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HISTORY OF THE  
**Presbyterian Church**  
IN  
SALINE COUNTY, MISSOURI.

✓  
BY J. L. WOODBRIDGE.

1906.

HISTORY  
OF THE  
PRESBYTERIAN CHURCH  
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A WORD.

If this book merits such a formal thing as a dedication, it is inscribed, with my love, to the ministers of Lafayette Presbytery, past and present. It has been my inestimable privilege, for a period covering the past thirty years or more, to know most of these men well, many of them intimately; and I am persuaded that as a body, in culture, in intellect, in ability and in piety, they have never been surpassed.

And the advantages which have accrued from association with them are not confined to myself; the members of my family, every one of them, have shared with me the benefits flowing from their companionships, as they were entertained in our home.

Some of these men have been called to distant fields; many have slipped away; but it is my joy to know that sometime, somewhere, if I myself be found worthy, I shall meet them all again; when vexing questions of church grouping and the like shall have been forever quieted; where distinctive principles will be unnecessary; where declarations and testimonies will be all alike and full of harmony, and where organic union will have been fully consummated.

THE AUTHOR.

Marshall, Mo., May 1906.

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## CALVINISM: THE GULF STREAM OF HISTORY.

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To the Calvinists, "more than to any other class of men, the political liberties of Holland, England and America are due."—Motley.

"He that will not honor the memory and respect the influence of Calvin knows but little of the origin of American independence."—George Bancroft.

"Calvinism is on a pinnacle solely and unassailably its own, as being that form of religion which produces the highest examplars among mankind of self-discipline and strenuous wordly activity."—Ernest Troeltsch, German critic.

"It was from Witherspoon of New Jersey that Madison imbibed the lesson of perfect freedom in matters of conscience. When the constitution of New Jersey was formed by a convention composed chiefly of Presbyterians, they established perfect liberty of conscience without the blemish of a test."—George Bancroft.

"The Anglo-Saxon democracy is the product of a severe theology learned by the few Christian fugitives in the gloomy cities of Holland and of Switzerland, where the morose shade of Calvin still wanders. . . . And it remains serenely in its grandeur, forming the most dignified, most moral, most enlightened and richest portion of the human race."—Castelar, Spanish statesman.

"When all else has failed; when patriotism has covered its face and human courage has broken down, when intellect has yielded, when emotions and sentiment and tender imaginative piety have become the handmaids of superstition, and have dreamt themselves into forgetfulness that there is any difference between lies and truth—the slavish form of the belief called Calvinism, in one or other of its many forms, has borne ever an inflexible front to illusion and mendacity and has preferred rather to be ground to powder like flint than to bend before violence or melt under enervating temptation."—Froude.

# HISTORY OF THE PRESBYTERIAN CHURCH

IN SALINE COUNTY, MISSOURI.

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[ BY J. L. WOODBRIDGE ]

In writing even a brief history of Presbyterianism in Saline county, the difficulties are almost insurmountable, and, at best, the work must be incomplete. The impediments are two-fold; (1) the loss of church records and (2) remissness in keeping many of those that remain. During the civil war it appears that religious work in the county almost ceased. The absence of most of the male population on the firing line; the outrageous restrictions placed upon the ministers of the gospel in war-oppressed Missouri, tended to almost complete cessation of the work of all the churches. During that period the records of at least two Presbyterian churches were destroyed; Marshall and Mt. Olive; and their absence leaves a vacuum of information impossible to be filled. With one exception, (that single exception being Pisgah church, organized in 1845; the full records, from date of organization, being intact and neatly kept) much of what is given in this history, covering that period, is from hearsay and tradition; information given by friends whose memories run back through the fifty or sixty intervening years.

We cannot refrain from giving, just here, a word of suggestion to clerks of sessions. In writing minutes let the records be complete, and write them immediately after the meeting. Record meetings of session, names of officers present, full names of those uniting with the church, baptisms, adult and infant, notices of church meetings, all congregational meet-



ings, names and dates of service of all pastors and supplies, elections and installations of officers, and all unusual events pertaining to the church, such as dedications, spiritual outpourings or special services. If records were at hand covering the period of seventy-five years of our church in this county, a glorious history could be written.

The Presbyterian church in Saline county has been blessed by the presence and visitation of a powerful ministry. Likewise among her officers and membership have been men of the strongest stamp of human character. Because of this, this history will be largely biographical. Many of these men are remembered through their family, civil or political connections; but it is proper now to group them from the standpoint of the higher principle that gave them their motive power in their relations of life, the religious. As a man thinketh in his heart, so is he; and the religious convictions of these men furnish the key to their lives of devotion and faithfulness in all their relations of life.

The Presbyterians in Saline county have been a zealous, active folk. The pioneers, as indicated in this history, were vigorous, able men, and though by no means numerically as strong as some other churches, the Presbyterians have done their share toward the religious developement of the county.

In the year 1893, during the period of great evangelistic activity in the Synod of Missouri, the "Saline County Presbyterian" was issued monthly for circulation among the churches. It was a paper conducted editorially by Rev. W. R. Dobyns, pastor of the Marshall church, and elder J. L. Woodbridge, of the Nelson church. In the same year, an organization of the ministers, elders and deacons of the county churches was effected, which was conducive of much good.

At this time, as a whole, the church work in the county is on an excellent footing.

Acknowledgement is here made of the valued assistance rendered by friends in furnishing data to compile this record. Without it the work would have been an impossibility. To enumerate all those who have been so kind would be practically

impossible; but mention should be made of Rev. J. M. Chaney, D. D. of Independence, Mo., Rev. J. A. Quarles, D. D., of Lexington, Va.; Rev. W. W. Elwang, Columbia, Mo.; Mr. J. H. Cordell, Prescott, Ark; Mr. W. A. Snoddy, Saline county; and without the aid of Mrs. Eva W. Miller, of Miami, Mo., the sketch of the Miami church would be very defective. The clerks of the session have also, uniformly, been active in rendering indispensable assistance.

Among the admitted defects of these sketches, acknowledgement is made of the lack of allusion to the work of devoted women in the churches. No church but bears upon the tablet of memory, names of saintly, pious women. Lack of space is not the reason to be assigned for this apparent omission; but it would appear unseemly to record for public gaze the names of many devout, godly women, who, if alive, would shrink from the publicity; who labored for love's sake, and whose memories are enshrined in the hearts of those who well know of their work of love and consecration.

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### THE DRAKE CONSTITUTION.

Allusion is made in these sketches to the expurgatory, or "test" oath, in connection with the ministry. To explain these allusions, it is proper to record here the pertinent provisions of the Drake Constitution of the State of Missouri. Through the courtesy of Hon. Dean D. Duggins, of the Marshall bar, who has furnished a draft of the sections which were the basis of the actions against the ministry of all the churches, they are recorded here.

The Drake Constitution, was adopted in 1865. A careful analysis of the sections here given, will show that it was self-contradictory, and unlawful, and it was so pronounced by the highest legal tribunal of the land. In most of the counties of the state, many ministers defied it, and were arrested because of the performance of their ministerial functions. In Saline county, the Rev. A. P. Williams, D. D. a Baptist minister, was

indicted and arrested, but was afterwards released. As noted below, the law was contested in the Supreme Court of the United States, and was declared unconstitutional.

In 1875, the Drake Constitution was supplanted by the excellent one under which we now live.

Article 1. Sec 10. That all men have a natural and infeasible right to worship Almighty God according to the dictates of their own consciences; that no person can, on account of his religious opinions, be rendered ineligible to any office of trust or profit under this state, nor be disqualified from testifying or from serving as juror; that no human authority can control or interfere with the rights of conscience; and that no person ought, by any law, to be molested in his person or estate on account of his religious persuasion or profession, but the liberty of conscience hereby secured shall not be construed as to excuse acts of licentiousness nor to justify practices inconsistent with the good order, peace or safety of the state, or with the rights of others.

Art. II, Sec. 3, Prohibits any person who has ever been in armed hostility to the United States, or to the lawful authorities thereof, or to the government of this state, or has ever given aid, comfort, countenance or support to persons engaged in any such hostility, or has ever in any manner adhered to the enemies, foreign or domestic, of the United States, either by contributing to them or by unlawfully sending within their lines, money, goods, letters or information, or has ever disloyally held communion with such enemies, or has ever advised or aided any person to enter the service of such enemies, or has ever, by act or word, manifested his adherence to the cause of such enemies, or his desire for their triumph over the arms of the United States; or his sympathy with those engaged in exciting or carrying on rebellion against the United States, from voting at any election held under the laws of the state, or under the ordinance or by-laws of any municipal corporation; and also from holding any office of honor, trust or profit; and from being an officer, councilman, director or other manager of any corporation, public or private, now existing or hereafter estab-

lished by its authority, and from acting as a professor or teacher in any educational institution, or in common or other school; and from holding any real estate or other property in trust for the USE OF ANY CHURCH, RELIGIOUS SOCIETY OR CONGREGATION.

Sec. 9, Prohibits any person from practicing law; and "NOR SHALL ANY PERSON BE COMPETENT AS A BISHOP, PRIEST, DEACON, ELDER, OR OTHER CLERGYMAN OF ANY RELIGIOUS PERSUASION, SECT OR DENOMINATION, TO TEACH, OR PREACH OR SOL-EMNIZE MARRIAGES, UNLESS SUCH PERSON SHALL HAVE FIRST TAKEN, SUBSCRIBED AND FILED SAID (TEST) OATH.

### THE TEST OATH

Required the party to swear that he was well acquainted with the terms of the third section of the second article of the constitution and that he had never directly or indirectly done any of the acts specified, and that he made the oath without any mental reservation or evasion.

Father Cummings was a Catholic priest. He refused to take the oath; was indicted, tried and convicted and sentenced to pay a fine of five hundred dollars by the Circuit Court of Pike county, Mo., in 1865. The case was contested on the ground that the clause was in conflict with the constitution of the United States, which forbids any state to pass a bill of attainder, or *ex post facto* law, or law impairing the obligations of contracts. Judge David Wagner of the Supreme Court of Missouri, rendered a decision and upheld the provision of the constitution and affirmed the decision of the lower court. Father Cummings appealed to the Supreme Court of the United States, and in 1866, December term, Justice Field reversed the opinion of the Supreme Court of Missouri and ordered the absolute release and discharge of the defendant, Father Cummings.

## A WORD ABOUT PRESBYTERIANS.

On account of the number of churches in the United States there is much ambiguity toward a correct understanding of their names. A short explanation is not inappropriate.

The Presbyterian Church in its government is a republic, and has been described as "brittle." When division unfortunately occurs, and one body becomes two, the result is almost automatic; new presbyteries are formed and confusion never results.

In 1837 a division took place in the Presbyterian Church in America over doctrinal questions which need not be discussed here, and the result was two Churches known as the Old School and the New School. These two Churches existed until the year 1869-70, when they reunited, under the name of the Presbyterian Church in the U. S. A., and since that date the terms "Old School" and "New School" have been obsolete.

Between the years 1837 and 1869 (the period of the division) the following churches were organized in Saline county; Saline (or Union) 1832; Arrow Rock, 1840; Marshall 1840; Greenville (now Miami) 1841; Salt Pond (now Pisgah) 1845; Mt. Olive, 1853; Marshall (reorganized) 1868; Miami (reorganized) 1868; Brownsville (now Sweet Springs) 1868; In every instance these churches connected themselves with the Old School Church, and that term, in many instances, still clings to them; erroneously however, as can be seen. There never was a New School church in this county.

But in the meantime, there had occurred another division in the Presbyterian Church; this time on account of issues growing out of the civil war. The divided section met in Augusta, Ga., December 4, 1861 and organized the Presbyterian Church in the U. S. now known as the Southern Presbyterian Church; while the older Church is known as the Northern Church. This division still exists. Doctrinally, between the two Churches there is no difference, and numerically they are the two largest of the thirteen Presbyterian bodies in this country. In 1903

the Northern Church revised the Westminster Confession, the "standard" of its doctrines; though the revision, according to a resolution adopted in their General Assembly, did not essentially change their doctrines. For some years efforts have been making to effect a reunion of the two Churches, but without success, up to this time. But of late a strong under-current has set in in that direction, and is rapidly growing in strength, especially among the younger ministry; and it is not improbable that in the next few years results will follow in the direction of a united Presbyterian church.

### THE COUNTRY CHURCH.

In carefully reading the records of an old country church one can but feel the influence of an undefined force that lies between the lines. Modern improvements, the building of towns and cities, the changes of civilization, have sapped the vitality of the old country church. Its influence has waned or disappeared. Most of the strong preachers who formerly occupied the high pulpit are now dead or are at the centers of population.

Take the roll of one of these churches, and on it you will find the names of the strong men of the community and of their families; and the yellow, musty pages of the records are redolent with the combined fragrance of deep piety, social culture and neighborhood congeniality. The country church was the center of everything, with religion for the foundation. Orthodoxy reigned supreme. Radical higher criticism vexed not the eldership in those days, nor weakened the faith of the congregation. The pastor was the center of influence; he preached the gospel, and as the generations came and went they received it pure at his hands. And who will be so bold as to say we are fallen on better times today? In those days a man guarded his religious character jealously, for his standing in the community was affected by it. Is it so these days? It ought to be.

And in those days the eldership maintained the purity of Zion zealously. In minor key, in those old records we find church

trials for lesions of conduct, recorded and conducted with dignity and precision. All honor to the old elders!

And a component part of the country church was the church graveyard. Modern customs and ideas are eliminating its use to a more or less degree, but the thoughtful person cannot visit one of these sacred spots without coming under the influence of the story it tells.

Beneath those rugged elms, that yew-trees shade,  
Where heaves the turf in many a mould'ring heap,  
Each in his narrow cell forever laid,  
The rude forefathers of the hamlet sleep.

Far from the madding crowd's ignoble strife,  
Their sober wishes never learned to stray;  
Along the cool, sequestered vale of life  
They kept the noiseless tenor of their way.

Old age in its weakness, youth in its strength, infancy in its helplessness, all lie here. trophies of the grim reaper, as testified by the old moss-covered tombstones. And what stories they tell of sorrow and distress; of disappointed hopes and ambitions, of sickness and midnight watchings, of gatherings of grief-stricken families and friends at the last scene in the old church-yard!

But just by is the old church, its spire, in impressive silence, pointing heavenward.

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REV. JOHN L. YANTIS, D. D.

This remarkable man was a pioneer of Saline county, both as a citizen and as a minister of the gospel. He was born in Lancaster county, Ky., Sept. 14th, 1804, licensed to preach by the Presbytery of Transylvania in 1829 and ordained in 1830. He came to Saline county in 1833 and spent the winter here. Then to Liberty, to Columbia, Fulton and Lexington, and, in 1848 to Brownsville, (now Sweet Springs), when he purchased the Sweet Springs, and 80 acres adjoining, paying ten dollars

per acre for the property. In that year he established there a boys' school, which became very popular. In 1852 he removed to Oregon, and in 1859 was called back to take the presidency of a college established by the Presbyterians, located at Richmond, Mo.

The college proved a failure; he removed to Danville, Ky., as pastor, returning to Saline county in 1861, from that time residing at Sweet Springs till his death. Sunday afternoon, at the residence of Mr. G. B. Green in Lafayette county, he died suddenly from a stroke of apoplexy, after preaching in the morning at Prairie church, six miles south of Lexington, on May 28th, 1882.

Dr. Yantis was a man of strong personality and convictions, popular socially, of fiery zeal in the pulpit, and distinctively a defender of the faith. Of quick mind, his thought and utterance were rapid. When the Drake constitution went into force, with its expurgatory oath, he refused to take it, saying he was not afraid to preach; that he was not terrified by man, but from another quarter.

In his career he took part in the organization of many churches, and has left his decided impress upon the communities where he lived. He was buried in Pisgah cemetery, at old Pisgah church, at the organization of which he was present, in 1845, when he preached the sermon on that occasion. His name is indelibly written in the records of early Presbyterianism in central Missouri.

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#### REV. DAVID COULTER, D. D.

Second to no man, in the early ministry of Missouri, stood the Rev. Doctor Coulter. He was born in Sussex county, Delaware, Nov. 8th, 1808, was graduated from Lafayette college in 1838, and from Princeton Theological Seminary in 1841; was licensed by the Presbytery of Lewes in 1841, and ordained July 5, 1843, by the Presbytery of Upper Missouri. From 1841 to 1860, his ministry in Missouri was an active one, in serving the



churches at Auxvasse, Rocheport, Fayette, New Bloomfield, Columbia, Jefferson City, Prairie, and other points. His ministerial work in Saline county was probably limited to Pisgah church, except that he officiated at the dedication of Saline (or "Union") church in 1844, and probably preached at intervals there. The records of Pisgah church show that on May 11th, 1856, he was present, and probably officiated at the installation as pastor of the Rev. J. W. Clark; and the same day baptized the infant son of the pastor, Rev. J. W. Clark; and also the infant son of Rev. Doctor Yantis.

In 1874, the degree of Doctor of Divinity was conferred on him by Westminster College. About the year 1872 he became blind, and his death occurred August 20th, 1878, at Liberty, Mo.

Among the pioneer ministers of the state, Doctor Coulter ranks high. While his attainments as a scholar, minister and preacher were unusual, he was mainly characterized by deep piety, full consecration, and unflinching adherence to his convictions. He was a type of original Presbyterianism in his ideals and practice. Mr. Rufus Young, of Lexington, himself a pioneer of Lafayette county, writes of him that when pastor of Prairie church, during the fifties, he came one Sabbath to his appointment at Prairie church with Rev. Gary Hickman. Ripe plums on the trees in the church yard tempted the appetite of Mr. Hickman, which he proceeded to gratify by gathering a handful, offering a share to Dr. Coulter. They were courteously declined with the explanation that he never ate anything that was gathered on the Sabbath.

This incident will possibly provoke a smile, and perhaps cynical criticism from some who read of it; and in others a feeling of gratitude that the days of such rigid Sabbath-keeping are passed. And yet, before we undertake to criticize Dr. Coulter, and men of his type, let us take sober second thought. We must admit that in the wake of such a man can follow only high ideals; and that young and old can safely follow his example, to say the least. Experimenting with lighter philoso-

phies of life is a hazardous, uncertain procedure. Whatever else we may say of him, and of his Puritan prototypes, only prejudiced observers of the history of this country can deny that the present superstructure of American civilization, now being sadly altered in its composite character by indiscriminate immigration, is built upon the firm, rugged foundation of the Puritan English of Virginia and New England, the Scotch-Irish, the Dutch and the Huguenot; those rigid Calvinistic pioneers, to whom full, unstinted credit is given by such historians as Bancroft, Theodore Roosevelt. and John Fiske. It would be of no moral and religious disadvantage to this country to pause awhile, in its mad rush for wealth; its time of grasping, crushing monopolies, its wild extravagance and pursuit of the social *ignis fatuus*, and take its breath and bearings. Studying and practising the philosophy of life as laid down by David Coulter and men of his stamp of character would be no detriment to the age.

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REV. GARY HICKMAN.

Of all the pioneer ministers none have left a stronger impress upon early church work in this county than this vigorous church organizer. Active in church planting, zealous in educational work, he was likewise robust in polemics, and assertive of his personal rights; the typical religious pioneer.

He was born in Dec. 1804 in Montgomery county, Maryland, received his theological training at Princeton Seminary from 1830 to 1832, and after a period of work in Virginia came to Missouri and was licensed by the Presbytery of St. Louis in 1840. After some labors in St. Louis, he was received by the Presbytery of Missouri, was ordained by that Presbytery April 14th, 1844, and was pastor of Saline (Union) church in 1844-45; then principal of a female school near Marshall 1845-47; supplied the Marshall church in 1846-47; principal of a female seminary at Arrow Rock 1848-52; the same at Dover in 1852-55, and in April 1858 was dismissed by the Presbytery

of Lafayette to the Presbytery of Highland, Kansas. He died at Doniphan, Kansas, June 18th, 1870, sixty-six years old.

Such is the skeleton record of this vigorous man. His contemporaries, like him, are all gone, but tradition preserves some memories of his activities. A discussion with a Catholic priest in Marshall, resulting in a triumph for the doughty preacher, 1857; friction in his school at Dover, growing out of denominational differences; for in those days friction between creeds was frequent. Publication of pamphlets and hot discussion in the school room between Mr. Hickman (who was not a large man physically) and the trustees of the school; the lie given by a 200 pound trustee who, the next moment was stretched out in the aisle, uttering the ejaculation "who tripped me?" "I knocked you down and can do it again" was the response of the irate preacher.

Peace to his memory, as there has been blessing upon his church work in this county. Strong characters such as he, are needful to lay the foundation to build on.

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#### REV. WILLIAM DICKSON.

In the ministry, as in other professions, different types of men are necessary to the best results. Conservatism is the foundation rock of safety. It is said that shortly after the death of the venerable Rev. J. W. Wallace, of Independence, who represented that type of ministers, the Synod of Missouri was in session and in active discussion of a perplexing question, when the Moderator exclaimed, "J. W. Wallace is dead, and the Synod is at sea."

Rev. William Dickson was born May 31st, 1797, in Kentucky, and died Sept 11th, 1884, in his eighty-seventh year. He left nine children, twenty-one grandchildren and six great grand children. He was ordained in Kentucky in 1825, and when he came to Missouri shortly afterwards, he was one of the first ministers here. He settled near Dover, and that section was his home nearly all his life.

During his long ministerial life of sixty years his preaching was continual. He was one of the organizers of the Marshall church in 1840; and when the present church building there was dedicated, forty-two years afterwards, the venerable minister was in the pulpit, participating in the exercises

In character and in preaching he was of the conservative type, safe, sound and reliable. The church always needs that kind.

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#### REV. JAS. W. CLARK.

This good man, who was identified with early church work in Saline county, was formerly a lawyer, and was ordained a minister by the Presbytery of Upper Missouri June 22nd, 1855, and successively supplied or was pastor of Pisgah, Marshall and Mt. Olive churches. He was afterwards pastor at Clarinda, Iowa, then returned to Missouri in 1869; was pastor at Lexington 1869-71, and at Salt Springs in 1871-73. In 1873 he returned to Iowa, and died at Clarinda, February 16th, 1879.

Mr. Clark was a good man, a good pastor, fruitful in his work, beloved by his people and an effective preacher. He was pastor of Pisgah in the days of the prosperity of that noble old church.

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#### REV. J. T. PAXTON.

Few ministers have as long and varied careers in their work as the Rev. J. T. Paxton; a veritable pioneer in the states of Texas, Missouri and Arkansas. He was a scholarly man, vigorous in his activities, and forceful in his work. He was identified with early church work in Saline, and was long a resident of the county.

Mr. Paxton was born in Rockbridge county, Va., April 21st, 1814; was educated at Washington (now Washington and Lee) college in Virginia, and at Union Theological Seminary, Va.; was licensed to preach by Lexington (Va.) Presbytery,

Sept. 2, 1843, afterwards went to Texas in 1846, and was ordained in April of that year, at Houston, by the Presbytery of Texas, being the first Presbyterian minister ordained in that state. After preaching about two years at Columbia, Texas, he came to Missouri in 1849; supplied the church at Columbia in 1849-51 and at Louisiana in 1851-52.

In the year 1850 he was married to Miss Amanda J. Venable, daughter of Dr. Hampden Sydney Venable, an elder in old Saline (Union) church. From 1853 to 1856 he was pastor at Farmington, Mo., and in 1856 he came to Arrow Rock, where he remained two years, when he removed to a farm seven miles west of that town, and near Saline church; in these years preaching to various churches. There he remained till after the war when he returned to Arrow Rock.

In 1869 he removed to his farm south of Marshall, residing there till 1878, preaching at intervals, till in that year he went to Texas where he labored as Home Missionary for about five years, with headquarters at Crockett. His life during this period was one of great activity. Returning to Missouri in 1883, he remained several years, then removed to Eldorado, Arkansas, where he labored four years.

From Arkansas he went to the state of Louisiana, locating at Rocky Mount, where, after a residence of but little more than a year, he died, in 1890, in his seventy-seventh year. His remains were interred at Rocky Mount.

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#### REV. JOHN MONTGOMERY, D. D.

Doctor Montgomery was never a resident of Saline county, but he devoted much labor to the work of the ministry here, and his name was a tower of strength to the Presbyterian church. He was born in Danville, Ky., Oct. 6th, 1810, came to Missouri in October 1857 and settled on his farm two miles from the present site of Longwood, Pettis county. He died there Feb 10th, 1899, in his eighty-ninth year.

His removal to Missouri was in answer to a call from the

First church of Pettis (now Hughesville) from his pastorate at Harrodsburg, Ky. In the fall of 1864, on account of the devastation of the war, Westminster college found itself in great straits, needing a man of much influence, power and business ability to inaugurate its rehabilitation. Dr. Montgomery was decided by the trustees of the college to be the man of the hour, and an urgent call was extended him to accept the presidency, as well as the pastorate of the Fulton church. Reluctantly he accepted, and devoted a year to that important work. Record of his work there indicates the enormous labor performed in those discouraging days; and after a year, he found it necessary to relinquish the work.

The new town of Sedalia was founded in January, 1861, when the Missouri Pacific Railroad was completed. Dr. Montgomery preached one of the first sermons ever delivered in the town; continued to preach there from time to time; and he, and Rev. Joshua Barbee, in the first church building in the town, organized the first Presbyterian church, August 11th, 1865. Dr. Montgomery served this church as minister till February 25th, 1868, riding to his appointment, fifteen miles, from his farm. He discontinued his work then, on account of physical disabilities.

On February 18th, 1870, he organized the second Presbyterian church in Sedalia, now known as the Broadway Presbyterian church. He was pastor of this church two years, moving his family to Sedalia, but after a year's residence there, he returned to his farm.

About the year 1866 he organized the church at Lamonte, Mo. Shortly afterwards he began to preach at Longwood, in Pettis county, and on September 25th, 1869, with the Rev. Joshua Barbee, he organized the Longwood church, with nineteen members. To this church he devoted much subsequent labor. In the early seventies he preached at Marshall for a time.

About 1875-76 he devoted a year's work to the church at Brownsville (now Sweet Springs); was then called to his old

charge in Kentucky, where he resided less than a year, when he returned to Missouri.

Except occasional preaching, the last days of his old age were spent in quiet on his farm.

Dr. Montgomery described himself more as a home missionary than as a pastor. He can fairly be classed as one of those early, powerful pioneer preachers, who are so necessary in establishing the church in new sections of the country, and who are the foundation stones of the church. Physically small and frail, exceedingly plain in his address, and yet withal possessed with impressive, appropriate dignity of character and person, in the pulpit he was a mighty power. Apparently forgetful of himself, he seemed inspired with a force that dominated his congregation; and his natural eloquence and deep earnestness carried conviction with every expression. Verily he was a great preacher, and his works do follow him.

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#### REV. JAHLEEL WOODBRIDGE.

Rev. Jahleel Woodbridge, who devoted part of his ministry of more than fifty-one years to work in Saline county, was born in Southampton, Mass., Feb. 19th, 1815. He was graduated from Union College, New York in 1832, and at the age of twenty had taken his full theological course at Princeton Seminary. He was licensed to preach by the Presbytery of New Brunswick, N. J., April 29th, 1835. His first charge was in Carroll county, Maryland, for two or three years, after which he became pastor of the church at Baton Rouge, La.; which relation continued for about fourteen years, when he was called to Henderson, Ky., where he was pastor for thirteen years. In that city he built up a strong church and laid the foundations strong and deep, making Presbyterianism the dominant religious force of the city, as it remains today. It was during his pastorate there that the great struggle in the Synod of Kentucky took place; the two sides led by Doctors Stuart Robinson, and Robert L. Breckinridge; and in the church of which

he was pastor that the division occurred; the famous "Declaration and Testimony" being the acute issue. The struggle is now historic. Mr. Woodbridge, with his church, went with the bulk of the Synod of Kentucky into the Southern Assembly.

In 1868 or 1869 he came to Missouri and took charge of the church, lately reorganized, at Miami, and also supplied, at times, the churches at Brunswick and Keytesville. He brought to his work a rare pastoral experience and ripe scholarship. On April 15th, 1870 he was received by the Presbytery of Lafayette from the Presbytery of Muhlenburg. He remained a member of this Presbytery till March 14, 1872, when he was dismissed to the Presbytery of Mississippi.

A promising and growing work was before him in Miami and vicinity, when the health of his wife, already an invalid, grew more feeble; which compelled his return to the south in 1870. After a short period of work at Fayette, Miss., he was called to Wesson, Miss., a manufacturing town, where a church had been organized a short time before. He gave the last thirteen years of his life to this pastorate, building up a strong church. In the midst of a thriving work, in his seventy-second year, he was stricken with pneumonia and died February 26th, 1886. He lies buried at Wesson, and the citizens of that place, irrespective of church lines, erected a handsome monument over his grave in the cemetery there.

Of his five living sons, three are in the ministry of the Presbyterian church, and two are elders in Presbyterian churches, and his only son-in-law is likewise a Presbyterian minister. His father, Rev. Sylvester Woodbridge, D. D., was pastor in New Orleans from 1832 to 1860, twenty-eight years.

To his last years he was vigorous mentally and physically. He kept fully abreast of the questions of the day, and was a frequent contributor to the religious publications of his time.



## REV. JOSHUA BARBEE.

Mr. Barbee was born in Danville, Ky., Dec 4th, 1835, was educated at Centre College and Danville Theological Seminary, and licensed to preach in 1861 by the Presbytery of Transylvania; was ordained by the Presbytery of Lafayette Oct. 9th, 1866. During the war he supplied the churches at Sedalia, Warrensburg and other places. To enumerate his preaching points after the war, would be practically impossible. He was everywhere. His pastorate at Mt. Olive was 28 years; Pisgah, 22 years; Saline, 21 years. When he was compelled, on account of his health, to go to Excelsior Springs to reside, in April 1892, he organized a church there, named, after his death the 'Barbee Memorial.' He died Oct. 10th, 1900; his body was brought to Marshall where the funeral services were held in the Presbyterian church, conducted by the Rev. Doctors H. B. Boude, S. M. Neel and L. P. Bowen and Revs. Franc Mitchell, C. E. Thomas and D. M. Claggett. He was laid to rest in Ridge Park cemetery, and a large granite monument, erected by his friends, marks his grave. Better monuments are the churches established and built through his instrumentality. The odor of his memory, like that of sweet spices, lingers in his churches and with his friends.

The foregoing is an imperfect sketch of the ministerial life of a remarkable man. A full account of his labors can never be had in this world. They were not confined to this county by any means, though what he did here, and the relative position he sustained, well entitle him to be called "the Presbyterian Bishop of Saline county." No weak church but felt, at some time, his supporting hand. No Presbyterial duty assigned him but was well performed.

The basis of his character was his frank simplicity. He had a contempt for pretentiousness. He and the writer were on one occasion fellow-commissioners to a General Assembly, and were assigned to the same home to be entertained; and in exchanging confidences he expressed, in strong terms, his opin-

ion of certain dignitaries of the occasion who assumed "chief seats in the synagogue." His aspirations were not in that direction. He looked up to no man, and looked down on none. He was ubiquitous and versatile; his power of adaptability was wonderful. He was tireless and direct, frank and fearless, pious without sanctimoniousness; a joy in the homes of his friends and congenial to all classes. He was not afraid of evil tidings, and his trust in providence shielded him from fear, even to his final summons.

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#### REV. JAMES A. QUARLES, D. D.

Dr. Quarles was never a resident of Saline county, but he has been a decided factor in Presbyterian church work here, as will be seen in the current history following. Probably no man ever had a more lovable influence than Dr. Quarles. Combined with a disposition and temperament of the most amiable kind, is a mind of extraordinary vigor and development. A strong preacher, his sermons are models of preparation and precision. A fine logical mind, and his earnestness in preaching give him a power in the pulpit rarely equaled.

He was born in Boonville, Mo., April 30th, 1837, was graduated from Westminster college, spent two years at the University of Virginia, and two more at Princeton Theological Seminary; successively was pastor at Springfield, Glasgow, Lexington, Huntsville and other Missouri cities, including St. Louis.

He was principal of the Kemper school at Boonville, in 1856, and of Elizabeth Aull Seminary at Lexington at two different periods. He wrote the life of Prof. Kemper, of Boonville, and has been a liberal contributor to the religious press, such as the Presbyterian Quarterly Review.

In September 1886 he was called to the chair of Philosophy in Washington and Lee University, Lexington, Va., which he now fills, and where he resides.

## SALINE, OR "UNION" CHURCH.

This was the pioneer Presbyterian church of Saline county. Its full term of existence was before the war; it was organized eighteen years prior to any of its sister churches, and five years prior to the disunion of the Presbyterian Church in 1837, into the Old and New School wings. Information of this church, official and traditional, is meagre and unsatisfactory. Its members and the supplying ministers have long since gone to their reward.

The Presbytery of Missouri, sitting in Columbia, received a report from Rev. B. F. Hoxsey of the organization of this church with eight members. On account of some irregularity the enrollment was deferred. The date of this action was March 31, 1832. At the next session of Presbytery, at Boonville, it was properly enrolled. It was represented later at Presbytery as follows: In 1841 by elder Benj. Chambers, and later several times from 1843 to 1849 by elder B. D. Harberson. The Rev. Gary Hickman supplied the church in 1844-45, and Rev. J. T. Paxton to some extent in later years. Other pioneer ministers preached there of which there are no accurate data.

The building was occupied jointly by the Presbyterians and Cumberland Presbyterians, from which fact the common name of "Union" church was used. It was erected in 1844, and dedicated by Rev. David Coulter D. D. and Rev. P. G. Rea. It was built of lumber sawed by a water mill near by and dressed by hand. The typical high pulpit of the old days was a characteristic of the church, and the pulpit furniture led to its destruction. A negro, coveting the cane-bottom chairs which adorned the rostrum, stole them, in 1857, and burned the church building to hide his crime. After this, the Presbyterians seem to have disappeared, and the Cumberlands, in 1858, under the leadership of that grand old pioneer, Rev. Peter G. Rea, organized Mt. Horeb church, a little west of the old church.

The site of old Saline church is on the farm now owned by Mr. J. H. Detmer; a part of the old farm of Dr. Venable. Old

Union graveyard is still there, kept up, we are told, by the Davidson family, and is some two or three miles west of Saline City; now Little Rock.

But we are not entirely in the dark as to at least one member of this old church; probably one of the most remarkable men ever in Saline county. Col. Benjamin Chambers was the first elder in the first Presbyterian church in the county. He was born in Chambersburg, Pa., January 4th, 1764, coming of a distinguished family, the home of which was in the Conococheague Valley, Pennsylvania; from which have proceeded more eminent men, probably, than any other section of the country; presidents, senators, judges, lawyers, statesmen, divines, scholars, physicians and soldiers; and the descendants of the residents of the Valley have, with virile blood, helped to people every Western and Southern state. The reason is not far to seek; it is the same old story. The Valley was the home of the Puritan Scotch-Irish. Probably one half of the Continental army in the war of the Revolution, were Presbyterians; led, in their patriotism, by that noble old Scotchman, signer of the Declaration of Independence, and member of the Continental Congress, Rev. Doctor John Witherspoon, whose statue was but recently unveiled in Philadelphia; and whose whole energies and fortunes were so fully enlisted in the war for Independence, that Horace Walpole was let to utter his memorable declaration that "our cousin America is run off with a Presbyterian parson."

The Chambers family was Scotch-Irish. The first Benjamin Chambers went from New Jersey to Pennsylvania at a very early date. There his son, General James Chambers, was born June 5th, 1743. His career in the Revolutionary war is historic, from Cambridge to the end. His son, young Benjamin, the subject of this sketch, accompanied him from the first, and was in his first battle at twelve years of age. At fourteen he was commissioned an ensign in his father's regiment, and at fifteen was promoted to a first lieutenantcy, serving through to the end of the war, which closed in his sixteenth year.

After the war he went to the Northwest Territory, and was one of the first surveyors of Southeastern Indiana. In 1803 he was appointed judge of the Common Pleas Court of Indiana, and a lieutenant colonel of militia. He was identified with the early governmental history of Indiana, being a member of the first council. In 1820 he removed to Saline county, Missouri, where he resided till his death. In Saline county in 1821 he was, the year of the admission of Missouri into the Union, appointed the first county clerk, serving till 1836; and the old county records show unusual accuracy, precision and elegance of composition, exhibiting education and culture of high order. Mrs. C. J. Pulliam, recently deceased, long a resident of the community of Marshall, Mo., was a daughter of Col Chambers; and in the possession of the family is an old account book; from which, and from tradition, we derive an accurate knowledge of the philosophy of his inner life.

In the old "memorandum book" (as he himself labeled it—on the outside of the book) the first entry was in 1823, and the book covers a period of about fifteen years. It seems to have been his habit to write his data of every kind in this old book; money transactions, family matters, weather statistics, (the great meteoric shower taking place in 1833, in the period covered by the book, evoked no mention, which is a matter of surprise, considering the precise nature of his custom to record everything) farming occurrences, and above all, his spiritual feelings. Only a few extracts can be given here, but even these will tend to open the life book, to some extent, of this good old elder. The following entries, taken from the book, are characteristic of the whole:

"July 1st, 1823. Gave W. G. Knox, for Doctor Loury \$20."

"Nov. 15th, 1824. Lent Dr. Sappington Varlo's Husbandry, 2 vols."

"Jan. 8th, 1825. William Smith got 2 p soles for his boots."

"Feb. 10th, 1825. A warm clear fine day. Swans flying north."

“Monday, Mch. 21, 1825. Viney commenced for one year at half past 11 o'clock A. M., (ragged and dirty) by agreement with Mr. Hix at \$35 and to be found, her shoes almost worn out and parts of stocking torn and almost without feet.”

“Sep. 8th, 1828. Paid Gen'l Thos. A. Smith \$60 in part payment for this land.”

“Oct. 9th, 1829. Paid W. Benjamin Hawkins seven dollars for making a coffin for our son, George.”

“June 21st, 1830. This day paid my subscription for the protestant and tract Depository in Boonville \$7.00.”

“Sept. 3d, 1831. Paid my subscription to Joseph Grove, Esq., for Sunday school.”

“Dec. 13th, 1831. Sarah Bella and the Dr. took their departure for home. May the Lord honor them long and happy, and may the blessing of Jacob rest and abide on them we humbly pray.”

“Dec. 31, 1831. This day is the last in the year, the last in the month, and the last of the week. We are all well. Impress our souls, Lord, we humbly entreat thee with sincere unfeigned gratitude for thy goodness.”

“May 9th, 1833. Left our son, John at Gen'l Smith's to go to school to W. Adams. Preserve him, gracious God from all evil we humbly pray.”

“Oct. 24th, 1833. Mr. and Mrs. P. took their departure to Mr. S's in the evening. . Were on us 19 weeks and 5 days, washing, boarding, lodging. Oh that we may be preserved from such friends.”

“Feb. 16, 1834. Sent to Editors N. York Observer \$10.  
Sent to Rev. Henry Bourne \$5.

‘ Jan. 1, 1835 A. D. We are all well. Heavenly Father enable us to be grateful for all thy mercies on us, unworthy and unprofitable servants we humbly pray for Christ's sake.”

Tradition has it that Col. Chambers was known as the “politest man in the county,” and Judge Thos. Shackelford writes that back in his boyhood days he remembers him princi-

pally as a strict Presbyterian who refused to allow his boys to go fishing on the Sabbath with the other boys.

Soldier, pioneer, farmer, good neighbor, efficient public officer, scrupulous business men, elder, christian by profession and in practice; a rare combination. He died at Cambridge, Mo., Aug. 27th, 1850, and his remains repose in the old cemetery a mile southwest of Cambridge.

### ARROW ROCK CHURCH.

The old Presbytery of Missouri, in session at Columbia, April 3d, 1840, appointed a commission to organize two churches in Saline county: viz—Arrow Rock and Marshall. This commission consisted of Revs. Wm. Dickson, G. M Crawford and B. W. Reynolds; and at Lexington, Oct. 29th, of the same year they reported that the work had been performed.

But little can be ascertained about this church. They never had a building, using that of the Cumberland Presbyterians by courtesy, The only ministerial supplies of record were the Rev. Gary Hickman in 1848-52 and Rev. J. T. Paxton. Before the war, in 1844, it was represented in Presbytery by elder H. S. Venable, and in 1860 by elder J. N. Caldwell. Capt. Mason Brown was an elder and a mainstay of the church. He enlisted in the Confederate army at the beginning of the war, and was killed at the battle of Boonville in 1862. His remains were brought to Arrow Rock, and interred there.

After the war, attempts were made to revive the church, and it was visited by Rev. W. W. Robertson, Rev. J. F. Cowan, Rev. B. H. Charles, Rev. J. T. Paxton, who had lived there, and other ministers, but without permanent results.

In 1875 it was again represented in Presbytery by elder Franc Mitchell. This seems to have been the last representation at Presbytery, and shortly after that it was dissolved by Presbytery.

Elder Franc Mitchell afterwards was ordained a minister in the Presbyterian church, in Nov. 1875. He has had a useful career both as pastor and evangelist, and is now pastor of the church at Keytesville, Mo.

## MARSHALL CHURCH.

The burning of the county court house in Marshall by guerillas in 1864 was calamitous to the Presbyterians in more ways than one. Their church building in Marshall was a most excellent one; was built about the year 1855; was large and commodious, in size about 40x90 feet, and was situated on the south-east corner of the square. It occupied two lots; one purchased from Burr Harris, as shown by deed dated Dec. 4th, 1855, for a consideration of seventy-five dollars; the other a donation, "by deed of gift" dated September 13th, 1855, from that noble philanthropist William B. Sappington. The beneficiaries of these deeds were the "ruling elders of the O. S. Presbyterian church, Joseph N. Laurie, John W. Knight, and Thompson G. Miller."

About the years 1862 or 1863, during the pastorate of Rev. W. H. Cambern, the Federal troops took possession of the building, applying it to their use as a stable. Upon their vacating it, the Saline county court appropriated it, and Dec. 1st, 1864 it was "ordered by the county court, that the courts in and for Saline county, continue to be held in the Presbyterian church in Marshall, until further ordered, and that the sheriff of Saline county, take charge of said house accordingly."

After the close of the war, the county court continued the exclusive use of the building, as indicated by the following order, dated Jan. 8th, 1866: "It having come to the knowledge of the County Court that the business of the Circuit and County clerks has been materially retarded in consequence of Justices of the Peace holding court in the office of said clerks, it is therefore ordered that the sheriff take charge of the Presbyterian church in the town of Marshall, and the duty is hereby enjoined upon him not to permit it to be used for any purpose except for the transaction of the business of the Circuit, County and Probate Courts of Saline county, Missouri."

As far as known, no compensation was ever received from the Federal Government for the use and abuse of the church



building; but trustees were appointed by the church to claim and receive indemnity from the county court for its occupancy, as indicated by the following extract from the county records: Sept. 11, 1866. "Sam'l Boyd, Daniel P. Harrison and Jacob Smith, trustees for the Marshall Presbyterian church, presented their account against Saline county for the use and occupation of said church from the 1st day of July, 1863, to Sept. 1st, 1866, at \$350.00 per year—\$1,137.66. It is ordered by the court that said trustees be, and they are hereby allowed the sum of \$560 and no more, and that a warrant issue for same to said trustees."

"A proposition of the trustees of the Marshall Presbyterian church to rent the county court for nine months from date, for the sum of \$250, which is accepted by the court and ordered to be filed, and that warrant issue for the sum of \$250."

And later the building was destined to have another set of occupants, other than was originally intended, for Oct. 1st, 1866, "It is ordered by the County Court of Saline county that the township board of education of school township 50, range 21, have the use of the Presbyterian church of Marshall, for school purposes, alone, at the rate of \$5 per month upon the express condition that said house is to be returned in as good condition as found, unavoidable accidents excepted, the right to hold courts reserved."

On May 9th, 1867, another contract was made by the trustees of the church with the County Court, as indicated by the following entry in the county records: "It is hereby agreed by and between the County Court of Saline County, and Samuel Boyd, one of the trustees of the Presbyterian church, in the town of Marshall, Saline County that the County Court aforesaid take charge of said church for twelve months from the sixth day of May, 1867, at and for the sum of Three Hundred Dollars; said house to be returned in as good condition as it is at this time, with the understanding that the said house is not to be used as a school house." In later years, the old church building was sold and removed to the south part of the city of Marshall.

But another serious loss entailed by the burning of the court house was the destruction of the church records, in the building at the time. It has been supposed that every written trace of the church was gone; until recently Mr. W. A. Snoddy, a ruling elder in Saline church, and a son of Daniel P. Snoddy, an elder in the early Marshall church, discovered among some old papers, the actual record of the organization. This remarkable relic, preserved through sixty-five years of vicissitudes, is one small sheet of paper, apparently torn from a small note-book, and is now yellow with age. Great interest attaches to this old paper, and it is, on account of its importance, given here in full, as follows:

“The Presbyterian church of Marshall was organized agreeably to the order of Presbytery, by Bros. William Dickson and Benj. W. Reynolds at the town of Marshall on the 31st day of August, 1840, Bro. Hugh Hamilton being elected and ordained elder. Number of members twelve, viz: Mr. Francis Irvine, Mr. Elisha Irvine, Mr. John Irvine, Mr. Hugh Hamilton, Mr. Joseph Cassel, Mr. Philip Sydenstricker, Mrs. Margaret Irvine, Mrs. Elisha Irvine, Mrs. Mary Cowan, Mrs. Margaret Curry, Mrs. Margaret Montgomery, Mrs. Eleanor Gaines. Immediately after the organization, were received upon examination, Mr. Sam'l Wall, Mrs. Wall and Mrs. Elizabeth Irvine. After the organization, and the delivery of a discourse suitable to the occasion, the sacrament of the Lord's Supper was administered.

HUGH HAMILTON,  
Clerk of Session.”

Mr. Snoddy also discovered several old church letters, of exceeding interest, as follows: Of Stephen and Susan Smith, date 1841 from Drennon Creek church, Henry county, Ky; placed with Marshall church Oct. 16th, 1842; also of Elisha, Francis and Mrs. Mary Irvine, date 1837, from Mossy Creek church; of Hugh Hamilton, Staunton (no state named) date 1834; of John and Eliza Irvine, date 1839, from Mossy Creek church; and of Joseph Cassel, date 1840, from First church, Lyme, Ohio.

Other elders in the early church were Joseph N. Laurie, Stephen Smith and Daniel P. Snoddy. Mr. Snoddy came to Missouri in 1832, and died in Marshall, of cholera in 1849. He is buried in Little Grove cemetery, south of Malta Bend.

At that time, Marshall was in the bounds of Missouri Presbytery, and the order to organize the church was made during the sitting of Presbytery at Columbia, April 3d, 1840; the same commission appointed to act at Marshall being also instructed to organize a church at Arrow Rock; both of which were effected. Marshall church was represented in Presbytery in 1848-50, by elder Jos. N. Laurie. Rev. Gary Hickman seems to have been the first pastor, from 1845 to 1847. Succeeding ministers, among others, were Revs. B. W. Reynolds, W. McPheeters, and W. H. Pawling. Rev. J. W. Clark was the first minister after the church building was erected, while Rev. W. H. Cambern was probably among the last supplies, during the war, his term being from 1860 to 1863. It was about that time that the Federal troops appropriated the building.

In 1867 Mr. J. H. Cordell came to Marshall, and became superintendent of a Union Sunday School, held in the (then) Campbellite church; a frame building on the same site now occupied by their brick church. In 1868, the new court house being completed, the County court turned the Presbyterian church over to the trustees, in a fearfully dilapidated condition. Mr. Cordell, with three "elect ladies," undertook to raise money to repair the church. Begging the edibles and supplies in town and adjacent country, the fall term of court being in session, and a large crowd in attendance, a "festival" was given for three successive nights, and dinner in the daytime; at the end of which time the little band found themselves in possession of six hundred dollars which fully repaired the damage to the building.

These noble efforts evidently stimulated the Presbyterians, and resulted in the re-organization of the Marshall church, and the founding of the present First Presbyterian church.

In Sept. 1868, the Presbytery of Lafayette appointed a commission consisting of Rev. J. A. Quarles and Rev. Joshua Barbee, to organize the church at Marshall. Of this commission, only Rev. J. A. Quarles was present at the organization, January 10th, 1869. There were seventeen-charter members. J. H. Cordell and George Rehm were ordained elders, and Samuel Davis and Francis Boozer, deacons. The records note other additions on profession.

From this date till the year 1877, the records are silent; but during that period the church made decided advancement. The pulpit was supplied from time to time by Rev. Dr. Yantis, Rev. Dr. Montgomery and others. About the year 1873, Thos. G. Ehrnman was elected an elder.

In the fall of 1874 Rev. B. H. Charles became supply, removing his family to Marshall. He remained till August 1877. Dr. Charles speaks of an epidemic of horse-racing in Marshall, during his incumbency. Later, a series of protracted meetings was held, the preaching done by Rev. R. S. Campbell D. D., of St. Joseph. This powerful preacher is still remembered in Marshall; there were numerous conversions resulting from the meeting and the church was much strengthened.

Dr. Charles' pastorate resulted in much good to the church and his three years work made its impress on the church.

Dr. Charles was educated at Centre college and Danville Seminary, was pastor at Springfield, Ky., and at Chester, Ill., eight years; at Boonville, Mo., eight years, and Marshall three years. Was successively president of Synodical Female college, Fulton, eleven years, Ward Seminary, Nashville, Tenn., two years. He then again took up regular ministerial work in St. Louis, and is now pastor emeritus of Brank Memorial church, in that city.

Immediately succeeding Dr. Charles was the Rev. A. W. Nesbit, a recent graduate from Princeton Theological Seminary. He was a devout, scholarly man, and contributed much to the building up of the church, During his pastorate the following were added to the bench of elders, in September 1879;

George M. Francisco, Dr. C. Lester Hall, and J. L. Woodbridge. Mr. Francisco was formerly an elder in Pisgah church. Dr. Hall and Mr. Woodbridge were ordained, and all installed by the Rev. Jahleel Woodbridge of Wesson, Mississippi, who was visiting in Marshall at the time.

In the winter of 1879-80 Mr. Nesbit resigned his work to visit Europe. On his return to the United States, he became pastor of the Broadway Presbyterian church, Sedalia.

During the winter of 1879-80, the Rev. B. T. Lacy, D. D., supplied the church.

April 4th, 1880, at a congregational meeting, the Rev. L. P. Bowen, of Pocomoke City, Maryland, was invited to supply the church, and having accepted, entered upon his work.

The pastorate of Mr. Bowen was destined to be one of great import to the church. To him is the credit of gathering and crystallizing the Presbyterian elements of the community, and really of forming a compact church. During his pastorate of more than ten years, two hundred and fifty three members were added to the church roll, and there were about two hundred resident members at the close of his labors.

Dr. Bowen was born in Worcester county, Maryland, June 5th, 1833. Graduating at Berlin Academy in 1851, he was admitted to the bar in 1859. Deciding to enter the ministry, he attended both Danville (1859-61) and Princeton Seminaries, graduating from the latter in 1862. He was licensed to preach by the Presbytery of Lewes, labored in Delaware two years, and was ordained by the same Presbytery in 1864. He was a member of the General Assembly of 1866, in St. Louis. This led to his coming to Missouri in December, 1866, when he took charge of the church in Palmyra. He was evangelist of Palmyra Presbytery 1869-71, and again later, for two years; supplied Eig Creek church 1871-76. Was a commissioner to the General Assembly of the Southern Church at Columbus, Ga., in 1875; Moderator of the Synod of Missouri in 1874; returned to Maryland in 1878, and in 1881 again came to Missouri and took charge of the Marshall church. In 1890 he

resigned to become Synod's evangelist in Missouri, and in 1895 was called to the pastorate of the church at Monroe, La, remaining till 1900. During his pastorate there a handsome church building was erected; he was Moderator of the Synod of Mississippi in 1898, elected in his own new church; and in 1896 was commissioner to the General Assembly at Memphis, from Red River Presbytery. During his pastorate at Marshall, the degree of Doctor of Divinity was conferred upon him by Westminster college. He is a prolific author, among his books being "The Old Preacher's Story" (1879); "The Days of Makemie" (1885); and "A Daughter of The Covenant" (1901). He is now living in Marshall, devoting his declining years to literary work.

Prior to the beginning of this pastorate, at dates not given in the records, the following had been elected deacons: William B. Miller, John R. Cason, Jas. Miller, Jacob VanDyke and Leonard Wilson. On Nov. 11th, 1883, P. H. Franklin and G. H. Swope were added to the board of deacons, and early in the pastorate, H. P. Eakle was also elected deacon.

In 1871, the erection of the present stone church building was begun. The financial resources of the congregation were weak and the work progressed by stages; but a wise building committee, consisting of J. H. Cordell, William B. Miller, and Geo. Rehm, constantly pushed the work. The lots upon which the old church stood were sold to Daniel Isgrig for \$3,500, which was the nucleus of the building fund. About 1873, the building was first occupied, though unfinished; a debt remained until 1882, when it was paid off; and Nov 12th of that year it was dedicated. Rev. R. G. Brank, D. D., pastor of Central church, St. Louis, preached the dedication sermon; the pastor, Mr. Bowen, offered the dedicatory prayer, and assisting in the services were Rev. Wm. Dickson, who organized the (first) Marshall church in 1840, and former pastor Rev. B. H. Charles.

In recording the completion and dedication of the handsome stone church, it is fitting to note the long efficient services of elder J. H. Cordell in the Marshall church. To the la-

bors of no one man does this church owe more. From the beginning of his residence here in 1867 his zeal and efforts were unselfishly devoted to her interests. Work under discouragements is more trying than any other; he was here in the formative period, working patiently and incessantly with the Sunday school, advancing funds in the church-building time, besides being a large contributor, guiding the finances, performing the full duties of the eldership, and in every way possible promoting the interests of the church.

Nov. 18th 1883, the church extended a formal call to Mr. Bowen to become its pastor, which was accepted, and he was duly installed Aug. 31st, 1884, by a commission from Presbytery consisting of Rev. Dr. Montgomery, Rev. Dr. Jas. A. Quarles, and Rev. J. W. Wallace.

April 26, 1885, Joseph N. Laurie was elected an elder. He had previously been an elder in the (first) Marshall church, and also at Boonville. Mr. Laurie was a devoutly pious man, and of full consecration. He was fully devoted to the discharge of his duties, and the whole church loved and venerated him. His term of office closed with his death, in feeble old age, Feb. 16th, 1889. His remains were interred in Ridge Park cemetery at Marshall.

In May, 1890, Synod's evangelist, Rev. Dr. Drew, visited this church, and a series of meetings, in which the powerful preacher assisted the pastor, occupying the pulpit, resulted in many accessions to the church.

July 20th, 1890. at an election of elders, Jacob VanDyke and Dr. John R. Hall were chosen and duly installed.

In the fall of 1890 the pastor, Dr. Bowen, tendered his resignation to accept the evangelistic work of Synod; Oct. 28th, the relation was dissolved by Presbytery, and his last service as pastor took place Nov. 30th, 1890.

In January 1891, elder J. L. Woodbridge, having previously removed to Nelson with his family, became identified with the new church just organized there, and his pendency of office as elder in this church terminated.

Rev. W. R. Dobyns, having been duly elected pastor, commenced his labors in this church June 7th, 1891, and on Sept. 20th, 1891 was duly installed. On this occasion Rev. G. L. Washburn presided, Rev. W. H. Marquess, D. D., president of Westminster college preached the sermon, Rev. H. B. Boude, D. D. of Pleasant Hill, charged the pastor, and Rev. E. C. Gordon, D. D., of Lexington charged the people. Dr. M. W. Hall, elder of Mt. Olive church was also a member of the installation commission.

Mr. Dobyns brought rare qualifications to his pastoral work. Possessing unusual faculties for organization, fertile and versatile in initiative, forceful in executive; an incisive scriptural preacher of unusual power, his pastorate was successful from the beginning. His fearlessness in delivering his message as preacher and pastor soon won the full co-operation of the church. All departments of church work prospered and were vigorous to the end of the pastorate. Under his earnest appeals the general contributions of the church doubled, and for benevolent purposes, more than tripled.

Mr. Dobyns was born in Johnson county, Mo., May 17th, 1861. He was the grand-son of Rev. Robt. D. Morrow, D. D. the first missionary sent out by the Cumberland Presbyterian church from Tennessee to Missouri. At the death of his father, at eight years of age he became an inmate of the home of his uncle (by marriage) the Rev. Joshua Barbee, who trained him as his son. Mr. Dobyns studied medicine two years; entered Westminster college in Sept. 1883, leaving in 1886; entered McCormick Theological Seminary in 1886, graduating in 1889; was licensed by the Presbytery of St. Louis, U. S. A., April 18th, 1888, and ordained by the Presbytery of Chicago, U. S. A., May 17th, 1889 and was installed pastor of Immanuel church, Chicago, the same day. On account of failing health he resigned this charge, becoming financial agent of Westminster college in 1890, which work he resigned to accept the pastorate of the Marshall church. During his pastorate, two hundred and seventy-two persons were received into



the church; and at the close of his work, the membership had grown to three hundred and twenty-five.

Since his removal to St. Joseph, to accept the pastorate of the First Presbyterian church of that city, the degree of Doctor of Divinity has been conferred on him by his alma mater, Westminster college. He is, at this time, chairman of the Home Mission Committee of the Synod of Missouri, and one of the most useful, vigorous ministers of the Synod in all departments of the work of the Church.

Sept. 9th, 1891, Geo. O. Washburn and Dr. J. E. Harris were elected elders and installed Sept. 27th, both having been previously ordained in other churches.

In April 1892, there was a revival in the church, through the preaching of the pastor, and there were many accessions to the roll.

July 5th, 1891, the following were elected deacons: J. W. Shirey, S. W. Armentrout and R. E. L. Smith.

Jan. 9th, 1893, Jacob VanDyke was elected clerk of session, which office he still holds.

June 23d, 1893, Abiel Leonard and Luther C. Ehrnman were elected elders. Mr. Ehrnman declining the office, at a subsequent election held July 6th, William B. Laurie was chosen. Mr. Laurie having previously been an elder, Mr. Leonard was ordained, and both were duly installed July 9th.

March 24th, 1894, T. W. Hunter and N. McK. Myers were elected deacons; Mr. Hunter having been previously a deacon in Concord church, Mr. Myers was ordained and both installed.

Sept. 18th, 1895, Samuel Davis and A. J. Haynes were elected elders and were ordained and installed Sep. 29th.

January 1st, 1896, W. R. Campbell and Chas. Starling were duly elected, ordained and installed deacons.

In January, 1896, Rev. G. A. Trenholm, D. D., of St. Joseph, by invitation, assisted the pastor in protracted services, filling the pulpit. Many professions resulted, and there were a goodly number of additions to the church.

July 6, 1898, P. H. Franklin and J. L. Woodbridge (who

had returned to Marshall with his family) were elected elders; Mr. Franklin was ordained, and both installed July 17th, 1898.

Aug. 7th, 1898, the following were elected, ordained and installed deacons; Oscar Cochran, J. T. Fisher, and G. A. Wright.

In November 1899, upon invitation, Rev. Horatio H. Wells, D. D. assisted the pastor in a series of meetings, doing the preaching. There were several accessions to the church resulting from these meetings. Dr. Wells was one of the most powerful preachers who ever occupied this pulpit. He was a giant in intellect, a strong theologian, and a pulpit orator. Many years previously he had been a Synodical evangelist in Missouri, and his career was a successful one in the work. He died at his home in Princeton, N. J., in July 1904.

November 1st, 1899, the pastor announced his intention to ask Presbytery to dissolve the pastoral relation, that he might accept a call to the First Presbyterian church of St. Joseph, and asked the congregation to join in the request. This, with great reluctance, was done, and resolutions of deep regret were adopted by the congregation. The pastoral relation closed Dec. 1st, 1899.

A marked feature of the work of the church during the pastorate of Mr. Dobyms, was the development of the Sunday school. Vigorous superintendents, supported by the pastor and his successors, with the strong corps of teachers, have brought this work to a high degree of efficiency. The great task of organizing and superintending the school from the beginning in 1869, had fallen upon Mr. J. H. Cordell, to whom the school owes more than to any one else ever connected with it; his work being incessant in the face of great discouragements. His long period as superintendent ended in 1893, and since then, the following have filled that office: J. W. Shirey, 1893-95; Samuel Davis, 1895-97; T. W. Hunter, 1897-99; Jas. T. Fisher, 1899-1901; R. E. L. Smith, 1901-03; J. F. Barbee, 1903-1905; George Gordon Robertson, 1905, and now in office.

During his stay in Marshall, the Rev. Dr. Wells had

strongly recommended, as successor to Mr. Dobyns as pastor, the Rev. Chas. E. Thomas, pastor of the church at Sturgis, Michigan, who was invited to visit the church with a view to a call. Mr. Thomas did so, and on December 18th, 1899, the congregation met to elect a pastor. The vote not being unanimous for any one, it was decided to defer the election, and the session was instructed to engage a supply for the pulpit. Rev. D. L. Lander, then living at Malta Bend, was requested to undertake the work, and accepted.

Mr. Lander was a most excellent preacher, and under his charge the work in no way flagged. Mention should be made of a sermon preached by him, the last of the series, the subject of which was "John the Baptist; the last prophet of the Old Testament, and the first of the New." Rarely has a congregation been so deeply impressed by a sermon, as the Marshall church was by this; and the fervor and pathos of its delivery will long remain a remembrance in the minds of the hearers.

January 7th, 1900, another congregational meeting was held, and Rev. Chas. E. Thomas was chosen pastor; was duly installed and commenced his labors March 1st, 1900.

During this pastorate occurred the most remarkable religious revival in the history of the city of Marshall. The Ministers Alliance of the city, all the churches concurring, invited the Rev. H. M. Wharton, D. D. the evangelist, in the spring of 1901, to visit Marshall and conduct a union meeting in a large tent. Dr. Wharton came, and about July 1st, commenced the meetings, which continued for several weeks. It was the year of a great drought, hot and scorching, but the great tent was filled to overflowing every evening; meetings in the daytime were largely attended, and the city was stirred to its foundations. The preaching of Dr. Wharton was powerful and magnetic; there were hundreds of conversions, and all the churches received large accessions. The Presbyterian church was strengthened as a result of these meetings, having taken a zealous and foremost part in the work.

July 30th, 1900, Mr. J. H. Cordell was, at his own request,

dismissed to the Presbyterian church of Prescott Ark., terminating his long term of office of elder in this church, of thirty-one years.

In the summer of 1903 the Rev. L. W. Munhall, D. D. evangelist, upon invitation of the Ministers Alliance, conducted another union tent meeting in Marshall, which resulted in many accessions to all the churches.

February 2d, 1902, occurred the death of William B. Miller, long a faithful deacon in this church. His burial took place at Mt. Olive cemetery. Mr. Miller was a pioneer in Saline county, coming from Danville, Ky, to Saline in 1837. Prior to the war his membership was at Mt. Olive. In 1864 he went to Nebraska City, Neb., where he remained till 1869, when he returned, becoming a member, and shortly afterwards a deacon in Marshall church.

In May, 1903, the pastor, Mr. Thomas, announced his intention to resign his work in Marshall and requested the church to join him in asking Presbytery to dissolve the pastoral relation. This was done, and in September 1903 his work closed; Mr. Thomas having accepted a call to the Franklin street Presbyterian church, Lansing, Mich. He began his work there immediately after leaving Marshall.

Oct. 5th, 1903, occurred the death of Geo. M. Francisco, who was an elder in this church from Sept. 1879 to the period of his death; twenty-four years, and who had also served as elder in Pisgah church seven years previously. The church felt his loss severely, and appropriate resolutions were adopted by the session and placed upon the records.

Sept. 30th, 1903, by action of the session, the Rev. John E. Abbott, of Mt. Sterling, Ky., was invited to supply the pulpit, for a time as might be satisfactory to him, and accepted the invitation. Mr. Abbott was thoroughly acceptable to the church from the beginning of his work; and on Dec. 6th, 1903, the congregation united in a unanimous call to him to become pastor; the call was accepted and Jan. 3d, 1904, he was installed pastor by a commission of Presbytery composed of Rev. C. H.

Morton, of Sweet Springs, who preached the installation sermon; Rev. E. F. Abbott, of Boonville (his brother) who charged the pastor and Elder I. C. Sydenstricker of Mt. Olive, who charged the people.

Rev. John E. Abbott was born in Chrisney, Indiana, Oct. 15th, 1877, receiving his early education in the schools of that town. He decided upon his chosen profession at the early age of thirteen, and at fifteen was received under the care of Louisville Presbytery. After graduation in the graded schools, he entered Central University at Richmond, Ky., during the summer months doing religious work in the mountains of eastern Kentucky. At twenty, he was graduated, and immediately entered Louisville Theological Seminary. In 1902, at the age of twenty three, he was graduated from that institution with the degree of Bachelor of Divinity. During the summer seasons he had preached at Irvine, Ky., had collected funds, let the contract and built a church at that point, but never enjoyed the privilege of preaching in the new church, having accepted a call to Mt. Sterling, Ky., where he was ordained to the full work of the ministry in May, 1902, by the Presbytery of West Lexington. He served the Mt. Sterling church until Nov. 1st, 1903, when he came to Marshall as stated above.

Mr. Abbott brought to his work rare equipment. Added to strong natural abilities were the training and habits of a student, the advantages of a thorough education, unusual elocutionary powers, versatility in all departments of church work, thorough and staunch orthodoxy and an evangelistic spirit. His pastorate gives bright evidence of being one of great usefulness and fruitfulness.

June 26th, 1904, the congregation took initial steps toward the building of a manse, which has resulted in the erection of a handsome modern structure for a home for its pastor.

On the 5th of November, 1893, Thomas G. Ehrnman, who was long an honored elder in this church, had passed away in the 75th year of his age; and on February 19th, 1905, Mrs. Susannah Ehrnman, his wife, in her 86th year, also departed

this life. Mr. and Mrs. Ehrnman left a marked impress upon the Marshall church, both by themselves and their descendants. Ten children, thirty-three grand-children, seventeen great-grand-children, and one great-great grand-child constitute a remarkable record. Of their descendants and their connections, thirty-three have been members of the Marshall church.

In May, 1905, by invitation, Rev. J. L. McKee, pastor of Fifth Presbyterian church, Kansas City, assisted the pastor in a series of protracted services. Resulting from these meetings there were many accessions to the church.

February 6th 1906, by action of session, the name of the church was changed to that of "The First Presbyterian Church of Marshall, Mo."

The present active officers of the church are as follows: Elders: Dr. John R. Hall, Dr. J. E. Harris, Wm. B. Laurie, P. H. Franklin, Jacob VanDyke, Abiel Leonard, Judge Samuel Davis, and J. L. Woodbridge. Deacons: S. W. Armentrout, N. McK. Myers, Oscar Cochran, Jas. T. Fisher and R. E. L. Smith.

## MIAMI CHURCH.

There have been two Presbyterian organizations at this place: one, ante-bellum, when the town was "Greenville" (afterwards changed to Miami). In 1841 Rev Gary Hickman organized a church here, and the same year a church building was erected. The following extract from the minutes of old Missouri Presbytery, (now in possession of the State Historical Society at Columbia, Mo.) of date Sept. 27th, 1844, is the only obtainable Presbyterian record of the church: "The committee to visit and organize a church at Greenville, reported that they had organized a church of seven members." All trace of the church records is lost, and nothing is known about the membership except that it was probably made up of Scotch, quite a number of whom were among the first settlers; and it is known that when the soldiers returned from the Mexican war, a Scotchman in kilts played the bagpipe in honor of their return. And where the Scotch are, a Presbyterian church is generally not far off.

Mr. Hickman thought of establishing a school at Greenville, but decided to go to Arrow Rock.

In 1856 the Rev. Mr. Simpson of Boonville, preached there several times; is spoken of as a very learned, scholarly man, but the result of his work does not seem to have been permanent. Those were the days of polemics in the pulpit; he became involved in a debate with a minister of the (then) Campbellite church, to nobody's spiritual advantage.

In 1841, as noted above, the church building was erected; in the fifties it was used by the Cumberland Presbyterians; then as a school house, and finally as a tobacco ware-house. It was located in the northeast part of the town. Henry Ferril, a liberal citizen of Greenville, gave the lot for the church and cemetery adjoining. One of the contractors who built the church, Mr. Carl Richter, is said to be still living, at a very advanced age, in Kansas.

There is no trace of how this church was dissolved; it seems to have simply disintegrated.

In 1868, Synod's evangelist, Rev. Robert H. Nall, D. D., of Mobile, Ala., visited Miami, and on March 30th of that year, organized a church with twelve members. The organization was effected in the Baptist church, for the Baptists of Miami were always kind to their weaker sister Presbyterian church.

Robert Smith was elected elder in the new church and Jas. E. Kerr, deacon. John P. Scott, N. O. Smith, and W. H. Ball were elected trustees.

In the fall of 1868, Rev. Jahleel Woodbridge late of Henderson, Ky., accepted the pastorate of this church, his family removing to Miami in the spring of 1869. The ladies of the church undertook to raise money to erect a building, and everything looked bright for the future, when ill-health in the family of the pastor compelled him to relinquish the work and seek a warmer climate for the sake of his sick; and in the summer of 1870 he departed for Kentucky and from there to Mississippi, where he remained till his death.

Left without a pastor the zeal of the little church did not flag. March 15th, 1870, Mr. Isaac Myers had been elected elder, and about that time, J Frank Webster a deacon. In 1872, Rev. J. M. Scott, supplied the church and in 1873 Rev. B. T. Lacy, D. D. held protracted services with some results.

In 1874 Rev. H. P. S. Willis was supply for a short period, and later, the Rev. B. H. Charles.

In the meantime the ladies of the church had been persistent in their work; the old church lot was sold, a more eligible one purchased, and the second house of worship was erected in 1876-77, which was dedicated by the Rev. J. A. Quarles.

After the new church was finished, Rev. A. W. Nesbit was the first supply, followed by Rev. L. P. Bowen, both of Marshall.

In 1883 calamity overtook the church, when a cyclone wrecked the building. This was the second Presbyterian church in the county to be stricken in this way; Salt Springs,



in 1875, suffering severe damage. The Miami church, by this catastrophe, was thrown adrift.

From that time for a long period they enjoyed only desultory preaching, by Revs. G. L. Washburn, F. D. Bascom, J. V. Barks and Rev. W. R. Dobyns. Rev. Xenophon Ryland, Synod's evangelist, held a meeting, which stimulated the little flock.

In June 1896, Rev. J. W. Roseborough, Synodical evangelist, visited Miami. His meetings continued from June 12th to 29th, and the work of the church was again put on its feet. The meetings were held in the Methodist church and there were eleven valuable additions. June 25th R. M. Huyett was elected elder and L. A. Myers, deacon, and steps were taken to erect a new building. L. J. Hamner and R. M. Huyett were added to the board of trustees, which consisted of Judge Robert Smith and Isaac Myers. Mr. Hamner generously donated a lot in a choice locality, and in 1897 the new church building, handsome and convenient in its appointments, was completed.

In the year 1898, Rev. J. A. Creighton supplied the church; Rev. Thomas M. Par ee in the summer of 1899, and was followed by Rev. Luther Link and Rev. W. L. Barber. In the summer of 1905, Rev. H. C. Shiffler was supply.

In 1898 a Sunday school was established and is still maintained. Mr. J. F. Webster devotes his energies to that important work, and to his zeal is to be largely attributed its successful career. Mr. R. M. Huyett is superintendent, contributing largely to its well-being; and George Wilson is the faithful secretary.

In 1905 the church suffered a loss when elder Isaac Myers, and deacon L. A. Myers, and others of the Myers family removed to California.

Dec. 27th, 1900, occurred the death of Judge Robert Smith who had been an elder since the organization of the church in, 1868; a period of thirty-two years. This good man was born in Saline county in 1837, on the farm of his father near (now) Wilton Springs. He was the son of Stephen Smith, an elder in the (old) Marshall church, before the war; and who was re-

ceived into that church, as indicated by his old church letter which is still in existence, in 1842. Judge Robert Smith was one of the purest, most unselfish men of his day and generation. What he contributed to the church in time and money, will never be known.

From a certain point of view there are three kinds of men in this world. Of the first kind, is the lover of money for money's sake; he who has as much prospect of getting into heaven as he has of passing through the eye of a needle; the man who accumulates but never spends; the great sponge, except that when squeezed nothing comes out of him. Consciously, the community recognizes his characteristics, and submits to them because it cannot help itself; knowing that his cold hard claw has within its grasp the welfare of many a better and more useful man than he. Subconsciously, he knows all about it himself; but this progeny of the horse leech continually cries, "Give, give;" and everybody gives; in business, in society, and even in his own home his tacit claim to the best, to everything in sight, if need be, is admitted. Solomon speaks of four things that are never satisfied: the grave, the barren womb, the earth not filled with water, and the fire that saith not, it is enough. He should have added to his list the character feebly portrayed here; for as long as there is anything in sight not his own, his covetous eyes are upon it. And when he dies, cold marble and unpleasant recollections; and not warm hearts, bespeak his memory.

Another kind is the man who makes his boast that as he pays his honest debts, so he expects everybody to do the same by him. That, just that; only that and nothing more. But he is going to have that, even to the pound of flesh. He owes no man anything, and no man must owe him. He lives by that rule, and proposes to die by it. It is his religion, and it is all the religion he has. No gift for charity's sake comes from him, and his instincts and purse are closed to the public good. This man accumulates. Inevitably, because, say what we will, the average man dispenses more than he receives; and this par-

agon of society stands ever ready, spite of his professions, to take what his improvident neighbor allows unwittingly to escape him; eating the grass, as it were, between the cracks of his neighbor's fence. After awhile he, too, dies and people talk about how much he leaves.

He most certainly has left it, and in the new country is a debtor, and hath not wherewith to pay. There he is a bankrupt; for in that bourne whence he has gone, his cankered gold, even if he had it with him, is not a circulating medium. Not only is useless with which to pay debts, but cannot be used even to buy ice.

The third kind? Down in Louisiana there is, or was in ante-bellum days, a word in use, provincial in its nature, expressive in its meaning, soft and easy in pronunciation, and well suited to the languid, soothing tongue of the Creole. And not only is *lagniappe* an easy word to frame and utter with the lips, but withal it involves a principle evolved from old French customs, which is sunshiny in its application. It means something thrown in, extra, a gift, for good measure; a sort of grace. If one made a purchase, the merchant was expected to add something for "lannyap;" a laborer on payday expected it. *Lagniappe* was a part of the system of living, socially and commercially.

And all communities have dispensers "for *lagniappe*." Not necessarily money or goods, but a welcoming smile, or an extra handshake, or something which makes people glad to meet them. At the sick-bed, mayhap; the subscription list, movements for the public good, help for the widow and orphan; the open door of the hospitable home; and all "for *lagniappe*." They are known in every community; bright generous men, who are the salt of the earth, and who make the world worth living in; men who use money for what money was made for, often to their financial detriment; unselfishly and generously, and who, when they are gone, leave sweet memories, and over their graves are poured the benedictions of numberless friends.

Such a man, preeminently, and such a distributor of lag-

niappe, was Judge Robert Smith; and no one who knew him well will gainsay that this tribute to his memory by a loving friend is, after all, but a feeble one when his life of usefulness is remembered.

Mrs. Elizabeth Smith, his noble wife, who so fully seconded his efforts, died, like her devoted husband, of pneumonia, at the home of her son, Giles H. Smith, near Slater, January 15th, 1906.

This sketch would not be complete without mention of the home of Mr. and Mrs. J. P. Scott. They came to Miami (Greenville) in 1845, and their home was ever a hospitable one for the ministers of all the churches. A certain room in their home was known as "the prophets chamber," and ministers who have partaken of their hospitality well know of its cordiality. Mr. Scott has long since departed this life. Mrs. Scott, at eighty-five years of age, is still vigorous and zealous, a regular attendant at the services of the sanctuary when they are held, and at Sunday school.

## PISGAH, "THE MOTHER OF CHURCHES."

There are two kinds of dead churches: one, with full pews, full pulpit and full equipment, but with no spiritual vitality; the other, which has been born, had her day of vigor, life and reproduction; and, which, in old age, her force and mission ended, folds her well-worn ecclesiastical mantle about her and lies down to pleasant dreams. Such is old Pisgah

There were six ante-bellum churches in Saline county. Of these the records of Pisgah are the only ones preserved. And it is with a feeling akin to reverence that the old session book, yellow and dim with age, is taken up. Of all the long, worthy list of officers only one now survives; of the membership of more than sixty years, four only remain.

The session book, especially in early years, is a marvel of accuracy and detail. The old clerks of session thought much of their office and are worthy of emulation. In their proper places in the book are found the congregational meeting, the lists of baptism, both adult and infant, the lists of officers, marriages and other details.

The church was organized by that tireless pioneer, Rev. Gary Hickman, "in obedience to order of Presbytery" Aug. 7th, 1845; and the minutes record that the Rev. Dr. J. L. Yantis preached the sermon. There were twenty two charter members, and, odd as it may seem at this day, two of them were "Mary, servant of Chas. Hays, and Malinda, servant of Jas. Beattie." Thos. Parks and Anderson Fitzpatrick were chosen elders. Dr Parks moved from the community shortly afterwards, and upon his return, Dec. 3d, 1845, at an election of elders, he was again chosen, with Moses Woodfin.

The name first selected for this church was "Salt Pond." It was changed later on, as will be noted.

June 8th, 1851, M. Woodfin first appears as clerk of session. He died April 1st 1860.

On same date, June 8th, 1851, A. Fitzpatrick (died Sept. 10th, 1875) was elected elder.

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The minutes of Dec. 10th and 12th, 1853, are of especial interest. Session was moderated by the Rev. Dr. Nathan H. Hall, the name of the church was changed to Pisgah, and there were eight accessions to the church, among them being J. G. Francisco, who afterwards was elected elder, and John Lynch, afterwards sheriff of the county.

The eleventh day of May, 1856, was a great day in the history of Pisgah church. A call had been extended the Rev. J. W. Clark to accept the pastorate of the church. Twenty four members of the church had signed the call, a full list of whom is inscribed in the records. Of this number there is, at this time, as far as known, only one survivor, Mrs. Fannie I. Battaille, now living, at an advanced age, near Blackburn, Mo. The three ministers present, and all the membership of fifty years ago, with the single exception, have gone to their reward.

May the eleventh was the day of the installation of Mr. Clark. Rev. Dr. David Coulter and Rev. Dr. J. L. Yantis were there; and it is an easy play of the imagination to picture the nature of the exercises. Those two intellectual giants were known far and wide, and were to conduct the installation services. Pisgah church was a center of deep interest for a wide section of the country; religion had a strong hold on the people, who led the "simple life" in those days. From far and near they came to participate in the exercises of the day, in the new church building, erected, through their many self-sacrifices only a short time before; and to enjoy the rare event, for those days, of the installation of a pastor after the Presbyterian form of ceremony.

And another vivid picture stands out on the canvas; when, as the old records show, Simeon A. Yantis, infant son of J. Q. and Eliza A. Yantis; and Carrol McCalla Clark, infant son of Rev. J. W. and Martha Clark, (age about one year) received the seal of the covenant in baptism, at the hands of Dr. Coulter.

This gathering of the Presbyterian clans, in the days of primeval forest and prairie, with the strong ministers, held in

the reverence characteristic of the times, recalls the old days of the Scotch Covenanters, holding their religious assemblages in the glens and amid the heather-blossoms of old Scotland.

The church was organized in a log school house four miles south of where the church building now stands. By deed dated Sept. 20th, 1853, Chas. L. Francisco, and John G. Francisco, as "deed of gift," conveyed to the elders of Salt Pond church, two acres of land. On this spot Pisgah church and cemetery are now located. In 1853 the first church building was erected, and was in use thirty years; when, in 1883, the need of a new building became apparent, and the present house of worship was built at a cost of two thousand dollars. The (latter) building committee who officiated consisted of Jas. B. White, G. O. Washburn and Samuel Beatie.

Prior to the war the reception of "negro servants" into the church was frequent. The souls of the slaves were looked after by the old pioneer masters, as well as their bodies.

May 13th, 1860 the following elders were elected: J. Geo. Francisco, Dr. A. W. Reese and Jno. C. Clark; and March 11th, 1855, Sam'l F. Taylor first appears in the minutes as an elder. He died in August, 1862.

Dr. Thos. Parks seems to have again removed from the community and returned, as on Sept. 9th, 1860, he was again elected elder and became clerk of session, Nov. 25th, 1860. His last record as clerk appeared Dec. 10th, 1883, and on March 15th, 1884, the church adopted resolutions upon his death. He was clerk of session twenty-three years.

George M. Francisco was received into this church Feb. 11th, 1872, from the church at Waverly. He was afterwards elected an elder, Dec. 7th, 1872, and remained in office till he was dismissed to Marshall church. The minutes of March 15th, 1884, note his removal; though his term as elder ended when he was elected an elder in Marshall church in 1879.

June 22d, 1873, Jas. B. White was received into his church from the Cumberland Presbyterian church. Mr. White was destined to be an elder both in Pisgah and Sweet Springs churches.



The following were elected deacons at dates as follows: Feb. 27th, 1870, Sam'l E. Hays, Wm. M. Beattie; Dec. 7th, 1872, John T. Goodwin; April 12th, 1874, Geo. O. Washburn and Robt. A. Hall.

Dec. 13th, 1874, the depletions which have sapped the life of the old church continued, when twenty-five members were dismissed to the newly established Maple Grove church in Lafayette county, many having previously gone to Sweet Springs; and in 1885 another colony went to the Blackburn church, just organized. Individual removals were frequent, Marshall church receiving several families.

Nov. 14th, 1874, Geo. O. Washburn and A. C. Dysart were elected elders, and on April 14th, 1885, Geo. O. Washburn and family were dismissed to Marshall church.

Dec 23, 1883, Jas. B. White and G. M. Coyner were elected elders, and ordained Jan. 7th, 1884; and June 16th, 1888 Mr. White was chosen clerk of session, and held that office till his removal to Sweet Springs. About the year 1895, J. W. Armentrout was elected and installed deacon. Mr. Armentrout is still in office; the last surviving official of Pisgah church.

At a congregational meeting, held April 8th, 1888, for the purpose of acting upon the resignation of the pastor, Rev. Joshua Barbee, who resigned on account of continual ill health, resolutions were adopted, recounting the long faithful work of the pastor and the resignation was regretfully accepted.

June 10th, 1894, Dr. T. P. Hereford was elected elder and became clerk of session, remaining so till his death March 4th, 1906; the last elder of a long and noble line. Dr. Hereford was born in Fauquier county, Virginia, July 20th, 1836; was educated Kanawha, W. Va., was graduated from Jefferson Medical College, Philadelphia, 1860; and was a soldier in the Confederate army during the entire civil war. He practiced in his native state after the war, and came to Missouri in 1870, locating at Elmwood.

He was a courtly Virginia gentleman of great dignity of character. He loved old Pisgah, and never tired of recounting

the past glories of the old church. Probably the last work he ever did in her behalf was the sending the records and other data to the author of these sketches, with letters written hardly a month before his death, offering all the assistance possible to aid him in telling of her past.

The funeral of Dr. Hereford took place March 6th, 1906, conducted by Rev. J. J. Squire pastor of Blackburn church, and the remains were interred in Pisgah graveyard; the old cemetery which had been the peculiar care of the Doctor for many years, and which now in its turn, received him in its care till the end of time.

Many eminent men have filled the pulpit of Pisgah church. The record of adult baptisms shows Rev. T. A. Bracken and Rev. Dr. N. H. Hall to have been there in 1853-54; Rev. J. W. Clark from 1855 to '62, and Rev. J. Barbee from 1866 to the end of his pastorate, twenty-two years afterwards. The infant baptism record shows officiating ministers to have been, in addition to the above, the Rev. J. L. Yantis, D. D., Rev. Wm. Dickson and Rev. David Coulter, D. D., Rev. J. W. Clark was pastor from 1855 to 1862, which period seems to have been the high tide of prosperity of the church.

In his last letter to the author, Dr. Hereford wrote there were five members of old Pisgah yet alive; all old people who revered her sacred memories and refused to sever the connection. As he wrote them then, they were: Mrs. Fannie I. Bataille, Mrs. Phoebe Hitt, Mrs. Elizabeth Armentrout, deacon John W. Armentrout and elder T. P. Hereford.

The list already needs revision. The good old doctor has gone to the beyond; and when a man starts for the undiscovered country, love and pride for his old church here on earth is a good thing to carry with him.

There is a beautiful custom in vogue at old Pisgah. The graveyard there is cotemporaneous with the church, and in it reposes the remains of some one, dear to nearly every one in that section of the country. The second Sabbath in June is a sacred and happy day with the people there, irrespective of

church lines. It has been a custom for many years for the people to gather there on that day. a neighborhood love-feast, when many who have gone to other places and climes also get back home to the gathering. The day was not fully complete unless the Rev. Joshua Barbee was there and preached; in the morning a sermon, then the bountiful dinner; in the afternoon the sermon by Mr. Barbee again, and the communion service, frequently administered to the people sitting on the grass under the shade of the old trees. Mr. Barbee has joined the great majority; since when his son, the Rev. Thos. M. Barbee, pastor of the church at Palmyra, takes the place of his beloved father and officiates on these occasions.

The institution of the Pisgah anniversary is to be attributed to the Rev. J. W. Heagen. While pastor at Blackburn in 1893, recognizing the value of the old associations which clustered about the venerable church, he urged that a day be set apart which should be observed annually in this way; a day of home-coming for old friends, and a gathering of the neighborhood. It has been observed ever since, and it is to be hoped that the custom will long continue.

## MT. OLIVE CHURCH.

This historic church is located six miles south of Marshall, and, like old Pisgah, many sacred associations cluster about it. It was organized in the year 1853 by those active religious pioneers, Rev. J. L. Yantis D. D. and Rev. Gary Hickman. It is an irreparable misfortune that the records, prior to 1866, are lost in that cataclysm of things civil, social and religious, the war; so that what is written here of this church, prior to that time, is largely from tradition and the memory of the very few early residents yet alive.

It can truly be said that Mt. Olive has been in its history, the typical country church. There is nothing lacking to complete the perfect type. The pride and the center of the neighborhood, generations have passed through its portals to the better world. Resident members of the church, as well as those who have removed to other climes, are loyal to old Mt. Olive.

And a component part of the old church is the grave-yard adjacent. In their last resting places there, lie the remains of members and friends of the neighborhood; a place of sanctity in the hearts of the membership of the old church for more than half a century.

Associated with the Presbyterians in the ownership of the church buildings erected, is the Cumberland Presbyterian organization. In all these years these two churches have worshiped stately, side by side, in perfect harmony.

With Mt. Olive is associated indelibly the name of Rev. Joshua Barbee. From 1866 to the end of his pastorate, May 20th, 1894, he was part and parcel of the church; his home was near by, the membership were his intimate friends, and the relation was one of those model pastorates, the good results of which can never be fully known in this world.

The first church building was erected in 1853. The tract of four acres upon which the church was built was a donation by Andrew E. Burke, by deed dated Oct. 28th, 1853. On Nov. 24th, 1871, the two churches purchased about ten acres more

adjacent land from the late Will R. King, for which they paid one hundred and fifty dollars.

The church building was dedicated on the fourth Sabbath in August 1853, the dedication sermon being preached by the Rev. Dr. Nathan H. Hall.

Dr. Nathan Hall was the father of the late Dr. Matthew W. Hall, who then lived at Arrow Rock. He was from Kentucky, and had served a long pastorate of twenty-seven years at Lexington; coming afterwards to the church at Jefferson City. Besides this, and other work at Mt. Olive, the records of Pisgah church show his work to have extended to that church in 1853. He died about the year 1859, and is buried at Columbia, Mo.

Nothing definite can be stated as to the officers of the church prior to the war, except that Capt. Thompson G. Miller was an elder, and probably Thos. Gaines a deacon. Among the ministers who served the church were Revs Gary Hickman, W. H. Pawling, J. W. Clark, J. Morton, J. T. Paxton, Geo. Cambern, and Rev. Dr. Yantis; not, however in the order named.

There were several revivals in the early church, conducted by Rev. Dr. Hall, Rev. C. A. Stiles, D. D., Rev. Dr. Yantis, and Rev. Dr. John Montgomery. The exact dates of these revivals are uncertain.

After the war, the church took on new life. The notes indicate a hegira from the disintegrating Marshall church. Robert Stuart and Dr. W. G. Fisher were elected elders in the church, and installed. June 10th, 1867 the records state that the members of the Marshall church met and adopted the following resolutions: "It appearing that the record books of the (Marshall) church have been destroyed by fire during the war, and it being the desire that the members of this church shall again organize themselves into a body more perfectly according to the book of discipline of our church, hereafter this church shall be known and called the Mt. Olive church; and that our Presbytery be requested to recognize this change in the name of our church."

On account of much ambiguity existing as to the disorganization of the Marshall church, these minutes are inserted here in full. They simply mean that the Marshall church was merged into the Mt. Olive church in 1867. No action of Presbytery was necessary, following this action. Marshall church simply went out of existence by disintegration. It was, shortly afterwards, regularly re-organized.

Rev. Joshua Barbee was requested to continue to supply the church as pastor, and the session of the church was composed as follows: Thompson G. Miller, Robert Stuart and Dr. W. G. Fisher. Mr. Stuart was elected clerk of session.

The roll of the church as then constituted contained forty-four names. Want of space forbids giving here the entire list. Some of them are, besides the elders mentioned, Stephen Smith, Elisha Ervin, Geo. Rehm, C. Lester Hall, W. L. Ervin, R. F. Gaines, R. E. Richart, Jane Martin, Mary Wilson, Sabina Shroyer, Medora Barbee, Sophia Rehm, Mary H. Fisher, Agnes Hall, Malvina Napton, Mary J. Allen, Catherine Martin, Mary E. Gaines and Sarah Richart.

In 1870, Geo. H. Wallace and Wm. Ervine were added to the board of deacons.

In May, 1874, Isaac C. Sydenstricker was elected elder and R. M. Price, deacon.

In 1879 (about September) Dr. Matthew W. Hall was added to the bench of elders. Dr. Hall was born in Washington county, Ky., in 1817, was educated at Transylvania University at Lexington, went to Salem, Ill., in 1837, where he practiced his profession eight years; in 1845 he came to Arrow Rock where he resided till he removed to his farm eight miles south of Marshall in 1857. He represented Saline county in the Legislature in 1870 and again in 1874. He died at his old home place Nov. 19th, 1894, and his remains lie in Ridge Park cemetery at Marshall.

When we encounter characters of the type of Matthew W. Hall and Benjamin Chambers, it is profitable to pause and take bearings. Unquestionably the composite character of the

American has changed more in the past fifty years than in any like period of our country's history; whether for better or worse may be a matter of opinion. The tremendous expansion of railroad, telegraph and telephone facilities; the hundred fold multiplication of literature of all types; the almost innumerable inventions of utility, rendering old-time luxuries actual necessities; these, and many other factors, dietetic, hygienic, medical, theological, social and political, have transformed the fabric of society. The standard has changed, and unquestionably the product is an age of commercialism; grasping, and in many instances, conscienceless. Disrespect for law, disregard for the rights of others, an insatiate greed to accumulate, violating all the proprieties, civil, social and religious; until the spectacle was actually and recently presented to the American people of a man notoriously the richest in the world, dodging a process server who held a writ to compel attendance at court, to testify to his own acts of oppression, extortion and dishonesty; afraid to lie on the witness stand, and likewise afraid to tell the truth; in effect a fugitive from justice; and this man a professor of religion, who attempts to neutralize the righteous indignation of right thinking people by large gifts to charitable and religious institutions.

Under the new order of things society is subverted and has taken on a new, a lighter and more flippant cast. Unchaste literature in the garb of historical and psychological novels, is in the hands of the young of both sexes. A social gathering of young people, formerly guarded by the proprieties that ruled our fathers and mothers, resolves itself into a gambling bee; young women frequently cannot properly be developed without introduction into the promiscuous dancing club; and many social functions are not complete without resorting to the once ostracized vinous and spirituous punch and egg-nog. The very churches themselves are invaded by the new order of things. The pastors are troubled and preach often in vain. The deeply religious tone seems to be departing.

Transfer, if you can, into today, a character of the type of

the old religious pioneer, strong in conviction, stern in sense of duty, a standard of righteousness in his day and generation. Would he fit the times? Old foggy, and out of date? Certainly; but these men in the last century and before that, laid the foundation of this republic. It is a travesty to say they had no pleasures, and were a cynical folk; but what pleasures they had were within the limitations of moral and christian proprieties. High standards of character and probity were first with them, money consideration afterwards. The evidence of their rightness and righteousness is the impress they left upon the community and times in which they lived, and the families they trained and left after their day and generation had passed. It is well and profitable indeed to stop and take bearings, to note whether we are drifting to better days or to worse ones.

In 1882, F. M. Christy was elected an elder in the church and Wm. Gaines, deacon.

The minutes of Dec 7th, 1874, show thirteen accessions to the membership.

October, 1885, the pastor, on account of sickness in his family, spent the winter in Texas, and Rev. J. A. Quarles of Lexington, supplied the church in his absence.

The minutes of December 8th, 1888, indicate a remarkable revival conducted by the pastor and Rev. J. E. Sharp, pastor of the Cumberland church, during which there were thirty professions, and many accessions to both churches.

During the summer of 1892, on account of illness of the pastor, Rev. Chas. B. Boving supplied the church, in connection with Nelson.

October 9th, 1892, I. C. Sydenstricker was chosen clerk of session, which office he still fills. Mr. Sydenstricker has been a pillar of strength to Mt. Olive church in all departments of lay work. For many years its welfare has been one of the chief concerns of his life. Not only in the full performance of his duties as elder, but in the maintaining of the Sunday school, has his work been felt. The latter institution is of both



churches; Mr. Sydenstricker is the superintendent, and the school has been a mainstay of both congregations. Of late years he has been in feeble health, greatly lessening his congenial and successful labors.

The records of May 20th, 1894, state the election of A. J. Wilson to the eldership, and record likewise a sorrowful meeting of the congregation to join in the request of the pastor, Rev. Joshua Barbee, to Presbytery, to dissolve the pastoral relation of twenty-eight years standing, on account of the failing health of the pastor.

The church, in the summer of 1894, was supplied by Rev. C. E. Hickok.

In November, 1894, W. C. Marsh and Wm. Ervin were elected deacons. March 17th, 1895, Rev. H. M. Sydenstricker was called as supply, the relation continuing till 1896.

In November, 1898, Rev. C. E. Paxson was called as supply and remained for a year.

At a congregational meeting held February 14th, 1900, a call was extended to the Rev. D. M. Clagett, then just completing his course at Princeton, to the pastorate of the church; which being accepted he was installed pastor June 17th. This was a successful pastorate and the church prospered.

Rev. Dudley M. Clagett was born at Palmyra, Mo., Dec. 31st, 1875. His college course was taken at Westminster college where he spent six years, graduating in 1895. After two years in Texas, in 1897 he entered Princeton Theological Seminary. The middle year of his theological course was taken at Louisville Seminary, and his third year at Princeton, graduating from that institution in 1900. During his summer vacation in 1898, he had supplied Olney Mission, Philadelphia, when a chapel was built, and where there is now a flourishing church. During his terms at Princeton Seminary, he took graduate work at Princeton University, receiving his degree.

In May, 1899, at Marshall, he was licensed by the Presbytery of Lafayette, and took charge of the churches at Versailles, Longwood and Spring Valley. On June 8th, 1900, at

Longwood, he was ordained to the full work of the ministry by the Presbytery at Lafayette, then accepted the pastorate of Longwood and Mt. Olive churches, and was duly installed. These relations continued till September, 1903, when he resigned his charges to accept a flattering call to the pastorate of the Broadway Presbyterian church, Sedalia, where he now lives in the midst of a growing and successful work.

During his pastorate at Mt. Olive, as will be noted later on in these sketches, he was largely instrumental in the organization of Memorial church, at Napton, Mo.

Mr. Clagett possesses the faculty of producing results from his work. Gifted with unusual versatility, remarkable tact and ability in his ministry, the results of his labors soon become manifest. He is a tireless worker, a strong preacher, and his pastoral work is eminently acceptable to all classes.

In June, 1901, Dr. W. G. Fisher and family were dismissed to the church at Marshall, and November 3d, of the same year Richard F. Gaines and family were granted letters to the First Presbyterian church at Pueblo, Colorado. The removal of this elder and deacon (Mr. Gaines having been elected to the latter office in 1887) with their families, from the community, was a distinct loss to the church. Both had been identified with Mt. Olive for thirty or forty years, and perhaps longer. They were faithful men and officers, and their efforts had contributed largely to the good of the church.

April 20th, 1902, Philip M. Smith was elected deacon, and May 3d, 1903, F. M. Yeagle was also elected to that office.

June 7th, 1904, Rev. I. N. Clegg was invited to supply the church, and this relation continued six months, when he relinquished the work; and a call was extended to the present pastor, Rev. Jos. G. Venable, to accept the pastorate. Having accepted, he was duly installed by a commission of Presbytery, consisting of Rev. E. F. Abbott of Boonville, who preached the sermon of installation, Rev. J. E. Abbott, of Marshall, who charged the pastor elect, and Elder J. L. Woodbridge of Marshall, who charged the people.

This pastorate began under the most favorable auspices. Mr. Venable is also pastor of Memorial church at Napton.

Rev. Eugene F. Abbott, whose name is a familiar one to Saline county Presbyterians, and who was a member of the commission to install Mr. Venable as pastor at Mt. Olive and Memorial churches, was born in Rockport, Indiana, April 8th, 1872. He received his college education at Central University, Richmond, Kentucky and his seminary course at Louisville Theological Seminary. He was licensed to preach by Louisville Presbytery in April, 1899, and was ordained by Lafayette Presbytery, in session in the church at Marshall, Mo., May 23d, 1899.

Having accepted a call to Westminster church, Springfield, Mo., he entered upon his work in May, 1899, where he continued till November, 1902, when he resigned to accept the pastorate of the church at Boonville, Mo., beginning his labors there in November, 1902. During his incumbency in that city, a handsome church edifice has been erected; one of the best in the Synod. His work as pastor there has been forceful and eminently successful. Boonville is a noble church; one of the oldest in the Synod, full of strong men, and they have fully recognized and appreciated the energy and force of the present pastor.

But the work of Mr. Abbott is by no means confined to his pastorates. As former Stated Clerk of Lafayette Presbytery, he magnified his office; and although a comparatively young man, he is recognized as a prominent one in the Synod of Missouri. Capable of large things, thoroughly orthodox, full of evangelistic spirit and missionary zeal, he is to be classed among the progressive element of the younger ministry of the Southern Presbyterian church. Unquestionably and without controversy, the Church is in an unrestful state. Problems are upon her which cannot be evaded but press forward for solution. There must be, and there will be change, and they are wise who will concede this, and act accordingly in shaping her course toward a peaceful harbor. To a large degree, upon the

element of the safe, sound, conservative, yet progressive young ministry, represented by such men as Mr. Abbott, the church depends for a satisfactory solution of the tremendous questions now before her.

In October, 1905, a revival took place in the church, resulting from protracted services in which the pastor was assisted by Rev. J. E. Abbott of Marshall, who did the preaching. There were about fifty conversions; twenty-two united with the Presbyterian church, and exactly a similar number joined the Cumberland church. This was probably the largest ingathering in the history of the churches.

For some years it had been manifest that the old church building, erected in 1853, though connected with so many revered associations, was inadequate to the needs of the two congregations, and must be replaced by a new house of worship. This movement took shape during the pastorate of Rev. D. M. Clagett. The work progressed favorably, and was consummated in the year 1904, which witnessed the completion of a handsome structure, modern in its appointments and well fitted to supply all the requirements of modern church work. It is the crowning labor of this venerable church, which takes on new life and vigor in its new house with its active, zealous young pastor.

The following are the officers of the church: Elders, Capt. Thompson G. Miller, I. C. Sydenstricker and A. J. Wilson. The term of Capt Miller ante-dates the war; he is now feeble from old age, being in his eighty-ninth year; and residing temporarily with his brother in Nebraska City, Nebraska.

Deacons: W. P. Dickson, Chas. Marsh, W. L. Ervin, anv and F. M. Yeagle.

Capt. Miller is the only surviving charter member of the Presbyterian church of Mt. Olive; and only one charter member of the Cumberland Presbyterian church still survives: Mrs. M. J. Buck, in her seventy-eighth year.

### MT. OLIVE CUMBERLAND PRESBYTERIAN CHURCH.

It is fitting to record here a *resume* of this church which has jointly and harmoniously worked side by side with the Presbyterians; owning half the property, conducting protracted meetings and Sunday school jointly; their separate pastors occupying the pulpit on alternate Sabbaths. The facts here recorded are largely from a memorandum furnished by the family of the late Rev. James Martin, in the hand-writing of this old pioneer of Saline county ministers. Mr. Martin was long a mainstay of the church, as pastor and by oversight. He was born in Kentucky in 1826, and came to Saline county in 1854. After his ministerial work connected with Mt. Olive, as recorded below, he removed to Marshall in 1897, when he became identified with the Board of Trustees of Missouri Valley college, which relation continued till his death March 16th, 1904; and his remains were buried in Ridge Park Cemetery at Marshall.

The organization of the Cumberland Presbyterian Mt. Olive church ante-dates the Presbyterian by one year. It was organized by Rev. Peter G. Rea, in 1852. Rev. I. A. Wear was the first supply the church had, and in March, 1853, Rev. P. G. Rea undertook the work. In 1854 Rev. James Martin and Rev. P. G. Rea were instructed by their Presbytery to supply the church, and this arrangement seems to have continued till 1860, when Rev. Warren Compton took charge of the church and remained ten years. The following supplies then followed:

Rev. A. W. Lausden, two years.

Rev. W. E. Burke, several years.

Rev. James Martin, three years.

Rev. M. B. Irvine, five years.

Rev. J. E. Sharp, five years.

Rev. Geo. P. Baity, one year.

In 1894 Rev. James Martin again undertook the work, for two years, succeeded by Rev. R. B. Ward, and he, in turn, by Rev. R. L. Shepherd. Rev. Hugh S. McCord was the last supply, giving up his work in the fall of 1905.

Rev. J. E. Sharp, who was pastor of this church for five years, was born in Scott county, Kentucky, January 13, 1833, his parents removing to Missouri in 1837. Licensed by McGee Presbytery in 1853, he was ordained in 1856; was pastor five years at Kirksville; and pastor twice at Moberly; organized the church in Kansas City, and in 1875 became pastor at Warrensburg for a term of five years. In 1884 he accepted a call to the pastorate of the Marshall church, where he found a weak organization. A work of seven years developed a strong church, with a new, modern and well equipped house of worship. Resigning this work to become Synodical missionary, and preaching to other churches, in 1895, he found his health declining, and on August 8th, 1895, he passed away. His funeral services were participated in by several ministers of the city of Marshall, and he was laid to rest in Ridge Park cemetery.

To no other man, like him, must the credit be given for the location of Mo. Valley College at Marshall. His influence in his church, and alike with the citizens of Marshall, was the dominant factor which finally decided the location. His popularity in Marshall was not confined to church lines. He was a man of character and conviction and the people knew it. At the time of his death he was in his sixty third year.

### SWEET SPRINGS CHURCH.

The Brownsville church was organized September 6th, 1868, by a commission appointed by the Presbytery of Lafayette consisting of Rev. James A. Quarles and Rev. Joshua Barbee. There were eighteen charter members, and the officers ordained at the organization were Corbin West and A. Havelin, elders, and E. S. West and W. D. Rembert, deacons. Rev. Joshua Barbee was the first supply, until about April 1870, when Dr. J. L. Yantis became minister to the church.

September 1st, 1870, another election of elders was held, and Geo. W. Smith and W. C. West were chosen, Mr. Smith becoming clerk of session.

In 1872, the church building was erected jointly with the Methodists, and was occupied by both churches till the pastorate of Rev. Geo. L. Washburn. The dedication services were conducted by Rev. J. L. Yantis, D. D., and Bishop E. M. Marvin, those two giants of their respective churches. During the occupancy of this building there were several revivals, one conducted by Rev. Dr. Milster, and Rev. J. C. Shackelford of the Methodist church, when forty united with the two churches; and another conducted by Rev. J. W. Primrose D. D., Synod's evangelist, when there were also many conversions.

Later, the church building was sold to the German Evangelical church, and new buildings were erected by the two congregations for their separate use.

In 1875, the Rev. Dr. John Montgomery supplied the church, and December 1, 1876, Rev. Dr. Yantis again became its supply for a period.

August 9th, 1874, the church elected J. J. Montgomery an elder, and December 1, 1876, Robt. F. Yantis was likewise honored. Two years later, the records show resolutions adopted, December 14th, 1878, upon the death of elder Robt. F. Yantis.

December 1, 1882, the church mournfully records the death of Rev. J. L. Yantis, D. D., by resolutions recorded in the session book. His ministry in the Presbyterian church covered a period of fifty-two years.

When the name of the city was changed to Sweet Springs, the church likewise changed its name to suit the conditions, to Sweet Springs church. This was in 1886.

January 7th, 1883, J. L. Conway was elected and ordained elder, and upon the resignation of Geo. W. Smith as clerk of session, was appointed to that office.

The pastorate of the Rev. J. H. Gauss extended from May 10th, 1883, to April 2d, 1884, and in June 1885, Rev. Dr. A. W. Milster became stated supply.

Early in 1885, Elder J. J. Montgomery died, and the session minutes record the resolutions adopted by the church upon his death.

The pastorate of Rev. Geo. L. Washburn began in 1887, the date of call being Oct. 2nd. During this pastorate the present handsome church building was erected.

Rev. George L. Washburn was born in Lafayette County, Missouri, May 8th, 1859, and began his preparatory educational work at Westminster college, Fulton, Mo. in the fall of 1878. He was graduated from this institution in June, 1884, and in September of that year, entered McCormick Theological Seminary, Chicago, from which he was graduated in April, 1887.

In April, 1887, he was licensed by the Presbytery of Lafayette, and in December of the same year, was ordained to the full work of the ministry by the same Presbytery.

On May 1st, 1887, he took charge of a group of churches consisting of Sweet Springs, Longwood and Hughesville. During his pastorate at Sweet Springs as noted elsewhere, the present handsome church building was erected, while two church buildings were erected during his incumbency at Hughesville, one completed, and to be dedicated the next day, was destroyed by a cyclone; the other, commenced immediately after the disaster, and completed during the pastorate of Mr Washburn.

In 1892, resigning his work in these fields, he took charge of Clayton and Des Peres churches, in the Presbytery of St. Louis.



In 1894, his field of labor was somewhat changed, when he resigned the charge of Clayton church, and added the churches of Newport, Boeuf and Bonhomme to his charges.

In 1900, he removed to North Dakota, returning in 1903, to take the pastorates of the churches at Washington, Newport and Boeuf, which now constitute his present field of labor.

The labors of Mr. Washburn have largely been that of a home missionary in groups of weaker churches, developing them towards self-support, than which no more important branch of work exists in the church. His career has been one of great usefulness.

Dec. 7th, 1890, there was an election of additional officers: Jas. F. Anderson and W. Quinton, elders, and Pope Higgins and Samuel Hunter, deacons. These were all ordained and installed December 21st.

April 11th, 1891, Geo. W. Smith was again chosen clerk of session and has served as such continually up to this time.

In March, 1884, Rev J. W. Roseborough, Synod's evangelist, visited this church and held a successful meeting.

March 13th, 1895, Jas. B. White, an elder in Pisgah church, was received in this church and became an elder, remaining in office till his dismissal to Marshall church, August 23, 1899, terminated the relation. Few men have been as faithful in the discharge of official church duties as Mr. White. He was for many years clerk of Pisgah session, and was also faithful in frequent attendance at Presbytery; a duty so often neglected by the eldership; where his counsel was safe and wise.

March 17th, 1901, additional officers were elected and installed as follows: Geo. Fowler and Fred Elsner, elders, and T. L. Price, B. T. Bellamy and Henry Chastain, deacons; and June 20th, 1903, B. H. Dickson and Chas. K. Smith were chosen deacons, and J. M. Barks, from Blackburn church, became an elder.

Among other supplies and ministers were Rev. W. J. Lapsley in 1884, for one year. Rev. T. S. Simrall served the church for more than five years, from Feb. 26th, 1893. His death took

place during his work there, Nov. 24th, 1898. Mr. Simrall was an active, vigorous useful pastor, and a most excellent preacher. The funeral services were very impressive, being conducted by Rev. H. B. Boude, D. D., Rev. Dr. Milster, and Rev. W. R. Dobyns. Four Presbyterian and two Methodist ministers were pallbearers.

A son of Mr Simrall is now pursuing his studies for the ministry.

Aug 16th, 1902, a call for the pastoral services of Rev. C. H. Morton was extended him and was accepted and he was duly installed. This relation continued till October 1905.

The present officers of the church are as follows: Elders, Geo. W. Smith, Geo. Fowler, J. M. Barks and C. H. Hedger, (the latter elected February 7th, 1904), and deacons, B. T. Bellamy and Dr. John M. Anderson (elected Sept 24th 1903). Mr. Smith is a charter member of the church; has been an elder since Sept. 1, 1870, (nearly thirty-six years) most of that time clerk of session. Upon him, more than any other man, has the care of this church devolved, and its prosperity has been largely due to his guiding hand.

## SALT SPRINGS CHURCH.

On the 6th day of June, 1869, as commissioned by the Presbytery of Lafayette, the Rev. J. W. Clark and elder Robert Taylor organized "Concord" church. The elders elected and ordained were J. C. Keithly, W. H. Wade and C. K. Brandon, and the deacons, J. W. Brown and Milton F. Seal. The church first met in the Salt Springs school house, but soon saw the necessity of a church building, and a movement was before long inaugurated to this end.

The church first affiliated with Lafayette Presbytery, being enrolled September 29th, 1869; but later, it was transferred to the Presbytery of Osage, U. S. A., and was duly enrolled on the records of that Presbytery September 21, 1870. When the boundary lines of that Presbytery were changed, it fell into the jurisdiction of Kansas City Presbytery, with which it now affiliates.

May 12, 1872, was a glad day in the history of this church; a new building, at a cost of more than twenty-three hundred dollars, had been erected, and was that day dedicated by Rev. Timothy Hill, and at the same time Rev. J. W. Clark was installed pastor. The church building is located about eight miles west of Marshall. The deed to the land was executed by J. W. Brown, for one-half acre, and the consideration is thirty-seven and one half dollars. The site is eligible and sightly.

January 8, 1871, J. W. Brown and John C. Brandon were elected elders, and John W. Layne, James A. Orr and Albert G. Jones, deacons.

In 1875 two important events in the history of the church took place. April 17th, the name was changed to "Salt Springs" church, by which name it is now well known. The cyclone of that year was a disaster entailing damage to the building to the amount of seven hundred dollars. Bravely the congregation met the issue, and repaired the damage, though not without great self-sacrifice.

The records of the church show resolutions adopted April 12, 1885, at the death of a faithful elder, James Orr.

The following have been clerks of session: W. H. Wade, J. C. Brandon and J. C. Keithley, the latter since October 11, 1885.

The thirtieth anniversary of the founding of the church, June 6, 1899, was celebrated by the church in an appropriate way. One of the main features of the day was the historical address by Elder J. C. Keithley. It is written in full in the records of the church, and well deserves the place. Mr. Keithley has made a masterpiece of his address, and if every church had its faithful historian, as in this case, the history of our church, local as well as national, could be made of transcendent interest. Church records, as regards matters of local interest, are generally wofully defective.

Rev. J. W. Clark was pastor of Salt Springs church four years, and the following ministers have, among others, served the church at intervals: Rev. J. W. Allen, Rev. J. H. Byers, Rev. John Montgomery, D. D. Rev. J. F. Bruner was supply from 1874 to 1877, and Rev. D. L. Lander from 1879 to 1884, and again in 1899. Rev. Joshua Barbee preached for the church at intervals, for a period of twenty-five years.

Later, Rev. C. C. McKinney was supply, and in 1905 the Rev. W. A. Bass took the joint pastoral charge of Salt Springs and Malta Bend churches.

In 1885, Mr. James A. Orr was elected an elder, and in 1871 S. R. Scarborough was chosen. These, with Mr. J. C. Keithley, who has been an elder since the organization, nearly thirty-seven years ago, constitute the present bench of elders; while C. C. Brown and William Bauer are the present deacons.

Salt Springs has sent out a minister for the Presbyterian church: Rev. George C. Keithley, son of elder J. C. Keithley, who is now pastor at Cripple Creek, Colorado.

The church was, in 1903, the beneficiary of a testator, Mr. James Davie, a member of the church, who, at his death, bequeathed three hundred and thirty-eight dollars, the interest to be used in support of the pastor.

## SALINE CHURCH.

This is the second church of the same name in this county, the first one having been born, lived its life and died, prior to the war. The present church was organized June 11, 1870, by Rev. Joshua Barbee and Rev. Jahleel Woodbridge, who had been previously appointed a commission by Lafayette Presbytery to "visit the neighborhood of Malta Bend, and organize a church if the way be clear."

The organization was effected in the John Spears school house June 11, 1870. Rev. J. Barbee preached, and on the following Sabbath Rev. J. Woodbridge delivered a discourse from Romans X, 10.

There were ten charter members. Mr. John J. Snoddy was elected and ordained elder. The establishment of this church was largely attributable to this devout, useful man. He was the son of Daniel P. Snoddy, who was an elder in the (early) Marshall church. He did not live long to enjoy the fruit of his labors, and died in office in 1876.

In the year 1883 the present church building was erected, on an acre of of ground from his farm, generously donated by Martin A. Gauldin, by deed of date January 19, 1882. The church site is highly eligible and is about six miles northwest of Marshall. It was dedicated the same year—1883.

At the time of organization, James H. Vawter was elected deacon, and Rev. Joshua Barbee became its pastor. He served the church long and faithfully, and pastor and people were peculiarly and strongly attached. This pastorate continued till December, 1891.

Mr. W. A. Snoddy was elected an elder in the church December 24, 1876, and was duly ordained.

In December, 1886, a memorable revival took place in the congregation. Rev. Dr. A. W. Milster assisted the pastor in the work, doing most of the preaching. There were about fifty conversions and thirty-two accessions to the church.

April 16, 1887, Melvin Perdue was elected elder and Lewis P. Chrisman deacon,

November 23, 1890, another revival took place, the pastor being assisted by Rev. Dr. L. P. Bowen and Rev. W. R. Dobyms, of Marshall, when there were eighteen accessions.

May 13, 1894, J. D. Brooks was elected elder, and was ordained June 10, 1894.

Succeeding Mr. Barbee as minister to this church was the Rev. J. W. Heagen, from October, 1893, to March, 1895. Mr. Heagen was a Pennsylvanian, unique in character, devout in spirit and original in his preaching. The memory of this good man is still fragrant in this community and in Presbytery. His frankness and fearlessness in conversation and preaching, gave him great force; and his happy disposition was a benison to all who knew him. From Saline county he removed to Arkansas, several years ago, and died there.

The subsequent supplies to this church have been Rev. W. W. Akers, Rev. H. M. Sydenstricker, Rev. C. E. Paxson, Rev. J. A. Creighton, and in April, 1903, the Rev. W. L. Barber began his labors there.

The Rev. Thomas Morrow Barbee supplied the church during the Seminary vacation of 1900. He is the son of Rev. Joshua Barbee, and was born on his father's farm near Marshall, August 8, 1871. After attending local schools, in 1888 he entered Westminster college. He took his junior year at Center college, Danville, Kentucky, then again attended Westminster college, graduating there in 1892. In 1896 he likewise received a degree from Gallaudet college, Washington, D. C.

For three years from 1896 he taught in the Kentucky School for the Deaf at Danville, at the same time taking lectures at the Danville Theological Seminary; in 1899-1900 he attended McCormick Theological Seminary, Chicago, then entered Louisville Theological Seminary, graduating in 1901.

In 1900, for a time, he supplied the churches at Miami and Saline. May 6, 1900, he was licensed to preach by Upper Missouri Presbytery, in session in Central church, Kansas City. June 21, 1901, having accepted an invitation to the church at Palmyra, he began his work there. October 15, 1901, having

received and accepted a formal call to the church, he was ordained at Palmyra, Mo., by the Presbytery of Palmyra, and was installed pastor the same day, in which field he now labors.

In March, 1889, John W. Blackburn was elected and ordained deacon, and Sept. 12, 1897, John A. Jones was ordained elder, afterwards becoming clerk of session. On the same date, I. G. Dyer was elected and ordained deacon.

A prosperous Sunday School is maintained, of which elder John A. Jones is the successful superintendent. In April, 1906, Mr. Barber offered his resignation as pastor, in order to accept work in Georgia, his native state; and the Presbytery of Lafayette, at an adjourned meeting held in Marshall, dissolved the relation, May 8, 1906.

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#### NEW FRANKFORT CHURCH.

This church was originally organized by the Cumberland Presbyterians, and upon its petition to Osage Presbytery, was enrolled as a Presbyterian church April 20, 1872. It was the only church in that, or in Kansas City Presbytery, among non-English speaking peoples, since the war. On that account it was hard to supply. The following were the ministers in its brief career: Rev. H. Stauss, 1873-75; Rev. F. Van Der Lippe; 1875-77; Rev. F. C. Schwartz, 1878-79.

April 15, 1880, it was dismissed to the German Evangelical Association, terminating its existence as a Presbyterian church.

## MALTA BEND CHURCH.

Osage Presbytery appointed Rev. J. F. Bruner and elder J. Wallace a commission to organize a church at Malta Bend, and on May 16, 1875, in the Methodist church, the organization was effected. W. H. Lunbeck and W. H. Squairs were elected and ordained elders and W. H. Lunbeck was appointed clerk of session. The following year their church building was erected at a cost of seventeen hundred dollars, and in October 1876, was dedicated by Rev. Nathaniel Williams of Iowa.

In 1879 Albert G. Jones was elected elder and continued in office till his removal to the Marshall church.

The first pastor of the church was the Rev. J. F. Bruner, who remained about two years. Rev. D. L. Lander became pastor in 1879 filling that office till 1884, and again supplied the church in 1898-1900. Rev. A. C. V. Skinner and Rev. C. C. McKinney were supplies between the two pastorates of Mr. Lander.

Rev. Jas. Lafferty and Rev. J. Barbee were likewise supplies at this period, while Rev. W. R. Dobyns of Marshall occasionally held services.

Sept. 4, 1898, Thos. Malter and L. Moritz were elected and ordained elders, and Jan. 8, 1899, W. W. Randolph was likewise chosen and ordained to that office.

Oct. 8, 1899, the congregation elected the following trustees: Sherman P. Houston, L. Moritz, John Q. Jones, William Nye and Thos. Malter; and in June, 1901, Dr. McLennan was elected and installed elder.

The following have served the church as deacons, with the date of their election: Thos. J. Steele and Joseph G. Dill, April 2, 1882; Wm. Nye, Jan. 8, 1899.

Jan. 21, 1897, the church sustained a severe loss in the death of elder W. H. Lunbeck, clerk of session and elder since organization. He was a great force in the church and his loss was deeply felt.

Early in 1905, the Rev. W. A. Bass became identified with the church as supply. Mr. Bass is a pastor of much vigor and force, inspiring new life in the congregation, and the result of his work will doubtless be highly beneficial.



## LAYNESVILLE CHURCH.

The town of Laynesville is now practically only a memory. Its founding was sequent upon the business activities of John W. Layne, a large buyer and shipper of grain and other products. In 1870 his operations reached such magnitude that the town began, on the Misssouri river, north of Malta Bend about five miles. Its most flourishing period was about 1875.

Mr. Layne was a deacon in the Salt Springs church, which probably had something to do with a protracted meeting, conducted by the Rev. D. L. Lander, pastor of the church at Malta Bend. This meeting resulted in the organization of a church of thirty-two members, by Mr. Lander. The church, enrolled in 1879, had a short career. Combined with the removal from the community of Mr. Layne, and repeated overflows of the river—Laynesville being on the low river bottoms—the town went down; the water cut into the banks and washed away a good part of it and it was finally abandoned. The church was dissolved by Presbytery Sep. 29, 1886, by its Presbytery, that of Osage.

Mr. Lander seems to have been the only minister who ever supplied this church.

## BLACKBURN CHURCH.

In the year 1879 the town of Blackburn was founded, following the completion of the Chicago and Alton Railroad through Saline county. On Oct. 25, 1885 the Presbyterian church was organized there by a commission appointed by the Presbytery of Lafayette, consisting of Rev. Joshua Barbee, Rev. L. P. Bowen, D. D., and elder Jas. B. White of Pisgah church. There were twenty charter members, and at organization Jas. Alexander was chosen elder and John Edwards deacon, and both were ordained and installed. Mr. Alexander became clerk of session.

In the year 1889 a handsome church building was erected. June 15, 1892 the following elders were elected: John Edwards, Dr. Thos. Field and J. M. Barks, and at the same time Dr. C. J. Blackburn and Dr. T. M. Bridges were elected deacons. July 10, 1892 J. M. Barks was elected clerk of session.

The records note the death of Dr. Field Jan. 29, 1894. Sept. 9, 1900, record is made of the termination of the eldership of J. M. Barks on account of removal to Odessa.

March 22, 1903, record notes the granting of a letter of dismissal of James Alexander, who had served the church in the capacity of elder since its organization.

In April, 1905, the Rev. J. J. Squire was invited to supply the pulpit of the church with a view to becoming pastor, and at a congregational meeting held Sept 10, 1905, he was unanimously called as pastor; and Oct. 8, 1905 was installed by a commission consisting of Rev. W. L. Barber and Rev. N. H. McCain.

July 23, 1905, Mr. I. P. Taylor was elected an elder in this church, and T. B. Trent was elected deacon. John Edwards has been clerk of session since Sept. 9, 1900.

In the history of the Blackburn church several interesting protracted meetings have been held; among others, one conducted by Rev. Doctor Drew and Rev. Xenophon Ryland, both Synodical evangelists, in the summer of 1891. Dr. Drew was a powerful preacher, and was in this state only a short while.

The life of the Rev. Xenophno Ryland presents many unusual and remarkable features. He was born near Lexington, Mo., June 1, 1844, and was the son of Judge John F. Ryland. His early education was at "the old log house in the field." Later he entered Masonic College, which unfortunately closed its doors in his sixteenth year. Subsequently he read Latin and Greek under the direction of Rev. G. K. Dunlop, of the Episcopal church, and who was afterwards Bishop of New Mexico. But the civil war, as in many cases, interrupted his studies, and after reading law in his father's office, in 1863, at nineteen years of age, he was admitted to the bar. In 1882 he was elected judge of Probate and held that office until the year 1890.

Shortly after uniting with the Presbyterian church at Lexington he was elected deacon, serving in that capacity till October, 1872, when he was elected elder, and shortly afterwards was ordained; which office he filled till Nov. 10, 1892, as noted below.

During the year 1890 the Synod of Missouri became aroused on the subject of evangelistic work and appointed a committee, of which Judge Ryland was a member, to raise funds to prosecute the work. Most of this labor devolved upon him. Without compensation, he carried it to successful conclusion; which resulted in the appointment of six Presbyterial and one Synodical evangelists, and Judge Ryland was added to the force, as Chairman of the Executive Committee, to raise funds to continue the work, and to accompany one of the evangelists.

Just at this juncture came to Judge Ryland a crisis in life, such as does not often happen to the lot of man. The circumstances, the hesitation, the deliberation and final decision, are well worth pondering, for they are a key to the high character and faithful adherence to the conscientious convictions of the man.

After the state election of 1890 his name was brought prominently before the people, for the office of Governor of the State of Missouri. Widely known and popular, the proposed candidacy presented most promising features. The Governorship of Mis-

souri is something which appeals to the ambition of any of her sons. But the church, through her Synodical Committee, likewise made her call for his services; which meant the abandonment of his legal profession as well as any political ambition he might have.

He chose to accept, at forty-seven years of age, the call of the church.

In January, 1892, he entered into the work of evangelist, and November 10, 1892, at Lexington, was ordained to the full work of evangelist, by the Presbytery of Lafayette. He remained in this work till January 1, 1899, when the evangelist work in Missouri closed, and he contemplated a possible return to his profession of law, when he was unexpectedly called to the office of evangelist in the Synod of Arkansas, and entered upon the work in that state March 17, 1899, continuing till April 1, 1902, when he was recalled to Missouri as evangelist. After six months' work here in that office, he took charge of the churches of Gower and Walnut Grove, in Upper Missouri Presbytery, which work he relinquished to accept the pastorate of the church at Higginville, Mo, December 7, 1903, in which work he is now successfully engaged.

Judge Ryland, in 1892, was a delegate to the Pan-Presbyterian Council at Toronto, and was twice a Commissioner to the General Assembly; as elder, in 1875, and as minister in 1896; has been Moderator of the Presbytery of Lafayette, and of the Synods of Missouri and Arkansas. He has had besides his legal and ministerial career, a remarkable Masonic record, being master of the lodge at Lexington in 1870; Grand High Priest of the Grand Chapter of Missouri in 1873, and Grand Master of Masons of Missouri in 1876.

The preaching of Judge Ryland is just what is to be expected from a man of his type. Strong, logical, deeply doctrinal, uncompromising and convincing, he appeals to the reason and intellect of men, rather than to the emotions. His work in the ministry has been fruitful, and has left its impress upon the church.

This church has been favored with many strong men as pastors and supplies, among whom are Rev. James A. Quarles, D. D., Rev. C. S. Newman, Rev. S. T. Ruffner, Rev. J. W. Heagen, Rev. H. B. Barks and Rev. Franc Mitchell.

As previously noted in these sketches, the Rev. Franc Mitchell was formerly an elder in Arrow Rock church. Deciding to enter the ministry he was licensed to preach, at Keytesville, Mo., by the Presbytery of Missouri, in April, 1874; and in November, 1875, was ordained by the Presbytery of Missouri as pastor of New Bloomfield church, in Callaway county. Besides being pastor, at this time, of the church at Keytesville he is Stated Clerk of the Synod of Missouri.

Another strong supply of the church at Blackburn, was the Rev. Doctor Chaney.

Rev. James McDonald Chaney, D. D., whose name is a familiar one, not only in Saline county and the Presbytery of Lafayette, but throughout the whole Southern church, was born in Salem, Ohio, March 18, 1831. He was educated at Des Peres, St. Louis county, and received his Seminary course at Princeton Theological Seminary, 1853-1856. He was licensed by the Presbytery of St. Louis in 1856 and was ordained by the Presbytery of Lafayette in 1858.

He was pastor at Waverly, Oakland and Dover during the decade 1857-1867; President of Elizabeth Aull Female Seminary at Lexington 1871-1877; pastor of Pleasant Hill church 1878-1885; was President of Kansas City Ladies' college 1885-1891. Since then he has supplied at times the following churches: Blackburn, one year; Hughesville, four years; Corder, four years; Alma, one year; and Lamonte, six years. In 1885, the degree of Doctor of Divinity was conferred upon him by King college, Tennessee.

Those who know Dr. Chaney will not controvert the statement that he possesses a mind of remarkable force, development and versatility. There are no departments of literature, science or theology which he has not invaded. The field of astronomy is a favorite one with him, theoretically and practically, even

to the extent of possessing his own telescope, and of inventing and manufacturing, at home, an appliance demonstrating the solar system in actual movement; this appliance being in use in some of the large Universities of the country. He is an encyclopedia on nearly all questions; a scholar, untiring and insatiate in his researches. As a preacher, his originality of thought and expression renders him wonderfully fascinating.

And it is but natural to expect that from such a mind, mankind should receive something in the way of letters. The church has been placed under a debt of gratitude to him for his book, "William the Baptist," published about 1875. In all the field of polemics, probably no book ever published has served its intended purpose better than this remarkable production. "Agnes, Daughter of William the Baptist," of kindred purpose, was given to the church in 1894. Other books followed, while more of his works, yet unpublished, mark the labors of this versatile author. Among others are four volumes of "Reminiscences for My Grandchildren," which, judging from the unique tendencies of this capable, original mind, promises to be a mine of pleasure and information for its future readers.

Doctor Chaney now resides at his old home in Independence, Mo., not only leading, but also enjoying a busy life in his literature and work, in his declining years.

The present pastorate of Rev. J. J. Squire, of Blackburn church, opens auspiciously, and under his vigorous work the church has a bright outlook.

## NELSON CHURCH.

Nelson church was organized by the Rev. Dr. A. W. Milster, Synod's evangelist, in the Baptist church at Nelson, January 11th, 1891. Three families of Presbyterians living there felt the need of a church, and at their request the evangelist came and the organization was effected.

There were fifteen charter members; Samuel G. Hanley and J. L. Woodbridge were elected elders, and J. M. Allee, deacon; J. L. Woodbridge was elected clerk of session.

Rev. Abner Washington Milster, D. D., who organized the Nelson church, was born in Brazeau, Perry county, Missouri, March 18th, 1838. After attending the Brazeau High school he entered Westminster college, taking a two years' course, with the intention of entering the ministry. Interrupted by the civil war, he took the regular course in the St. Louis Medical college, graduating as a physician in 1863, and entered the practice of his profession. After establishing a successful practice, his old call to the ministry came to him with new force, and he abandoned his work to take up his studies in the theological department of Westminster college under the Rev. Doctors N. L. Rice, M. M. Fisher and C. C. Hersman, and after two years under these eminent men, he was licensed to preach by the Presbytery of Missouri, in April, 1871.

Accepting a call to the Nevada and Virgil City churches, he was ordained by the Presbytery of Lafayette, in old Pisgah church, in September, 1871. After five years in these fields he was called to Bellevue and South Bellevue churches in Potosi Presbytery, where he remained six years, resigning that work to serve Lafayette Presbytery as evangelist, remaining in this work nearly six years. He then gave nearly a year to similar service in Washbourne Presbytery, in Arkansas, resigning to accept a call to Van Alstyne, Texas, and after a year there, he took charge of the church at McKinney, Texas. He was called from that field after a year to become evangelist of the Synod of Missouri, his first work, in January, 1891, being the organization of the Nelson church.

After three years in this work, he accepted the pastorate of the church at Higginville, Mo., beginning his work there November 1st, 1893, which continued till May 1st, 1900.

During his pastorate there the Synodical College of Arkansas conferred upon him the degree of Doctor of Divinity. In May, 1900, he again removed to Arkansas, serving successively the churches at Arkadelphia, Russellville and De Queen, and in May, 1906, he took charge of the church at Waverly, Mo., where he now resides.

Truly a busy, useful life; and the thirty-five years of Dr. Milster in the ministry, beginning in his thirty-fourth year, have been characterized by deep earnestness and intensity in his labors. His concentration in his work as preacher, evangelist and pastor has ever borne evidence of his deep conviction as a minister of the gospel; and the inevitable results have been a rich fruitage. He is a strong, logical preacher, and has always been a forceful element in his pastorates and in his Presbytery.

A remarkable feature in the history of Nelson church was that of the church building. Organized in January, its delegate to Presbytery in session at Sweet Springs, in April, invited Presbytery, at its meeting four months hence, to sit at Nelson. Asked as to the progress of the church building, the reply was that the actual work had not begun but that the building would be ready. The session was voted to Nelson. August 16th, the new building was occupied the first time; the services conducted and the sermon preached by the Rev. Samuel I. Woodbridge, missionary of the Presbyterian church at Chinkiang, China, and brother of one of the elders, in the United States at that time.

August 20th, Presbytery met in the church, and on the Sunday following, Presbytery being in session, the building was dedicated free of debt. The sermon was preached by the Rev. Geo. L. Leyburn, D. D., of Boonville, Mo., and the dedicatory prayer offered by Rev. S. I. Woodbridge. The historical narrative of the organization was given by Dr. Milster. The church building is a model little structure, gothic in architecture, and



cost fully furnished, and with a fine bell, over seventeen hundred dollars.

A pleasant feature of the meeting of Presbytery was the donation to the church by the members of Presbytery of a handsome communion set and baptismal bowl. On Sabbath afternoon the communion of the Lord's Supper was observed, Rev. B. H. Dupuy of Higginville and Rev. J. W. Wallace of Independence officiating.

On Sunday, July 31, 1892, an unusual occurrence took place in the church, in the baptism of ten infant children, the Rev. L. P. Bowen, D. D., of Marshall conducting the services and administering the ordinance.

Rev. Xenophon Ryland, Synod's evangelist, visited the church Sep. 4, 1892 and held services for a season, when there were several additions to the church.

Rev. J. W. Roseborough, Synod's evangelist, commenced a series of meetings, Feb. 19, 1896, which continued till March 5. There were a large number of conversions and about thirty-five additions to the church. An unusual feature of this meeting was that the baptismal bowl remained continually on the pulpit, and was used at almost every service during these meetings.

June 30, 1897, on account of his removal to Marshall, the term of the eldership of J. L. Woodbridge closed; he and his family being dismissed to the Presbyterian church of that place.

The Nelson church has been favored by much good preaching. It never had a settled pastor. Rev. G. L. Leyburn, D. D., of Boonville, and Rev. W. R. Dobyons of Marshall visited the church frequently for midweek services.

Rev. George L. Leyburn, D. D. is the son of Rev. George W. and Mrs. Elizabeth W. Leyburn, who were missionaries to Greece from 1837 to 1842. He was born in Mane, Greece, in May, 1839, and was reared in Bedford county, Virginia. Was graduated from Washington college (now Washington and Lee University) in 1859; attended Union Theological Seminary, N.

Y., the session of 1860-61; entered the Confederate army, serving for four years, receiving two wounds at the battle of Seven Pines. At the close of the war he entered Union Theological Seminary, Virginia, graduating in 1867. In February, 1864, he was licensed at Lynchburg, Va., by the Presbytery of Piedmont, which was afterwards merged into Montgomery Presbytery.

Being called to the pastorate of Loudon Street church, Winchester, Va., he accepted and was ordained to the full work of the ministry in that church by Winchester Presbytery in November, 1867. In 1875 he followed in the footsteps of his father when he became a missionary to Greece, where he remained till 1878, when in April of that year he accepted the pastorate of the church at Lexington, Missouri. In May, 1888, he resigned his charge to accept a call to the Westminster church, Springfield, Mo.

In 1889, he received a call from the church at Boonville, Mo., and having accepted, began his work there in August of that year. This pastorate continued to July, 1896, when he became pastor at Newburn, North Carolina, retaining that work for nearly four years.

Dr. Leyburn had been Chairman of Missouri Synod's Evangelistic Committee from 1885 till he removed to North Carolina, 1896, and in 1899, feeling the need of a man of force and executive ability, this Committee elected him Superintendent of Home Missions. He returned to Missouri and entered upon this work April 1, 1900, continuing in this office till October 1, 1904, when he resigned to accept the position of associate and managing editor of the Presbyterian Standard at Charlotte, North Carolina. This work he resigned to assume the pastorate of the church at Lexington, North Carolina. He entered this work March 1, 1905, and resides there at this time.

In 1886 he received the degree of Doctor of Divinity from Westminster College, and in 1904 was a delegate to the Pan-Presbyterian Council at Liverpool, England.

Doctor Leyburn has had a conspicuous and useful career. To him the Presbyterians of Saline county are peculiarly at-

tached. They love his preaching and love the man; and his name is a synonym for devoutness, unselfish consecration, staunch orthodoxy, as well as power in the pulpit.

It is a coincidence worthy of note that three of the strongest, most useful men ever living within the bounds of Lafayette Presbytery, were pastors at Lexington, Mo., and that they now reside at Lexingtons in three states: Doctor Quarles at Lexington, Virginia, Doctor Leyburn, at Lexington, North Carolina, and Doctor Gordon, at Lexington, Missouri.

Rev. Charles Brasee Boving was the first minister of the new church at Nelson. He was born in Harrisonville, Mo., November 26th, 1871, received his school training at Lancaster, Ohio, after which he entered Westminster college, and was graduated from that institution in 1891. He attended McCormick Theological Seminary, Chicago, 1891-1893. In the summer of 1892 he supplied Nelson and Mt. Olive churches. He was licensed to preach by the Presbytery of Lafayette in Pleasant Hill, May 9th, 1893.

In June, 1893, he became supply of the church at Lamar, Mo., and in September, 1893, he was ordained and installed pastor of Lamar church by the Presbytery of Lafayette. While pastor there, he finished his theological course at Princeton Seminary, in 1894, graduating in 1895, immediately after which he made a tour of Europe, in the summer of 1895.

In October, 1898, he relinquished his work at Lamar, Mo., becoming evangelist of the Presbytery of Lafayette in the Ozark mountains in Southwest Missouri. In the spring of 1899, he gave up this work to accept the pastorate of the church at Webb City, Mo., beginning his labors there in 1899. During his successful term as pastor there, a handsome church building was erected, completed just before he received a flattering call to the church at Hannibal, Mo. Accepting the call to this large and important field, he entered upon his work January 1, 1905, being installed pastor May 5, 1905, where he now resides in the midst of a thriving work.

Successively the Nelson church was supplied by Revs. H. A. Young, H. B. Barks, J. A. D. Hughes, C. E. Paxson, T. T. Trimble and W. L. Barber.

Rev. Lynn Francisco Ross supplied the church, in connection with Waverly, during his Seminary vacations of 1901 and 1902. He was born in Pilot Grove, Mo., September 18, 1876, receiving his academic course in Pilot Grove, when he entered Westminster college, graduating in 1900. He then attended Union Theological Seminary, Richmond, Va., from which institution he was graduated in 1903. He was licensed by the Presbytery of Lafayette May 27, 1902, and was ordained by the same Presbytery June 2, 1903, when he took charge of Calvary and Edwards churches; afterwards being supply to Warsaw, Calvary and Sunnyside churches, from 1904 to 1906. In December, 1905, he received a call from the church at Lamar, Mo., which he accepted; and on January 21, 1906, he was installed pastor of that church by a commission of Presbytery consisting of the Rev. G. W. Jurey, Rev. E. C. Gordon, D. D., and Judge Samuel Davis, of Marshall; which relation he now sustains.

A memorable sermon preached in Nelson church was by the venerable Doctor John Montgomery from the text, "What shall it profit a man if he shall gain the whole world and lose his own soul?" Few of his hearers will ever forget this sermon.

Rev. J. G. Venable, pastor of Mt. Olive and Memorial churches, is supplying the church with mid-week services at this time, (1906).

The elders in the Nelson church have been as follows: S. G. Hanley, J. L. Woodbridge, W. M. Reynolds, George R. Payne and J. F. Finley. Mr. Reynolds and Mr. Payne died in office.

The deacons have been J. M. Allee (removed to Pacific, Mo.), J. F. Finley (elected elder) Lewis Petry, J. T. Coleman and E. D. Sappington.

### SLATER CHURCH.

During the time of great evangelistic activity in the Synod of Missouri, there were a few Presbyterians living in Slater who desired an organization, and evangelist Xenophon Ryland, early in 1895, proceeded there and organized a church. Rev. C. E. Paxson supplied the church for a short period, and during his incumbency, Rev. J. W. Roseborough, Synod's evangelist, conducted a series of meetings, at which there were a few conversions. Later, the Rev. J. A. Creighton took up the work of supply.

But the work never reached a permanent footing, and in April, 1900, the Presbytery of Lafayette dissolved the church.

## MEMORIAL CHURCH, NAPTON, MO.

All churches, in their beginning and organization, have their own peculiar history, and this church is no exception to the rule. Its incipency was in the early part of the last century, and is historic.

General Thomas A. Smith was an officer in the regular army of the United States, and at the close of the war of 1812 was a brigadier general. After leaving the army he was appointed receiver of the Government Land Office at Old Franklin; and, anticipating the rich heritage for future generations, he entered five thousand acres of land eight miles south of the present site of Marshall. There he established a magnificent home which was the resort of many prominent people of that day. Many of the old evergreen trees, which were planted at that time, yet remain. With all of this he was, however, more or less uncertain of his venture; and in following the custom of the day he gave his place a name, voicing his doubts by selecting the title of "Experiment" for his home on the frontier. If he could have penetrated the vistas of the future: and if, in prophetic vision his eyes could have beheld the transformation of less than a century, his magnificent domain would have received another name. Today his descendants are occupants of the lordly heritage provided by the venture of General Smith; while the remains of the old warrior, his wife, and most of his descendants who are dead, repose in the old cemetery established by the general himself, about one mile southwest of the present village of Napton.

It is this old cemetery which is the connecting link between the dead past and the living present. The Smith family are Presbyterians, and in the records of Memorial church it is stated that "in addition to the desire to advance the cause of Presbyterianism, the largest donors (to the church) were influenced by a desire to perpetuate their family cemetery."

These church records are unique in their originality and completeness, and are worthy of emulation. They recite how

the Rev. Dudley M. Clagett, then pastor of Mt. Olive church, in the face of apathy and discouragements, without any compensation whatever, commenced preaching to small congregations in the Baptist church at Napton, primarily for the benefit of the homeless Presbyterians; how he persisted for two years, until their aroused interest finally rewarded his faithfulness. Today, as will be related in detail, as a monument to faithful work, there stands adjacent to the old cemetery a handsome stone church, modern in appointments, perfect in architecture, erected at a cost of about five thousand dollars; and housed within its walls, a zealous, happy, and steadily growing organized Presbyterian church.

The record further cites other interesting facts, among others that there is a row of walnut trees along the road in front of the church, planted by Dr. Crawford E. Smith, son of the General, in 1850; that the forest trees on the church ground were decrepit; and that on Arbor Day, 1905, practically the entire congregation met there and planted trees and vines; naming them for various persons, living and dead. Four elms were given places of honor and named for Rev. D. M. Clagett, who revived Presbyterianism in the neighborhood; Rev. John E. Abbott, pastor of the Presbyterian church, Marshall, Mo., "who dedicated the building, preaching a magnificent sermon"; R. E. Richart, the first elder in the church; and his wife.

August 20, 1904, there was a meeting of those interested in the church recently built, at which Rev. I. N. Clegg presided. It was decided by vote that the name of the church be "The Presbyterian Memorial Church of Napton, Mo." Mr. Clegg was requested to lay before Presbytery the petition which was circulated for an organization, and it was voted that the Rev. John E. Abbott of Marshall be requested to preach the dedicatory sermon the fourth Sunday in September, 1904.

On Sunday, August 28th, the first service was held in the new church, conducted by Rev. I. N. Clegg, at which service the first ordinance was administered, that of baptism, when

Isabella Early Smith, infant daughter of Dr. Geo. P. and Lucy V. Smith, received the seal of the covenant.

The petition for organization, signed by eighteen persons, was presented to the Presbytery of Lafayette, in regular session at Prairie church, August 24th, 1904. and Presbytery appointed the following commission to organize the church and ordain and install the officers: Rev. E. F. Abbott, of Boonville; Rev. E. C. Gordon, D. D., of Lexington; Rev. I. N. Clegg, and elder J. L. Woodbridge, of Marshall. This commission met at the church September 1st, 1904, and after a sermon by Rev. Dr. Gordon, proceeded to organize the church.

Rev. Edward Clifford Gordon, D. D., well-known and much beloved by Saline county Presbyterians, was born in Richmond, Virginia, September 1st, 1842. He was educated at schools in Richmond and Staunton, Va., and at the University of Virginia and Washington college (now Washington and Lee University). In 1861, at eighteen years of age, he entered the Confederate army, serving the full four years of the war, till April, 1865. From 1866 to 1869 he served Washington college in the various capacities of teacher, secretary to faculty, and treasurer. In 1869 he entered Union Theological Seminary, Hampden Sydney, Virginia, completing his course in 1872.

He was licensed to preach by Lexington Presbytery, Virginia, in 1871, and ordained by the same Presbytery in June, 1872, when he was installed pastor of Lebanon church. From March, 1874, to September, 1880, he was junior pastor of the Independent Presbyterian church, Savannah, Georgia, when he became pastor at Salem, Virginia.

During his incumbency there he received the degree of Doctor of Divinity, in 1886, from Hampden Sydney college. Being called to the church at Lexington, Mo., he accepted the work, his pastorate there beginning in September, 1888, and continuing till July, 1892, at which time he became vice president of Westminster college, Fulton, Mo., and professor of Biblical history and doctrine.

In June, 1894, he was elected president of the college; serv-



ing in that office till February, 1898, when he resigned. In May, 1898, he again became pastor of his former charge at Lexington. where he now resides.

In November, 1899, he was made chairman of the Home Missions committee of Lafayette Presbytery, and remains in that office at this time.

The career of Dr. Gordon has been one of distinguished usefulness. His labors are by no means confined to his pastorate. In his Home Missions work he is a fine executive, and is one of the foremost figures in his Presbytery, as well as in the Southern Presbyterian church. Of forceful convictions, and a polished writer and speaker: by pen and speech, he is active in aiding in directing the policy of the Church at large.

At the organization of Memorial church there were thirteen charter members, besides two received on profession. Mr. R. E. Richart was elected elder, and was duly ordained and installed, and Philip M. Smith was elected deacon. Having been previously ordained at Mt. Olive church, he was installed in office in this church.

On Sunday, September 25th, 1904, the church building was dedicated, the dedicatory sermon being preached by Rev. John E. Abbott, of Marshall. Mr. Abbott conducted a series of meetings following the dedication, and the church was further strengthened by several additions.

December 4th, 1904, at a congregational meeting the following additional elders were chosen: Dr. Thos. B. Hall and Dr. Thos. A. Smith, and the following deacons: Dr. Geo. P. Smith and Chas. E. Baker. These officers were ordained and installed by Rev. John E. Abbott, on February 16th, 1905.

June 5, 1905, Dr. Thomas A. Smith was chosen clerk of session.

The death of Elder R. E. Richart, the first elder of the church, occurred February 9, 1905. He was in his eighty-third year.

Rev. I. N. Clegg, who had served the church as supply,

having given up the work, a congregational meeting was held March 26, 1905, to elect a pastor. Unanimously the Rev. J. G. Venable, of Kentucky, was chosen, and an official call was made. Presbytery met at the church May 16, 1905, placed the call in the hands of Mr. Venable, for half his time; Mt. Olive having previously extended him a call for one-half his time; he signified his acceptance of the calls, and Presbytery made order that his installation as pastor of both churches take place on the third Sunday in June, as follows: At Mt. Olive, at the morning service, Rev. E. F. Abbott to preach the sermon, Rev. John E. Abbott to charge the pastor, and elder J. L. Woodbridge to charge the people. At Memorial church, in the afternoon, Rev. J. E. Abbott to preach the sermon, Rev. E. F. Abbott to charge the pastor, and elder I. C. Sydenstricker to charge the people. Mr. Venable, being a licentiate of the Presbytery of West Lexington, was then received into the Presbytery of Lafayette, and his examination, with a view to ordination, was proceeded with. It was fully sustained, and after a sermon by Rev. H. B. Boude, D. D., of Pleasant Hill, he was ordained by Presbytery to the full work of the ministry.

Rev. Joseph Glass Venable was born in Christiansburg, Kentucky, September 17, 1877. His college course was taken at Central University, Richmond, Ky., class of 1899. He received his seminary education at Louisville Theological Seminary, graduating in 1905. In April, 1905, he was licensed by the Presbytery of Louisville, and was ordained by the Presbytery of Lafayette, at Memorial church, May 16, 1905.

During his first seminary vacation, in 1903, he supplied a group of churches in Clark county, Kentucky, and in the summer of 1904 was assistant pastor to Rev. Dr. G. H. Rout, at Versailles, Ky.

Mr. Venable is a good preacher, a close student, popular socially, and in his pastoral work, and has the full co-operation of both his congregations. He was duly installed pastor of Mt. Olive and Memorial churches June 18, 1905, and the prospects for both pastorates could not be more flattering.

In addition to his work in these two fields he is also supplying the church at Nelson stately.

Rev. Henry Bunker Boude, D. D., who preached the sermon on this occasion, was born in Mason county, Kentucky, Aug. 20, 1833. He took his collegiate course at Centre college, Danville Kentucky, graduating in 1857. Entering Danville Theological Seminary, he was graduated from that institution in 1860. He was called to Gallatin, Tennessee, to a pastorate which continued twelve years. During the war, he was absent in the Confederate army four years, two of which he commanded a company, and two years serving as chaplain.

Besides his charge at Gallatin he has been pastor at Columbus, Mississippi; Paris Texas; and was for three years President of Austin college, Sherman, Texas. He was then successively pastor of Central church, Kansas City; at Richmond, Pleasant Hill, Springfield and California, Missouri; and in his old age was called back and took the pastorate of his former charge at Pleasant Hill, January 1, 1904, where he now lives and labors. He received the degree of Doctor of Divinity from Arkansas College in 1878.

The above brief compendium fails to do justice to the career of a remarkable man. His force of character and strong convictions, emphasized by marked individuality, have distinguished Doctor Boude wherever his work has been; rendering him a potent element in his work as pastor and presbyter. A strong intense, original preacher, his individuality embraces deep piety and frank faith. He has been Moderator of the Synods of Tennessee, Texas and Missouri; seven times a Commissioner to the General Assembly; was evangelist of Upper Missouri Presbytery two years, and has been present as Moderator of sessions at the reception of nine hundred and sixty-eight members.

And it is characteristic of the humble piety of the man that he desires, as he expresses it, that his epitaph shall be, "A sinner saved by grace."

In this connection it is fitting to note the great debt this country is under to that remarkable institution of learning, old Centre College at Danville, Kentucky. It is safe to say that no institution in this land has trained so many eminent men. Readers of this history doubtless have noted the number of ministers embraced in this record who came from Centre College. All over Kentucky, Tennessee and Missouri the story is the same. And her alumni are not, by any means, confined to the ministry. All the professions are represented, as well as statesmen and business men. The temptation rests here to enumerate, even imperfectly, the distinguished list, but want of space forbids. An enumeration of the students and graduates of the college would develop that the proverbial intellectual force of the three states named came, in the largest degree, from Centre College.

And to a proportionate degree, what is here said of Centre College is likewise true of Westminster College, at Fulton, Mo. The fifty years of the existence of this institution mark a half century of self-denial and persistence of the faithful Presbyterians of Missouri, and of self-sacrificing, underpaid professors; men of high type of character, culture and education. The history of the institution reads like a romance. Almost prostrated by the civil war, faithful men were ready to devote their labors toward her re-establishment and welfare; and the good of the college has ever been close to the heart of the Church.

And richly has the church been repaid. All through these sketches old Westminster is found to have placed her stamp on the ministry of the church; and her alumni are found in the foremost ranks of professional and business men in Missouri and other states.

## LAFAYETTE PRESBYTERY.

During the decade between the years 1890 and 1900 the roster of ministers of Lafayette Presbytery contained the names of more men who were then, and since have been prominent in the Southern church, than ever in the history of the Presbytery. And within this body of strong men there was a coterie of brilliant, congenial spirits, strong in their characteristics, opposite in disposition, variant in their talents, the like of which are rarely ever grouped together in any body. In the semi-annual meetings debates have taken place on the floor of the Presbytery, which, for brilliance and display of intellectual power, have rarely been surpassed. Those conversant with the circumstances of the time stated will readily recall the names of Doctors H. B. Boude, J. M. Chaney, G. L. Leyburn and E. C. Gordon, and Rev. J. W. Heagen. The name of Rev. J. W. Wallace belongs to the group, because he was the balance-wheel of the Presbytery. These men, in character and talents, were all *sui generis*. A rich treat it was to hear them in the seriousness of debate on different questions as they arose in Presbytery; the alignments rarely ever the same; questions of local interest, or involving issues of ecclesiastical polity. And sometimes, to vary an unusual dullness of routine business, these gladiators would enter the arena for the very love of the thing. The semi-seriousness of the quaint Mr. Heagen; the two-edged sword of Dr. Chaney; the others with their accented characteristics in play, all rendered the occasion one to be enjoyed. Dashes of humor, flashes of wit, clashes of sarcasm awoke the echoes in old Lafayette. To those who understood, these intellectual and ecclesiastical jousts were feasts of reason. To those who did not know, it seemed as if the bounds of ministerial propriety were at times transcended. And mayhap, in the heat of debate, under lowering clouds, a gladiator would, at times, thrust his sword a little too deep, touching the quick, and receiving in return a like compliment from his antagonist. But deep down in the hearts of these men was Christian love for each other,

mingled with deep regard and strong friendship, and quickly the clouds would scatter and the sun would shine again.

These days of old Lafayette Presbytery were well worth living in; but old Father Time has been busy with this group, in his evolutionary processes. One has removed to a distant field; two have been elected Commissioners from Lafayette Presbytery, and are attending the General Assembly and Church of the first-born, now in session in the heavenly Jerusalem; while three yet remain in the Presbytery, still in their usefulness.

Verily, Lafayette has always been, and is now a great Presbytery. Original, virile minds have ever characterized her. No session but what some vigorous discussion is on; never a taint of heterodoxy; piety predominant and zeal to the fore. It has never been a Presbytery ruled by any set of men, or a clique; but freedom of debate and independence of assertion are always characteristics. It is no uncommon occurrence to have her strongest men out-debated and out-voted on a pending question; and Lafayette Presbytery in action, when some issue of moment is receiving vigorous attention at her hands, is a sight well worth seeing. Being on the extreme western border of the Southern Church, in contact with elements to which the interior Presbyteries are almost strangers, her proceedings and actions deserve weight not due to many Presbyteries. Problems have to be met and solved which are incident to her location; and met and solved they are, in a manner which requires great wisdom, ability and foresight.

And a word here is not out of place as to the Presbyterians within the bounds of Lafayette Presbytery. Like priest, like people. If the standard of intelligence be high, it is but the natural result; and, served by a ministry of the highest order for fifty years, it is nothing surprising. Woe be to the unsophisticated, incapable minister who strays into this Drumtochty. He may think he is something; he may be gifted with a bogus oratory which has captivated other localities; he may pour forth a string of glittering generalities which shine to the unpracticed eye; he may be inflated with a sense of self-importance which

has been fed by the adulations of shallow admirers in other fields; he may deceive himself in thinking that out in this western Presbytery he will show them a thing or two. But down in that congregation, a couple of seats behind Donald Menzies, sits Elspeth Macfayden; and somewhere in the church, in meditative innocence, are Lachlan Campbell and Jamie Soutar, adepts in doctrine and logic; and the brother from somewhere must run the gauntlet, to his inevitable discomfiture, for if his sermon hath not meat, it is as sounding brass and a tinkling cymbal.

It is an anomalous condition that Lafayette Presbytery is nearly always short of ministers, as she is now; that there are vacant fields, seeking ministers of the right sort, to the Presbyterian manner born. Perhaps it is because she is too far removed from the seminaries, and perhaps, because, the young ministers, to whom her plea is made, have a wrong conception of the magnificent fields, open for work and responsive to effort, which are within her bounds; in the rich counties of Saline, Jackson, Lafayette, and Pettis; whose broad fields, splendid prairie and intelligent, prosperous people; the home of the wheat and the corn, and of the blue grass: "that carpet of the infant, and blanket of the dead," bespeak culture and comfort. If the strong young men of the ministry only knew of the glories of old Lafayette, a vacant pulpit would be a short-lived rarity. Truly, Lafayette Presbytery is the gem among the many gems of Presbyteries in the crown of the Southern Presbyterian Church,



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