversion, were received as members of our church. We knew men only as sinners, needing the grace of God to secure the salvation of their souls. The Federal soldiers would often say as they

left the church: "That man is a rebel." To which others of their number would reply: "I don't care if he is a rebel, he preaches the gospel; and I am heartily tired of political preaching. We have enough of politics in the week, and want to hear the gospel on Sunday, and I have never heard him preach anything but the gospel."

In 1866 our house of worship was destroyed by fire, and we were left without a place in which to worship God. We were not left in this condition long. Judge Geo. C. Watkins and other officers of the Christian Church tendered to us their house of worship which was unoccupied. We thankfully accepted the offer and used their house until we were able to go into our new church in 1869.

Dr. J. A. Dibrell was elected a ruling elder in our church in 1866; which office he held until he was dismissed to the church at Van Buren, Ark., in 1869.

In the summer of 1866, the pastor was assisted by Rev. A. P. Silliman and Rev. I. J. Long, in holding a series of services, that resulted in bringing a considerable number into the church, mostly from the young people of our congregation.

Isaac Lawrence was elected, ordained and installed a ruling elder in 1867; at the same time, C. B. Moore, Andrew Atkinson and James Timms were chosen deacons. Mr. Atkinson was dismissed to Lebanon church, Ohio, April 3, 1875. Capt. Timms has ceased from his labors and entered upon his eternal reward. In his death our church lost one of its most efficient deacons. It is seldom we find a man possessed of more qualifications of a good deacon than those possessed by Capt. Timms. He was a truly devoted Christian, willing to endure hardness for the cause of Christ; liberal and generous in the support of the gospel; always ready to assist in helping the poor, and never failing to look after strangers and invite them to the church. He carried his religion into his business and into all the relations of life. The world was better by his living in it. He was a native of Virginia but had lived in Arkansas for many years and had many warm personal friends among our people. He was a man of noble, generous impulses. With a heart keenly

alive to the sufferings of humanity, he would never say no to the cry of the poor. He was bold, honest and sincere in his principles, and his attachments. His principles were settled in the deep convictions of his heart, and nothing could turn him from them. I was with him when the hour of departure came. He was calm and confident in his hope. Death had no terror for him. He gave a word of parting advice to all his friends. He said to a friend watching by his bedside, "Do not neglect the salvation of your soul. You may think death a great way off. It is not so. It will not be long before you will be on the rugged and stormy banks of the Jordan of death as I am now. And O, it will be awful to be there without a Savior."

He said to his beloved wife sitting by his side: "Jane I will soon leave you." She exclaimed, "O what shall I do: I will be so lonely in this world." He replied in a calm, sweet voice, "Trust in God and look to Him for support and comfort, and He will be your friend." The prayer of the godless prophet came unbidden to my soul, as I stood by my dying friend, "Let me die the death of the righteous, and let my last end be like his." It is needless to say that the departure of James Timms was peace and joy. The Lord called him home, October, 1869.

Our congregation was earnestly engaged in 1867-8 in building our new church. In this good work, as in every other, the ladies were most efficient helpers. They raised large sums of money to assist in completing and furnishing the church. The "Floral Society" by the sale of their plants and flowers, purchased a solid silver communion service at a cost of about \$800 for the church. This communion service will be a lasting memorial to the earnest faith and love of these excellent women. This same society has furnished material aid to more than one feeble congregation in this State, in building houses of worship. In 1869 we were enabled to dedicate to God this beautiful building in which we worship to-day. Rev. E. McNair, D. D., preached an eloquent and impressive sermon on that occasion from the following text: "The kingdom of God cometh not with ob-

ervation, neither shall they say, lo, here! or lo, there! for, behold the kingdom of God is within you." Luke, xvii: 20-21.

The notes of joy and thanksgiving, at the dedication of our church, had scarcely died away, when our congregation was thrown into the deepest grief by the sudden death of J. B. Rogers, the beloved superintendent of our Sabbath-school, who was drowned in Maumelle Creek, a few miles above the city. He had for several years labored most earnestly and faithfully in the Sabbath-school, as superintendent and leader of the singing. He loved to teach the children to sing, and never seemed so happy as when he was with them in their afternoon meetings, which were devoted to song. He loved the children and the children loved him. They felt that they had lost a dear friend when he was cut down by death. Maj. Rogers endeared himself to all our people by the loving interest he took in the Sabbath-school and by his godly walk and conversation. He was a faithful and devoted Christian. Though suddenly called away, we feel that he was prepared to enter into the rest that remaineth to the people of God. His memory dwells as a rich fragrance in the hearts of many of our people.

In 1870, Dr. Samuel C. Murphey was chosen and installed ruling elder of this church, which office he filled until 1874, when he, with his family, was dismissed to the church at Monroe, La.

Henry T. Gibb was elected, ordained and installed deacon in 1870, but has not discharged the active duties of the office for several years.

In 1873 the General Assembly of the Presbyterian church, in the United States, met in this church, and was opened with a sermon by your pastor, who was Moderator of the previous Assembly, at Richmond, Va. Thus all the courts of this church have favored us with their sessions, from the highest to the lowest.

In 1875, Deacon C. B. Moore, was elected, ordained and installed ruling elder. Joseph W. Martin, John W. Faust, and Joseph T. Brown, Jr., were elected, ordained and installed deacons; while Dr. Edward Cross, who had been previously ordained deacon, was elected and installed at the same time.

During this year, John Green, son of the late Rev. Joshua F. Green, entered into his eternal reward. He was a young man of fine talents and of noble and generous impulses. He had suffered for some time from heat disease, and on the evening of May 9, 1875, it proved fatal. I was with him only a few minutes before his death. He talked freely to me in regard to his spiritual condition and prospects, His whole reliance was upon the blood and righteousness of the Lord Jesus Christ. He left a wife and one son. The night before he died, he said to his wife: "How pleasant it would be to go to sleep to-night and wake up in heaven in the morning." He talked of his death as calmly, as he would of taking a journey. When the earthly house of this tabernacle was dissolved, he had a building of God, an house not made with hands, eternal in the heavens.

In January, 1876, J. J. Clendenin was received into the church. He was a native of Pennsylvania and had been carefully trained, in his youth, in the doctrines of our holy religion as they are contained in the word of God, and set forth in the standards of our Church. He remembered the Shorter Catechism which his mother taught him. He was surprised to find that the same catechism is now taught which he had learned when a child. He was confined to his room for some time before his death, with cancer of the stomach. In conversation with me, about the time he united with the church, he said to me, "Josie, (that is the name of his only daughter), is studying the Shorter Catechism. The same old catechism I studied more than fifty years ago; and all the answers come up as fresh to me now, as they did when I first studied them. It is a wonderful book. I have never forgotten it."

Judge Clendenin came to this country at an early day and had neglected his religious duties for many years. His early training was used by the Holy Spirit to bring him to accept Christ as his Savior, at last; and from the time he confessed Christ, he seemed to rely alone upon the blood of the Lord Jesus Christ as the foundation of his peace. He entered into rest, July 4, 1876.

Soon after his death, Miss Anna B. Patten, a lovely and interesting young lady, a member of our church, was called to her eternal home. Her name and Christian virtues are still held in sacred remembrance by our people.

During this year, our church, as well as the institution for deaf mutes, suffered a great loss in the death of E. P. Caruthers, who had been for some time principal of that institution. His life was devoted to the interests of the unfortunate class committed to his care. He was faithful in giving them religious instruction, and God blessed his labors to the salvation of many of the pupils. A number of them, led to Christ through his instrumentality, have united with our church. Prof. Caruthers was an earnest, devoted Christian, and died as he had lived in the faith of the Lord Jesus Christ. His death occurred, Sept. 4, 1876, at Tallmadge, Ohio. His widow, with three children, survives him.

In 1877, Deacon Joseph W. Martin, was elected, ordained and installed ruling elder. George E. Dodge and James A. Fones were chosen deacons.

Samuel W. Williams was dismissed by letter during this year to the church at Lonoke. He had been a ruling elder in this church since 1860, and had done much for its advancement.

Two beloved members, Mrs. Ellen Tunnah, and Alexander M. Moore, entered upon their reward during this year. The former was a native of Scotland and one of the most devoted and lovely Christians in our church. Her life was such as to commend the religion of the Lord Jesus Christ to all with whom she associated. She walked with God and was not, for God took her Feb. 19, 1877. Our loss was no

doubt her eternal gain. The latter was a son of Rev. J. W. Moore who organized this church. He was born in this State, and was a most excellent young man, universally beloved by all who knew him. He was a devoted son, a loving brother, a true friend and a consistent Christian. His walk and conversation proved his faith sincere. He sweetly fell asleep in Jesus, Aug. 16, 1877.

Your pastor was enabled through the kindness of members of the congregation, to attend the General Presbyterian Council, held in Edinburgh, Scotland, July, 1877. When he returned home, he gave to the congregation a series of lectures setting forth his impressions of the Council and the importance of the work done by it.

During the present year, Judge Thomas Johnson, a just judge, an honest man and an humble Christian, with Mrs. Mary E. Clendenin and Thos. E. Elliott, has been called from the church on earth, to the General Assembly and Church of the firstborn, which are written in heaven. Their decease has been so recent and their virtues are so well known, that it is not needful for me to mention them. Time would fail me to speak of all the excellent men and women who have been called from this church to enter their eternal home since I became your pastor.

The work and spiritual life of the church since Jan. 1, 1860, may be indicated by the contributions that have been made for the support of the gospel at home and for the various schemes of benevolence recommended by the General Assembly. The sums contributed to these various objects as reported to the General Assembly, are as follows: To congregational purposes, including pastor's salary, \$75,964; education, \$7,072; foreign missions, \$4,154; sustentation, including invalid and evangelistic fund, \$3,387; publication, \$910. These amounts do not include what was given during the four years of war, nor what was done by members of the church in private charities. These we know, in some instances to have been considerable. The above figures show the work of the church for fourteen years. God's Spirit inclined us, and His gracious hand enabled us, to do what has been

done for the honor of His name and for the good of our fellow men. To Him be all the praise.

1. We see in the history of our church God's goodness and faithfulness to His people. He has been with us and blessed us in all our way. He has not permitted the enemy to triumph over us. Whenever he has come in like a flood, the Lord has lifted up a standard against him. God has blessed the use of the ordinary means of grace in building up our church in numbers and in strength. There have been many gracious seasons of revival in the church, but no general revival in the modern acceptation of the term. Accessions have been made to the church at almost every communion season. The growth of the church has been slow but healthful and sure.

God has kept His covenant promise with His people, in blessing their children. Many of the children, and some of the grandchildren of those who have been connected with our church in days gone by, are now communicants. The sons and daughters of pious parents have taken the places of their father's and mother's.

2. The work of our church is not to be measured by the good done in this city, though that is a great and an important work. Its influence has extended and its power felt for good, all over our State. It has occupied a central position at the capital of the State, and its light has gone out through all the land. A city that is set upon a hill cannot be hid.

Our church furnished an elder and other members to each of the following churches: Batesville, Sylvania, Dardanelle, Pine Bluff, Augusta and Waddel at their organization. These six churches may, in an important sense, be called children of Little Rock, Presbyterian church.

3. The history of the past should encourage us as individuals, and as a congregation to go forward in the discharge of our duty. God's blessing always rests upon His faithful servants; let us therefore be steadfast, unmovable, always

abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord. "Remember all the way which the Lord thy God led thee," and you will have a strong motive to be faithful in the future. Considering how graciously we, as a congregation, have been led, during this long period, what tribute shall we render to God for all His goodness to us? Could anything be more fitting in itself, or more acceptable to God than that we should endeavor to make this semi-centennial a blessed epoch in our history, by making it the beginning of a course of more holy living, of more earnest Christian work? In a brief period, a few years at longest, our earthly mission will be accomplished. Meanwhile let us be more devoted to God in the work He has given us to do, but with a view to render this church, more and more, one of the strongholds of Zion. Here then, let the standard of Christian character become more elevated. Let the means of grace with which you are provided be more highly prized and more diligently and faithfully used. Let there be a regular and conscientious attendance upon all the public services of the Sabbath. Let the weekly prayer-meeting gather larger numbers of devout worshipers to wait upon God in hearing His word and in invoking His presence and blessing. Let the Sabbath-school be more numerous attended so that it may become an efficient helper to the church from which it derives its strength. Let the Christian grace of giving be largely and generously cultivated by all our people, so that all the institutions of the church may be sustained and become more vigorous in its operations. Let the word of God dwell in all your hearts richly in all wisdom, and study to show yourselves approved unto God in all things; and whatsoever ye do in word or deed, do all in the name of the Lord Jesus giving thanks to God and the Father by Him. Thus you will testify, in the best manner, your gratitude in view of the past; thus will you give the best security for an increasingly happy and glorious future.

In closing this discourse, I may be allowed to record, in this public manner, my obligations to God for having cast

my lot and continued me so long among this people ; and my obligations to you for all the kindness you have shown me in the days gone by. And, if it be God's will that I should labor among you until He calls me home, it is my earnest prayer that I may be enabled to do my utmost for the promotion of your highest interests. And when my voice shall be silent in death, and other ministrations shall be enjoyed here, and another generation of worshipers shall be assembled here, may larger measures of God's gracious presence be enjoyed, and the fruits of righteousness be gathered in greater maturity and richer abundance.

The presence of the Lord be with you ever more.
Amen.