

Miss H. C. V. Wilson

with Xmas greetings of
her affectionate nephew,
Samuel E. Wilson.

1890.

—A—

BRIEF HISTORY

—OF—

The Synod of Tennessee,

FROM 1817 TO 1887.

BY THE REV. J. E. ALEXANDER, D.D.

*PREPARED AND PUBLISHED BY ORDER OF THE SYNOD, AND REVISED
BY THEIR COMMITTEE.*

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THE SYNOD OF TENNESSEE,

AT DANDRIDGE, 1886,

Resolved, "That in view of a request of the last General Assembly, a Committee, consisting of the Revs. J. E. Alexander, William H. Lyle and David M. Wilson, be appointed to prepare a History of the Synod of Tennessee."

In the providence of God, Brother Wilson was prevented by death from engaging in the work, but his son, the Rev. S. T. Wilson, furnished some statistics, and Brother Lyle also aided with some materials relating to the Presbyteries of Union and French Broad.

J. E. ALEXANDER.

Greeneville, Tenn., October, 1888.

PREFACE.

WHEN the writer undertook the task assigned him by his brethren, he intended to prepare and to present a brief account of the principal acts and events connected with the history of the Synod of Tennessee as a judicatory. But it soon appeared that these things could be satisfactorily presented only in connection with some account of the Presbyteries, churches and ministers represented by the Synod, and through which, as instrumentalities, the results of Synodical actions were chiefly attained. This led to an enlargement of the plan and the preparation of the following brief History of the Origin and Progress of Presbyterianism within the bounds of the Synod. This, he trusts, will preserve much of the past that might otherwise be lost, and will make the volume more interesting and useful as a source of general information and as a book of reference for facts and statistics.

A comprehensive view of the state and progress of the churches is sometimes exhibited to the eye in tabular forms, including the number of congregations, church members and ministers, and the work of beneficence, at different periods.

In briefly sketching the lives and labors of brethren who have gone to their reward, with whom the writer was for the most part personally unacquainted, he has used the testimony of credible witnesses who were contemporary and intimately acquainted with the several subjects, recorded in such works as Sprague's "Annals of the American Pulpit," Nevin's "Encyclopædia of Presbyterianism," Hodge's and Gillett's "Histories of the Presbyterian Church." Information has also been gathered from obituary notices and from correspondence

with some surviving relatives. In weaving the threads derived from various sources into a brief consecutive narrative, the author could not, without inconvenience, refer to his authority for all his statements, yet the reference has been given in the more important cases. The writer has not willingly discriminated by omitting to notice the lives and labors of other departed brethren, equally worthy with some who have been noticed, but he was unsuccessful in his efforts to obtain the necessary information. As a substitute for this, rolls are presented of the ministers and licentiates who have belonged at any time to the Presbyteries severally, together with the dates of their licensures, ordinations, receptions, dismissions; etc.

Instead of historical sketches of the churches, which would have doubled the labor and the size of this volume, a table of those which have belonged to each Presbytery has been given, showing when and by whom they were organized, and other items of interest where such could be obtained and used.

In detailing the actions of judicatories relating to territorial changes, to changes of ecclesiastical relations arising from divisions and reunions, and other matters, the authority for the statements has been sufficiently indicated by referring to the dates and records of the Assemblies, Synods, and Presbyteries concerned.

For the errors and defects which may be found, some of which are almost unavoidable in a work of this kind, the writer casts himself upon the kind indulgence of his brethren, begging them to unite with him in the prayer that this imperfect record of God's dealing with this portion of his universal Church and of its service to Him, may be blessed to the promotion of His cause and kingdom.

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A HISTORICAL SKETCH
OF THE
SYNOD OF TENNESSEE.

CHAPTER I.

THE SYNOD AND ITS PRESBYTERIES.

A satisfactory account of the origin of this Synod must include some account of the ecclesiastical bodies of our denomination which previously occupied the same territory and from which it derived the materials of its organization.

Prior to 1785, the Presbytery of Hanover was regarded by the Synod of New York and Philadelphia as including the settled parts of Tennessee and Kentucky. This appears in the following minute of their action in that year :

“ Mr. Doak laid before the Synod an application signed by Messrs. Hezekiah Balch, Charles Cummings and Samuel Doak, members of Hanover Presbytery, requesting that that part of Hanover Presbytery lying south of New river, might be erected into a new Presbytery by the name of Abingdon Presbytery, to be bounded by New river on the side of Hanover Presbytery, and by the Appalachian mountains on the side next the Orange Presbytery. A certificate of the concurrence of Hanover Presbytery being produced ;

“ *Resolved*, That the Synod grant the request and they do hereby constitute those members of Hanover Presbytery who are settled in the above-described bounds, to be a distinct Presbytery, to be known by the name of the Presbytery of Abingdon, and appoint their first meeting to be held on the first Tuesday of August next, at Salem Church, and that Mr. Doak preside as Moderator in the said meeting and that they report to Synod at our next session.”

Thus it appears that Abingdon was formed from Hanover, and that Abingdon extended over Tennessee and Kentucky is evident from the record of the action of the Synod in 1786 in dividing Abingdon Presbytery, in order to erect the Presbytery of Transylvania, when it was

“ *Resolved*, That Abingdon Presbytery be divided into two Presbyteries, the one to be bounded by New river on the north-east, by the Appalachian mountains on

the south, and on the west by the Cumberland mountains; consisting of the Revs. Charles Cummings, Hezekiah Balch, John Cosson, Samuel Doak and Samuel Houston;* to be known by the name of the Presbytery of Abingdon, to meet according to the adjournment of the late Presbytery of Abingdon. The other to comprehend the District of Kentucky and the settlements on the Cumberland river, consisting of the Revs. David Rice, Thomas Craighead, David Rankin, Andrew McClure and James Crawford; to be known as the Presbytery of Transylvania, and to meet for the first time in Danville, in the District of Kentucky, on the third Tuesday of October next (1786), the Rev. David Rice to preside, or, in case of his absence, the senior minister present."

The object of the Synod of New York and Philadelphia in dividing Abingdon and other Presbyteries at that time was, that by a proper multiplication of Presbyteries, it might resolve itself into four Synods and so prepare the way for the formation of a General Assembly. The four Synods so formed were those of New York and New Jersey, Philadelphia, Virginia, and the Carolinas. Transylvania then became a part of the Synod of Virginia, and Abingdon was at the same time made a part of the Synod of the Carolinas, which Synod then embraced our territory and much beyond it westward.

In 1797, the difficulties arising from the great Hopkinsian controversy, led the Synod of the Carolinas to make another division of Abingdon Presbytery, and to form from it the Presbytery of Union, by a line running from the North Carolina boundary due north to the mouth of the Big Limestone creek and up that creek, etc., to the Kentucky line.

The members west of this line were constituted into the Presbytery of Union. In consequence of a petition of several persons and Sinking Spring Church in 1799, this line of division was altered by the Synod, and the two Presbyteries were divided by a line to run due north, touching in its course the mouth of Lick creek.

This threw Dr. Balch and the Rev. John Cosson back into the Presbytery of Abingdon, the meetings of which Dr. Balch refused to attend, and was, for that reason, suspended from the exercise of his ministry. He, with some other brethren, sought relief from the Synod by petitioning for a new Presbytery, which was erected by the Synod in 1800, with the name of the Presbytery of Greeneville, consisting of the Revs. Hezekiah Balch, John Cosson, George Newton and Samuel Davies.

There were then, covering our territory and a part of Virginia and North Carolina, the three Presbyteries of Abingdon, Union and Greeneville, all in connection with the Synod of the Carolinas. Union, on the north, was coterminous with Transylvania and extended west towards the setting of the sun.

In 1802, the immense territory of the Synod of Virginia was, at her request, divided by the General Assembly into the three Synods of Virginia, Pittsburgh and Kentucky. The Synod of Kentucky

*Samuel Houston preached five or six years for Providence Church and then returned to Virginia.

was constituted of the Presbyteries of Transylvania, West Lexington and Washington, to which that of Cumberland was added in the next year (1803).

Other changes now ensued. Abingdon, at her request, was transferred in 1803 from the Synod of the Carolinas to the Synod of Virginia.

In 1804, the Presbytery of Greeneville was dissolved and the Revs. Newton and Davies were directed to unite with the Presbytery of Concord, the Revs. Balch and Cosson, with the Presbytery of Union, and the Rev. John V. Bovell, with the Presbytery of West Lexington.

The Presbytery of Union, being disaffected, had not been represented in the Synod of the Carolinas from 1799 till 1806. In 1807 they reported to the Synod that they had received as members the Revs. Isaac Anderson, Charles Coffin, Matthew Donnell and Joseph B. Lapsley; and at the same time asked permission to overture the General Assembly for a separation from the Synod.

The petition was made to the General Assembly of 1809, but the Assembly deferred action because the petition did not make it clear where Union wished to go, whether to the Synod of Virginia or to the Synod of Kentucky. In the Assembly of 1810 the following explicit letter was read:

“Reverend Fathers and Brethren: This Presbytery having understood from documents received, that they are not yet connected with any Synod, the last Assembly having been at a loss to know whether they wished to be attached to the Synod of Virginia or of Kentucky, they now most respectfully request the Assembly to attach them to the Synod of Kentucky. This request, reverend sirs, I lay before you by order of Presbytery.

“ROBERT HENDERSON, Stated Clerk.”

The request was granted. Thus Abingdon and Union going in opposite directions, belonged for seven years, the one to the Synod of Virginia, the other to that of Kentucky.

In 1816, the Synod of Kentucky asked the General Assembly to be divided, whereupon the Assembly, in 1817, took action, “That agreeably to the request of the Synod of Kentucky, the Presbyteries of Union, West Tennessee, Shiloh and Mississippi be constituted a Synod, to be known as THE SYNOD OF TENNESSEE; that they hold their first session at Nashville, on the first Wednesday of October next (1817); and that the Rev. James W. Stephenson, or, in case of his absence, the oldest minister who may be present, open the Synod with a sermon and preside until a new Moderator be chosen.”

The new Synod met at the time and place appointed, and was opened and constituted agreeably to the order of the Assembly. The Rev. Samuel Donnell was elected Moderator, Dr. Charles Coffin, Stated Clerk, and the Rev. Gideon Blackburn, Clerk *pro tem*.

The members present were the Revs. James W. Stephenson, D.D.,* Robert Henderson, Gideon Blackburn, Samuel Donnell, Hugh

* Died in the Presbytery of West Tennessee, 1833.

Shaw, Jesse Alexander, Charles Coffin, D.D., Robert Hardin, Duncan Brown, James H. Bowman; with Elders Robert Smiley, Francis Wood and James Miller.

The minutes of this first meeting are defective in that they do not give the names of *all* the ministers in the several Presbyteries which constituted the Synod in 1817. But from these minutes, and those of the next meeting, we deduce the following roll of all except the Presbytery of Mississippi, and its roll from the minutes of 1821, as follows:

Of Union—The Revs. Isaac Anderson, Robert Hardin, Charles Coffin, Richard King, Mathew Donnell, Thomas H. Neilson, Andrew S. Morrison and John McCampbell.

Of West Tennessee—Duncan Brown, James W. Stephenson, D.D., Gideon Blackburn, D.D., James H. Bowman, Thomas Hall, David Weir and John M. Blackburn.

Of Shiloh—Robert Henderson, George Newton, Samuel Donnell, Jesse Alexander, Jacob Lake,* John Gillespie, Samuel Hodge and Hugh Shaw.

Of Missouri in 1818—Thomas Donnell, John Mathews, Timothy Flint and Solomon Giddings.

Of Mississippi—John Patterson, Joseph Bullen, William Montgomery, Jacob Rickhouse, Donald Smith, James Gillespie, Robert F. N. Smith, Hiland Hubbard, William Weir and James Smilie.

The Presbytery of Missouri, of which the roll for 1818 is given above, was organized by the Synod at its first meeting in 1817. The record is as follows:

“At the request of the Presbytery of West Tennessee, it was ordered that the Revs. John Mathews, Solomon Giddings and Timothy Flint, missionaries in Missouri, be organized into a Presbytery, to be known as the Presbytery of Missouri, to meet at St. Louis on the third Thursday of November next; that Mr. Mathews open Presbytery, and that the Mississippi river be the dividing line between that Presbytery and the Presbytery of West Tennessee.”

Thus our Synod immediately extended her organized territory beyond the Mississippi and had the care and control of five Presbyteries, each of which covered a large extent of country and mostly destitute of the means of grace. And this large area of destitute population was greatly increased by an act of the Synod in 1824, which extended the Presbytery of Mississippi so as to embrace the whole of that State.

Another large extent of territory was added in 1825, when the Abingdon Presbytery, having petitioned the General Assembly, was transferred from the Synod of Virginia to that of Tennessee. In the same year (1825), the Synod divided the Presbytery of West Tennessee, and in a part of its territory, including the northern part of Alabama, erected the Presbytery of North Alabama, consisting of the Revs. Andrew K. Davis, John Allen, James Sloss, Joseph Wood, Hugh Barr, Alexander A. Campbell and William Potter,

* Received 1798 from the Presbytery of Orange.

to meet for the first time at Courtland, on the Friday before the second Sabbath in April (1825), and the Rev. Andrew K. Davis to preside.

In the same year, so prolific of changes, the Synod, at the request of its members, divided the Presbytery of Union, erected the Presbytery of the French Broad, bounded by Abingdon on the east, and on the west by the western lines of the counties of Cocke, Jefferson, Grainger and Claiborne, comprehending the Revs. Charles Coffin, D.D., John McCampbell and Christopher Bradshaw; which met first at Pisgah Church, on the 11th day of November, 1825, the Rev. John McCampbell presiding.

In 1826, two important changes were effected. First, the division of Abingdon and the formation of the Presbytery of Holston. This being one of our existing Presbyteries and covering the historic ground of the planting of the Presbyterian Church and of Christian education in Tennessee, we may properly give a more particular account of its organization.

Abingdon Presbytery overtured the Synod of Tennessee in session at Rogersville, on the 12th day of October, 1826, as follows:

"WHEREAS, The Presbytery of Abingdon consists of twelve ministers and embraces a territory extending 200 miles from Cumberland Gap to New river, the number of ministers will justify a division, and the extent of territory renders a division a matter of expediency; therefore,

"*Resolved*, That Presbytery petition the Synod for a division agreeably to the following boundaries: Beginning on the White Top mountain at the point of the junction of the States of Virginia, Tennessee and North Carolina, thence by the Virginia line to the head of Reedy creek, thence to the Kentucky line at the head of Guess river; and that a Presbytery be constituted south and west of the said line, to be denominated the Presbytery of Holston, comprehending the Revs. Samuel Doak, Andrew Morrison, Samuel W. Doak, James Gallaher, John V. Bovell, David Nelson and Frederick Augustus Ross.

"*Resolved*, That the foregoing petition be granted and that the licentiates and candidates within the bounds of the newly constituted Presbytery, be considered under the care of said Presbytery. Ordered, that the Presbytery of Holston hold its first meeting at Hebron Church [near Jonesboro'], on the first Monday of January next [1827], and that the Rev. Andrew S. Morrison preside, or, in case of his absence, the senior minister present, until a Moderator be chosen."

The seven constituting members were all men of note and exerted a great power in promoting the interests of religion and sanctified knowledge as educators, authors and pulpit orators. The transferred licentiates and candidates were eight in number, to which ten more candidates were added during the first year, making eighteen of the two classes under the care of the seven ministers, and requiring five meetings in that year, mainly for their examinations and trials preparatory to licensure and ordination.

The southern boundary of Holston was not designated, but it was considered coterminous with the French Broad Presbytery, which then included Timberridge, Mt. Bethel and Mt. Zion. The dissolution of the French Broad Presbytery, in 1838, and a change separating Holston from Union by a line from the mouth of Paint Rock creek to Mt. Sterling, Bean's Station and Cumberland Gap,

added to Holston the churches of Timberridge, Meadow Creek, Mt. Bethel, Greeneville and Mt. Zion. The Synod of the Reconstruction, in July, 1870, made "Holston Presbytery to consist of all the ministers and to have under its care all the churches of our denomination within the counties of Sullivan, Carter, Johnson, Washington, Hancock and Greene."

The second great change of 1826 was the division of the Synod of Tennessee itself.

The Synod being greatly overgrown by the accessions above recorded, containing eight Presbyteries and a vast tract of country, petitioned the General Assembly of that year, praying for a division—"So that the Presbyteries of Shiloh, West Tennessee, Mississippi, Missouri and North Alabama shall form a new Synod, to be called the Synod of West Tennessee, to meet at Huntsville, Ala., on the second Wednesday of October next, and that the Rev. Robert Hardin preside; and that the name of the Tennessee Synod be changed to that of the Synod of Holston."

In view of this petition the General Assembly

"Resolved, That the prayer of the Synod be granted *so far* as to constitute the Presbyteries of West Tennessee, Mississippi, Shiloh and North Alabama, into a Synod to be denominated the Synod of West Tennessee, to meet in Huntsville on the second Wednesday of October, at eleven o'clock A.M.; and that the Rev. Robert Hardin preside, etc."

In this action the General Assembly omits from the new Synod the Presbytery of Missouri and also that part of the petition praying for a change in the name of the Synod of Tennessee.

The Presbytery of Missouri was transferred first to the Synod of Indiana, then to that of Illinois until 1832, when it became a constituting element of the Synod of Missouri. Our Synod, in the beginning of the year 1827, consisted of the four Presbyteries of Union, Abingdon, French Broad and Holston.

It appears from the action of our Synod in 1834 that the French Broad was organized from the territory of Union in 1825, in order that when the old Synod should be divided there might be three Presbyteries with which to form a Synod in *East Tennessee*.

In 1832, the Rev. David R. Holt, a member of Abingdon, appealed to the Synod from a decision of that Presbytery in a case of slander between him and the Rev. Alexander McEwen. The Synod sustained the appeal and thus gave offense to the Presbytery, which in 1833 petitioned the General Assembly to separate them from the Synod of Tennessee and to unite them with the Synod of Virginia. The General Assembly deferred acting, as the Synod of Tennessee had not been consulted. The Synod submitted to the General Assembly of 1834 an elaborate statement of reasons why the petition of Abingdon should not be granted. A summary of these is as follows: "That Abingdon had petitioned in 1825 to be separated from the Synod of Virginia and connected with the Synod of Tennessee, so that a new Synod might be formed west of the Cumberland mountains; their petition had been granted; that the

barriers of nature were still where the God of nature had placed them; that from intimacy of intercourse and knowledge of its wants this Synod could exercise the best influence over Abingdon Presbytery; that Abingdon had refused to unite with the Synod of Virginia when that Synod a few years before was seeking a division and invited Abingdon to unite with them, and the reasons then assigned for refusing still existed in full force; that Abingdon never desired a separation until the Synod refused to sustain their decision in the case of the Rev. D. R. Holt, from which act of Synod that Presbytery had never appealed to the General Assembly; and that the churches of Abingdon were so far from desiring the proposed change that a number of their elders at the last meeting of the Synod prayed that Abingdon might again be united with Holston to be more firmly united with the Synod of Tennessee." The General Assembly voted "that they could see no sufficient reason to change their existing Synodical relation." The Presbytery of Abingdon therefore remained with our Synod until the division of the Presbyterian Church in 1838, when they embraced the opportunity of uniting with the Synod of Virginia. There was, however, a minority which sympathized with and adhered to our Synod, which was then organized into the Presbytery of New River, consisting of the Revs. James King, George Painter, Robert Glenn and David F. Palmer. Thus the venerable name of Abingdon disappeared from the records of our Synod.

At the same meeting the Synod dissolved the French Broad Presbytery, ordering its records to be deposited with the Stated Clerk of Union, and organized the Presbytery of Hiwassee, consisting of the Revs. Thomas Brown, L. R. Morrison, Benjamin Wallace, Ralph E. Tedford, W. C. C. C. George, A. Pearson, D. D., Hilary Patrick, Jesse Wimpy, S. A. Foreman and E. Butler.

In the next year (1839) the Synod, at the request of the Presbytery, changed its name from Hiwassee to that of Kingston, which name, as that of the youngest of our three existing Presbyteries,* then first appears on our records.

In 1844, our Synod again exercised itself in the work of church extension by organizing the Presbytery of Chattahoochee, occupying the south-western section of Tennessee and the adjacent parts of Georgia, consisting of the Revs. Joseph McKee, Jesse Wimpy, David H. Mason and James McLin. In 1848, that Presbytery reported the following additional members: the Revs. William H. Reid, Campbell Boyd and William Swift. When the Synod dissolved that Presbytery in 1849 it attached Messrs. Reid and McKee to Union, but Messrs. Boyd and Wimpy, with all the churches situated in the State of Georgia, together with the records of that Presbytery, it transferred to the Presbytery of Kingston.

We reserve the changes that occurred at the reorganization of our Synod in 1865 for another place.

In 1867, Synod changed the line between Kingston and Union,

* The body of this History was finished before the establishment, in 1889, of the Presbytery of Birmingham.

so as to run with the Little river to its junction with the Holston, and thence due north to the Kentucky line, placing the Revs. T. J. Lamar, R. E. Tedford and D. R. Shoop in Kingston, and the Rev. E. N. Sawtell in Union. In 1868, Blount county was added to Kingston, which placed Maryville College in that Presbytery until 1886.

We come now to the *Reconstruction after the Reunion of the Old and the New Schools.*

The united General Assembly of 1870 took action consolidating the fifty-one Synods of the former Assemblies into thirty-nine. By that action "the Synod of Tennessee was made to embrace the States of Tennessee, Louisiana and Texas, with all our ministers and churches in the States intervening."

To the Synods severally was assigned the work of arranging their own Presbyteries and of determining their boundaries. That they might accomplish this the Assembly also adopted an "Enabling Act," by which the Synod of Tennessee was made "To consist of the Presbyteries and parts of Presbyteries included in the States of Tennessee, Louisiana and Texas, with all our ministers and churches in the States intervening, to meet on the 14th day of July, 1870, at 2 P. M., at New Market, Tenn., and to be opened with a sermon by the Rev. David M. Wilson, or, in his absence, by the Rev. Thomas J. Lamar, and the Synod of Tennessee is hereby declared to be the legal successor of the Synod of Tennessee and the Synod of Nashville, and as such entitled to the possession and enjoyment of all the rights and franchises, and liable to the performance of all the duties of those Synods."

The Synod of Tennessee met at the time and place appointed by the Assembly, and divided and arranged the ministers and churches of its immense territory into the following six Presbyteries:

1. *Holston*, consisting of the Revs. Nathan Bachman, Samuel V. McCorkle, James G. Mason, Calvin Waterbury, Perez Dickinson Cowan, Daniel Rogan, Andrew Vance, D.D., William Aiken, William B. Rankin, William Stephenson Doak and John Bell. Of these the last five had been of the Holston Presbytery (O. S.).

2. *Union Presbytery*, consisting of the Revs. Eli N. Sawtell, William H. Lyle, J. A. Griffes, George W. Levere, Isaac Emory and Peter Mason Bartlett.

3. *The Presbytery of Kingston*, consisting of the Revs. William B. Brown, David M. Wilson, Alexander Bartlett, Thomas J. Lamar, Thomas Roberts, Thomas Brown, Andrew Phillips and R. E. Tedford.

4. *The Presbytery of Nashville*, consisting of the Revs. Edward McKinney, Isaac N. Shepherd and J. S. Thompson.

5. In the *Presbytery of New Orleans* were placed the Revs. John H. Hollander, Paulus Heuser, John Newton, Otto Koelle, William H. Roane, Daniel S. Baker and Owen Riedy.

6. In the *Presbytery of Austin* were the Revs. Henry P. Young, John McMurray and Jerome Augustine Williams.

In 1870, Kingston Presbytery was so enlarged as to include Warren county and the church of Verville.

In 1871, the Presbytery of Nashville was dissolved and the Presbytery of Kingston enlarged so as to include its ministers and churches.

The Presbytery of Austin overtured the General Assembly of 1873 to be transferred to the Synod of Kansas on account of the great distance and difficulty of attending the meetings of the Synod of Tennessee, and the Assembly transferred them to that body "until a Synod should be erected in Texas."

Of the Presbytery of New Orleans we find it recorded in the minutes of the General Assembly of 1880: "Not having had, for several years, the constitutional number of ministers it was dissolved, and its ministers and churches were ordered to be attached to the Presbytery of Austin." Thus, in ten years, the six Presbyteries and the vast territory assigned us by the Assembly in 1870 were reduced to our three existing Presbyteries and to the reasonable extent which they cover.

Of the long list of territorial changes belonging to our history only those of 1885 and 1886 remain to be noticed. In the former of these years Synod changed the boundaries of Kingston and Union Presbyteries so as to place Blount county within the bounds of Union; and in the latter, they took Monroe and Loudon counties from Kingston and connected them with Union.

Such have been the numerous Presbyteries and wide and varying fields of the moral vineyard, which, in the providence and grace of God, have been entrusted to our Synod—much of the territory only temporarily—and some of it so remote as to be only nominally under our supervision and control. That which has been most constantly so has been East Tennessee and some adjacent parts of Virginia and North Carolina.

CHAPTER II.

THE CONSTITUENCY, THE MINISTRY AND THE CHURCHES
OF THE SYNOD.

The Population has been the ever white harvest for our ministry to gather, and the churches have received the sheaves of our husbandry—the results of our labors. The character of the population, relatively to its fitness to be gathered into churches of our denomination, has much to do, under God, with the measure of success attending any labors expended in forming and maintaining such churches.

The population of this great valley and of the adjacent mountains is, for our country, remarkably homogeneous, consisting mainly of the Scotch, or Scotch-Irish race. Of this important fact we have the proof in their personal appearance, in their mental and moral characteristics, in their names and in the history of their immigration to these parts. While Tennessee was being rapidly settled, Mecklenberg, Rowan, Orange and Alamance counties in North Carolina sent thousands of settlers here, while Virginia, Pennsylvania and New Jersey sent other multitudes of the same nationality; a race whose prepossessions have ever been in favor of the faith and polity of the Presbyterian Church, both as that most congenial to their instinct of constitutional freedom, and as the Church of their fathers; a race, always and everywhere, most ready to plant the school, the college and the church with the log cabin in the wilderness. In such settlements, pioneer ministers of our order have readily found abundant materials for founding and maintaining Presbyterian churches. No exception to this general experience was found among the early settlers in the valleys and mountains of East Tennessee. In nine years after the first organization at Salem, Dr. Doak and the few other members of Abingdon Presbytery reported by name to our first General Assembly, in 1789, twenty-three congregations, and only eight years later, twenty-two additional ones, in all forty-five, gathered before the close of the last century. The records of our Presbyteries also show with what facility churches of our connection were formed and organized during the first thirty years of the present century in the more recently settled parts. For example, Union, in that period, added thirty to her roll of churches, and about the same number in the next thirty years. From 1830 to 1860, Holston added but a small number. During the last thirty years, the organizations have been much fewer in our field than in any earlier period. In the last eighteen years there have been fifteen organizations by

Holston Presbytery, but of these, six were for the Freedmen, leaving nine for the white population, indicating some progress in church extension. That the number of organizations during and since the war should have been less than in an equal period before that event, was to be expected. The number of churches in the Synod in 1834 was 67; in 1887, 74; of ministers, in 1834, 50; in 1887, 55.

The following tables exhibit the progress of the several Presbyteries of our Synod in ministers, churches and members from 1825 to the division of the Church in 1837:

STATISTICS OF 1825-1837.

(From Minutes of General Assembly.)

ABINGDON PRESBYTERY.

Dates	1825	1826	1827	1828	1829	1830	1831	1832	1833	1834	1836	1837
Ministers	8	8	8	7	9	8	7	7	6	7	6	7
Churches	18	20	*10	10	10	11	10	11	11	11	12	15
Additions			159	54	41	40	43		56	8	13	12
Members	1419	1911	797	673	791	670	655	716	792	781	818	643

UNION.

Ministers	15	12	14	19	19	17	17	25	28	26	26	26
Churches	33	†27	26	27	26	27	28	29	29	30	27	30
Additions			265	417	337	361	243	338	259	515	86	141
Members	1924	1791	1833	1897	2121	2065	2406	2520	2693	3059	2374	2469

HOLSTON.

Ministers	7	8	11	8	8	8	8	9	8	8	
Churches	14	14	14	14	14	14	14	14	15	15	
Additions		346	311	13	70		86			102	102
Members	1804	1825	2007	1846	1846	1941	1941	1941	770	770	

FRENCH BROAD.

Ministers	8	6	6	8	7	7	8	9	8	
Churches	9	9	10	10	10	11	12	14	14	
Additions		114	33	60	52	70	203	355	81	23
Members	774	867	823	871	910	1252	1358	1339	1405	

The following figures represent the number of ministers and churches in each of our four Presbyteries in the years 1857 and 1858, the one before and the other after our union with the "United Synod:"

* Holston was formed from Abingdon in 1827.

† French Broad was formed from Union in 1825.

	HOLSTON.	UNION.	* KINGSTON.	NEW RIVER.
1857.	Ministers.. 10	Ministers.. 17	Ministers.. 7	Ministers... 8
"	Churches.. 18	Churches.. 31	Churches.. 20	Churches .. 14
1858.	Ministers.. 6	Ministers.. 15	Ministers.. 8	Ministers... 8
"	Churches.. 13	Churches.. 31	Churches.. 21	Churches .. 15

In 1867, the Synod contained 46 churches and only 16 ministers.

HOLSTON.

Dates.....	1841	1844	1845	1846	1847	1866	1867	1868	1869
Additions.....	111	38	38	21	23	48	123	109	63
Members.....	969	825	815	1490	1486	575	645	671	609

The following table gives the increase and strength of the Synod by Presbyteries from the reunion in 1869 to 1888, drawn from the Minutes of the General Assembly:

HOLSTON.

Dates.....	1870	1871	1872	1873	1874	1875	1876	1877	1878	1879
Ministers.....	6	10	11	10	11	11	12	10	10	10
Churches.....	11	14	15	15	18	18	21	20	19	20
Added on Examination....	46	51	27	19	140	34	35	40	33	58
" Certificate.....	9	24	21	4	29	16	29	19	16	20
Whole No. of Members....	635	812	812	818	966	863	906	844	791	878

HOLSTON—Continued.

Dates.....	1880	1881	1882	1883	1884	1885	1886	1887	1888
Ministers.....	10	10	9	8	9	9	12	12	12
Churches.....	20	21	19	19	19	24	24	24	25
Added on Examination.....	47	31	57	59	64	60	63	67	50
" Certificate.....	13	11	30	32	36	34	33	34	42
Whole No. of Members.....	957	887	770	758	770	834	870	887	912

UNION.

Dates.....	1870	1871	1872	1873	1874	1875	1876	1877	1878
Ministers.....	6	11	11	11	12	14	12	11	14
Churches.....	19	19	18	18	18	18	18	15	16
Added on Examination.....	61	179	126	144	67	23	63	14	133
" Certificate.....	22	32	41	40	15	31	32	13	15
Whole No. of Members.....	1678	1632	1487	1684	1639	1493	1494	1352	1403

UNION—Continued.

Dates.....	1879	1880	1881	1882	1883	1884	1885	1886	1887
Ministers.....	13	13	15	15	14	16	15	16	†26
Churches.....	16	16	16	16	16	16	16	16	31
Added on Examination.....	52	74	57	75	70	74	57	78	126
" Certificate.....	51	34	32	37	36	35	29	36	66
Whole No. of Members.....	1376	1548	1571	1573	1596	1562	1430	1538	2300

* In 1860, 9 ministers; and in 1867, 3 ministers and 6 churches.

† In 1886, Blount County was taken from Kingston and added to Union.

KINGSTON.

Dates	1870	1871	1872	1873	1874	1875	1876	1877	1878
Ministers	8	10	12	11	9	9	10	14	15
Churches	10	19	23	23	20	14	17	18	19
Added on Examination	31	123	87	19	95	7	29	87	57
“ Certificate	17	77	58	18	28	16	43	19	19
Whole No. of Members	428	911	879	921	924	1072	950	1001	1068

KINGSTON—Continued.

Dates	1879	1880	1881	1882	1883	1884	1885	1886	1887
Ministers	14	15	16	18	22	20	21	24	*17
Churches	19	20	20	20	23	26	29	29	18
Added on Examination	57	81	57	67	76	88	68	82	51
“ Certificate	23	29	17	27	30	35	35	45	23
Whole No. of Members	1028	1034	1050	1043	1118	1179	1356	1416	801

SUMMARY OF THE SYNOD.

Dates	1870	1871	1872	1873	1874	1875	1876	1877	1878
Ministers	20	31	34	39	32	34	34	35	38
Churches	40	53	56	55	56	50	56	53	54
Received on Examination	138	316	232	182	302	64	104	141	223
“ “ Certificate	48	133	139	73	72	60	77	48	50
Whole No. of Members	2741	3355	3128	3423	3529	3428	3350	3197	3262

Dates	1879	1880	1881	1882	1883	1884	1885	1886	1887
Ministers	37	38	41	45	44	45	45	52	55
Churches	55	56	57	55	58	61	59	59	73
Received on Examination	168	202	145	181	210	207	185	223	174
“ “ Certificate	94	76	57	89	99	96	97	44	123
Whole No. of Members	3284	3539	3508	3585	3472	3007	3620	3824	3988

This summary of eighteen years shows a Synodical gain of 35 ministers, 33 churches and of 1247 members.

The figures denoting the number of members received each year indicate, so far, the state of religion, and those over 200 being exceptionally large, the years 1871, 1874, 1878, 1880, 1883, 1884 and 1886 appear to have been seasons of revival and ingathering. Compared with the depleted and disorganized condition of 1866, when our Synod consisted of 46 churches in a weak, dispersed and discouraged condition, with only 16 ministers, the above showing has in it cause both of encouragement and of thankfulness to God.

Fifty-four years ago we had, in 1834, 67 churches and 50 ministers, or, deducting the 9 ministers and 12 churches of Abingdon Presbytery, we had, in 1834, 55 churches and 41 ministers; now we have 73 churches and 55 ministers, or a gain in that long period of only 18 churches and 14 ministers.

* In 1886, Blount County was taken from Kingston and added to Union.

Such a comparison, however, is unfair, since it makes no account of the losses by the divisions, and especially by the war, during those fifty-four years.

But when we consider that our church was in this field more than a century ago, and in advance of nearly all other denominations, with a population favorable and ready to enter and to abide in Presbyterian churches; when we consider her advantages and opportunities, in contrast with the fewness and weakness of our churches, and with the slight hold we have on the immense population now on our field, the results appear humiliating. The questions arise, and cannot be suppressed: Why are not our churches far stronger and more numerous than they are? Why has not Presbyterianism become predominant among these Scotch-Irish people? And why are such large portions of our field either wholly or nearly unoccupied by our churches and ministers?

Here, however, we must avoid the impression that Presbyterianism is no stronger in our field than what is represented by the churches connected with our Synod. The aggregate of the churches of the Synods of Nashville and of the Cumberland Presbyterian body, which lie in the same territory, is easily equal to the double of our own. While the divisions that have produced these branches have weakened our particular branch, they serve to swell the number and to augment the strength of the whole. And since these two bodies were derived, the one wholly and the other in a great measure, from our earlier churches in this field, they, in an important part at least, come in for consideration in estimating the measure of success which has attended the labors of our ministers and people in East Tennessee.

With this in view the following summaries have been made from the minutes of the General Assemblies of the several bodies for the year 1887:

CUMBERLAND PRESBYTERIES.				SOUTHERN PRESBYTERIES.			
	MINS.	CHRS.	MEMBS.		MINS.	CHRS.	MEMBS.
Hiwassee	18	26	1700	Holston	19	38	1998
Knoxville	18	22	1638	Knoxville	9	22	1697
Ocoee	15	30	2029		28	60	3615
	51	78	5367				
OUR PRESBYTERIES.				SUMMARY OF THE THREE BODIES.			
	MINS.	CHRS.	MEMBS.		MINS.	CHRS.	MEMBS.
Holston	12	24	887	Cumberland	51	78	5,367
Union	26	31	2300	Southern	28	60	3,615
Kingston	17	18	801	Ours	55	74	3,988
	55	73	3988	Totals	134	212	12,970

Thus it appears that while we exceed both the other bodies in the

number of ministers, and the Southern in ministers, churches and members, the Cumberland summary is the largest in churches and members.

While the aggregate of churches is considerable, the average of communicants to a church in all these denominations is small. That of the Cumberland Presbyterian churches is about 68 members to a church, our average is about 54, and that of the Southern only a fraction more. And we know that the churches are generally weak financially, that our territory has long been, and is still, a missionary field, with few self-supporting churches.

While bitter controversy, divisions, emigration and, especially, the havoc of civil war, must all be recognized as factors in these results of the comparative weakness and fewness of our forces, and the largeness of our destitute territory and population, it seems to the writer that our history points to another more powerful and more constantly operating cause,—

THE WANT OF A FORCE OF MINISTERS ADEQUATE TO THE WORK OF
EVEN SUPPLYING THE ORGANIZED CHURCHES.

From the beginning until the present day our Lord's declaration, "The harvest is plenteous, but the laborers are few," has been emphatically true of our field. The consequences have been sad to our people and to the cause of Presbyterianism in all this region. For want of pastors and preachers to follow up the many organizations so easily made in earlier, and even in later, times, not a few of them became extinct, dying of starvation in a famine of the Word of God, for want of stewards of God's abundance to break to them the bread of life; others, often vacant, or only occasionally supplied, though planted in places and among people favorable to their growth and strength, became permanently dwarfed and discouraged for want of ministers to encourage, to train and to strengthen them with a more constant and abundant dispensation of the Word and ordinances, and not a few, for these reasons, were led away from us into other denominations, which multiplied ministers with such facility as to take possession of our vacant and destitute churches. The records of our Synod and of its Presbyteries all through our history abound in testimonies to the existence of this sad and ever-present want, and in expressions of sorrow in view of its evil effects, which made it hard even to hold the ground already won, and greatly hindered all aggressive work.

The "Synodical Narrative" for 1830 deploras the removal and lack of ministers, and the disastrous consequences—families deprived of public worship, growing neglectful of religion at home; children growing up without religious instruction and restraint; and Sabbath breaking, profanity and impurity of conduct threatening "to rear their front of semi-heathenish immorality on ground consecrated by the prayers and tears of famishing churches."

In the year 1832, a year preceded by powerful revivals and large additions, the Presbytery of Holston reported to Synod, saying:

“Our harvest is plenteous, but the laborers few. Nothing seems to be wanted for the happiest results but an increase of laborers.”
 “Many of our churches, strong in numbers and in the abundance of the things which they possess, are without the regular preaching of the Gospel.”

The dispersion of ministers to the North and to the South during the war greatly aggravated this evil. In 1868 and 1869 our Synod records a low and declining state of religion, in connection with “a great and sorely felt lack of ministers to supply our desolate fields. * * * Our field is poorly supplied with ministers. Many of our churches are without the stated means of grace; others are only occasionally supplied and holding their ground with difficulty, and some are rapidly declining and likely to perish for lack of some one to break to them the bread of life.” The supply at that time was only sixteen ministers to forty churches.

These testimonies relate to the “sorely felt want of ministers” to supply organized churches. How great then must have been the lack for aggressive work, for reaching and evangelizing the great outlying and destitute regions and population within our bounds!

A sad revelation of facts on this subject was made to this Synod in 1884, by a committee appointed at a previous meeting to investigate this subject and to report on the same. From their report we quote as follows:

“Taking in East Tennessee and the region extending along the Cumberland mountains we have thirty-three counties, with a population of 415,772. In this large region we have a membership of 3411, and our Southern brethren of 3502; in all of 6913. Of these thirty-three counties, six, with a population of 44,312, have not a trace of Presbyterianism; two others, with a population of 13,707, have in them six Presbyterians to each county; two others, having a population of 15,175, have twenty Presbyterians in one and fifteen in the other. Eye-witnesses testify to the deplorable destitution in those counties where we have no foothold. Though for eighty years most of those fields have been partially occupied by some other denominations, in all that time most of the people have remained in primitive ignorance, with little or no Sabbath, and with very imperfect and crude ideas of Christian civilization and morality. And in the centres where our churches have been long established most of them have been so depleted by emigration West, and by the resort of our young men to the large cities, that the most we can expect at present is to keep our church rolls up to what they are.”

What, then, must have been the disparity between the spiritual destitution and the supply of ministers in those earlier times when our territory was vastly wider, and the difficulty of obtaining and supporting ministers far greater?

We cannot wonder, therefore, that the fathers of our Synod, with these spiritual desolations burdening their hearts and consciences, were not only constant and importunate in their petitions

and applications for help, but abundant in labors and sacrifices to raise up ministers at home, knowing from painful experience that a supply must be drawn mainly from their own schools and churches.

Hence it was that such able and devoted educators as Drs. Doak, Balch, Carrick and Anderson founded Presbyterian institutions of learning mainly for this purpose, and so conducted them, that while they subverted the purpose of a general education for the people, a very large proportion of their graduates entered the ministry, who, at least until recently, constituted the majority of this Synod, and many of them went farther west and to foreign lands. Washington College and Greeneville College, in early times, furnished a large proportion of the ministry of Abingdon and Holston Presbyteries, while Blount and Maryville did the same for Union and others.

Blount College, of which the Rev. Samuel Carrick was the first President, has become a State institution as the University of Tennessee, and Greeneville has been combined with Tusculum, under the name of Greeneville and Tusculum College. All of these continue, as perennial fountains, to send forth streams to make glad the city of our God.

But the institution at Maryville alone has been so connected with our Synod as to be under its supervision and control.

For a large portion of its existence the meetings of our Synod were to such an extent interested and busied about the affairs of that institution that a history of the Synod of Tennessee would be very incomplete without some account of

THE SOUTHERN AND WESTERN THEOLOGICAL SEMINARY.

The founder was the justly celebrated *Dr. Isaac Anderson*, born and educated, until partly through his theological studies, in Rock-bridge county, Virginia. When twenty-one years of age, he came with his father to Tennessee to settle in Grassy Valley, near Knoxville. He completed his theological studies under the Rev. Samuel Carrick, and was installed pastor of Washington Church, in Knox county, in 1802. Having taught some in Virginia, and having a decided taste for that employment, he established Union Academy in the bounds of his congregation, where he educated a considerable number of young men.

In 1812, he accepted a call to New Providence Church, in Maryville, where he continued to teach in connection with pastoral duties.

Having made extensive preaching tours in the first ten years of his ministry, he became deeply affected, in view of the want of preaching and religious instruction, in the settlements which he visited, and was earnestly desirous of having them supplied with ministers of the Gospel. He wrote to the Home Missionary Societies, describing the moral and religious destitutions, and entreating them to send missionaries to break to them the bread of life, but they were unable to furnish the needed help. Being a delegate to the General Assembly in 1819, he visited Princeton

Theological Seminary and pleaded with its students that some of them should come and preach the Gospel to perishing multitudes in East Tennessee. But he pleaded without success. He returned with a strong and abiding conviction that ministers must be provided at home, and, feeling his personal responsibility, he gathered a class of five pious young men and commenced the great labor of his life by instructing them in theology.

At this point the Synod of Tennessee took up the work, and in the autumn of 1819 they adopted a plan of the "*Southern and Western Theological Seminary*," and, hoping that it would become what was implied in its name, they published an address to the public, and sent letters to the Synods of North Carolina, Kentucky and Ohio, inviting their coöperation in this important enterprise; at the same time they chose a Board of Directors and appointed the Rev. Isaac Anderson professor of didactic and polemic theology.

Thus did the fathers of the Synod of Tennessee boldly attempt to provide by founding a seminary of their own for training a pious and godly ministry for the great South-west while it was yet mostly a wilderness. The commencement was made by Dr. Anderson with a class of five in an humble brown house near his own dwelling on the main street of the small village of Maryville. To this he afterwards added a lot adjoining, with a house in which he put a steward at one hundred dollars a year and boarding for his family as a compensation for preparing meals for the students. Without salary he taught many years, giving tuition free to most of the candidates for the ministry, and even boarding many of them at a cost to himself sometimes of from \$400 to \$600 a year. In 1826, a farm of 200 acres, with a boarding-house, was purchased for \$2500, raised mainly by the Rev. E. N. Sawtell. The cost of boarding a student was then reduced to the minimum of \$20 per year in money, aided by laboring a certain portion of each day on the farm. Contributions were made by surrounding churches and benevolent individuals in all kinds of produce and in various articles of clothing.

The hopes and expectations of the Synod that they might gain the coöperation of the adjoining Synods of North Carolina, Kentucky and Ohio were disappointed, and they were thrown upon the liberality and resources of a limited field of new settlers, mostly poor and unaccustomed to contribute to such institutions. Buildings, library, professors and endowments were wanted; the Synod itself was not a unit in its encouragement and support; some thought that it would be a seminary of Hopkinsianism; its friends differed as to the place where it should be permanently located—some would have had it removed to Murfreesboro, others to Rogersville, or wherever it could obtain the most money or other facilities,—rendering all uncertain, and to its professor greatly discouraging. Finally, amid these agitated waters, the seminary was anchored at Maryville.

In view of these difficulties, it seems that the Synod could not

have succeeded had not God endowed its founder and professor with a power of endurance and a spirit of devotion, self-sacrifice and consecration to his great undertaking, which special grace alone could bestow. His entire course demonstrated the sincerity of his declaration, "If any one passion has governed me more than another, it is to have qualified, devoted Presbyterian ministers greatly multiplied."

The measure of his success in this chief end of his ambition and efforts is indicated in the following passages: Writing to a friend in 1833, he says: "Already I have borne no ordinary heat and burden for twelve or fifteen years, as you well know, and yet about sixty ministers have gone from this institution to bless as many destitute regions with evangelical labors. Revival after revival has instrumentally been produced by their labors, and many hundreds have rejoiced in the hope of the Gospel." Again, in 1844, he says: "Amid poverty, self-denial and overwhelming exertions, it has sent out nearly 100 laborers into the field, who have gathered hundreds and hundreds into the fold of the Good Shepherd."

The charter incorporating the institution provided that the Trustees be elected by the County Court. Dr. Anderson desired to place the seminary entirely under the control of the Synod. This was effected by an amendment of the charter in 1845.

These Trustees were to report annually to the Synod all matters of interest relative to the attendance, instruction and financial condition of the institution. These reports were read and discussed, and often principally occupied the time and attention of the Synod in devising ways and means for sustaining their struggling seminary. The fifth annual report of the Directors, made in 1824, is the first that has been recorded in the minutes of our Synod. They gratefully acknowledge that God had been better than their fears, for they had feared that even if the means for supporting worthy candidates could be had, the pious young men might not be found. But God had so powerfully revived the churches that a very encouraging number of pious youth had already entered upon a course of study with a view to the gospel ministry. The next year this class of students numbered twenty-five, and six of these were students of theology and nineteen of them were engaged in preparatory studies, being yet too deficient in literary attainments to commence the study of divinity.

In 1827, the Rev. William Eagleton, who, for a year or two, had been assisting Dr. Anderson in the literary department, was elected professor of sacred literature, and the Rev. Robert Hardin, D.D., professor of ecclesiastical history and church government.

In 1832, the Synod, for the first time, appointed a committee to attend at the annual examinations, and to report to them on the character of the instruction and scholarship in the institution. In 1833, the Trustees reported the finishing of a new college building, the election of the Rev. Fielding Pope as professor of mathematics and philosophy; also the presence of 69 students, 30 of whom had the

ministry in view, and 14 were in the theological department. Thus far 60 had been sent into the ministry from this infant and struggling institution.

From this time, however, the number in the study of theology began and continued to decline. For this decline two reasons were apparent. First, other theological seminaries with better equipments were now attracting some of our theological students; and secondly, the seminary at Maryville became less able to sustain its poor and pious students, in the following way: The cheap method of boarding on the farm connected with manual labor had been broken up by the Presbyterian Education Society's aiding this class of students for a few years from 1831, so that manual labor on their part was no longer needed. But in 1838 or 1839 that society withdrew all such aid, on the ground "that the institution was not equipped for its complex work of education." Thus both the labor system and the foreign aid failed, and the professors were compelled to send away candidates whom they could not assist.

The offensive reason assigned by the Education Society had, however, a good effect in that it powerfully stimulated the efforts of the Synod, Trustees and others in prosecuting with greater zeal and efficiency measures both for an increase of the teaching force and for the endowment of the existing professorships. Still, however, the institution continued to decline as a school of theology and to assume the character of a college until in 1842, when a charter was obtained and the name of "The Southern and Western Theological Seminary" was changed into that of "Maryville College." Yet the institution continued to give instruction to some students in theology until 1855.

The professors at the date of the charter were Dr. Isaac Anderson in Theology, the Rev. Fielding Pope in Mathematics, and the Rev. J. S. Craig in Languages.

In 1843, the Synod resolved to raise an endowment of \$15,000 for the Chair of Sacred Literature. Subscriptions to this amount were obtained in three years, chiefly by the efforts of the Rev. Thomas Brown, as their financial agent. But such were the delays in collecting the money and finding a professor, that the chair was not filled until 1850, when Rev. John J. Robinson was elected, and filled that position.

This professorship was placed under the direct control of the Synod of Tennessee, and was by them located at Maryville for eight years, and this term having expired in 1856, they renewed it for ten years more, which, in effect, was a permanent location.

The next great enterprise was the erection of a new college building, which the Trustees had urged upon the attention of the Synod as a necessity. With great difficulty funds enough were collected, in the course of three years, to make a commencement in 1853. The building planned was estimated to cost \$10,000, but was never completed.

In 1855, a crisis threatened the very existence of the college. The

Rev. J. J. Robinson resigned his professorship at a time when two additional professors were greatly needed; the new building was merely enclosed, while the institution was in debt, and needed \$4000 to complete it; an effort made and repeated to raise money by the sale of scholarships had but little success; Dr. Anderson was now old and infirm, the Rev. Phillips Wood, a successful financial agent, had died; and rumors were rife that the Treasurer and Board of Trustees had mismanaged the funds of the institution.

Until this time, only \$8054 had been collected and invested for endowing the Professorship of Didactic Theology, and \$6220 for that of Sacred Literature. The latter rose in 1858 to \$9500. In this crisis, the officers submitted to the Synod a detailed report of all financial interests, showing prudent management and safe investments; yet that body was so far influenced by these circumstances of embarrassment that, by a vote of 26 to 15, they threw open the question of a change of location, and appointed a committee to receive offers, to accept that location which should pledge and secure the greatest amount of aid for building and endowing the Synodical College, and to report at the next meeting of the Synod.

Early at the said meeting, the Board of Trustees reported \$10,000 worth of scholarships sold for the endowment of another professorship, and protested against the attempt at removal, as certain to produce such alienation, division and discord as would prove ruinous to the enterprise and disastrous to the cause of religion throughout the bounds of the Synod. These views of the probable results of the movement had gained such ascendancy since the last meeting that, even before hearing the report of their committee, the Synod resolved by a vote of 44 to 24 that "it was not expedient to accept proposals to found another Literary and Theological Institution within their bounds."

The committee then read a report with permission to have it put on record, to the effect that there had been offered for their acceptance, from Rogersville, a subscription of \$35,000 in scholarships, a church building and a lot of ground.

At the same meeting, Synod permanently located the Professorship of Sacred Literature at Maryville. On September 27, 1856, the Rev. Thos. J. Lamar was elected Professor of Sacred Literature.

The venerable Dr. Isaac Anderson died on the 28th of January, 1857, aged 77 years, having founded the institution, and having served it faithfully for 35 years, as Professor of Polemic and Didactic Theology.

The Rev. John J. Robinson was then elected President by the Board of Trustees, and entered upon the duties of his office, April 7, 1857.

In 1858, in view of the debts and unfinished building, Synod appointed a committee to consider and report what should be done with Maryville College. On their recommendation, an offer was made to transfer the college with all its properties and privileges,

to the "United Synod," on condition that they would make it the college of the denomination which they represented, but that the property, funds, etc., thus placed under the control of the United Synod, should revert to the Synod of Tennessee, if the United Synod should ever cease to exist. These terms were acceded to by the United Synod, and Maryville College passed out of the possession and control of the Synod of Tennessee, and, but for the extinction of the United Synod and the reversion clause in the transfer, it would never have returned to our possession.

When the United Synod had merged itself into the General Assembly of the Confederate States of America, in 1864, and the war had ended in 1865, the Synod of Tennessee elected a Board of Trustees, appointed Prof. Thomas J. Lamar financial agent, and directed him to open the institution (which he did September 5, 1866, as sole professor, and with thirteen students); they also appointed a committee to attend examinations; and directed the new Board of Trustees to collect moneys due, to redeem property sold and to make investments.

The losses by the armies in the war were as follows:

1. *The college closed and the Faculty dispersed from 1861 to 1866.
2. Of \$16,000 endowments of the Chairs of Theology and Sacred Literature, two-thirds was entirely lost.
3. A large portion of the library of 6000 volumes mutilated or scattered.
4. Three buildings: two ruined and the large three-story brick, unfinished, on which about \$7000 had been expended, so injured as to be tenable only for two years. The remnants of funds, buildings and lots were estimated at \$10,000.

In 1867, the Rev. Alexander Bartlett was elected Professor of the Latin Language and Literature, and the Rev. Thomas Jefferson Lamar, Professor of the Greek Language and Literature.

In 1868, aid was received from Mr. William Thaw, of

Pittsburgh, Pa.	\$4000
From General O. O. Howard	3000
From income of bonds	1386

Total \$8368

which was expended for land, professor's house, repairs, and debts.

The same year the Synod and the Board of Trustees concurred in extending the advantages of the institution to students of every race and nationality.

In this year also (1868) the Rev. P. Mason Bartlett, D.D., was elected President, and occupied that position in March, 1869, thus completing the reorganization of the Faculty.

But the condition of things was such as to overwhelm that Faculty with discouragement and despair unless funds could be obtained to

* See a report to the Board of Trustees in 1874, recorded in the Minutes of the Synod.

erect suitable buildings. This essential work engaged the attention and employed the energies of both the Faculty and the Board of Trustees. Their success was remarkable. The results achieved were :

1. A beautiful college site of sixty-five acres, costing..... \$3,400
2. A large three-storied brick college building,* costing..... 22,000
3. A professor's house, costing about..... 4,000
4. Two large dormitory buildings,† three-storied, sufficient for the lodging and boarding of 130 students, costing about..... 24,000

The entire cost of these, with needful improvements and furniture, was about \$60,000; all free of debt. All the funds were drawn from the North excepting about \$4000, and were collected by Dr. Bartlett and Prof. Lamar. There was also added to the endowment fund \$8000, making, with what remained at the end of the war, \$13,300.

The number of students annually increased until, in 1873, it reached 130, of whom about 100 were professors of religion, and 24 were preparing for the gospel ministry. The teaching force was three professors at a salary of \$1000 each, one lady teacher at \$500, a tutor at \$400, a teacher of instrumental music, and some advanced students employed one hour per day. The income was \$3388, leaving a debt due the teachers of \$4566, including arrearages of preceding years. This was owing to a great financial panic which disabled the large donors from giving the aid which had been expected.

In 1873, the Board of Trustees resolved to found a Professorship of English Literature and Pastoral Theology, for educating and training for Evangelistic Work in destitute fields, a class of young men who could not take the usual long college and theological course; "that such training might furnish many practical, earnest, and efficient laborers in wide and promising fields greatly needing moral and spiritual cultivation." The effort was unsuccessful.

In 1880, Prof. Lamar was appointed an agent with a view to raising an endowment. Such an endowment of \$100,000 was secured mainly by his efforts, and reported as completed in 1881. In 1882 the Faculty consisted of President Bartlett and Professors Alexander Bartlett, T. J. Lamar, G. S. W. Crawford, W. A. Cate, and Miss C. C. Bartlett.

On the 19th of November, 1883, the Rev. Alexander Bartlett, Professor of the Latin Language and Literature, died; having faithfully performed the duties of that chair in Maryville College for sixteen years.

In 1883, Rev. E. A. Elmore was elected to the Chair of the Latin

* Anderson Hall, finished 1870.

† Baldwin and Memorial Halls, finished 1871.

Language and Literature; and, in 1884, the Rev. S. T. Wilson was elected Professor of English Literature.

On the 20th of March, 1887, the college was bereaved of another faithful and beloved Professor, T. J. Lamar, who having been connected with the institution for thirty-one years, was a restorer of its waste places after the war, and its most successful financial agent. In the same year, the Rev. J. E. Rogers was elected Professor of Natural Science.

The great and memorable achievement—\$100,000 added in 1883 to the endowment fund, after so many changes and protracted struggles for continued existence—has crowned the efforts of its friends, and placed Maryville College on a firm foundation for future prosperity, and for accomplishing that greatest end of its existence—the sending out of many learned, pious and zealous heralds of the gospel of salvation.

The following figures, compiled from the annual reports of the Trustees during the presidency of Dr. Anderson, may be of some interest:

Years	1822	1823	1824	1825	1826	1827	1832	1833	1834	1835	1836	1837	1838	1839	1840
No. Enrolled	7	16	44			45	69	71	94	98	No rep't	80	77	58	70
No. Studying for the Ministry		8	19	35	31		30	61	56		No rep't	40	28	8	20
No. in Theology		3	6	10	9	11	14	7	12		No rep't	8	8	6	9

Years	1842	1843	1844	1845	1846	1847	1849	1850	1851	1853	1854	1855	1856	1857
No. Enrolled	55	69	No rep't	78	60	62	72	50	65	64	50	51	48	60
No. Studying for the Ministry	50	16	No rep't	20	14	12	2	2	6	12	12	14	11	12
No. in Theology	13	2	No rep't	1	1	1	10	10	1	1	2	1	0	0

In this connection it is proper to exhibit the number of candidates under the care of all the Presbyteries of Synod from 1868 to 1888.

Dates	1868	1869	1870	1871	1872	1873	1874	1875	1876	1877	1878
Candidates	9	17	23	32	—	29	30	27	27	27	20
Dates	1879	1880	1881	1882	1883	1884	1885	1886	1887	1888	
Candidates	17	18	18	16	15	—	18	19	27	38	

The following figures show the number of candidates belonging to the Presbyteries of our Synod in each year so far as these were reported to the General Assembly from 1821 to 1837. In some years one or more Presbyteries did not report their number of candidates. In those cases the figures give only an uncertain approximation. The small figures above the date show how many of the whole number of Presbyteries in the Synod had reported their can-

didates for that year: thus 1821⁵⁻² signifies that in 1821 there were 5 Presbyteries and 2 only had reported. Earlier than 1821 the "Minutes" of the General Assembly did not report the candidates.

Dates.....	⁵⁻² 1821	⁵⁻² 1822	⁵⁻⁴ 1823	⁵⁻³ 1824	⁶⁻⁴ 1825	⁶⁻³ 1826	⁴⁻¹ 1827	⁴ 1828
Candidates.....	2	4	2	9	16	14	17	24
Dates.....	⁴⁻² 1829	⁴⁻² 1830	⁴ 1831	⁴ 1832	⁴⁻² 1833	1835	⁴⁻¹ 1836	
Candidates.....	12	13	40	46	15	no re'pt	10	

These tables, defective as some of them are, show that God has signally blessed the labors, tears, prayers and sacrifices of this Synod in founding institutions and in training and sending forth a remarkably great number of home-produced ministers of the gospel—a number remarkably great compared with either the membership of our churches, or the poverty of the resources with which these results have been attained.

The sending forth of laborers seems to have been the great work of the three leading and most constant Presbyteries, and indeed of our Synod as a body. On no other line of church extension has it bestowed so much of sympathy, attention, labor and care, and this seems a sufficient apology for the space devoted to this part of our subject. The glory of this success is the Lord's, who often works by few, rather than by many, and by the poor and the weak, rather than by the rich and the strong for promoting his kingdom of grace.

The question remains to be considered, to what extent has this success accomplished the main purpose of supplying our own destitute fields and population with the means of grace through an educated and pious Presbyterian ministry? Certainly to an extent and with results worth vastly more to our Zion than the funds and labor expended. For if we should separate all the home-born laborers from the whole force which has labored within our bounds, it would be difficult to see how our Church could have made any progress at all, or have even prolonged her existence. For example she would have lacked in the central tract of our territory, the fruits and effects of the abundant and successful labors of Bros. Sawtell, Minnis, McCampbell, Eagleton and three or four others, who were members of the very first small class in divinity under Dr. Anderson, and in the upper part of this valley, of the results of such scholars, revivalists, authors and pulpit orators, as some of the Doaks, David Nelson, James Gallaher, Frederick A. Ross and others.

Yet our portion of the Lord's vineyard is still mostly Home Missionary ground, and largely unoccupied by us; and when we consider how little more has been done, in most parts, than to hold our own in strength and numbers, the result, at home, does not satisfy. For with the laborers received from abroad added to those trained at home, it might be supposed that our churches would have become more than double their present number and strength.

But aside from the fact that revivals have been far less frequent and powerful than in the earlier years, another fact of great significance comes to view as a powerful and ever-operating hindrance to

such large and desirable progress. Not only has a stream of emigrating members been constantly depleting most of our churches, but the stream of westward emigration has for a long period been carrying away those very laborers whom we trained with the hope that they would abide with us, not only to build again the waste places, but also to push forward aggressive work in our still large unoccupied fields of labor.*

But why have so large a proportion of our home-born sons of the prophets preferred to labor beyond our bounds? The motives have been mainly these: the want of adequate support at home and the attractions of more promising fields abroad.

For want of proper instruction and early training, and perhaps for other causes not known to the writer, it has been sadly characteristic of our churches generally from the beginning until now, that they have been far from liberal in the support of the men sent of God to break to them the bread of life. Ministers have been literally starved out and driven away for a living, or else compelled to divide their time and energies between their sacred calling and some worldly pursuit, that laboring with their own hands they might remain and serve congregations which promised them little, and which irregularly and reluctantly paid them less than they promised.

That this grave evil has been one of the most potent causes of the fewness and weakness of our churches and of the extent of our destitutions, does not admit of a doubt. The records of our Presbyteries and of our Synod are full of convincing testimonies. And this among a people abounding in the blessings of God's bountiful providence; not in warfare only, or in times of financial distress has this been the case, but through the most prosperous periods of our history. It has been an aggravated sin and shame, bringing corresponding penalties.

In proof of this serious charge, we quote from one testimony only, that of a committee appointed on this subject, and adopted by this Synod in 1854:

"All other subjects before this body are, in the opinion of your committee, of but trifling moment compared with the magnitude of this. The inadequacy of the support of the ministers of the gospel within our bounds, is so deeply and universally felt and confessed, as to be at once a crying evil and a burning shame. There is not a church member represented on this floor, of any respectability, who will not readily confess this fact. Thus it is, and thus it has been since the planting of the first church within our limits until now. The bodies which heretofore have met to take counsel for the good of the Church, have taken action time after time on this subject—they have proclaimed the fact, passed good resolutions and recommended suitable action to the churches, but without effect. The evil, with all its extended, blighting consequences, is still upon us, with a weight, if not absolutely crushing, at least so heavy as to make

* From 1834 to 1871, 37 years, our Synod received 44 ministers and dismissed 75—loss 29 (see page 139).

every enterprise in which we engage as a Church, slow and comparatively lifeless."

After detailing the happy effects of a well-supported ministry in adding impetus and prosperity to every department of Christian endeavor both at home and abroad, it is pertinently added that then "Our young men would not turn away from our ministry when nothing temporal is offered but penury and toil." In speaking of the causes of this evil which brings so many others in its train, "It is manifest," say they, "that a monster of such enormous proportions, with such fearful power for mischief, could not have attained the growth which we behold in this Synod, without the connivance of every department of the Church."

They then distribute a share of the sin and misery, severally to the ministry, elders, deacons and members of the churches. They claim that it is "indispensable to our growth, if not to the salvation of our Church, that there be a revolution on the subject of ministerial support, rapid, thorough and immediate." They add that the time is come, when it ought to be considered, apart from the great sin of the thing, an absolute disgrace for church members connected with this Synod, blessed as they are with ample means, to suffer their ministers to perform manual labor for the support of themselves and their families. They close this emphatic, long and ringing report, recommending a day of humiliation and prayer to be observed throughout our bounds—"that the Synod judge it to be the duty of every church member to contribute as God has prospered him, to the support of the minister; that every deacon and elder see to it that both himself and every member of the Church has discharged this duty; that all who fail to pay their subscription, be subjected to censure and prompt discipline, and that no minister engage to serve any congregation able to support him, until adequate support is properly provided for, nor continue to do so, unless it be promptly and fully paid."

That some reformation has been more recently in progress cannot be denied, but that it has been neither thorough, revolutionary nor general, is evident from the annual reports of our Synodical Committees on proportionate giving to subjects of beneficence.

Another cause of instability and weakness in most of our churches, has been the prevalence of the mischievous and un-Presbyterian plan of hiring a minister by the year as a stated supply, instead of settling and sustaining him permanently at his work as a pastor.

That the former unconstitutional relation, borrowed from our early connection in the plan of union with the Congregationalists of New England, is calculated by its generally brief and always uncertain continuance, to hinder the mutual confidence, sympathy and coöperation which should always be growing between the people and the minister of their choice; that it is inconsistent with his adopting and prosecuting to results, any plan or system of means for instructing, encouraging and building up the Church, and that for these reasons, and that by its frequent changes and vacancies, it tends

powerfully to weaken our churches and to keep them weak, as well as to drive our ministry to more steady, permanent and productive relations in other fields of labor, need not be argued here. Time and again these things have been acknowledged and deplored by our Synod and by the several Presbyteries under our care. It was not always so in this region. When Presbyterianism was making its most rapid progress in East Tennessee, pastoral relations were common and some of long continuance. The Rev. William H. Lyle has shown that such pastorates were common in Union Presbytery; and when Holston was formed from Abingdon in 1827, of its seven constituting ministers four were regularly installed pastors of churches.

Some progress has been recently made in the direction of a return to the good old way, but to whatever extent the other relation prevails, to that same extent its evil effects must be with us and upon us.

CHAPTER III.

CHANGES OF ECCLESIASTICAL RELATIONS.

The first of these changes occurred at the division of the Presbyterian Church in 1837. That unhappy disruption arose from circumstances growing out of a connection formed by our General Assembly with the General Association of the Congregational Church in the year 1801, called "The Plan of Union." It was a plan for harmonizing Presbyterian and Congregational missionary operations, and also churches and people, who were mingled in the frontier settlements, by adopting a form of church government so modified as to permit a Congregational Church to settle a Presbyterian pastor and a Presbyterian Church to settle a Congregational pastor, and that churches might be formed of the mixed elements having committee men instead of ruling elders, and that these committee men might represent such churches in the Presbyteries, with the same right to sit and to act, as ruling elders, though they were not ordained church officers. The principal field of Home Missionary work affected by the operation of this plan was Western New York and Eastern Ohio. In this field churches were organized, mixed and sustained in all the three ways already related, of which 173 existed at the date of the division. The way was open for Congregational ministers to preach in Presbyterian churches doctrines contrary to the Confession of Faith. In 1794, the General Assembly had given to delegates from Congregational Associations of Vermont, New Hampshire and Massachusetts, the (unconstitutional) privilege to sit and to vote in the General Assembly of the Presbyterian Church, even in judicial cases.

The Plan of Union admitted committee men to the same privilege in the Presbyteries, which was gradually extended and exercised in the Synods and General Assembly. The operation of this plan had for years before the division given great uneasiness and serious apprehensions to the minds of a large portion of the Presbyterian Church in view of the increase of mixed churches in the Home Missionary field, and of the increasing number and influence of the Congregational element in the judicatories of the Church. This party desired the abrogation of the Plan of Union, and an entire separation from the growing foreign element before it should be so interwoven and intrenched that a separation could not be effected.

The General Assembly had a Board of Missions which came into conflict and collision with the American Home Missionary Society, while operating in the same places in organizing churches, in forming auxiliary societies and in collecting funds by their traveling

agents. Similar difficulties arose from the operations of the American Education Society and the Presbyterian Board of Education.

The General Assembly was unable to form a Board of Foreign Missions, because a large portion of its people and their resources were coöperating with the American Board of Commissioners for Foreign Missions.

Another large portion of our people were opposed to the method of prosecuting the work of Home and Foreign Missions and of the education of Presbyterian ministers through the agency of voluntary associations under no ecclesiastical control, and such was the character of the American Board of Missions and Education Society.

These Presbyterians held it to be the duty of the Presbyterian Church to act as a Church in its own organized capacity, in publishing the gospel both at home and abroad. Hence they formed certain small and rather inefficient Foreign Missionary Societies, in Philadelphia, New Jersey and New York, and in 1831 a much larger and more prosperous one in the city of Pittsburgh, called "The Western Foreign Missionary Society," which afterwards was the nucleus of our Presbyterian Board of Foreign Missions.

In order to create the latter Board, the General Assembly of 1835 appointed a committee with full power to negotiate a transfer of the Western Board from the control of the Synod of Pittsburgh to that of the General Assembly, and to report to the next Assembly. The committee negotiated and concluded a transfer. But the Assembly of 1836 had a majority opposed to the formation of a Presbyterian Board of Foreign Missions, and desirous of combining the entire strength of the Presbyterian and Dutch Reformed Churches with that of the Congregational body in support of the A. B. C. F. M. That Assembly therefore rejected the transfer which the preceding Assembly had negotiated through its committee, by a vote of 110 to 106, or by a majority of four votes.

This action alarmed the minority, who felt that a crisis was now upon them, demanding prompt and decisive measures if the Presbyterian Church would ever be free from the shackles of the plan of union and be able to prosecute her appropriate work in her own way.

A committee was appointed and a circular issued, setting forth the danger, and urging all Presbyteries, loyal to the Presbyterian system, to be fully represented in the Assembly of 1837.

The reasons assigned in that circular were these: "That our theological seminaries are in danger of being revolutionized and perverted from the intention of their orthodox founders; that the property and endowments of our Church are in danger of passing into the hands of those who have contributed little if anything to their amount; that our doctrinal Standards are in danger of being entirely disregarded, or of a revision and alteration that will essentially change their character; that our supreme ecclesiastical judicatory is in danger of being controlled by delegates unconstitutionally appointed and destitute of every legal claim to membership; and finally

that our Boards of Education and Missions are in danger of being wrested from the hands of those who wished to make them sources of supply to the wants of our Church in an uncorrupted state, and of being made subsidiary to the plans and purposes of voluntary associations, having no ecclesiastical responsibility and adopting no formula of faith, by which their religious tenets may be ascertained."

In answer to this circular, the opposite party published a disclaimer, denying all purpose of corrupting the doctrines or overthrowing the polity of the Presbyterian Church, perverting its funds, or making any changes in the Assembly's Board of Missions, except those for preventing collision and conflict with the American Board; also defending the Plan of Union as safe, useful and desirable.

Here it is proper to explain that what was called the "Assembly's Board of Missions," organized in 1816, was intended to manage both Home and Foreign operations, but for reasons already assigned, it had done very little in the Foreign field and had confined its operations almost entirely to the work of Home Missions.

The collision and conflict between the two Boards was in their operations in the Home field.

In the Assembly of 1837 there was a majority of the opposite party. They abrogated the Plan of Union, excised the four Synods of Utica, Geneva, Genesee and Western Reserve, which were composed, more or less, in all their Presbyteries, of mingled Presbyterian and Congregational elements; denied that they had any constitutional right to be represented in the General Assembly; and called upon all in those Synods, who were loyal to the Presbyterian system, to come out from their existing relations, and unite with Presbyteries formed in harmony with the Constitution of the Presbyterian Church.

The same Assembly accepted the transfer of the Western Foreign Missionary Society, and organized "The Presbyterian Board of Foreign Missions."

These acts of 1837, gave great offense to the opposite party. They denounced them, especially the excising act, as "tyrannical, unconstitutional, null and void."

The Presbyteries of the excised Synods, disregarding that act, sent their delegates to the Assembly of 1838, who demanded their seats as members of that body. This being denied them, they withdrew and formed what has been known as the New School General Assembly.

The delegates from all the Presbyteries of the Synod of Tennessee, acted with the New School party, and went as constituting members into its General Assembly.

The meeting of our Synod at Rogersville in the fall of 1838 was memorable for the very large attendance of both ministers and elders, and for the warm and protracted debate over certain resolutions introduced by Dr. Ross—some of which denounced in very strong terms all the acts of the preceding Assembly, and others of

them justified and adhered to the New School Assembly. The resolutions were carried by the large majority of 32 to 8. Two only of the minority were ministers—Samuel W. Doak and James A. Lyon, both members of the Holston Presbytery. These and the six elders who voted with them withdrew after the vote, and afterward went into the organization of an Old School Holston Presbytery.

The records of our Synod do not indicate that any difference in matters of faith influenced the action of the majority on that occasion. The points made prominent in the resolutions were those relating to what were termed the unconstitutional and unrighteous acts of the Assembly in the abrogation of the Plan of Union, the excision of the Synods, etc. But besides a decided sympathy with these excised brethren, there was also a powerful motive in the strong bonds of attachment to the A. H. M. S. and to the Am. Education Societies, on which institutions their ministers, churches and candidates for the ministry had been largely dependent for support, and to which they had principally given their contributions.

It is evident, however, that many of our leading ministers were drawn in the same direction by a decided affinity with the New Divinity called Hopkinsianism. It was held and advocated in the East, at the time of the division, by such men of leading talents and influence as Drs. Beman, Cox, Murdock and others. But Dr. Hezekiah Balch had imbibed it from personal contact with Drs. Hopkins and Emmons in New England, and had imported and disseminated it here forty years before it caused so much discussion east of the mountains. Its acceptance and currency had also been promoted by an extensive circulation of the sermons of Dr. Emmons in this region. But the conflicts excited upon the introduction and early dissemination of these doctrines, had subsided and almost ceased in this region, at the time of the division in 1837.

Those Hopkinsians, or "Moderate Calvinists," as they were sometimes called, held in common with the stricter Calvinists, the doctrines of the Divine Sovereignty, decrees, election and the perseverance of the saints as taught in our Confession of Faith and Catechisms, but denied all the doctrines of imputation, both of the guilt of Adam's sin to his posterity and of the guilt of the redeemed to Christ for atonement, and of the righteousness of Christ to the believer for justification. On the subject of the atonement, they denied that Christ died in the room and stead of the sinner in the sense that he suffered the penalty of the law, but held that his death was accepted of God as a substitute for the suffering of that penalty. They also held certain peculiar views of disinterested benevolence and of an absolute submission to the Sovereignty of God, which were often misunderstood and sometimes misrepresented by others.

Though doctrinal differences constituted one of the causes of the division, it was evidently only a small portion of the Presbyterian ministers of the New School Body who held the doctrines of the

New Divinity, at least in their full extent. The great majority of them were no doubt strictly orthodox and were influenced by the other considerations already mentioned.

But as to differences of polity and plans of beneficence, it is proper to remark, that substantially the same reasons which led the Old School to separate themselves from the Congregational entanglement, led the New School also, after some more years of unsatisfactory experience, to separate themselves and adopt the denominational plan of beneficence; so that before the Reunion, they had their own organizations for the work of Home and Foreign Missions and Education; and that this change of policy rendered reunion comparatively easy.

After remaining in connection with the New School General Assembly for twenty-one years, our Synod separated from that body and formed a new ecclesiastical relation by

UNITING WITH THE UNITED SYNOD.

The General Assembly* of 1857, in session at Cleveland, Ohio, had taken action on the subject of Slavery which gave great offense to some of the Southern Presbyteries. Twenty-two protested; nineteen signed a call for a convention to be held at Washington city, but that convention of delegates from such Presbyteries met August 27, 1857, in Richmond, and recommended divisive measures. On this recommendation the United Synod was organized of nineteen Presbyteries and held its first meeting on the first Thursday in April, 1858.

Our Synod, anticipating that organization, in the fall of 1857, advised its Presbyteries to send delegates to the United Synod, and passed a resolution withdrawing as a Synod "from all connection with the General Assembly." Then, after remaining independent for one year, the Synod itself went into a kind of anomalous connection with the same United Synod. This was effected at their meeting at Bristol, September 25, 1858, by adopting the following minute:

"WHEREAS, This Synod, at its last stated sessions, dissolved its connection with the Constitutional General Assembly, and declared itself for the time being independent; and,

"WHEREAS, Since that time the body known as the United Synod of the Presbyterian Church in the United States of America has been organized; and,

"WHEREAS, The Presbyteries composing this Synod have united with said Synod; therefore,

"Resolved, That we declare our approbation of and adhesion to the United Synod of the Presbyterian Church in the U. S. A."

From this action the Rev. Thomas Brown dissented. But as this withdrawal from their Northern brethren and union with this new Synod had led to misapprehension of their purposes and to some

* Our commissioners were Gideon S. White of Union, John B. Logan of Holston, and George Painter of Kingston.

dissatisfaction, the Synod addressed the following Pastoral Letter to the churches under its care :

“DEAR BRETHREN :—It seems proper at this time that we should address you a few words touching the ecclesiastical relation which we now occupy. There may be misapprehension in the minds of Christian brethren as to what we are actually committed to, in declaring our adhesion to the United Synod of the Presbyterian Church in the United States of America. We wish, if possible, to correct such misapprehension. If our position be a novel one, it is yet easily understood, and we do not deem it necessary to multiply words in explaining it. In declaring our adhesion to the United Synod, we do not commit ourselves as a body, or as individuals, to any particular opinions on the subject of slavery or slaveholding. In this respect we have now, as we always have had, a perfect freedom. Whatever may be the private views of this body on this subject, they are at liberty to enjoy them.

“We simply take the broad ground, as taken by the Richmond Convention, and as underlying the organization of the United Synod, that the discussion and agitation of the subject of slavery, except as regards the moral and religious duties arising out of the relation of master and slave, shall be excluded from our ecclesiastical meetings; that slaveholding, not being in the Constitution of the Presbyterian Church, the discussion and management of slavery, as a political institution, should be left to the State. This is our position. We rejoice in it, as, in our judgment, Scriptural, rational, and right; as one that is calculated to keep us free from strife and contention, and to leave us at liberty to prosecute, with harmony, devotedness, and undivided energy, our appropriate work.”

We have given this letter in full as affording the best explanation attainable of this anomalous connection with the United Synod. It certainly was unfortunate, and contrary to the course prescribed by our Synod, as proper for themselves and the other Southern Synods in 1856, for opposing the Assembly, “not by secession, or by threats of secession, but by full attendance at its meetings, and striving to bring the Assembly to a position where Southern Presbyterians could peacefully enjoy their rights under the Constitution of the Church, and thus do their share to establish the union of that Church and of the States of our Confederacy.”

The nature of their relation to the United Synod is more clearly explained in another way than it is in the letter which we have quoted. For since the Presbyteries annually sent delegates to the United Synod at its spring meetings, and the Synod of Tennessee annually submitted its records to the United Synod for its revision, the latter evidently stood in the relation of a superior judicatory, or provisional General Assembly under the name of a Synod.

The records of our Synod were examined and approved by the United Synod for the last time, at Knoxville, in April, 1863, and signed by Fielding Pope, Moderator.

We have seen how our Synod, when it had entered into this new relation, immediately in 1858, made a complete surrender of the property and control of Maryville College to the United Synod, with a reversion clause, that the same should revert to the Synod of Tennessee, if at any time the United Synod should cease to exist—proviso wisely made in a transaction so hazardous—for, when the United Synod, in 1864, merged itself into the General Assembly of the Presbyterian Church in the Confederate States of America, the possession and control reverted to and was resumed by the Synod of Tennessee, not, however, without the trouble and expense of a law suit.

Our Synod failed to meet in 1863 and 1864, because the swaying of armies to and fro and the raids of robbers from the mountains, had filled this region with danger and desolation. The operations of civil government, also of churches and schools, were almost entirely suspended, and many of the ministers were dispersed in various directions beyond our bounds.

When, therefore, the Synod came to be reorganized in 1865, only twelve ministers were in attendance, and the Presbytery of New River had separated from us and become connected with the Southern Church.

Of the ministers present at New Market, at the meeting for reorganization, October, 1865, the following were from the

Presbytery of Holston—Rufus P. Wells, Samuel Sawyer, John W. Elliott.

Presbytery of Union—R. E. Tedford, William Harrison, Thomas J. Lamar, William H. Lyle, James A. Griffes.

Presbytery of Kingston—Thomas Brown, William B. Brown, Thomas Bradshaw, Eli N. Sawtell.

Of Holston, there were absent, Nathan Bachman, F. A. McCorkle, Daniel Rogan, and Samuel Rhea. The absentees of the other Presbyteries were not reported, but the Presbytery of Kingston reported that they consisted of four ministers, having dropped three according to the direction of the General Assembly.

The Rev. Thomas Brown, the only minister who had protested against the departure from the Assembly and the union with the United Synod, was chosen Moderator—an evidence of the introduction of a new state of mind and heart in the Synod.

The Synod appointed a committee to prepare a paper to define their "ecclesiastical character and relations," which, being prepared, was adopted, and is as follows:

"Resolved, That being assembled again, after an interval of three years, during which, owing to the distracted condition of the country, this body has been unable to meet, we are profoundly thankful to God for the care with which he has preserved us.

"That since our last meeting, the United Synod, with which this body was ecclesiastically connected, has been united with what is called the General Assembly of the Presbyterian Church of the Confederate States, and has therefore ceased to have an existence; which action was taken without the approval or concurrence of this body, and is now disapproved; that, being thus left without

ecclesiastical relations with any other existing religious body, we hereby express our desire and purpose to reunite with the General Assembly of the Presbyterian Church of the United States of America."

It is proper to remark that the Assembly at Brooklyn, N. Y., in May, 1865, had prepared the way for this reorganization and return, as appears from their action in the case of the Holston Presbytery. "That body having learned that a loyal element of that Presbytery desired to renew its former relation,"

Resolved, That the Revs. Rufus P. Wells, Nathan Bachman, together with the Rev. Samuel Sawyer, of Fort Wayne Presbytery, are hereby constituted the Presbytery of Holston; that the churches of Greeneville and Timberridge be placed under the care of that Presbytery; that its bounds be the same with those of the former Holston Presbytery; and that the Presbytery meet at Greeneville, on Friday, August 4, 1865, at 7½ P.M."

When the meeting was held, the Rev. Nathan Bachman, one of the three appointed to constitute the Presbytery, being absent, the expedient of substituting the Rev. John W. Elliott, a missionary of the Assembly's committee in East Tennessee, instead of Mr. Bachman, was adopted, that an organization might be effected. This illustrates the difficulty with which the preliminary arrangements were made in order to the reorganization of the Synod.

Being now constituted of elements in perfect accord with the General Assembly, Synod passed resolutions strongly approving and recommending the work of the Assembly for the moral and spiritual elevation of the freedmen; appointed several committees to cooperate with the committees of the General Assembly on subjects of beneficence; and the Rev. Dr. Henry Kendall being present, and having delivered an address on the state of religion and on Home Missionary operations, the Synod passed resolutions of thanks to the Assembly's committee for the deep interest manifested in their behalf; and of high appreciation of the labors of the missionaries who had been recently preaching within their bounds, and of regret that the committee had heard that its efforts on their behalf had not been appreciated, and that it was sending men here before they were wanted or asked for; that, on the contrary, they received no man coldly because he was from the North, but begged the committee to send good, faithful, and pious men, until all their churches should have pastors to break to them the bread of life.

On that same day they adopted the following paper formally reuniting with the General Assembly:

"NOW INASMUCH as the United Synod has been merged into the General Assembly of the Presbyterian Church of the Confederate States, which action this Synod has already disapproved;

"AND WHEREAS, The Presbyteries of Kingston and Union have already sent delegates to the General Assembly of the Presbyterian Church in the United States of America;

Resolved, That this Synod approves of the action of the aforesaid Presbyteries, and that we declare our approbation of and adherence to the General Assembly of the Presbyterian Church in the United States of America, and the

Stated Clerk is hereby ordered to forward our records to the said General Assembly for examination."

The records were accordingly examined and approved by the General Assembly of 1866, at St. Louis, and signed by Samuel W. Hopkins, Moderator.

These extracts are sufficient to show with what cordiality our Synod, when reconstructed, returned to its former connection with the New School General Assembly.

A complete account of our changes of ecclesiastical relations, requires us to notice, finally,

THE REUNION OF THE OLD AND NEW SCHOOL ASSEMBLIES.

As time passed on, after the sad separation of the Presbyterian Church into the two conflicting hosts, time and the grace of God gradually sweetened the bitterness of wounded feelings, stilled the noise of theological strife, and brought manifestations of fraternal feeling and interchanges of coöperative labors, and thus prepared the way for inevitable reunion. The causes of separation had ceased to exist, both parties were freed from Congregational entanglement in doctrine and polity, and the feeling and reasons for organic union became irresistible, so that the work of Assemblies and committees of two or three years before the glad consummation was only in the way of ecclesiastical arrangements for the harmonious working of that union of mind and heart which had previously existed.

As a manifestation of such readiness of mind and heart in our own Synod, we quote a resolution unanimously adopted on the 29th of September, 1866 :

"*Resolved*, That the Synod of Tennessee are gratified that committees on reunion were appointed by the respective General Assemblies of the Presbyterian Church at their meeting. We hope that the time is not far distant when all obstacles to this reunion will be removed, and that the two bodies may be united on the principles of justice, charity and truth."

Again, in September, 1867 :

"*Resolved*, That, as an expression of opinion and feeling of this Synod, we do hereby heartily approve the report of the joint committee on the subject of a union between the two branches of the Presbyterian Church, submitted to and recommended by our last General Assembly; and a copy of this resolution is ordered to be forwarded to the Rev. William Adams, D.D., Chairman of the Reunion Committee."

In that portion of our valley, where alone conflict and division had occurred in 1838, the desire for reunion appeared to be peculiarly strong. For the two Holston Presbyteries, pending the final action of the Assemblies, met by mutual agreement in Greeneville church, and observed the 11th day of May, 1868, as a day of special prayer, "for the two General Assemblies and for the outpouring of the Holy Spirit on the churches of East Tennessee,"

and all their churches were called to the same duty on the same day, at their respective places of public worship.

That these were but local expressions of a universal desire, was manifest when the consummation was reached, in the all-pervading joy and rejoicing, in the hand-shaking, embracing and mutual congratulations of happy brethren, and in the outpouring of hearts and of \$5,000,000, in thanksgiving to God.

So perfect was this union that the welding of both at the white heat left no seam or flaw in the united body, and so blessed of God that the Presbyterian Church then entered upon and has since continued in a remarkable career of progress and prosperity. All this is a strong encouragement to hope and pray for another reunion of North and South with like harmony and blessed results.

The clerical force of the united Synod of Tennessee appears from the rolls of its Presbyteries, when it met at New Market, in July, 1870, for reconstruction.

Of Union—E. N. Sawtell, W. H. Lyle, P. M. Bartlett, J. A. Griffes, G. W. Levere (colored), Isaac Emory.

Of Kingston—W. B. Brown, D. M. Wilson, Alexander Bartlett, T. J. Lamar, Thomas Roberts, Thomas Brown, R. E. Tedford.

*Of Holston**—Nathan Bachman, S. V. McCorkle, J. G. Mason, Calvin Atterbury, Daniel Rogan, Andrew Vance, D.D., William Aiken, W. B. Rankin, W. S. Doak, John Bell.

Of Nashville—J. S. Thompson, I. N. Shepherd, Edward McKinney.

Of New Orleans—W. H. Roane, Daniel S. Baker, J. H. Hollander, Paulus Hauser.

Of Austin—Thaddeus McRae, J. M. Murray, Henry P. Young.

The Presbyteries of Nashville, New Orleans and Austin were not represented at the meeting of Synod at New Market, July, 1870. At that meeting, after reconstructing the Presbyteries, which has been already described in treating of territorial changes, permanent committees were appointed on Home and Foreign Missions, Publication, Education, Relief and Freedmen; and a strong appeal was made to the ministers and churches to coöperate zealously and liberally with the Board of Education to obtain a supply of ministers for the wide and destitute fields placed under the care of our Synod.

* The last five of the Holston roll were formerly of Holston (O. S.).

THE SYNOD OF TENNESSEE.

CHAPTER IV.

ACTION ON SUBJECTS OF BENEFICENCE.

I. HOME MISSIONS.

For many years after the organization of our Synod (1817), two objects of beneficence, *Education and Home Missions*, divided between them the principal part of the attention and contributions of its Presbyteries and churches. And the attention to Home Missions related almost entirely to the waste and destitute fields within our own Synodical bounds. At each meeting of Synod, a sermon was preached on this subject according to previous appointment and a collection taken, varying from \$50 to \$150. This was variously applied—sometimes to work among the Cherokees, but more frequently to home destitutions. The contributions by the churches were very irregular and often small in amount, except when some agent appeared and made stirring appeals. There was irregularity, few objects, dependence on agents, and no constantly and successfully applied system of raising funds. The method attempted and partially used was that of Synodical, Presbyterial and congregational societies and treasuries, auxiliary to the American Home Missionary Society, or to the Assembly's Board of Missions, but sometimes disbursing at home from the Synodical treasury, or holding the money subject to the order of the parent Board, or Society. From 1827 to 1831, the order was that the money should go to the American Home Missionary Society. At the latter date, the Synod expressed its agreement with the last General Assembly, "That in view of the evils resulting from the separate action of the Board of Missions of the General Assembly, and of the American Home Missionary Society, it is expedient that the Synods and Presbyteries in the Valley of the Mississippi, correspond with each other and agree upon some plan of conducting Domestic Missions in the Western States." Both these agencies were at work in the home field and coming in conflict in soliciting funds, planting and supporting Presbyterian or mixed churches on the Plan of Union formed with the Congregationalists in 1801. At the same time (1831), our Synod expressed fully and strongly their sentiments of affection and confidence towards the American Home Missionary Society, and their dissent from an article by the Rev. Dr. Joshua L. Wilson, of Cincinnati, entitled, "Four Points against the American Home Missionary Society;" and as a convention on this subject was to be held in November, at Cincinnati, they resolved in favor of a "*Western Board of United Agency*,

through which both the Assembly's Board and the A. H. M. Society may harmoniously act in missionary operations in the West."

This harmony of action was never attained, and the conflict continued and constituted one of the chief causes which divided the Presbyterian Church six years later. Here it may be properly remarked that during the first half of this century, Presbyterians and most other denominations were much divided in sentiment, as to whether missionary work should be carried on by voluntary associations, responsible to no ecclesiastical authority, or by each Church separately acting through its supreme judicatory and its own agencies. While the denominations were weak, combination for the vast work of missions seemed to many to be the best. Hence on this plan the A. B. C. F. M., the A. H. M. Society, and the American Education Society were formed, through which the whole Congregational body, the Dutch Reformed and a very large portion of our own Church preferred to operate. But before the organization of the A. H. M. S., our General Assembly had a Home Missionary Society operating on the other principle of responsibility and under its own direction and control. The A. H. M. Society, under the operation of the Plan of Union, had gained a very large proportion of Presbyterian patronage and coöperation, and claimed as its right and duty to operate in collecting funds wherever it could from Presbyterian churches, and operating on its own principles, to plant new churches, locate ministers and sustain them with its funds. Hence the inevitable conflict of the two rival Boards in the Home field, each claiming the patronage and to do the work of the Presbyterian Church.

These remarks seem needed to explain the divided opinion and action of our own Synod, in which the preference was decidedly, but not wholly, in favor of the American Board and Societies, until the results, in the way of experience, led generally to the adoption of the denominational method of educating, locating, directing and sustaining missionaries.

Besides the opinion prevailing in earlier times in favor of the coöperative plan as best in itself, or best at least in the circumstances of that period, there was added another reason for the attachment of the most of our Synod to the American Societies of Home Missions and Education. In its pressing need of the men and the means to evangelize its wide and destitute fields, the Synod naturally allied itself more closely with the stronger societies, which were the more able to aid them in their work of education and church extension. The more men and money gained from those sources, the stronger grew the attachment and sense of obligation, and the harder it became finally to disengage the parties; so that the Synod with its Presbyteries and churches might become united in hearty coöperation with their own proper Boards of Missions and Education. This attachment to the American Boards had a powerful influence in causing our Synod to cast in its lot with the New School division in 1838, since that body, then and

for many years afterwards, adhered to the Plan of Union and its coöperative mode of missionary work.

After a time, however, a change of sentiment and a conviction in favor of the other method gradually spread and at length became prevalent in the New School body, resulting in a corresponding change in the mode of operation. This change of opinion, and a desire for a change in the mode of operating in such works of beneficence, first found expression in our Synod in an overture addressed to the General Assembly in 1852, praying that body to organize a Board of Education of its own. And in the next year when the Assembly, not being ready to take such action, had referred the subject of the "Best method of educating young men for the ministry," to a committee, to report to another Assembly, our Synod resolved that, until such Board should be created, they would act through a treasurer of their own, in receiving and disbursing funds for this purpose. At the same meeting, in 1853, they adopted a minute expressing their opinion that the time had come when the General Assembly should act on a "more strictly denominational basis" in prosecuting Home Missionary work. During the last decade of the separation of the two branches, the New School became fully equipped with her Home and Foreign Missionary and Educational Committees working on the denominational plan.

Sometimes one of our Presbyteries would organize itself into a Home Missionary Society, acting independently of the Synod, and of any Board or Society; or as auxiliary to one or both. Thus Holston organized itself into such a society on three different occasions—in 1827, 1830 and 1847. In the first instance they acted independently collecting funds, appointing and directing missionaries in their routes and labors, and expending their money on destitutions within their own bounds. On the second occasion, they acted as auxiliary to the Presbyterian Board of Missions, but ended in three years by ordering their treasurer "to pay over to the Assembly's Board and to the A. H. M. Society the funds on hand belonging to them respectively."

In 1840, a Committee which had been appointed for the purpose, reported on the destitutions within our bounds—"That Kingston Presbytery included twelve counties in East Tennessee, and Walker, Murray, etc., in Georgia; Union, eight counties in East Tennessee, and Buncombe, Henderson, Macon, Wilkes and some others in North Carolina; Holston, nine counties in East Tennessee, with Lee, Scott and Russell in Virginia, besides the field of New River not reported." Twelve of the counties in Tennessee were almost entirely destitute of the means of grace so far as our Church was concerned. Six other counties had neither church nor minister, and three in Virginia and six or seven in North Carolina had only three ministers and three churches. Whereupon Synod earnestly recommended that each Presbytery employ one or more missionaries within its bounds, to organize churches and

to preach in those destitute places, and also to devise some means of support by which they might be kept constantly at work. But in most cases the Presbyteries found it impracticable to carry the recommendation into effect, so difficult was it to obtain both the missionaries and the funds to support them. Hence in earlier times missionary labor was chiefly performed by the presbyters themselves, giving a portion of their time in making tours and doing what they could at organizing churches, or supplying some which were vacant.

As the want of funds often hindered the employment of constant laborers, the Synod, in 1854, appointed the Rev. Alexander Blackburn to visit the churches, to engage them to take collections annually, to rouse the vacant congregations to the duty of supporting the gospel, and to correspond with the American Home Missionary Society for supplying such churches with ministers; also permitting each Presbytery to spend the money raised in its churches within its own bounds. With such zeal and diligence did Mr. Blackburn prosecute this work that in one year he raised in Union \$930, in Kingston \$184, in Holston \$371,—in all, \$1485.

But on that occasion the American Home Missionary Society took offense at the fact that the money was not sent to its treasury, but expended by each Presbytery at home while the society was expected to supply the missionaries. To this the Synod replied that their action was not intended to disturb their friendly relations with the American Home Missionary Society, and directed its Presbyteries to continue to act as its auxiliaries, yet declaring themselves unwilling to send all funds to its treasury, but still willing, on a proper and equitable basis, to remain in friendly, cordial and coöperative relations. In 1854, 1855 and 1856, the Southern Aid Society came to the assistance of our Synodical work with \$500 annually, which the Synod divided among its Presbyteries to be expended by each in sustaining its own missionary work.

In 1861, the want of laborers still being "sorely felt," Synod adopted and recommended to the Presbyteries a plan of employing LAY HELPERS. These were to perform neither the functions of ruling elders nor of ministers of the Word, but with the aid and under the supervision of the Presbytery, as lay missionaries in a wider field, to conduct religious meetings, to read, expound and enforce practical portions of the Scriptures, to read sermons, tracts and other approved religious books, and to deliver practical exhortations; also to visit, converse and pray with families, and perform all such other religious duties as are proper for lay members of the Church. Moreover, they must possess certain qualifications of religious knowledge, orthodoxy and piety; and be sent out with a certificate from the Presbytery and be required to report at its stated meetings. The silence of our minutes as to the results of this recommendation seems to imply that for some reason it was never either during the war or afterwards to any considerable extent reduced to practice.

The same also may be said of the plan of multiplying ministers,

with a short course of study, by means of an endowed Professorship of English Literature and Pastoral Theology, in Maryville College, adopted in 1873. Some practical method of accomplishing the same purpose, is to this day a desideratum.

Passing by the remaining years of warfare and practical disorganization, we find our reorganized Synod, in 1865, rejoicing in the assurance given from the Assembly's Home Missionary Society, of men and means for supplying, sustaining, and building up their feeble and depleted churches; lamenting, in 1866, that their churches had contributed but \$20 to Home Missions, exhorting them to liberality and to prompt coöperation with the General Assembly's committee; and appointing the Rev. Samuel Sawyer a Synodical missionary to visit and to labor among the weak and vacant churches. And, in 1867, in view of the "appalling destitution," there being yet only sixteen ministers for forty-seven churches, they appointed the Rev. John S. Craig, D.D., a Synodical missionary, and adopted vigorous measures to render Maryville College once more a source of a home supply of ministers. In 1869, and preparatory to reunion, our Synod appointed Permanent Committees of Home and Foreign Missions, Education, Publication, Church Erection, Ministerial Relief, and Freedmen, and entered on a new era, under an inspiring impulse felt by the whole united body, on the work not of Home Missions only, but also of all the other departments of evangelical labor.

We cannot follow the expanded operations in detail. Though much land remains to be possessed, much progress has been made in the last two decades in improved methods of gaining larger contributions, in the dissemination of missionary intelligence and more systematic and general coöperation of judicatories and churches with the Home Missionary Board. The annual reports of our Permanent Committees in Synod and Presbytery have become increasingly interesting, detailed and sometimes elaborate.

The employment of Synodical missionaries has been continued with encouraging success. In 1876, the Rev. Nathan Bachman was employed in this capacity, and precious revivals attended his labors in many of our churches. With similar happy results he was appointed again and labored in 1883-4. The churches visited were generally revived and strengthened and hundreds of souls hopefully converted to God.

Since January 1, 1886, the Rev. John M. Davies, D.D., has performed much effective labor, as a superintendent of our Synodical Home Missionary work, in visiting, encouraging and strengthening weak churches, in supplying vacant ones with ministers, and organizing new churches; also in aiding in the establishment and support of Christian schools and academies.

II. FOREIGN MISSIONS.

Prior to 1834, during the first seventeen years of its existence, our Synod, preoccupied with the claims of its home field, gave

little or no attention to Foreign Missions, except to the interesting mission among the Cherokee Indians in that part of North Carolina which was then included in the bounds of Union Presbytery.

In 1802, the General Assembly having inquired in vain for a missionary to some of the Indian tribes, appealed, through its Committee on Missions, to the Presbyteries under its care, and received a response that the Rev. Gideon Blackburn, of Union Presbytery, was ready for missionary labor among the Cherokees.

He received his appointment from the Assembly, and entered upon his work in 1803, and continued his labors for eight years, with a zeal, activity, devotedness and success, that were very remarkable. Failure of health compelled him to withdraw, to the great grief of the Assembly, and of the many friends of Indian Missions throughout the country, who were filled with admiration of his apostolic zeal, and were rejoicing in the wonderful success with which God was crowning his labors. His efforts for the evangelization and general elevation and civilization of the Indians, took a wide range, including the establishment and support of churches and schools, the introduction and encouragement of agriculture and of all the arts of civilized society, so far as these were suited to their circumstances, and the establishment among them of a civil government with a constitution, legislature and laws. From a statement in one of his letters, dated January 5, 1810, we condense a statement of the progress and condition of the Cherokees at the close of his labors: "Population, 12,395 Indians and 341 whites. One hundred and thirteen of the latter had Indian wives. Negro slaves, 583. Cattle, 20,000; horses, 6100; hogs, 19,600; sheep, 1037. Thirteen grist mills, 3 saw mills, 3 saltpetre works and one powder mill were in operation. They had 50 wagons, 500 plows, 1600 spinning wheels, 467 looms and 49 silversmiths."

To support his missionary enterprises, Mr. Blackburn expended not only of his own means too liberally, but in a tour to the north, in 1806, collected \$5347, which with aid from the treasury of the General Assembly and private donors, amounted to over \$10,000.

While the Assembly's committee was looking again for suitable missionaries to continue this flourishing mission, the American Board sent the Rev. Cyrus Kingsbury to take the management, and thus the mission was prosecuted afterwards by the latter Board with continued success. Suspended by war, 1812-1815, the work was renewed, in 1817, by Mr. Kingsbury, assisted by Revs. Hoyt, Chamberlain and Buttrick.

The first notice of interest and coöperation by our Synod as a body in Foreign Missions is found in the minutes of 1834. The report on the subject of religion refers with pleasure to the great success of the missionary operations among the Cherokees. Four churches had been organized, of which three in a flourishing condition were united with Presbyteries of the Synod. It also records as an evidence of rapid progress in civilization, that a Cherokee had invented an alphabet of the Cherokee language, and thus pre-

pared the way for the translation of the Bible, and for a greater progress in the work of education.

The Hon. Charles R. Hicks referred to the Synod for its judgment the case of Elias Boudinet, a student in one of the Indian Mission Schools, who had become entangled in an affair of love and courtship with a white girl, a circumstance which had called forth language of strong condemnation from the Board of Agency. The Synod adopted the following opinion :

“ That while the marriage of whites with Indians was not un-Scriptural, or necessarily criminal, yet it was universally considered an unseasonable time for a young man at school, and especially at a charity school, to become entangled with any concerns and pursuits which would be likely to interrupt his education. Of this description are the affairs of love and courtship. Institutions of learning can never flourish where such things are permitted, as if they were seasonable and in order. A charity school indulging such interruptions of the proper business of its scholars, would justly and most certainly lose the confidence and support of the public.”

A strong plea was also made to the churches in favor of contributions to the work, and at this and some following meetings, the collections taken after the Synodical sermons were divided between the missions to the Indians and the whites. At this time also it was reported that the Revs. Daniel S. Buttrick and William Chamberlain, missionaries of the A. B. C. F. M., had been received as members of Union Presbytery, for this mission was conducted mainly in connection with that Presbytery. The Presbytery also sent visiting committees to the missionary churches and schools.

The brethren from the Cherokees reported to the Synod in 1838, that five stations were in the bounds of Synod ; that the churches were well attended, with great seriousness and decorum of behavior ; that 1000 copies of the Gospel by Matthew and 2200 hymn books had been printed in the Cherokee language and generally circulated ; the voice of native supplication in prayer meetings was heard, and that 80 native children were supported and taught at the expense of the Board.

But in the cause of missions among the distant heathen, our Synod did not record any interest or action until 1834, when they entered on the work with a sudden and powerful impulse, which lasted several years. By a singular coincidence, an agent from the Assembly's Committee and one from the Synods of South Carolina and Georgia, appeared at that meeting, delivering stirring addresses on the subject, the one soliciting the coöperation of the Synod with the General Assembly's Committee, and the other inviting them to join with the above-named Synods in forming a Southern Board of Foreign Missions, auxiliary to the A. B. C. F. M. The Synod entered into an arrangement with the latter, and acted with such diligence and success that the contributions of their churches amounted in 1834 to \$1000, in 1836 to \$1100, and in 1837 to \$672, all sent to the treasury of the Southern Board, as auxiliary to the American

Board. But, in 1838, the contributions amounting to \$1366, in 1841 to \$1525, and in 1843 to \$1243, were all sent direct to the A. B. C. F. M., because in the division of 1838 the Synods of South Carolina and Georgia adhered to the Old School and to its Board of Foreign Missions.

For raising the \$1525 in 1841, the ministers and elders in the Synods had all made pledges—some to do what they could, some to increase twenty-five and some fifty per cent over the previous year's collections and others to do whatever God would enable them. "The Synod then paused to implore the divine benediction on the members, in view of these pledges, and upon the missionary cause." The collection of \$1243 in 1843 was secured by an agent appointed to visit the churches and to solicit contributions. This degree of interest and liberality was not steadily maintained, for there is no other record of collections until 1846, when the amount was only \$788.

In 1859, the Rev. Samuel A. Rhea, who in 1850 had gone from our bounds, as a missionary to Persia, returned on a visit, and by the blessing of God on his addresses to Synod and its churches, new interest, zeal and activity were imparted to our Foreign Missionary work. The Synod took action to have the children and youth of all the churches contribute for the erection of a school building among the Nestorians of the Koordish mountains; that our churches should establish and maintain a monthly concert of prayer, and form juvenile societies, in which to cultivate in the rising generation a missionary spirit and the habit of giving to the cause of Christ.

Though this first attempt to enlist the hearts and hands of our youth had no opportunity on account of the war troubles of the succeeding years, yet since the war, in Sunday-school collections and in Children's Bands, it has developed into a great power, both for training and inspiring the young, and for pouring a fresh stream of supply into the treasury of the Lord.

As soon as the sorest effects of the war had ceased to be felt, and the two long divided branches of our Presbyterian Church had been happily united, giving, both to missionary and to other causes of beneficence, has become more constant and systematic, and on the whole much more liberal, considering the increased number of objects claiming and obtaining contributions from our churches. The establishment of the method of spontaneous action on the part of pastors and churches in giving annually, in the place of the old method of depending on the visits of agents producing an irregular and impulsive action, has been a great gain; such also has been the enlistment, to a great and growing extent of all ages and sexes of our people in the work of sending the gospel of salvation to all mankind.

It must be acknowledged that our progress as a Synod in bringing our people up to anything like a liberal standard of beneficence, has been very slow and attended with great difficulty. Yet what

has been attained by the blessing of God, is sufficient for an inspiration of greater faith, hope and zeal in our Master's service.

The brevity essential to a sketch forbids us to detail the efforts and successes of recent years. We give in the Appendix a table of statistics, the figures of which will give at a glance the contributions of our churches, together with the aggregate of membership for each year, as they have been annually reported since 1870.

The awakening, arising and coming to the front of the women of the Christian Church as the most zealous, devoted and self-sacrificing workers and contributors has formed a new era in the history of missions. The rapid and powerful development of woman's work is a matter of admiration and astonishment. The flame of zeal burst forth in the East in 1870, and speedily spread through the extent of the land. At the suggestion of some devoted women the Synod of Tennessee, in 1872, earnestly recommended the formation of Woman's Foreign Missionary Societies in all their churches, pledging themselves as ministers and elders to assist them in their work by every means within their power. Mrs. S. J. Rhea, widow of the late Rev. Samuel A. Rhea, missionary to Persia, was requested to issue a call to her sisters in the Synod to meet at a convenient time and place to form such a Woman's Foreign Missionary Society, and they were authorized to call for such assistance from the Synod as might be needed. Accordingly the Synodical Woman's Foreign Missionary Society was formed on the 3d of October, 1873. The Synod recorded a cordial approval and renewed its pledges of aid in forming auxiliary societies in the several churches. Such auxiliaries were speedily formed in all the principal churches and, in many of them, children's bands, holding their monthly meetings for their improvement in missionary intelligence and for the collection of funds. Annual meetings have been held at the same times and places with those of the Synod and with ever-increasing interest, at which, besides other appropriate exercises, reports from the auxiliaries are read, and from these is prepared a full report which is also read in a joint meeting of the Society and the Synod.

The Presidents of the Society and the date of their appointment have been as follows: Mrs. D. J. Gibson, 1873; Mrs. C. J. McClung, 1874; Mrs. C. A. Duncan, 1882; Mrs. L. S. Bartlett, 1883; Mrs. W. F. Cummins, 1884; Mrs. C. E. McTeer, 1885; Mrs. L. Havey, 1886.

Thus far the funds have been used in support of both the Home and Foreign work: at home, in aid of missionaries and Christian schools in the destitute mountain counties of Tennessee and of North Carolina; abroad, in most of the heathen countries where our Church is prosecuting missionary work.

The following missionaries have been sent out from our Synod: Rev. Samuel Audley Rhea, to Persia, 1850-1865; Mrs. S. J. Foster Rhea, to Persia, 1860; Rev. T. T. Alexander and wife (Emma Brown), to Japan, 1877; Rev. L. B. Tedford and wife (Sara M. Silsby), to India, 1880; Rev. J. B. Porter, to Japan, 1881; Miss

Cina Porter, to Japan, 1882; Miss Maggie E. Henry, to Japan, 1882-1883; Miss Cora C. Bartlett, to Persia, 1882; Rev. James E. Rogers, to Persia, 1882-1885; Rev. S. T. Wilson, to Mexico, 1882-1884; Rev. J. M. Hall, to Africa, 1881-1883; Rev. W. M. Greenlee, to Syria, 1883-1887; John W. Heron, M.D., and wife (Hattie Gibson), to Korea, 1885; Rev. John A. Silsby, to China, 1887; Dr. and Mrs. Carey, to Siam, 1886-1887; Miss Olivia Kerr, to China, 188-.

III. THE BOARD OF EDUCATION.

From the organization of the Presbyterian Church in America until now, the want of more ministers has been felt and lamented. Yet her policy has never been to augment the number by reducing her high standard of ministerial qualifications, but rather by furnishing all needed pecuniary aid in attaining that standard to all the poor, but pious and talented youth whom God should incline to seek her ministry. To this end our earliest Presbyteries and Synods, while yet few in numbers and weak in resources, labored constantly and zealously in raising contributions and in founding academies and colleges in which such candidates might obtain a liberal education—gratuitous in whole or in part. By such means, in various parts and especially in the Synod of Tennessee, a great, yet inadequate number, were brought into the ministry. But the efforts of Presbyteries and Synods, acting for the most part independently of each other and of the great body of the Church, or in coöperation with the American Education Society, which was more favorable to Congregationalism than to Presbyterianism, were only partially effective for increasing our ministry.

To economize the gifts of the Church, and to unify and systematize the efforts of her judicatories, the General Assembly, in 1819, organized a general Presbyterian Board of Education, that this important work might be carried on with greater unity and efficiency, when the contributions and bequests of all our people should be expended entirely on candidates for our own ministry and under the control of our own Church.

The Board was constituted of twenty ministers and sixteen elders, of whom Dr. Charles Coffin and Elder John Montgomery were of the Synod of Tennessee. This placed our Synod at the first in close connection with the Board. And surely no other portion of the Church stood in greater need of its aid—having many candidates who for the most part needed far more pecuniary aid than could be furnished in our own field.

Yet such was the force of early and confirmed habits of acting independently, or in coöperation with the American Education Society, that for many years only a small portion of our contributions found its way to the treasury of our own Board.

Nor was there any general, cordial and systematic coöperation with the Assembly's Board till after the reunion of the New and Old Schools in 1869. Our Synod and Presbyteries then appointed

standing committees, and with their churches entered heartily into regular coöperation with the Assembly's Board.

The advantage of this united denominational movement has been grandly demonstrated. The aggregate of candidates receiving aid under the care of the Presbyteries in the whole Church in 1819, at the organization of the Board of Education, was only fifty-nine. The number under the care of the Board of Education of the Old School, in 1869, was 334; the number then under the care of the Education Committee, New School, was 210, making the whole number in the two branches 544. In 1888, the number under the care of the Board was 772. Of the 5789 ministers then on the roll of the General Assembly, 2336 had been aided by the Board, and ninety-seven per cent of the average amount expended each year since 1870 in aiding students had been invested in men who had entered the ministry. In short, our Board of Education has become such a power for good that it has been aptly styled "the right arm of the Church." Our Synod has shared largely in its beneficence. While our candidates have been many and for the most part needing aid, our contributions have been comparatively small. For example, in 1888, when our candidates were twenty-four, we drew from the Board \$2160 and contributed to its treasury only \$110.

IV. CHURCH ERECTION.

In 1853, while the New School Assembly was maturing a plan, our Synod recommended Church Erection, for building up destitute places, stimulating the spirit and practice of benevolence, and as a strong bond of union among our churches; and appointed a committee of seven from its Presbyteries, with the Moderator as its Chairman, to facilitate the plan of the Assembly. In 1855, it appointed its first Standing Committee of three ministers and two elders on Church Erection, according to a direction of the preceding Assembly.

But the succeeding years being mostly a season of distress and trouble in both Church and State, but little was done in this branch of beneficence until the reunion in 1870, when a new committee was appointed, which reported annually increasing interest and liberality in connection with this important means of church extension. Our annual contributions are recorded in the Appendix.

The first application for aid, on our records, was made in 1866, for \$900 to build a church for colored people in Knoxville.

V. PUBLICATION.

As early as 1845, the Synod of Tennessee, in view of the attacks upon, and too successful misrepresentations of the doctrines and polity of Presbyterianism made by the Methodists and other Arminian bodies, in their bounds, and the great destitution among their people of a proper religious literature, addressed an elaborate and earnest memorial to the Triennial Assembly of 1846, on the

“Necessity of Editing, Publishing and Disseminating Doctrinal Tracts, that our people may understand and be able to defend the doctrines of their own Church.” “Prizing a Church with members well informed in their peculiar faith and forms, a communion immovably steadfast, a spiritual temple compactly built together as was Jerusalem of old: We, the ministers and elders of the Synod of Tennessee, do respectfully and most earnestly entreat you, fathers and brethren, while acting as our highest ecclesiastical court, in behalf of our common Presbyterian Zion, to adopt some efficient means, such as you in your wisdom and piety may think best, for the preparation and publication of a series of doctrinal tracts, and thus to furnish the members of our communion with the means of knowing, defending and propagating all that distinguishes us as a member of the great Protestant family.

“Let not this prayer of your petitioners be slightly passed by. The pure doctrines of the Gospel Church, the glory of God, the conversion of the world and the well-being, not to say the very being, of our Presbyterian Zion, demand that you should give it your most serious and prayerful consideration.”

But as triennial Assemblies could make but slow progress, our Synod again earnestly pressed the same subject on the attention of the Assembly of 1849; and again, in 1852, but in this case in the form of an overture to establish a *Board of Publication*; at the same time expressing its joy on learning that the General Assembly had appointed a Committee on Doctrinal Tracts, and hailing the publication of the *Presbyterian Quarterly Review*.

The Synod of 1870 gave to the great work of the Presbyterian Board of Publication a hearty commendation to the prayers and coöperation of the churches, exhorting them to liberal annual contributions, in view of the immense importance of a wide distribution of Presbyterian literature, among millions of sparsely settled people, who will never receive the gospel unless it be through such an instrumentality.

The results cannot be detailed here, but it is evident that its literature, which for many years has been widely diffused, has been a powerful aid to our ministry, a blessing inestimable to our churches, Sabbath-schools, private members, and to multitudes within our bounds who generally have enjoyed no other means of saving knowledge.

VI. THE BOARD OF MINISTERIAL RELIEF.

The scanty and inadequate salaries paid to ministers generally, doom many of them to hardships in health, to pinching poverty in sickness or old age, and their families to the charity of the world.

The General Assembly of 1794, recognized the sacred duty of the Presbyterian Church to relieve her “invalid ministers and the distressed families of any of them who might die in destitute circumstances,” and they overtured to the Presbyteries a plan for such

relief. In 1795, the Presbyteries having rejected the plan but approved the object, the General Assembly appointed a committee to draft a charter for a Board of Trustees to receive and disburse funds contributed for this purpose. For some reason, not apparent from the minutes, this movement also failed.

In 1849, the General Assembly (O. S.) adopted a plan for the support of the widows and orphans of deceased ministers, and for the relief of superannuated and disabled ministers, and enjoined the Presbyteries to receive contributions both for current expenses and for creating a permanent fund.

The New School Assembly also, in 1864, created a "Relief Agency," both to obtain collections for current expenses and contributions and legacies, and for creating a permanent fund, the interest of which alone should be annually applied.

Painful experience had taught both Assemblies that annual collections for ministerial relief were not only fluctuating in amount, but also generally quite too small for a proper provision.

The creation of a permanent fund was not, however, intended to supersede annual collections from the churches, but to supplement them so as to put an adequate support for the disabled servants of the church, and their dependent ones "beyond a peradventure—beyond the fluctuations of annual collections."

"The first contribution to the permanent fund was in 1852, from Mentz, N. Y., Rev. G. C. Heckman, pastor."

The respective Relief Committees of the two branches of the church made their last separate reports in 1870. From these it appears that the income of the Old School for current expenses for the year then closing, had been \$36,773; for the permanent fund, \$4441; making a total of \$41,214.

The number of applicants for aid in that year was sixty-four ministers, ninety-one widows of ministers and thirteen families of orphans.

The contribution of the New School had been:—for their permanent fund, \$25,000, the princely donation of John C. Baldwin, N. J.; and for current expenses, \$13,879; in all \$38,879. Their applicants for aid were thirty-four ministers, thirty-nine widows and five families of orphans.

But the great and truly historic effort, the grandest ever made by our church for any single benevolent object, was that for raising \$1,000,000 for the endowment of the permanent fund in the centennial year of the General Assembly, 1888.

The labors of the Centennial committees appointed by the General Assembly, were indefatigable, and though the whole sum aimed at was not attained, yet the effort resulted in over \$600,000, which being added to the fund previously accumulated, made an aggregate of about \$1,000,000, as a permanent fund.

The receipts of the Board of Relief for 1888 were about \$130,000. Its beneficiaries were 226 ministers, 313 widows, twenty-four orphans, twenty families in the Ministers' Home at Perth Amboy,

N. J., and one female missionary. The aggregate of families aided in that year was 584, representing about 2000 individuals. It is difficult to account for the meagre annual contributions of our Synod to this cause compared with our need of aid from the same, for while we drew from the treasury \$1,775 in 1888, we contributed only \$123.

VII. FREEDMEN.

During the period preceding the civil war, but very little is recorded of any general or effective efforts for the religious instruction of the colored race. But when the battle-ax had broken the shackles of their bondage, their multitude, their poverty, illiteracy and helplessness, appealed too piteously and powerfully to be resisted or disregarded.

Our reorganized Synod immediately adopted an able report on the duty of Christian people to labor zealously for their elevation and spiritual improvement, expressing gratification that some of them had been organized into a church (Shiloh) at Knoxville, and that some schools had already been established for their moral, intellectual and religious improvement, and recommending to all the churches to take collections to enable the Shiloh congregation to erect a house of worship. The next year witnessed the organization of four churches of colored people in our bounds. In 1873, Synod recommended for favorable consideration and support, a Normal school for colored people established near Knoxville, by the United Presbyterian church. Since that time the committee on freedmen have made encouraging reports of steady improvement in industry, thrift and religious condition on the part of the colored people. In 1885 there were, in our bounds, six ordained ministers, eleven churches and 731 members, having comfortable houses of worship, and both day and Sabbath-schools in operation. A high school much needed, has recently been established at Rogersville, where a large school of colored youth has, for several years, been successfully conducted by the Rev. William H. Franklin. In 1887, Kingston Presbytery had three churches of colored people in Middle Tennessee.

VIII. THE BOARD OF AID.

A Board of Aid for Colleges and Academies had long been a desideratum in connection with our efforts as a church to train, under our own control, an adequate supply of gospel ministers, and for the education of our youth generally in institutions under proper moral and religious influence, and cultivating at the same time both the intellect and the moral and spiritual powers. Its organization by the General Assembly in 1883 was hailed as a god-send to our Synod and its struggling institutions of learning; all of which have, to some extent, been assisted and encouraged by its donations in aid of their professors and teachers. It has been repeatedly and cordially recommended, and has been gaining annually in the favor and contributions of our churches.

IX. OUR SABBATH-SCHOOL WORK.

The Sabbath-school is the nursery of the church. It is a great and divinely honored instrumentality for bringing her children to Jesus Christ, who loves the children, that they may receive his blessing. No judicatory or church can neglect this peculiarly proper and effective way of feeding the lambs of the Great Shepherd, without great guilt, or use it faithfully without a rich reward.

The Synod of Tennessee, from its origin until now, has constantly urged and encouraged the planting and sustaining of the Sabbath-school, both in its established churches for instructing and saving the children, and in remote and destitute settlements as furnishing the best substitute for the preaching of the word, where ministers of the gospel could not be had; not only exhorting presbyteries, ministers and churches to zeal and diligence in this great and good work, but also aiding and encouraging the visits and labors of the missionary agents of the American Sabbath School Union in starting schools and in furnishing them with its literature.

The Narrative of 1819 reports that Sunday-schools for the instruction of the ignorant, and especially the colored people, had been numerous and profitable.

The Narrative of 1830, reports that one school in Greene county had 150 scholars, several in Washington county, over 100; that eight schools were in operation in the bounds of one church in Blount county, and that an agent was present in Synod wishing to organize and aid schools on the plan of Mr. Arthur Tappan, of N. Y., who proposed to spend \$2000 on schools in the Mississippi Valley, giving \$5 to each one that would raise \$5 and get a \$10 library.

In 1831, the Synod heard with pleasure and with gratitude to God, that Sunday-schools had greatly increased by the labors of the missionaries, and that God had placed the seal of his approbation upon them, in the conversion of many of the teachers and scholars; and expressed the hope that the work would go on and prosper until all should learn the wonders of God's Law.

Passing on to 1867, we come to another remarkable season of Sabbath-school work for restoring our depleted and almost ruined churches. The report on the state of religion gives the following emphatic testimony: "Rarely, if ever, have we witnessed anything like the interest now being taken in the Sabbath-school cause. In places and at times, it has amounted almost to *enthusiasm*. And it is with pleasure that we acknowledge the very faithful, zealous and efficient labors of the Rev. Isaac Emory in his great and good work, to which he seems to be so happily adapted."

In 1870, the Synod first adopted and engaged in the programme of a *Sabbath-school Institute*, discussing certain practical topics relating to the interests of Sabbath-schools; and in 1873, adopted a standing rule, that a portion of time of every meeting of Synod, should be devoted to Sabbath-school work, and that the standing committee on Sabbath-schools should arrange and publish a programme for such exercises.

The Synod of 1883, in compliance with the action of the preceding Assembly, urged pastors and sessions to persistent efforts to enlist their entire congregations in the systematic study of the Bible in coöperation with the Sabbath-schools; that the sessions exercise supervision especially in the choice of teachers; that the scholars be urged to contribute to the Boards of the church, especially to the missionary department of the Board of Publication; also the formation of Bible correspondence schools and Normal classes for training competent teachers, and the observance of the second Sabbath of June as one devoted to the interests of children.

These things indicate a great and growing interest in this department of church work, which has already resulted in the adoption of new and improved methods of study and instruction and in a greater efficiency of our Sabbath-schools.

As illustrating the effect of this agency in building up the church, it was reported in 1885, that one-half of the additions to our churches in the preceding year, were from the Sabbath-school classes.

X. THE COMMITTEE ON SYSTEMATIC BENEVICENCE.

The General Assembly of 1874 appointed a standing committee to consist of one member from each Synod, to be appointed annually by the Synods, to determine in advance, as far as possible the amount of money needed by the several Boards, and to take advisory action as to the wisest and most efficient mode of disbursement. The Assembly of 1875 made it the duty of the member from each Synod to report fully at each meeting of his Synod the action of said committee of the General Assembly and the action of the General Assembly on the whole subject of benevolence.

The Assembly ordered that the commissioner from Holston Presbytery to the Assembly, be the member of the committee from the Synod of Tennessee for 1876, the commissioner from Union for 1877, and the one from Kingston for 1878, and afterwards in the same regular order.

The reports which have been made in our Synod by our members of that Committee on Systematic Benevolence have contained, besides other statistics relating to operations of the whole Church, clear, detailed and very useful statements of the contributions from the churches of the Synod to each Board of Benevolence, the aggregate sum, the increase or decrease year by year and the average per member given both by the whole Church and by the churches of our own Synod, showing in what position we stood in the scale of general beneficence.

From these reports, commencing with that of 1883, we give a few instructive items:

In 1883 the average per member for the whole Church, for all the Boards and for congregational and miscellaneous purposes, was \$16.05. For the several Synods the average per member ranged from \$27 down to \$2. The average for the Synod of Tennessee

(lowest except Atlantic) was \$4. The average per member for the eight Boards, for the whole Church, was \$2.70, and ranged for the several Synods, from New York, \$27, down to Tennessee, 50 cents.

The effect of this showing on the members of our Synod was that of shame and humiliation, stimulating and leading to the adoption of prompt measures, which led to the improvement indicated by the following items :

In 1884, our average per member rose from 50 cts. to 70 cts.

“ 1885, “ “ “ “ “ “ 70 cts. to nearly \$1.

“ 1886, “ “ “ “ “ “ to \$1.35,

when we had risen from the bottom, in 1883, to the ninth from the bottom among the twenty-six Synods of the General Assembly.

XI. GENERAL BENEFICENCE.

In early times, when few or none of our Boards existed and our churches contributed irregularly to only Home Missions and Education, it ought to be recorded that they contributed also to some undenominational societies, which had for their object the dissemination of the Word of God and Christian literature.

Our records report that in 1824, some of the churches had contributed liberally to the Bible and Tract Societies and to the American Sunday-school Union.

Very frequently these institutions were warmly recommended to the liberal coöperation of all the churches under the care of the Synod. Their agents were welcomed and encouraged practically and with funds in their efforts to furnish a very destitute population with leaves from the tree of life in the form of tracts and books, as also with Sabbath-schools and Sabbath-school literature.

In 1830, when the American Bible Society undertook to supply every destitute family in the Union with a copy of the Bible, and sent 10,000 copies into Tennessee, our Synod not only cordially endorsed and recommended that blessed work, but also coöperated zealously by its ministers and members in the distribution. One-fifth of the families in one of our counties were found without a Bible.

CHAPTER V.

REVIVALS AND THE STATE OF RELIGION.

To propagate and promote the religion of our Lord and Savior Jesus Christ for the glory of the grace of God in the salvation of men who otherwise must perish in sin, are the ends towards which all the lines of Synodical action are properly directed.

In God's husbandry, the calling, preparing and sending forth of laborers, and all their toil in clearing the soil of the thorns and briars of the wilderness, in breaking up the fallow ground and in sowing and cultivating the incorruptible seed, are all in order to the gathering of the sheaves. These labors are gloriously successful when multitudes of such as shall be saved are added daily to the Church. The state of religion in any portion of the field becomes an index to the comparative degrees of success or failure of those who have labored therein.

Our Synod was organized in an epoch of powerful revivals, which continued to bless our churches from 1817 till 1831, a period of about fifteen years. Of this and other such seasons, our sketch will admit of only a very succinct account, drawn mainly from our own minutes, though these did not always contain the annual narrative of the state of religion.

In 1818, the Holy Spirit had been copiously poured upon the churches of Westminster, St. Paul, Rogersville, New Providence and Baker's Creek, and upon the Southern and Western Theological Seminary, resulting in between 200 and 300 additions on profession of faith.

The meetings and exercises had been generally solemn, deep and impressive, free from enthusiasm and disorder, and promoted by the faithful preaching of the doctrines of salvation by the cross, total depravity, regeneration by the divine Spirit, and unconditional submission to divine sovereignty.

After an interval of seven years, we read that in 1825 a revival, that began three years before in Providence Church, was still prevailing. Fifty-seven additions had been made during the year, and at the Synodical communion with that church, 600 sat together at the table of our Lord; sixty additions had also been made at Baker's Creek. In 1826, the report from Abingdon Presbytery was that upon twelve of their churches God had "poured the rain of his strength." The additions severally ranged from forty-nine to ninety-four.

The most powerful work of grace was in New Providence Church, in which 295 souls had recently espoused the cause of Christ, of whom 183 were added during that year. And in twenty-two of the

churches of our Synod, more than 1000 souls had been added during the season.

In this connection it is stated that the revival at Rogersville and New Providence had been produced and promoted by the preaching of the doctrines of our confession of faith and catechisms, on which previously a warm controversy had been forced; which discussion had been immediately followed by an astonishing breaking down of the strongholds of sin and Satan in the bounds of those churches; and that the reviving which had blessed many other churches had spread from those places.

In a paper of "Reminiscences of the West," published by the Rev. James Gallaher, in 1849, in the *Christian Observer* of Boston, he ascribes the revivals of these years to the blessings of God on two agencies—the wide circulation among our ministers of the sermons of Dr. Nathaniel Emmons, of Massachusetts, and the missionary labors of the Rev. Nicholas Patterson. But the editors of the *Calvinistic Magazine*, of that year, were of the opinion that the effects of Mr. Patterson's labors had been overstated by Mr. Gallaher. Mr. Patterson had been sent into East Tennessee in 1825 by an association of women, called the "Toland County Revival Society, in Connecticut." For some years, he labored successfully with Mr. Gallaher and several other ministers in different churches of our Synod, in holding large protracted and sacramental meetings. To obtain a revival in any congregation it was his custom to engage its members to hold "twilight prayer meetings," for an outpouring of the Holy Spirit upon them. If any could not meet at that hour, they were to gather their families at home; or wherever any one might be, he or she should faithfully observe this twilight concert of prayer. Mr. Gallaher testifies that every congregation which used these means obtained the blessing, and that every church visited by Mr. Patterson was greatly strengthened and encouraged. But there were other very faithful and efficient laborers at work in those and other churches in the upper part of the valley; Dr. Ross, Dr. Nelson, James Gallaher and William Gallaher, were used by God in those times of refreshing.

In 1827, seven churches in Union Presbytery had received 148 additions; in the French Board, four churches had received 233; two in Abingdon, 41; and two in Holston had received 73, while two others, Mt. Bethel and Providence, had received 155 additions. Westminster had 100 inquirers at one meeting and had been reinforced with 90 new members.

In 1828, a revival occurred at Knoxville, during a meeting of Synod, and the same happy event had occurred at their meetings in Abingdon and at Maryville. Revivals in many churches were reported in 1831, less powerful, but still inspiring fresh life and strength.

The tone of the Synodical Narratives during these years of the right hand of the Most High, was peculiarly cheerful and hopeful. Monthly concerts and weekly prayer meetings were extensively

maintained ; benevolent contributions to Bible, Tract, Missionary and Education Societies were more liberal ; many new churches were organized ; candidates for the ministry were more numerous, and Sabbath-school work was greatly enlarged and blessed.

Some years preceding and succeeding the division into Old and New Schools, being years of confusion and controversy, seem to have been years also of spiritual drought ; the ways of Zion languished.

But in 1842, when the spirit of alienation and strife among the sundered brethren had given place to peace and mutual toleration, the Spirit of Grace again descended on our thirsty hill of Zion. The intelligence from nearly all our churches was of the most cheering character. In the language of the Narrative, "The Lord was pouring out blessings larger than there was room to receive. The hopes of the most sanguine had been exceeded. The hearts of philanthropists and Christians had been filled with joy and gladness. In no former year had the triumphs of grace been more evident. The number of hopeful converts added to the churches during the year could not be less than one thousand. The most abundant blessing fell upon the churches of Cold Spring, Paperville, Blountville, Kingsport, Harmony, Timberridge, St. Paul's, New Market, Unitia, New Providence and Mt. Horeb. The conversions were attended by that solemnity and silence which usually characterize the movements of the Spirit of God."

In 1866 and 1867, revivals were experienced in several churches. The work, however, was less extensive and powerful than in the former seasons, except in that wonderful manifestation of zeal and successful effort in the Sabbath-school cause, which we have recorded in another place. But with this exception and another partial one in 1875, the ten or twelve years succeeding the war were seasons of weakness, coldness and discouragement, aggravated by the dispersion of ministers and members, and by the animosities and general demoralization of society, consequent upon years of alienation and bloody strife. We read from our records of a low and rather declining state of religion ; our field poorly supplied with ministers ; churches weak numerically and financially, many of them without any stated means of grace, others occasionally supplied and holding their ground with difficulty, and others being scattered and likely to perish for lack of some one to break to them the bread of life ; the ministers at work not adequately supported, and contributions to benevolent objects meagre.

In 1876, coldness, inactivity and indifference were reported as prevailing, and it was also stated that for some years the increase of membership in the Synod had not equaled the loss by removals, deaths and otherwise ; the membership being then 3480. This last circumstance appeared to continue in a greater degree in 1877, when the number reported fell to 3308, and this, too, in a year of reviving, in which 204 had been added to the roll. This report of reduced numbers was ascribed to the dropping of four churches, an

arbitrary scaling of the rolls and the great drain of emigration. The churches revived in that year were distributed in the several Presbyteries. Spring Place received sixty and Washington Church forty members. These results were ascribed to the blessing of God on the faithful labors of the Rev. Nathan Bachman, our Synodical missionary.

The year 1879 was a season of quiet, healthful progress, especially in Sabbath-schools, and an increase in the spirit of beneficence. The years 1880 and 1881, were marked by precious revivals in several churches of Kingston Presbytery, by the grace of God accompanying the earnest and efficient labors of the Rev. D. McDonald. From seventy to eighty conversions had occurred in New Providence Church, a large number occurred in school-houses near New Providence, Philadelphia, and Madisonville. Knoxville Second received thirty-five and Calvary twenty-seven new members.

The years 1882 and 1883 were a period of general progress, especially in some lines of Christian endeavor, the promotion of temperance reform, Sabbath-school work, woman's missionary societies, and successful efforts to reach the destitute populations of the Cumberland mountains on the one hand and those of North Carolina on the other, with churches, schools and the preached gospel.

In 1884, more than three hundred hopeful conversions were reported, mostly in connection with the labors of the Rev. Nathan Bachman, who had again served as our Synodical missionary.

In 1885 and 1886, the additions were fewer, but a fact remarkable in our history was noted; that our seventy-four churches were mostly supplied to some extent with the means of grace.

SYNODICAL ACTION RELATING TO PUBLIC MORALS.

On the subject of such abounding and corrupting forms of vice and immorality as *Sabbath breaking, intemperance, gambling, profanity* and the like, the resolutions and testimonies of our Synod have ever been constant, clear, faithful and strong. In warning our people and the public against such deadly enemies, the trumpet has always sounded and with no uncertain sound.

We can refer but briefly to a few only of these acts and testimonies.

ON SABBATH DESECRATION.—In 1855, when this great evil was alarmingly prevalent, both in the community and even among the members of the Church, the Synod recorded the following resolutions:

"WHEREAS, The observance of the Sabbath lies at the foundation of all good morals, as well as of all true piety, and,

"WHEREAS, It cannot be expected that the irreligious will pay a proper respect to it, while they see not members of the Church only, but its officers lightly esteeming God's Holy Day and setting it aside at the calls of business or pleasure; therefore,

"Resolved, That we deprecate the vast amount of Sabbath breaking in our bounds, and especially mourn over the great amount of it in the Church of Christ.

"Resolved, Secondly, that the members of Synod be required to preach frequently upon its proper observance, and that we do most earnestly and affectionately in-

vite the attention of all the members of our churches to this all-important matter ; and we entreat you in the name of Him whose glorious resurrection is commemorated by that day, and in behalf of our holy religion, for the sake of your influence on others, and in view of the disastrous consequences of the neglect or abuse of the Sabbath, we ask and entreat you, dear brethren, that by precept and example, and in all proper ways, you set your faces as flint against all Sabbath breaking, and do all in your power to secure the proper observance of that Holy Day."

In 1869, Synod petitioned our State Legislature so to modify or change certain laws, as to obviate the necessity of traveling on the Sabbath to attend the civil courts, and to prohibit all corporations from running their conveyances on that day.

And again, in 1871: "1. Being convinced that renewed efforts to preserve the sanctity of the Sabbath should be used by the entire Church of God in our country, in order to maintain Christian institutions and to save our beloved land from degeneracy and ruin, we memorialize our General Assembly to appear by commission before Congress for this purpose.

2. We recommend to all our churches to petition the Government to discontinue the sending of mails and the opening of post-offices on the Sabbath.

3. That measures be taken to secure the coöperation of all Christian denominations in an effort to induce the Government to pay a sanctified regard to the Sabbath."

DELIVERANCES ON TEMPERANCE.—In 1852, thinking that in some portions of our Church the public mind was ready for the "Maine Law" for the extermination of the liquor traffic, Synod declared this to be "a consummation devoutly to be wished;" and in 1854 it resolved "that the enactment of a prohibitory law by our State Legislature, is, under God, our chief hope for the suppression of intemperance in our midst, and that it is the plain and urgent duty of all ministers and private members, to use all proper methods to secure such legislation." In 1855, after expressing gratitude to God for the great progress of the cause among them, they invoked the united influence of pulpit, press and personal efforts, and particularly requested that papers be circulated in all our civil districts for signatures to a petition to our State Legislature, for the enactment of a Constitutional Prohibitory Law.

In 1880, the members of Synod pledged themselves, by a rising vote, to make all practicable efforts to obtain signatures to a memorial to the Legislature on the same subject.

In the five or six years following, the reports of our Synodical Committee became increasingly animated and were packed with arguments, facts and earnest appeals, all culminating at the eve of the popular vote in Tennessee on the prohibitory amendment of our State Constitution in September, 1887. Then it was seen that the early, earnest and persistent efforts of our Synod and of the other friends of temperance in East Tennessee had not been in vain ; for, though the measure was lost by the vote of the State, it was carried within our bounds by a very large majority.

CHAPTER VI.

ACTION ON SPECIAL SUBJECTS.

ON THE FAILURE OF A QUORUM.

This occurred September 29, 1854, on account of cholera at Knoxville; at the same place in 1859; at Rogersville in 1868; and at Chattanooga in 1875.

On the first of these occasions the Moderator changed the time till November 9, when the Synod held its meeting. A question having risen as to the constitutionality of that meeting, the matter was referred to the General Assembly of 1855, which decided according to a deliverance of the General Assembly of 1796, in the case of the Synod of Philadelphia. In that case there were not three ministers present "from any two Presbyteries," and both the Moderator and the others judged that they had no right, under the Constitution, to appoint another meeting; but they petitioned the General Assembly for a change of the Constitution to meet such emergencies. The General Assembly, however,

"Resolved, That the Moderator of the Synod of Philadelphia, the Rev. Robert Davidson, ought to be considered competent to call a meeting of the same, and directed him to do so, through the Moderators of the Presbyteries, giving due notice of the time and place;" also,

"Resolved, That from the nature of the case, two or more members of any judicatory meeting at the time and place appointed and failing a quorum from day to day, the Moderator shall be considered competent to fix any time and place he may judge proper for convening the body, and, if he shall be absent, that the members present shall represent the matter speedily to him that he may act accordingly."

ON THE INAUGURATION OF GOVERNOR CARROLL.

When the Synod was sitting at Murfreesborough in 1823, it received a request from the Legislature then in session there, to send a minister to offer prayer at the inauguration of Governor Carroll.

The judicatory resolved to attend in a body, and prayer was made by the Rev. Robert Henderson, D.D., before the administration of the oath of office, and by the Rev. Gideon Blackburn, D.D., after the administration of the oath, to which a most decent and solemn attention was paid, not only by the General Assembly, but also by a large and well-behaved crowd of spectators.

ON THE PLACE OF MEETING OF THE GENERAL ASSEMBLY.

In 1830, the Synod resolved that the wants of the Church and especially of a large and increasing portion of it in the West,

loudly demanded a more central place for the meetings of the General Assembly, because the distance prevented an adequate representation of many of the Western Presbyteries and churches, and this measure would render unnecessary, what this Synod would greatly deprecate, the formation of a second General Assembly.

Here it may be properly added that, in the same year, the Synod of Cincinnati sent a memorial to the General Assembly to procure the organization of a "General Assembly of the Western Branch of the Presbyterian Church," on the pleas that from the distance of 800 to 1000 miles it was impossible to obtain a full attendance at Philadelphia; that a great impulse would thereby be given to the Western portion of the Church, and that it would allay the jealousy and discontent arising from the fact that the Synod of Philadelphia alone made up one-third of the General Assembly.

In regard to the difficulty from distance, it is evident that those brethren were not prophets, and had never dreamed that commissioners to that body would ever come with ease and speed from the shores of the Pacific to the city of Philadelphia.

ON THE ORGANIZATION OF A COLORED PRESBYTERY.

In 1872, the Synod appointed a committee to organize a Presbytery of colored churches within our bounds, if the way should appear clear.

To this action the Assembly, in 1873, took exception: "That the action authorized by the Synod would be irregular, for the reason that the new Presbytery would cover territory already belonging to other Presbyteries, and the same territory would then come under the jurisdiction of different Presbyteries."

ON RELIGIOUS PAPERS.

I. THE CALVINISTIC MAGAZINE.—In 1825, the Synod of Tennessee took action as follows:

"WHEREAS, There is no religious paper edited in this south-western portion of our Church, and no paper circulated with the express design of exhibiting the Calvinistic views of divine truth; and,

"WHEREAS, The Revs. James Gallaher, Frederick A. Ross and David Nelson have proposed editing a religious periodical called *The Calvinistic Magazine*, and this Synod has the utmost confidence in the qualifications of these gentlemen for this work; therefore,

"Resolved, That we recommend it to the patronage of all the churches under our care and to the friends of truth generally."

The first series was issued from Rogersville, the residence of the Rev. James Gallaher, for five years, commencing with January, 1826.

The design of the able editors was expressed in the following extract from the Prospectus:

"To defend the doctrines of the Bible as they are set forth in our Confession and Catechisms; also to discuss subjects in Church

Government ; to publish Sermons and Essays on Christian Duty, Missionary, Literary and Political Intelligence."

This programme was well filled. The *Calvinistic Magazine* attained a reputation and an influence of great value to the Church at a time when something of its kind seemed especially needed. Some objected that it was too controversial and belligerent ; but it suited a period of polemics, when Arminians had become very aggressive in their attacks on the Presbyterian faith and order.

To repel these attacks and to defend our Church against their misrepresentations of her doctrines being one important purpose of the magazine, its pages abounded with sermons, essays and dialogues on all the principal subjects on which the parties differed in doctrine and polity. But after Dr. Nelson had removed to Danville, and James Gallaher to Cincinnati, it was discontinued from 1830 till 1845, when, with the same purpose, it was resumed at Abingdon, Va., with a staff of editors consisting of the Revs. Dr. Ross, Dr. Anderson, James King and James McChain. In 1850, it was merged into the *Weekly Presbyterian Register*, published at Knoxville, with the Revs. Andrew Blackburn, Rufus P. Wells, William Minnis and J. H. Myers, as editors.

The *Register* in a few years fell into debt and was absorbed by the *Christian Observer*, of Richmond.

II. THE RECORD.—In 1872, the Synod resolved to publish a monthly paper of eight pages, at fifty cents per annum, to communicate more fully to our families a knowledge of our works and wants.

The Revs. P. D. Cowan, E. N. Sawtell, and Nathan Bachman, with Elders O. B. Smith and J. L. Lampson, were appointed a managing committee ; and the Rev. P. D. Cowan, senior editor. *The Record* was issued at Jonesboro for two years, ending in 1874, at which time it was somewhat in debt, and a change was made. The Rev. P. D. Cowan was retained as senior editor, and the Revs. W. S. Doak, L. R. Janes and T. J. Lamar were appointed assistant editors. It was left optional with the editors whether the paper should be a weekly or a monthly. They issued a weekly with the name of *The Tennessee Presbyterian*. This also was a failure financially, and at the end of one year, in 1875, it was transferred to the *Herald and Presbyterian*, which thus obtained a considerable circulation in East Tennessee.

CHAPTER VII.

LITERARY INSTITUTIONS.

Besides the Synodical College at Maryville, which has been noticed already, there are other institutions within our bounds, properly Presbyterian, though not directly under ecclesiastical control, which justly claim our attention.

They have been founded, sustained and governed mainly by Presbyterians, and by educating a large proportion of our ministers and other professional men, have powerfully promoted the spiritual and intellectual progress of our population. First in order is

WASHINGTON COLLEGE,

For, though chartered a few months later than Greeneville College, yet it was the outgrowth and continuation of Martin Academy, which was chartered before any other literary institution west of the mountains (1783).

In speaking of its founder, Dr. Samuel Doak, we shall give some account, which we need not anticipate, of the building of his log house, log college and log church; and the commencement of long and fruitful labors at Salem, in Washington county. What follows is condensed from a fuller account published by the writer in 1880.

It is reasonable to suppose that Mr. Doak had commenced, and had some success in educational labor at Salem, at least one or two years before he obtained the charter from North Carolina, for Martin Academy, in 1783, and that when it was chartered as Washington College in 1795, he had been teaching already about twelve years in his primitive building. It is matter for regret that the good father left no record of those years for the edification of posterity. But Dr. Ramsey testifies to the usefulness of his infant institution, when he says: "For many years it was the only, and for still more the principal seat of learning in the western country."

There is evidence also from the minutes of the first meeting of the trustees of the College, that the Academy had attracted attention and contributions as early as the date of its charter. For the trustees at that meeting appointed Col. Landon Carter to sell 420 acres of land, on the Doe river, "which Col. Waitstill Avery had donated to Martin Academy," and Messrs. John Waddel and John Sevier, Jr., "to collect certain subscriptions made to Martin Academy in 1784." We pause here for a brief tribute to the memory of this Col. Avery. At the opening of the Revolutionary war he was a citizen of Mecklenberg county, N. C., a zealous

patriot, a signer of the celebrated Mecklenberg Declaration of Independence in 1775, and a member of the Provincial Congress of North Carolina in 1776. In 1777, he visited Tennessee as a commissioner of North Carolina, to treat with the Indians at Long Island in the Holston, near Kingsport. When the first Court of Oyer and Terminer was established in Jonesboro in 1782, Waitstill Avery, Esq., was appointed State's Attorney. It is said that some of his descendants are still large land owners about the headwaters of the Watauga. Honor is due to him who probably was the first to exhibit his patriotism and philanthropy by a large donation of land to a literary institution in the West.

The College had received its charter from the Territorial Legislature, July 8, 1795, and the above-named meeting of the trustees was held on the 23d of the same month. A new subscription of £135 5s. was put into the hands of Mr. David Deaderick, of Jonesboro, as treasurer, and, as the same log structure which had sheltered the Martin Academy must cradle and protect the new-born college, the moderate sum of £9 8s. 6d. was expended in putting it in proper repair. Three years later the important addition of "a stone chimney" was made to the structure—the arch five feet back, six feet front and the top two feet higher than the roof—at a cost of £8. No doubt the old one, which had sent up its column of smoke for fifteen years, was a crib of logs lined and protected with mortar.

In 1795, the trustees owned no land, except the distant Avery tract, for Dr. Doak was still, and for thirteen years later, the owner of that on which the church and the College stood. But at the second meeting of that body, October 3, 1795, Alexander Mathes donated to the institution a valuable tract of fifty acres, adjoining that of Dr. Doak. The liberal donor was a pioneer settler and a member, both of the original session of Salem Church, and of the constituting board of trustees of the College. And here it may be well to add that E. S. Mathes continued a member of the board for forty-five years, and was, for the most of that time, their secretary and treasurer; that he greatly aided the College, both by personal efforts and by liberal contributions while he lived; and at his death, June 5, 1868, he left a valuable legacy which greatly assisted both the Salem Church and Washington College. He died at the mature age of seventy-nine years, and left behind him a character of generous liberality and devoted piety worthy of being admired and imitated.

In 1808, Dr. Doak donated the land now occupied by Salem Church and its cemetery to that congregation as being no longer needed by the College.

But to return to the organization of 1795. It was completed by dividing the students into three classes and requiring each student to deliver an oration before the trustees, on the 28th of September following, encouraged by small prizes in money to the best speaker in each class. The first College Exhibition in the Western country was held on the 17th of October, 1796. Commencement days, under Dr. Doak, were gala days, signalized by the display of what-

ever pomp and circumstance the officers and students could command. The gatherings of the people were in proportion to the novelty of such entertainments in the wilderness. The worthy president was easily distinguished by his peculiar dress as he moved *facile princeps* among the people, wearing his antique wig, his old-fashioned shoes with broad shining buckles, his long stockings and short breeches, also ornamented with buckles on the knees.

Of course, the multitude hung upon the lips of the youthful orators while their delighted sires and mothers were fondly predicting for them lives of honorable usefulness or lofty fame.

The honor of being the first-born sons of this youthful Alma Mater belongs to Messrs. John Whitefield Doak and James Witherspoon, who were graduated in 1796—the former the eldest son of the founder, and the latter said to be related to the celebrated Dr. John Witherspoon, of Princeton.

In 1798, Dr. Doak, while in the East as a commissioner to the General Assembly, collected the nucleus of a library, which was transported on pack horses across the mountains, and in the same year the Avery lands were sold and the proceeds expended in globes, maps and other equipments. The library consisted largely of text books to be loaned to the students in the literary course, and works of theological lore for those who were students in divinity, for then such books could scarcely be bought in this region, and a goodly number of students received their entire preparation for the ministry under Dr. Doak.

In 1806, the trustees judged that a new building was imperatively demanded, if the College was to maintain its character and retain its patronage. The country around had improved in all respects. The old building, which had been occupied for twenty years, was antiquated, rude and unsuitable to the changed times and circumstances. But the enterprise of a new building taxed the wisdom, energy and liberality of the officers and friends of the institution.

The Rev. John W. Doak was appointed financial agent, and after two years, having made tours to the South and East, he reported \$1956 collected by him. With what was left of this small amount after expenses were paid, and with about \$200 collected in Washington county, the trustees commenced building a new frame college and finished or made it habitable in 1808. This structure was erected on the fifty acres donated by Elder Alexander Mathes and about thirty yards north of the present brick college building. It has long since disappeared, and its site is marked by a small mound of monumental earth.

The year 1818 was signalized by the resignation of Dr. Doak, after a presidency of thirty-five years in the Academy and College, and by his retirement to Tusculum, in Greene county.

Since in another place we sketch his character and course as an instructor of youth, we shall proceed with a very brief account of Washington College under his successors.

Our limit will not admit a detail of the numerous struggles and

changes experienced, of presidents and professors compelled to resign for want of adequate support, financial embarrassments, and the numerous efforts and expedients resorted to by the trustees to perpetuate the existence of an institution which was conferring inestimable blessings on both Church and State.

The Rev. John Whitefield Doak, one of the first graduates, succeeded his father, February 27, 1818, as the second president. With him were associated James McLin and Samuel Zetty, and one year later Mr. John V. Bovell, as tutors. His brief administration was suddenly terminated by death, October 6, 1820. The Rev. John V. Bovell succeeded, as the third president, and resigned after eight years, having graduated twenty-four students. The trustees then elected the Rev. James McLin as the fourth president, February 19, 1829. Mr. McLin resigned in 1838. Fourteen students were graduated and many had taken a partial course.

Financial difficulties now reached a crisis. Presidents and professors had been compelled to resign for want of support, and it was difficult to have their places filled. Agents to obtain necessary funds had often been appointed with inadequate success; and an abortive effort had been made to raise \$20,000, to purchase and stock a farm and work-shops, in order to try the manual labor plan.

The next effort was the election of the Rev. S. W. Doak, of Tusculum Academy, who occupied the presidency less than two years and resigned, on condition that the Rev. Joseph I. Foote, then of Knoxville, would accept. Mr. Foote accepted on condition that \$10,000 should be raised for a new building and general purposes. The second edifice, a frame structure, had become almost untenable in about thirty-two years. This frame had succeeded the log college in 1808.

The \$10,000 was obtained on subscription, and Mr. Foote having signified his acceptance, the trustees conferred on him the title of D.D., that the new administration might open with the greater *eclat*. They commenced the erection of the brick College, now standing, which is 85 feet long, 32 feet wide and four stories high. They also elected a full corps of professors. But a sudden and mysterious providence disappointed the hopes of immediately entering upon a new era of prosperity, for as Dr. Foote was coming to deliver his inaugural address and to be inducted into office, he was thrown from his horse and died of the injury on the next day, April 20, 1840.

The Rev. Archibald Alexander Doak succeeded to the presidency, September 19, 1840, with the Rev. Samuel Y. Wylie as vice-president. The new building and a president's house were finished in 1842, but the subscriptions were largely unpaid, the institution in debt, and the difficulty of maintaining the faculty continued. In this emergency the president and professors were appointed financial agents in an effort to obtain endowments and to collect the subscriptions due for the building. This resulted in the collection of some subscriptions for the buildings, but failed in the matter of

endowment. Yet, as the new president was not only a fine scholar but a brilliant genius and popular as a teacher and orator, and as the buildings and equipments were attractive, the attendance of students from far and near was greatly increased.

This administration continued with some interruptions, from 1840 to 1856, a period of about fifteen years. The professors during this period were the Revs. A. A. Mathes, William A. Irwin, Lewis Williams, and Messrs. T. L. Caruthers and William Smith; also the Rev. E. Thompson Baird was for some time professor of mathematics, and for eighteen months (1850-1852) was president during an interruption in the presidency of the Rev. A. A. Doak. After the final resignation of Mr. Doak, in 1856, the institution on account of financial embarrassments and the effects of the civil war, could no longer be sustained as a College proper, but with several changes and suspensions it was conducted as a select or high school for both sexes, for many years. These changes cannot be detailed here. The restoration of Washington College, after the ruin effected by the civil war, to its present position of efficiency, was effected in the midst of difficulties and discouragements, by the labors and sacrifices of its trustees, principals and professors.

In 1868, the school was reorganized as a Female Seminary, with the Rev. William B. Rankin as President and Superintendent, and Misses Ellen Rhea, of Blountville, and C. A. Wood, of Kingsport, as associate principals. At the end of one year, Miss N. A. Telford was elected to the place of Miss Wood, who had resigned. The presidency was transferred to Mr. F. G. McClure—Mr. Rankin retaining the position of superintendent. Under the efficient superintendence and financial agency of Mr. Rankin, the debt of the institution was reduced from \$4000 to \$300, and the institution enjoyed an encouraging attendance of pupils. After his resignation there was another suspension, during which the property was neglected and greatly abused, so that the enclosure was broken down, the grounds overgrown with weeds, the library and apparatus robbed or rendered useless by breakage and the building untenable.

In 1877, the trustees elected the Rev. J. E. Alexander, of Greeneville, but formerly of Ridley Park, Pa., principal, to conduct a High School, either male or female, or mixed, at his option. His efforts in adverse circumstances resulted, in six years, in the repairing and improvement of the building and grounds, the addition of ten acres to the landed property and the establishment of a prosperous institution of male and female pupils, a large proportion of whom were classical students. During the last year of his connection with the College, 1882-83, the Rev. J. W. C. Wiloughby was associated as co-principal, and has since conducted it as president with encouraging success, in connection with the pastorate of Salem Presbyterian Church. Rev. M. A. Mathes served as professor of mathematics from 1885 until his death, in 1888. Valuable additions have been made in the way of buildings, and the aid afforded in support of the faculty by the Women's Executive

Committee and the Board of Aid adds increased assurance of permanence and prosperity.

It is impossible to estimate the widespread, various and lasting benefits which it has conferred on the social, civil and religious interests of large sections of our country. Among the distinguished ministers of the Presbyterian Church who were students of Washington College, were the Rev. Drs. John W., Samuel W., A. A., and W. S. Doak; W. M., John W. and Alexander N. Cunningham, Andrew Vance, James A. Lyon, J. D. Tadlock and Samuel Hodge; also the Revs. Samuel Kelsey and David Nelson, James Galaher, Gideon Blackburn, James McLin, John V. Bovell and others, of whose lives and labors brief sketches may be found in other parts of this volume.

GREENEVILLE COLLEGE.

The founder of this institution was the Rev. Hezekiah Balch, D.D., who had graduated at Princeton College, N. J., and having first engaged in preaching and teaching on the Atlantic slope, removed to Greene county, Tenn., about 1780, and became permanently settled over Mount Bethel Church at Greeneville in 1783. Soon afterward he resolved to found a Literary Institution on a plantation which he had purchased and on which he had fixed his own residence, on Richland creek, about three miles south of Greeneville.

On the 3d of September, 1794, he obtained a charter from the General Assembly of the Territory of the United States South of the Ohio River, establishing what was known as Greeneville College, and appointing Mr. Balch to be its first president.

At the first meeting of the board of trustees, held in the house of James Stinson, in the town of Greeneville, February 18, 1795, the Rev. Robert Henderson was elected secretary of the board. They also adopted a memorial to the President and the Congress of the United States, for aid in their enterprise. In the same year, Mr. Balch made a tour to Philadelphia and through the New England States, and collected \$1350 in cash, \$350 in subscriptions, and a large number of books.

On the 16th of August, 1796, a building committee was instructed to contract for erecting a college building on a site selected near the residence of Mr. Balch—the building to be a frame, 32 feet by 26 feet, and two stories high, with a chimney stack at each end.

The record of the doings of the trustees from 1796 to 1800, was lost without being transcribed by the secretary.

The next meeting of the trustees on record was held March 3, 1800. At a meeting, January 9, 1801, they elected the Rev. Charles Coffin as their vice-president in the room of Mr. Henderson, resigned.

Mr. Coffin, a native of Newburyport, Mass., graduated at Harvard College in 1793. After being licensed by the Essex Association, he made a tour southward for the benefit of his health, and visited Greeneville at this time (1800), and afterward became

permanently identified with the institution, which owed not less to him than to the founder himself.

Mr. Coffin was immediately commissioned as a financial agent, for the house was yet unfinished and there is no evidence that the College was yet opened. The hindrance was no doubt in a want of funds. It appears from the record that the College was opened October 28, 1802. In 1803, the trustees authorized the president to have the windows glazed and the house prepared for the comfort of students. Mr. Coffin had sent forms and lists for subscriptions from the Northern States to stimulate subscription in the home field. When he had spent four years mainly in the East, South and West, on the financial agency, he reported \$14,000 collected, of which \$8000 were from beyond the mountains. He had also obtained a large addition to the library and apparatus. This report of agency was made in 1805, when a serious difficulty arose in regard to making it a condition to the use of these funds that the trustees should adopt a rule that no man should be admitted into the College as an instructor, who would not adopt a certain system of doctrines, usually known as Hopkinsian, which many of the New England donors had embraced.

At first the trustees, by a large majority, rejected the condition; but afterward a compromise was made, and the rule adopted in view of a modified statement of the doctrines, and the donations were accepted. Of the sum collected, \$6550 were invested in United States stocks bearing eight per cent interest. The building being now finished, and the income of investments being available for the support of the professors, the College became encouragingly prosperous. The first recorded "Bachelor of Arts," Hugh Brown, was graduated in 1808.

It is remarkable that the records of the board of trustees, extending over upwards of forty years, are entirely silent on the subject of graduations, excepting in three or four cases, so that it is impossible from them to learn who, or how many were the alumni; though it is known from other sources that a considerable number did graduate subsequently to 1808, during the administrations of Presidents Balch and Coffin and some at a later date. Whether any record was kept separately by the faculty, of examinations and conferring degrees, is unknown.

Dr. Hezekiah Balch, the founder and first president of Greenville College, died in April, 1810, and on the 27th of April following, the Rev. Charles Coffin was elected to succeed him by a unanimous vote of the trustees, as one eminently qualified for that position.

In 1818, President Coffin, as financial agent, collected \$3162 cash, and obtained \$227 on subscription. At other times also he obtained considerable sums, so that personally he obtained upwards of \$20,000, by personal efforts, a large part of which was invested, and yielded a considerable amount for the support of the instructors. The last of his tours to the East was in the summer of 1822.

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tors, first the dividends and afterwards the principal began to be
used for repairs and other expenses, until no proper faculty could
be employed or sustained in the institution.

Mr. Henry Hoss, of Greene county, succeeded Dr. Coffin in 1828,
and presided until his death in 1836. In 1838, Rev. James McLin,
formerly president of Washington College, was elected successor to
Mr. Hoss.

In 1839, the school was removed to the Rhea Academy building
in Greeneville, and a committee appointed to secure a lot and to
erect a new college building in the same town. In 1840, Mr. Val-
entine Sevier offered the donation of a lot, which was accepted by
the trustees as the site. A building committee and agents to col-
lect funds for erecting the edifice were appointed. But these agents
had little success, and the building was erected by selling what
remained of the investment in the Union Bank of Maryland, in
Baltimore. This building was of brick and stood on the ground
now occupied by the residence of Mr. Naff, on the north-east
border of the town of Greeneville, and was built by Joseph D.
Price for \$3025. It was opened for instruction on the 16th of Oc-
tober, 1843. In the meantime President McLin resigned, in 1840,
and his successors were Rev. Samuel Mathews, 1843-45; Rev.
Charles A. Van Vleck, one year, 1846; Rev. John J. Fleming, one
year, 1847. During the years 1847-1854 there occurred a vacancy
in which the building was neglected and many of the books and
pieces of apparatus were carried off. In 1854, the Trustees made
some repairs, and elected the Rev. William B. Rankin President,
with whom they associated as Professor of Mathematics, etc., in
1855, the Rev. A. J. Brown, of Blountville. The latter resigned
in 1857, and Mr. S. V. McCorkle was employed in his room with
President Rankin, one year, 1858.

Under President Rankin there was a temporary revival of interest and efficiency. In 1855-56, the tuition fees amounted to \$882; in 1857-58, to \$782. In each of these years there were two graduates.

There is no record of any meeting of the Board of Trustees from June 26, 1858 to 1863, when they met and ordered that the remainder of the library be saved from loss by being removed to the second story of the storehouse of Messrs. Park & Brown.

On January 16, 1868, the Board of Trustees appointed a committee to negotiate with a similar committee of the Trustees of Tusculum College, which resulted in the consolidation of the two institutions, in the same year, under the title of "Greeneville and Tusculum College." The site and college building were sold for \$700, and the remnant of the library was removed to Tusculum.

TUSCULUM COLLEGE.

The records of the Trustees of this institution for twenty-one years from the date of its charter, 1844, till 1865, have been lost. Hence we can record but little concerning that important period of its history.

Its origin was as follows: In 1818, the Rev. Samuel Doak, D.D., resigned the presidency of Washington College, and removed to Tusculum, in Greene county, where he opened a private school which he named Tusculum Academy. Here he taught for twelve years, and gave a good practical education to sixty or seventy pupils, many of whom filled important public positions in this and adjoining States. At his death, December 12, 1830, the Academy was suspended until 1835, when his son, the Rev. Samuel W. Doak, reopened it with an attendance of only four students. He was however so successful that the attendance rose to seventy in 1840. Subsequently competing schools reduced the attendance at Tusculum to about fifty students for some years. In 1842, a Board of Trustees of Tusculum Academy was incorporated with all the powers usually granted to colleges, and two years later (1844) the Legislature changed the name from Tusculum Academy to Tusculum College. From a catalogue issued in 1846, we learn that the aggregate attendance in the eleven years, 1835-46, had been 315; that seven of these had graduated, fifteen had entered the ministry, twenty-seven had become physicians, and eight, as lawyers, had been admitted to the bar.

The Faculty in 1846 were: Rev. Samuel W. Doak, President and Professor of Languages, Natural and Moral Sciences, and Belles-lettres; Rev. John W.K. Doak, Vice-President and Professor of Languages; Mr. Henry S. Stewart, Professor of Mathematics.

The catalogue of 1847 speaks of an effort to raise \$6000 for a library and apparatus, one-sixth of which had been donated in the East; of a legacy of \$1500 in bank stock bequeathed to the College, by Mr. William Graham, of Tazewell, Tenn., to aid pious and talented young men in studies preparatory to the ministry in the

Presbyterian Church ; of an enrollment of seventy-six students, and of three graduates.

The Faculty of 1855 consisted only of President Samuel W. Doak, and Mr. J. Shields, Professor of Mathematics. The catalogue of that year tells us that there were two literary societies, each having a small but well-selected library ; that the College library was inferior to none in East Tennessee, and that the College edifice was large and well adapted to every purpose ; also that, of the students who had attended the College to that time, thirty-one had received diplomas, twenty-four were ministers of the gospel, twenty-nine members of the bar, sixty-three physicians, and many were teachers. The course of studies was marked by two peculiarities : 1. A student studied only one branch at a time, and took up another when the first was finished. 2. There were no regular college classes, and a student graduated at any time when he could stand an examination on the course of studies.

Immediately on the termination of the civil war, the Trustees commenced (July 6, 1865) the reorganization of the College, by electing the Rev. William Stephenson Doak, President, in the room of his father, the Rev. Samuel W. Doak, who had died in 1864 ; Samuel S. Doak, Vice-President, and the Rev. R. B. Godfrey, Professor of Mathematics.

The condition of the College and its property is thus described in the minutes of the Board : "The late war has left Tusculum College in a deplorable condition—its enclosures are broken down, its library much wasted and abused and its chemical and philosophical apparatus broken and destroyed."

In 1866, the efforts of the Trustees were mainly directed to appeals and agencies for obtaining funds, for restoring and repairing the property and to enable the impoverished institution to resume its educational work with some efficiency. Negotiations were entered into with the Old School Holston Presbytery and with the Trustees of Washington College, which resulted (September 29, 1866) in both institutions being placed under the care and control of said Presbytery. Under this arrangement, Washington, by a decision of the Presbytery, became a female institution and Tusculum continued a male institution. This temporary ecclesiastical control ceased with the reunion of the Old and New Schools, in 1869. The President-elect did not take his seat till September, 1866, and the other professorships having been vacated, Mr. Robert McCorkle, of Greeneville, Tenn., was elected Professor of Ancient Languages, June 14, 1867.

In 1868, negotiations between the Trustees of Tusculum College, and those of Greeneville College, located at Greeneville, resulted in a consolidation of the two institutions under the name of "The Greeneville and Tusculum College," located at Tusculum.

The Treasurer's report, dated December 2, 1868, shows \$963 collected by the Rev. William B. Rankin, in Philadelphia and New York, and the whole receipts \$1824.89 ; expenditures, \$2204.09.

The next year the building and grounds of the late Greeneville College, badly injured by the war, were sold to Mr. A. F. Naff for \$700, and the remnant of its library was transferred to Tusculum.

The act of consolidation led to the election of a new Faculty as follows: Rev. W. S. Doak, D.D., President and Professor of Mental and Moral Science; Samuel S. Doak, A.M., Vice-President and Professor of Mathematics; Mr. Robert McCorkle, Professor of Languages; Dr. S. P. Crawford, Professor of Natural and Physical Science.

In 1870, Prof. McCorkle was transferred to a professorship of Geology, and the Rev. Paul Feemster was elected to the Chair of Languages.

The plan of endowment by the sale of scholarships was adopted in 1871, which, after much effort during several years, resulted in considerable advantage financially, but in no endowment. Certain difficulties in relation to efficient government having risen, the President, on his request, was relieved of this responsibility, and the duty was devolved upon the Vice-President.

In 1872, the Board of Trustees placed the entire management of the institution, including filling vacancies in the professorships, the carrying out of the scholarship plan, and all other matters of finance and government, "except what they cannot lay aside in the charter," in the hands of a Board of Directors consisting of Messrs. P. S. Feemster, S. S. Doak, M. S. Doak, and others, for the term of ten years, on condition that said Board of Directors would, in that time, turn over to the Board of Trustees at least twenty thousand dollars, in new buildings, improvements, apparatus, moneys, bonds and other securities in the way of endowment, etc.

Since 1865, considerable progress had been made in the improvement of buildings and grounds, in the erection of cottages or cabins for lodging and boarding; also in the purchase of apparatus and in additions to the library. The increased attendance of students had been on the whole encouraging. But there had been a hard and constant struggle with difficulties arising chiefly from the resources being always wholly inadequate to any proper support of the College.

The arrangement with the Board of Directors lasted but seven years. During their administration, the meetings of the Board of Trustees were few, and their doings chiefly confined to examining and graduating a few students, and a rather liberal bestowment of honorary titles.

On May 16, 1879, Mr. M. S. Doak, "the only member present of what had once been known as the Board of Directors," claimed that they had complied fully with their contract and requested a settlement with the Board of Trustees. At their next meeting, the Trustees, having heard a report of a committee appointed to examine the transactions, papers, etc., of the Directors, "that after a brief examination they find the matters apparently satisfactory," made settlement and resumed the full exercise of all their functions

in the management of the College. They also agreed to continue the faculty as it was left to them by the directors, viz.:

Rev. W. S. Doak, President; W. A. Kite, Professor of Mathematics and Physical Science; J. G. McFerrin, Professor of Latin; and L. C. Haynes, Assistant in Ancient Languages. They also elected the Rev. Jere Moore, Professor of Greek (Mr. Moore did not accept); and J. K. P. Saylor, Principal of the Preparatory Department.

The years 1879-83 record some ineffectual efforts to obtain \$10,000 for a new college building, but a very encouraging advance in the usefulness of the College, as indicated by the largely increased matriculation, and also by the number of graduates. In 1882, all the professorships were vacated and new professors were elected the ensuing year. There had been an encouraging increase in the number of graduates.

On the 7th of May, 1883, the Faculty was reorganized. President W. S. Doak, D.D., having died May 23, 1882, the Rev. Jere Moore was elected President and Professor of Mental and Moral Science; the Rev. A. M. Doak, Professor of Ancient Languages; L. C. Haynes, Professor of Mathematics.

On Friday, April 25, 1884, a plan for obtaining funds for erecting a new college building having been suggested, President Moore, with James H. Robinson and Rev. S. A. Coile, were appointed a committee to confer with the Rev. Dr. Willis G. Craig, of McCormick Seminary, on that subject.

In May, 1884, the President reported that ninety-four students had been in attendance during the year. The Faculty was now reinforced by the election of the Rev. S. A. Coile, as Professor of Greek.

Several propositions were made to the Trustees of Washington College, by which one of the institutions should become a male college and the other a female college, or the one an academy and the other a college, but these propositions were rejected. The object of these negotiations was to remove difficulties in the way of obtaining funds, and in the way of a more successful prosecution of educational work, from two competing colleges in the same field, doing the same work.

On the 21st of November, 1884, Mrs. Nettie F. McCormick, executrix, and Mr. Cyrus H. McCormick, Jr., executor of the estate of Cyrus H. McCormick, deceased, offered to donate \$7000 for the erection of a new building for Greeneville and Tusculum College, on the conditions: That the Trustees should raise an additional \$4000; that the President and at least two professors, when the Faculty numbers three or more, shall be members of the Presbyterian Church; that the President and at least two-thirds of the members of the Board of Trustees shall always be members of said Church; and on the violation of any one of these conditions, the \$7000 shall be returned to the Board of Aid of the Presbyterian Church in the United States of America.

This liberal offer must be regarded as creating a new era in the history of Greenville and Tusculum College. The Board having thankfully accepted the offer, immediately put forth such efforts that the \$4000 was soon secured on reliable subscription, a building committee appointed, and the new building put under contract, and completed at an expense of about \$13,000. Of this amount, the McCormick estate furnished \$8100: the remainder was collected in the home field. The new edifice is a model of its kind, furnishing the most convenient and comfortable internal arrangements for all the purposes of a complete college building, and occupying a site remarkable for its combination of grand and beautiful scenery.

For the year 1887-88, the President reported an attendance of one hundred and fifteen students. The total income was \$1759, of which \$490 was from the Presbyterian Board of Aid for Colleges and Academies. In 1888-89, one hundred and forty-four students were in attendance.

On the 1st of January, 1888, a primary department was successfully established with aid from the Women's Executive Committee, and Miss Hattie Armitage was appointed teacher.

The following Faculty was elected May 7, 1887: The Rev. Jere Moore, D.D., President, Professor of Mental and Moral Science; Rev. S. A. Coile, Professor of Latin; L. C. Haynes, Professor of Mathematics and Physical Science; T. S. Rankin, Professor of Natural Science and English Literature; Edward Lindeman, Professor of Music and German; Rev. W. C. Clemens, Professor of Greek.

VAUGHN MEMORIAL ACADEMY,

Formerly called College Hill Academy, is located at Riceville, N. C., about ten miles east from Asheville. A good school had been conducted there for some years by the Rev. A. M. Penland, in connection with preaching to the churches of College Hill, Reems Creek, and Davidson's River. Afterwards it was conducted one year each by the Revs. Alexander J. Coile and George Baxter. During the last two years the academy has flourished under the Rev. Herman A. Goff, with one female assistant. The attendance has risen to about one hundred and twenty pupils. The school has won a good reputation, and is accomplishing an invaluable work for that mountain region of North Carolina. The upper story of the College Hill Church building furnishes rooms which have been comfortably fitted up for the use of the school. The tuition fees are low, to meet the ability of the people who are mostly poor, and the school has been liberally aided by Mrs. Vaughn and by the Executive Committee of the Women's Home Missionary Society.

SWIFT MEMORIAL SEMINARY.

In 1883, the Rev. W. H. Franklin, a graduate of Maryville College and of Lane Theological Seminary, opened a school for

colored pupils in connection with his charge of the Church of St. Mark's, at Rogersville, Tenn.

In May, 1884, at his solicitation, a committee of Holston Presbytery visited that place, and, finding the field in all respects very favorable for the establishment of a graded school for the higher education of the colored youth of an extensive and destitute region, they organized an agency for raising funds for the purchase of a site and the erection of a suitable building. Presbytery also applied to the Board of Missions for Freedmen for aid. But for several years that Board could only make an annual appropriation in support of the school, which was still successfully conducted by the Rev. W. H. Franklin and one assistant, in a crowded and inconvenient building.

In 1888, Mr. Franklin being appointed Principal and financial agent, devoted himself with zeal and energy to the cause, and Presbytery named the institution "Swift Memorial Seminary," in honor of the Rev. Eliot E. Swift, D.D., of Allegheny City, Pa., long the devoted and efficient friend and President of the Assembly's Board of Missions for Freedmen.

This Board then donated \$1000, which, with the proceeds of local subscriptions (about \$500), enabled the officers to purchase a cottage residence on an eligible site of two acres in the town of Rogersville, and to remodel and furnish the same for the temporary accommodation of the growing seminary. To this building and site the school was removed, and opened with increased attendance in September, 1889. But one year has so crowded the rooms, that a large building is demanded by the state and prospects of the school.

A committee of Holston Presbytery, including the Principal, are a Board of Managers, with power to appoint the teachers, to have general supervision and to manage its financial affairs.

The Faculty of Swift Memorial Seminary consists of the Rev. W. H. Franklin, Principal; and Mrs. M. J. Woodfin and Miss Paralee Cochraham, Assistants.

RITTENHOUSE ACADEMY.

This institution was established at Kingston, Tenn., by an Act of the Legislature in 1806. There is no account of its going into operation until 1822, when the Rev. William Eagleton was installed as Principal. The first structure was of logs and stood on the same lot with the Presbyterian Church. The present brick building was erected in 1832, and a wing was added in 1853. It was prosperous before the war, but since then it had many changes until it was brought under the control of the Presbytery of Kingston in 1884. During the last two years (1887, 1888) it has received annually \$400 from the Presbyterian Board of Aid, and is in a flourishing condition. The property is valued at \$2900.

GRASSY COVE ACADEMY.

The Grassy Cove Academy was organized as a permanent enterprise by the Presbytery of Kingston, in August, 1884, and char-

tered under the statutes of the State the same year. Its establishment was decided upon in view of the lack of schools to promote sound Christian learning among the young people of the Cumberland plateau. The site is a beautiful one. The Cove is situated midway between Crossville and Spring City. It has been styled "The Gem of the Cumberland Mountains." The building is two stories high, the upper story being fitted for church services. Rev. J. Silsby was Principal of the Academy from its establishment until his death, in October, 1888. The effect of his self-denying labors will be long seen in the Christian workers he trained. The Misses Marston conducted the school after his death. In January, 1889, Rev. S. S. De Garmo took charge of the Academy. At times it has been difficult to find room for the pupils who have gathered for instruction.

BEECH ACADEMY,

Buncombe county, N. C. This school was opened by the Rev. Alfred M. Penland and his wife, as teachers, in May, 1884. Their immediate object was to educate their own children and those of their neighbors who, in that destitute region, were growing up in ignorance. It began with but fifteen scholars, amid discouragements arising from want of building, books, etc.; also, from a prejudice in the community against the use of the Catechism, which all were required to learn and recite. Difficulties and opposition have been so far overcome that the school now (1888-89) flourishes with an attendance of fifty scholars. Each scholar on entering is supplied with a Testament and a Catechism, to be used as text-books. The closing exercises of each day consist in an examination on the Catechism lesson and singing, and the last hour of every Wednesday is set apart for a prayer meeting of the school and any of the community who choose to attend, the interest of which is enhanced by the quotation of Scripture passages on subjects previously appointed, and the singing of hymns by the trained voices of the pupils.

The energy and enterprise of the Rev. A. M. Penland have secured the erection of a building which serves the double purpose of a school-room and house of worship. The Women's Executive Committee of Home Missions has promised assistance, and Beech Academy has a fair prospect for permanence and prosperity.

HUNTSVILLE ACADEMY.

Chartered June 11, 1885. Opened by Mr. D. A. Clemens, Principal, and one assistant, August, 1885, with fifteen or twenty scholars; enrollment of the first year, ninety scholars. Mr. Clemens resigned, and Mr. S. E. Henry was elected Principal, April, 1888. Enrollment for 1888-89, 120; attendance eighty, of whom twenty-five are school teachers in Scott county. In 1889, Mr. M. M. Rankin was chosen Principal. The Academy has a wide field

without competition in a mining region, increasing in population and wealth, but very destitute of any other than common school education. Huntsville Academy gives a good English education and preparation in languages and mathematics for entering the Freshman class in college. Its prospect for increasing usefulness is very encouraging.

NEW MARKET ACADEMY

Is a chartered institution under the care of Union Presbytery, which also elects the Trustees. It was opened in September, 1885, with two teachers. Its Principals have been Profs. C. E. Ensign, G. S. Roberts and J. G. Newman. It now has four teachers and an attendance of 120 (1888-89). Both male and female scholars are received. It has an *English course* for those who desire only a first-class English education, and an *Academic course* for preparing students to enter the Freshman class in our best colleges, including higher algebra, three years in Latin and two years in Greek. About thirty pupils are in Academic studies. "Able and experienced teachers alone have been employed, and no backward step is to be taken." The Presbyterian Board of Aid assists in the support of the teachers. Arrangements have been made for the erection of a new Academy building during the year 1889, and the prospect for permanence and prosperity is full of encouragement.

DAVIES ACADEMY

Is located at Elizabethton, the county seat of Carter county, Tenn., a place peculiarly favorable for present and prospective educational work by our Church. There is a large and increasing population in the town and vicinity needing such an institution, and a railroad connects it with the heart of the Unaka mountains and their large and illiterate population. The institution was named in honor of the Rev. John M. Davies, D.D., through whose instrumentality mainly it was established. It was incorporated July 2, 1887, with twelve Trustees, two-thirds of whom and the Principal must be members of the Presbyterian Church. The Principal must also accept the Westminster Confession of Faith, as containing the system of doctrines contained in the Scriptures.

The school was opened with the Rev. E. B. Waller as Principal, and Mrs. Gibson as assistant, with twenty-nine scholars, which number soon increased to seventy, and required a third teacher. Mr. Waller is also pastor of the Presbyterian Church of Elizabethton. Twenty pupils have been received on confession of faith in Christ, and one is a candidate for the ministry. The school so far (January, 1889) has been self-sustaining.

THE HOME INDUSTRIAL SCHOOL FOR GIRLS.

This institution is located on an eligible site of about thirty acres, and on the crest of a hill one mile south of Asheville, North Caro-

lina. It was founded and for some years successfully conducted by the Rev. L. M. Pease, with the benevolent purpose of giving a good practical education to white girls of the mountain population at a very moderate cost. Through the agency and aid of the Rev. and Mrs. D. Stuart Dodge, of New York city, Mr. Pease generously conveyed the whole property, worth \$40,000, to the Presbyterian Board of Home Missions, subject only to a charge of \$1800 per annum to the donor and his wife during the lives of both and of \$1200 to either after the death of the other.

In this school prominence is given to the elementary branches connected with training in the arts and duties of house-keeping, the domestic labor of the Home being performed by the pupils on the plan of Mount Holyoke Female Seminary. There is also a Normal Department for the training of those who desire to engage in teaching. In 1887, eighty boarders were accommodated, but an addition has since been made affording accommodations for 120 boarders. The cost per scholar per annum is only \$80. But as very many of those for whom this institution was mainly designed can pay but little, supplements are provided through the beneficence of Mr. Pease and the Executive Committee of the Woman's Home Missionary Society.

Near by, the Southern Presbyterian Church has erected a chapel on ground donated by Mr. Pease, furnishing to the pupils religious instruction on the Sabbath, and in the basement a parochial school-room, where day scholars can be taught with greater advantage than with the boarders in the Industrial School. Thus both branches of the Presbyterian Church are harmoniously coöperating in this good work of sending the blessings of a Christian education into the homes of a very destitute population.

THE JEROLDSTOWN ACADEMY,

Located near the northern corner of Greene county, Tenn., is yet in the first stage of its existence. In the midst of a good agricultural region, and having around it a wide field unoccupied by any similar institution, it will doubtless become a flourishing school. It is under the care and control of the Holston Presbytery. Two-thirds of its Board of Trustees are Presbyterians. For several years the Presbytery has had a small Presbyterian Church organization and a comfortable house of worship at Jeroldstown. They now have also a new Academy building, 75 x 30 feet and two stories high, which has cost about \$2000.

The aim of the Presbytery is to make the school and church at that point mutually sustaining by placing a minister there who shall be at the same time Principal of the Academy and pastor of the church.

With aid from the Women's Executive Committee of Home Missions, the school was opened with encouraging success in September, 1889, with Miss Rozee Rankin as teacher.

CHAPTER VIII.

BIOGRAPHICAL SKETCHES.

ISAAC ANDERSON, D.D.

Of Mr. Anderson's parentage, education and the circumstances of his coming to Tennessee and entering the ministry, also of the zeal, devotion, perseverance and success with which he prosecuted the great work of his eminently useful life, until he had sent forth one hundred and fifty ministers trained under his care to preach the gospel, we have already spoken under the head of "The Southern and Western Theological Seminary." Such results from this single department of his labors would be an unspeakable blessing to any portion of the field and in any ordinary circumstances of the people for whom they were achieved, but when considered in their relation to a supply of laborers for the wide moral wastes around him and for ministering to the multitude of infant churches, which such men as Henderson, Blackburn, Ross, Gallaher and others were rapidly organizing in those years of powerful revivals, their value appears inestimable. The harvest was plenteous and ripe, but the laborers were few. Dr. Anderson, by the blessing of God, was instrumental in sending forth many, and thus made his influence for good to be deeply and widely felt.

As a theologian he had been indoctrinated in the strictly Calvinistic view of divine truth by the Rev. William Graham, of Liberty Hall, in Virginia, with whom he had taken a part of his course in theology.

The Rev. John J. Robinson, the successor of Dr. Anderson and his biographer, has told us with what pains and difficulty Drs. Carrick and Blackburn prevailed with him to adopt the leading tenets of the Hopkinsian system which they also held. The instruction of his students in theology was as thorough as the circumstances of his busy life would permit, and they all regarded him with veneration and love inspired by his piety, talents and devotion to their intellectual improvement and spiritual interests.

As a pastor among the people of his flock, and as an ambassador of Christ in the pulpit, he was eminent, beloved and successful. No other proof need be adduced than the fact, "that during the first fifteen years of his ministry at Maryville, there was a revival of religion in New Providence Church every fall or winter."

"His appearance in the pulpit," says one who knew him well, "was conciliating, dignified and commanding. He had a noble forehead,

an eye sparkling with keen intelligence, the voice and action of an orator and an earnestness of manner which chained the attention and awakened the sympathetic affections, while his clear logic, apt illustrations and powerful appeals convinced the understanding and quickened the conscience of his hearers."

Dr. Gillett quotes Dr. Allen, of Huntsville, Ala., as saying that having listened to the greatest speakers in New York, Boston, London and Liverpool, he regarded Dr. Anderson as the greatest preacher he had heard. "His pulpit was his throne and his joy."

In his early ministry he often made long preaching tours into destitute settlements, and the people heard him gladly. On one of these excursions up the valley of the Clinch river, as he was approaching the rude log house in which he was to preach, he saw near the door a Dutchman, remarkable for his robust and powerful appearance. "It is well," said the doctor to himself, "if you are a good man, but if not, then woe to this people." After the sermon, the giant Dutchman who had been an attentive hearer came forward and in broken English begged that the doctor would make an appointment to preach at his place. "But have you any house to preach in?" "No, but you come and I'll build you a house." The appointment was made and sure enough, a log house was ready and the settlement gathered for the sermon.

Another anecdote of quite a different character is told of Dr. Anderson's coffee. Of this article he was fond, and because in those days it was rarely to be found in the settlements, he was accustomed to carry some with him in making his tours. On one occasion he handed a small package to the good woman of the house where he lodged, telling her how much he would be obliged if she would prepare him a dish of coffee. After a long time of preparation, she placed the coffee before him in a dish, saying she feared it would not be palatable, for though she had boiled it for an hour, it was about as hard as it was at first.

The last few years of this great and good man were years of growing infirmity both of body and mind. His death was probably hastened by the shock occasioned by the burning of his house with all its contents, March 17, 1856. He was removed to the residence of his son-in-law at Rockford, where he died, January 28, 1857, aged seventy-seven years. He was buried in the old burying ground of New Providence Church, Maryville.

HEZEKIAH BALCH, D.D.

The Balch family, which gave several ministers of note to the Presbyterian Church in America, was descended from Mr. John Balch, who emigrated at an early date from Bridgewater, Somersetshire, England, to New England, to enjoy that religious liberty which was denied to Dissenters in the mother country.

A great-grandson settled at Deer Creek, Harford county, Md., where Hezekiah Balch was born in the year 1741. While yet a child,

his parents, pious and strict Presbyterians, moved to Mecklenberg county, N. C. He entered Princeton College in 1758, and graduated in 1762, under Dr. Samuel Finley; taught a few years in Fauquier county, Va.; and was licensed by the New Castle Presbytery, August 11, 1768.

When Hanover Presbytery was divided and Orange Presbytery formed in 1770, Mr. Balch was placed in the latter, but, commencing missionary labor in the bounds of Hanover, he was ordained by them as an evangelist in the same year (Dr. Coffin).

He preached one year (1773) in York county, Pa., and then returned to his labors in connection with Orange Presbytery, N. C.

In 1781 he was dismissed to Hanover Presbytery, which then covered the most of Virginia and all the settled parts of Tennessee. In 1782 or 1783 he commenced the great work of his laborious and eventful life at Greeneville, Tenn.

"Mr. Balch having made no small proof of his ministry on the Atlantic slope, and being urged by the zeal and enterprise of a gospel pioneer to present himself where most needed, crossed the mountains and cast his lot with the people of God in the Western wilderness. Here, by reason of age and experience, he was called to take part in the organization of churches. Among these was the First Church of Greeneville (Mt. Bethel), which under his long pastorate became the largest in the valley of the Holston and Tennessee rivers" ("Sprague's Annals," Vol. iii).

The congregation of Mt. Bethel at Greeneville had been formed and sometimes supplied by Dr. Samuel Doak as early as the year 1780 (Min. Genl. Assemb., 1797). The regular organization of the church seems to have been made by Messrs. Doak and Balch in 1783, under a clump of oaks near the great spring in Greeneville. In the stormy time of the short-lived and ill-starred State of Franklin (1784-88), the Revs. Balch, Doak and Houston, participated considerably in efforts to organize the chaotic and conflicting elements of the body politic.

In 1785, he became a constituting member of the Abingdon Presbytery, formed in that year by a division of the Presbytery of Hanover. The first twelve years of his ministry were halcyon days in the history of Mt. Bethel Church. Her candlestick gave a clear and steady light; the Spirit of grace was poured copiously upon pastor and people; 1784-92 was a season of almost constant and, at times, of powerful revival; there were enlargement and strength, unity, peace and prosperity.

In 1786, Mr. Balch became a leading advocate for the introduction of the Psalms and Hymns of Dr. Watts, instead of Rouse's version, and in the autumn of that year he preached a sermon before the Abingdon Presbytery on "Gospel Liberty in the Praise of God," which was published by order of the Presbytery.

To Dr. Balch belongs the honor of founding the first college which was chartered west of the Allegheny mountains. Dr. Doak had anticipated him in founding the first literary institution, which

was chartered by the Legislature of North Carolina, in 1784, as Martin Academy, and afterwards in 1795 it was chartered as Washington College. Dr. Balch obtained a charter, August 20, 1794, for "Greeneville College," located on a large farm which he had purchased, lying three miles south of Greeneville. Over this institution he presided until his death, for a period of sixteen years, with ability and success. He pushed his educational enterprise with characteristic zeal and energy, making long tours South and East until he had collected about \$6000 and a considerable library, and had erected a building, and, with the assistance of Dr. Coffin, had his college in successful operation.

In one of his tours to New England in 1795, by personal intercourse with Drs. Hopkins and Emmons, he adopted, and for several years zealously advocated and propagated, their peculiar views on theology, known as "Hopkinsianism," or "New Divinity." The troubles arising from the introduction and widespread dissemination of these doctrines in the Southwest were very great and protracted. Not only did the controversy distract and divide the Mount Bethel Church, but all the ecclesiastical courts were for years scenes of conflict. Dr. Coffin affirms that in these troubles Mr. Balch was brought sixteen times before the Presbytery, four times before the Synod, and once before the General Assembly. The Assembly of 1798 condemned three or four points of "serious error" in his published creed and others of minor importance; required him to renounce and cease to publish and propagate them and to be admonished by the Moderator. Mr. Balch submitted to the decision, stating, however, that he did not intend to teach the errors which had been deduced from the language of his printed creed.

The details of this controversy would fill a volume, and we must dismiss it with the remark that it greatly disturbed and embittered the remainder of Dr. Balch's life and labors.

There is truth in the remark of Dr. Gillett, that the character of Dr. Balch, as regards strong convictions and rash impulse, was largely responsible for the troubles of his case, since other men more prominent in our Church were tolerated in holding the same doctrinal views; yet, on the other hand, it is equally plain that his prosecutors often manifested a spirit little in accordance with the gospel graces of forbearance and brotherly love. Being very ardent and impulsive and goaded by opposition in the heat of controversy, he no doubt used much vague and unguarded language which conveyed more than he intended.

After a long and bitter strife, the parties in Mount Bethel Church divided into two organizations in 1798. The party adhering to Dr. Balch assumed the name of Harmony Church and retained possession of the old house of worship, while the party opposed to him retained the name of Mt. Bethel, built a log church in Greeneville, which was after about seventeen years removed to a location one mile east of the town. This division not only left Harmony Church weak, but, having now to compete on the same ground with

the larger organization of Mt. Bethel, it grew but slowly during the remaining years of Mr. Balch's ministry.

In 1805, finding his duties too hard for his age and growing infirmities, he associated the Rev. Charles Coffin to preach the one-third of the time, and, about two years later, he entirely withdrew from regular service in Harmony Church.

In 1808, Williams College in Massachusetts conferred the title of D.D. on both Mr. Balch and Mr. Coffin. To the former it came too late to add much to the enjoyment of earthly honors.

For several months he suffered great bodily affliction with exemplary patience and resignation, with abundant consolation from the precious gospel which he had long preached for the consolation and salvation of others. He made special request that his body should be interred in the church-yard where he had preached to his people in the open air while debarred from the use of the church, and from which place rather than from any other he would rise on the morning of the Resurrection. In his last days and hours his mind and heart were joyfully exercised about spiritual and eternal things. In the month of April, 1810, he entered into rest, in the sixty-ninth year of his age and the forty-second of his ministry. Dr. Robert Henderson, who had married his eldest daughter, preached his funeral sermon from Isaiah lvii, 1, "to a large, solemn and tearful assembly" (Dr. Coffin's MS.).

Notwithstanding what may be considered errors in creed, language or measures, which helped to cloud and vex his later ministry—for his great service done for the Church of Christ with consecrated zeal and diligence, and for founding the first college of the great West, which educated many men eminently useful in Church and State—for these reasons, Hezekiah Balch, the zealous and devoted pioneer evangelist, the founder of churches and schools for the people in the wilderness, deserves to be held in grateful and lasting remembrance.

ALEXANDER BARTLETT

Was born in Salisbury, Connecticut, February 5, 1826. His father, Isaiah Bartlett, removed to Ohio, and so his youth was spent in that State, in Trumbull county. In 1845 he entered Oberlin College, and in 1853 graduated from the institution. The same year he was married to Miss Laura S. Merrill, who ever after was a remarkably efficient co-laborer with him in all his work. He was Superintendent of Public Instruction at Mansfield, Ohio, from 1853 to 1855, and held the same office at Putnam, Ohio, from 1855 to 1857. He entered the Theological Seminary at Oberlin in 1857, and graduated three years later. His pastorates were all in Ohio—at Wellington, from 1860-1862; at Conneaut, from 1862-1865; and at Austinburg, from 1865-1867. He removed to Maryville, Tennessee, in 1867, where he died, lamented of all, November 19, 1883.

For the last sixteen years of his life he was a very busy and successful professor in Maryville College, preaching at the same time to New Providence Church or to other congregations within reaching

distance. He was highly esteemed as a faithful and thorough teacher. He was a man of broad sympathies and large and extended views, particularly free from all narrow prejudices which so hinder the usefulness of many, even educated men. Death came to him suddenly, but found him prepared. His first-born joined him soon afterwards in the better world. One daughter is a successful missionary in Persia, while another still is a missionary's wife in the West. One son, Robert A. Bartlett, is in the ministry, and (1887) a member of our Synod.

REV. D. M. WILSON.

LANCELOT G. BELL

Was born in Augusta county, Virginia, in 1788. He was a soldier for his country in the war of 1812, and afterwards a faithful, brave and distinguished soldier of Jesus Christ. He was licensed by Abingdon Presbytery, October 9, 1826, and by them ordered to supply Jonesboro' and Hebron, April 27, 1827; ordained and installed pastor over Hebron Church, April 28, 1827. This relation was dissolved October 6, 1832, and he was dismissed to Crawfordsville Presbytery. He was pastor of Frankfort Church, 1833-36; organized a church at Monmouth, Ill., 1836; moved to Burlington, Iowa, in 1837, where he labored long and successfully in preaching the gospel and in gathering and organizing new Presbyterian churches among the hardy pioneer settlers. His zeal and devotion to this work were truly apostolic, and to him, under God, the Presbyterian Church is mainly indebted for the firm foothold which she gained in that now populous and largely Presbyterian commonwealth. In 1842, he moved from Burlington to Fairfield, Iowa, and, in 1854, from Fairfield to Sydney, then the newest settlement in the south-west corner of the State, in each of these regions repeating the labors previously performed around Burlington, with unabated, characteristic zeal and devotion, for seven years. In 1861, Mr. Bell returned to Monmouth, Ill., a veteran much worn and broken by long and arduous service—faint yet pursuing; for while living at Monmouth he traveled hundreds of miles on horseback, revisiting and confirming the churches which he had planted, and encouraging and aiding them in obtaining pastors or supplies.

It is worthy of special notice that the labors of this devoted evangelist were largely gratuitous; sometimes with but little help at the place, he erected a church and his own house at his own expense, and then waiting till the congregation could buy him out, he left them to the care of the Board of Home Missions, to go and repeat the same work in some other pioneer settlement. Thus living and laboring, in thirty-seven years of hard frontier service, he organized twenty-eight churches, three Presbyteries and one Synod. The last of the twenty-eight churches was that of Nebraska on the Missouri river.

As might have been expected, Mr. Bell fell in the harness. While absent from home on a preaching tour, he died suddenly at Afton, Ill., May 12, 1867, aged seventy-nine years.

"Well done, good and faithful servant."

In the eve-tide of life he was denominated, and is still affectionately remembered in all those regions, by the epithet of "Father Bell." Few, perhaps, know that he was sent forth from East Tennessee, with the laying on of the hands of Presbytery and with prayer.

GIDEON BLACKBURN, D.D.,

Born in Augusta county, Virginia, August 27, 1772, removed with his parents to Washington county, Tennessee, but then a part of North Carolina. He had a maternal uncle called Gideon Richie, who, seeing the poverty of his parents and the aptitude of their son, determined to educate him, though he himself lived by manual labor. Having taken a literary course at Martin Academy under Dr. Doak, he studied theology under Dr. Robert Henderson, near Dandridge, in what is now Jefferson county. Licensed by Abingdon Presbytery in 1792, he immediately commenced, in trying and dangerous circumstances, a career of self-denying and successful labors which has made his name famous in the annals of the whole Presbyterian Church.

Equipped for double warfare with Bible and Hymn Book, knapsack and rifle, he set out with a company of soldiers who were marching to defend a fort at the place where Maryville now stands, which was threatened by the Indians.

Here he fixed his headquarters, and having first erected a log house for a dwelling and afterwards another for public worship, he made constant tours with the soldiers, going from fort to fort, preaching to them and to the scattered groups of early settlers. On these occasions he associated on familiar terms with the soldiers and people, diligently instructing both in the truths of the Bible as he could find opportunity, and his labors among them were very acceptable and greatly blessed. Both he and his hearers came to the places of preaching armed with rifles and ready for any sudden attack of the savages.

At Maryville, he took charge of the New Providence Church, which has ever since continued to be one of the most important churches in that section of the State. Here and at Eusebia, ten miles distant, he preached regularly with great zeal and earnestness and with abundant blessing till 1810, making many wide excursions at times, and organizing several other churches. In 1797, he united with Carrick, Henderson and Ramsay in forming the Presbytery of Union. Being a commissioner to the General Assembly at Philadelphia, in 1803, he was induced and appointed by that body to superintend a mission which they wished to establish among the Cherokee Indians. This work was according to his mind and heart, for he had meditated much on the duty of giving the gospel to those perishing heathen so near to his home. He therefore entered upon the work with the zeal and consecration of a Brainerd and prosecuted it until 1810, with a measure of success rarely attained in the history of missions to the Indian tribes. These missionary labors were carried on in connection with still preaching

a portion of his time to New Providence and Eusebia, making many tours of from six to twelve weeks among the Cherokees, preaching, establishing schools and churches, furnishing them with buildings, teachers and ministers, and even establishing among them a regular civil government adapted to their condition and wants. For funds to sustain his various enterprises, he made a tour to the South and the North in 1806, and returned with \$5250, besides large supplies of books and clothing. In 1808, he appeared again in the General Assembly, and preached a missionary sermon which so interested that body that they tendered him a vote of thanks. Remaining for a time in the North, he preached and collected funds until in a few years \$10,000 had been judiciously expended in the field of his labors. Having elsewhere related briefly some of the wonderful results of his efforts to save and to civilize the Indians, we pass on to notice the course of his subsequent life.

Retiring in 1810 from the Cherokee Mission and from Maryville with health impaired, he went first to Maury county, in Middle Tennessee, and then to Franklin, where he established Harpeth Academy, and while he taught to support his own family he preached in five different places within fifty miles and founded a church in each place. Among these was the First Church of Nashville. In Harpeth Academy, he not only furnished the means of a good education to many other pupils, but also aided several pious young men in their preparation for the ministry. After twelve years spent in such labors, he left Franklin in 1823, to accept a call to the pastorate of the Presbyterian Church at Louisville, Ky. His son, the Rev. John N. Blackburn, succeeded him in his charge in Franklin. After a fruitful pastorate of four years at Louisville, he accepted a call to the presidency of Danville College in 1827, and presided with great acceptance, at the same time ranging widely and preaching with power and blessed effect to great crowds, who everywhere assembled to hear him.

In 1830, he moved to Versailles in Kentucky, and remained, partly as pastor of that church and partly as a traveling agent for the Kentucky Temperance Society, and as a financial agent for Illinois College. While in this work he undertook a scheme of founding a theological seminary, which resulted, after his death, in such a seminary at Carlinville, Ill., which took his name, as Blackburn Seminary.

Those who would know more of this remarkable man, in his person, manners, social and family life, as an educator and disciplinarian, and as a preacher and pulpit orator, will find a full and most interesting description of him in Sprague's "Annals of the American Pulpit," from the eloquent pen of the Rev. J. W. Hall, D.D., of Dayton, O., who had studied theology with Dr. Blackburn, and had been for two years an inmate of his house.

He rarely wrote out a sermon, and never read one in the pulpit. In his early ministry, he was poor and his people poor, so that for years he was compelled to till the ground for a part of his support. He was in the habit of studying out his sermon while he followed

the plow. A bit of folded paper with a pencil beside it lay on a stump. As he came around turning the furrows, he would occasionally go and place one and another of the heads of his discourse upon the paper, which he called "blazing it out," leaving some blank space between the heads to be filled up in the same way: then, in the order of this skeleton on the paper, he conned the subject over and over, until he was clearly and firmly possessed of all its parts. This habit, first a necessity, was afterwards a choice, so that he preferred to study a sermon riding on horseback or pacing his room, to any other method.

His sermons were generally "didactic and analogical in the beginning, but highly descriptive and abounding in appeals to the imagination, conscience, and hearts of his hearers, towards the close." They were usually from an hour to an hour and a half long, yet he commonly held the audience spell-bound till the end.

His tall and commanding person, his appropriate and impressive gestures, his sweet, musical, and powerful voice, his wonderful earnestness, vivid delineations, his solemn and sometimes awful appeals, so absorbed the attention and impressed the mind and heart, that the hearer was unconscious of the lapse of time. A man had come to Columbia on business, and was in haste to leave and reach his home. But as Dr. Blackburn was then preaching in the courthouse, he concluded to stop a little and hear him. The house was thronged and he took a position leaning against a post of the door. He became enchanted, and having stood an hour without changing his position, he found himself so stiff at the close that he could scarcely walk.

A literary critic went to hear Mr. Blackburn for the first time, with pen and note-book, expecting, from what he had heard of the preacher's slips in pronunciation and grammar, to carry away a large list for his own amusement. He placed himself in a corner where he could see, hear, and take notes. But as soon as the preacher got well under way, the critic's attention was so arrested and enchained that he totally forgot his errand, and looking at his note-book as he departed, he found but one poor record—the preacher had said "done" instead of "did."

One source of his power with an audience was his matchless power of painting Scripture scenes and of presenting them vividly as present realities; so that an auditor could say, "I seem to have been seeing rather than hearing."

He participated largely in promoting the great revivals in Tennessee and Kentucky in the early years of this century, and a great multitude of conversions attended his ministry. He had a fixed antipathy to having any painting or likeness of himself made or taken, considering it a sinful incentive to personal vanity and contrary to the second commandment. The excellent engraved likeness of him which is often seen at the present day, was taken by the following stratagem: Some ladies in Boston having failed in their efforts to have him sit for a likeness, arranged a meeting, and while they kept him earnestly engaged in talking on his favorite

theme of evangelization in the West, an artist, unseen by him, was executing the likeness in an adjoining room. This antipathy he seems to have imbibed from his early preceptor, Dr. Doak, whose likeness a literary society of his students had taken in a similar manner.

Dr. Blackburn died at Carlinville, Ill., August 23, 1838, aged sixty-six years. His death was the combined effect of a cancer and a fall upon the ice.

Two of his sons became successful ministers, and a third one died when a student of theology under Dr. Anderson, at Maryville. The death of this young man by fever, after a few days' sickness, was greatly lamented. He was full of promise, and his preceptor considered him a brighter genius than his father. He was a universal favorite with his fellow-students, and the shock of his sudden death was blessed of God in promoting a powerful revival among them and the young people of Maryville. A copy of Dr. Anderson's address at the funeral is preserved in the college library.

JOHN V. BOVELL.

Mr. Bovell was son of Rev. Stephen Bovell, D.D. He graduated in Washington College in 1818; was tutor in that institution in 1819; a professor in 1820, and President for eight years, from January 4, 1821. He was licensed by Abingdon Presbytery, October 9, 1820; ordained and installed pastor of Salem and Leesburg churches, May 11, 1821. He was able and active as a Presbyterian; faithful and effective as a minister of the gospel, and a popular and successful educator of youth. He was dismissed to the Presbytery of Wabash, May 11, 1831.

DUNCAN BROWN, D.D.,

Followed Stephenson from South Carolina in 1810, and became a member of West Tennessee Presbytery, which was formed in that year. He was born in Robeson county, N. C., and in that State studied theology under Dr. David Caldwell. Before emigrating westward, he had served the churches of Hopewell and Aimwell, in South Carolina. In Maury county, Tennessee, he labored many years, supplying the churches of Bethesda, New Hope, Bethany, and Columbia, besides making missionary tours through Middle Tennessee and Northern Alabama. In his long ministry he accomplished much important work. His death was on the 17th of June, 1861.

THOMAS BROWN

Was born in the year 1800, and died April 21, 1872, in the forty-first year of his ministry. Destitute of means but encouraged by his mother, he obtained an education under many difficulties. But in common with many other poor and pious youth, he found a sympathizing friend and helper in Dr. Anderson, President of Maryville College. He was licensed by Union Presbytery, April 7, 1827, and ordained April 22, 1828. The earlier years of his ministry were spent as a missionary among the Cherokee Indians. But the

most of his ministerial services, which were many and arduous, were expended in the churches of Bethel, Zion, Kingston, and Philadelphia. He was largely engaged in prosecuting the home missionary work of his own Presbytery, and was much employed by the Synod of Tennessee as an efficient financial agent in raising missionary funds, and funds for the buildings and the endowment of the Professorship of Sacred Literature of Maryville College. He won in a high degree the reputation of a faithful and laborious minister—sound in his views, and ever ready and able to defend the truth against whatever he considered error. The firmness with which he adhered to his convictions of truth and duty was conspicuously displayed in the meeting of 1858, when the Synod voted almost unanimously to secede from the General Assembly and to unite with the United Synod. There was one in the minority. It was recorded that the "*Rev. Thomas Brown dissented.*" This dissent was honored when, in 1865, he was called to the Moderator's chair, when the Synod returned to its allegiance to the Assembly.

He was sent ten times by his Presbytery as their Commissioner to the General Assembly, and few ministers of East Tennessee, in his day, were so widely known. Mr. Brown was a determined foe to slavery, intemperance, and kindred evils, which, "by fault of the times," involved him in strife. He was to the end intensely interested in the College where "he sharpened his scythe for the swath he was to mow."

REV. D. M. WILSON.

WILLIAM B. BROWN,

A younger brother of Rev. Thomas Brown, was born April 2, 1818. Though somewhat wayward in early youth, when converted he made his way to the ministry through difficulties which most young men would consider insurmountable.

He took both his literary and theological courses under Dr. Anderson, at Maryville. Being poor, but energetic and persevering, and receiving but little aid from others, he defrayed expenses which were absolutely necessary, by teaching in vacations. To economize and to maintain his independence in poverty, he lived in a cabin while attending college, mending and washing his own clothes and cooking his own food, enduring the reproaches of wealthier but heartless associates.

He was licensed by Kingston Presbytery, April 9, 1841, and ordained by the same, October 1, 1841. His labors in the ministry were bestowed chiefly at Rockford, Eusebia, Baker's Creek, Unitia, Madisonville, Cleveland, and Chattanooga, in Tennessee, and in Ringgold and Springplace, in Georgia. Being energetic and active, he did not confine his labors to the churches which he regularly served, but did much home missionary work in both Tennessee and Georgia.

"As a preacher for the common people he was excelled by few. His plain, common-sense interpretation of Scripture, his clear,

pointed style, his earnest and pleasing manner, combined to make him a good and successful minister of the Word."

From childhood he was afflicted with a disease of the hip-joint, which finally produced dislocation, so that he preached many of his later sermons, supported by a crutch. Mr. Brown was much beloved by his people, who regarded him as their spiritual father. The last twelve years he resided in Maryville for the education of his large family, most of whom completed courses in the college. One of his sons, William B. Brown, Jr., is in the ministry, and two of his daughters married ministers, one of whom, the Rev. T. T. Alexander, is a missionary in Japan. Mr. Brown was Stated Clerk of Kingston Presbytery thirty-eight years. He died February 26, 1879, aged sixty-one years.

REV. D. M. WILSON.

SAMUEL CARRICK, D.D.

Samuel Carrick was born in York (now Adams) county, Pa., July 17, 1760. He was educated under the Rev. William Graham in Augusta county, Va.; was licensed by Hanover Presbytery, October 25, 1782; ordained and installed pastor of Wahab and Rocky Spring churches, Virginia, November, 1783, where he labored several years, and was dismissed to unite with Abingdon Presbytery in 1791, though he had visited Tennessee as early as 1787. While he tarried at Limestone with Dr. Doak, a surveyor went down to the Forks of the Holston and French Broad rivers to lay off lands for a company of pioneers who had recently settled at that point. The surveyor found them dressed in hunting shirts, armed with trusty rifles, and he received a hearty welcome. In answer to their eager inquiries for the news from the older settlements, he told them among other things, that a young Presbyterian preacher named Samuel Carrick had arrived at Limestone. This item produced a lively sensation among the settlers, many of whom, in former years, had enjoyed sanctuary privileges and were now anxious to embrace an opportunity which might bring such advantages and those of education to themselves and to their children in their destitute homes in the wilderness. When, therefore, the surveyor was ready to return, they sent an invitation to Mr. Carrick, informing him that they had made him an appointment to preach on a certain day and hour to them from an Indian mound in the Fork.

The preacher made the journey and was punctual at the time and place. By a coincidence quite unexpected, the Rev. Hezekiah Balch had also arrived, and, what was remarkable, each had chosen the same text for the sermon: "Now then we are ambassadors for Christ," etc. Mr. Carrick yielded the hour to his elder brother. But they continued the meetings for some days, and the report having spread widely, a crowd of people came to hear the gospel and some parents brought their children to be baptized.

Here Mr. Carrick organized a church with the name of Lebanon, to which he preached until 1803, preaching also a part of his time in Knoxville and continuing to do so at the latter place for the re-

mainder of his life. Rev. John McCampbell relates that he spent his first Sabbath in Tennessee, at the Fork, or Lebanon Church, in 1803; that no preacher was present, but that Col. F. A. Ramsay and Mr. Archibald Rhea each read a sermon in connection with singing and four prayers. But Mr. Carrick was almost immediately succeeded at that point by the Rev. Isaac Anderson, in connection with Washington Church.

Mr. Carrick having his residence at Knoxville, was invited by the Legislature of the Territorial Government, in 1794, to preach before that body, and they having in the same year chartered Blount College, elected him its first President and also President of the Board of Trustees. In this position he remained, discharging its duties with great popularity and success until his death in 1809.

He took a deep interest in the general cause of education and was elected a Trustee of Greeneville College, when it received its charter. The General Assembly of 1800 appointed him Chairman of their committee to prepare a Pastoral Letter to the churches.

During his life in Tennessee, he was contemporary with Drs. Samuel Doak and Hezekiah Balch, and like them was employed and honored by God in preaching the gospel, organizing churches and founding colleges in the midst of a new and destitute population. They opened perennial fountains to bless succeeding generations.

Dr. Carrick is represented as a minister of the old school of Virginia, "urbane and even courtly in his manners," in the pulpit; graceful, yet dignified and solemn, commanding the respectful attention of his audience to his clear and impressive presentation of divine truth. On one Sabbath morning in 1809, while in apparent health and preparing for a communion service, an apoplectic stroke seized him, and he died in a few minutes, aged forty-nine years.

CHARLES COFFIN, D.D.,

Was born in Newburyport, Mass., August 15, 1775. His father, Charles Coffin, a graduate of Harvard, was a fine scholar and celebrated physician, and his mother a devoted Christian—members of Dr. Samuel Spring's church in Newburyport. The son in early youth exhibited precocity of intellect, pure morals and an ardent thirst for knowledge. At the age of ten years he had read the Bible twice through; at fourteen he entered Harvard College well prepared, sustained a high reputation in character and scholarship, and graduated at the age of eighteen, in 1793. While engaged in the study of medicine, he came under conviction of sin such as almost drove him to despair, but having emerged from this spiritual condition to one of faith and hope in Christ, he became a cheerful and happy Christian. This great change of mind and heart led him to change his profession and to enter the ministry. He studied theology first under Dr. Joseph Dana; afterwards under his pastor, Dr. Spring, who being a decided Hopkinsian communicated his views

to his pupil. He was licensed by the Essex Middle Association, May 14, 1799.

Close application to study had impaired his health, and, for change of climate, he went in December of the same year to Norfolk, Va., where he preached until the following spring. In the month of May, 1800, he first came to Greeneville, and became interested in the College under the Rev. Hezekiah Balch, and having taught in it one year, returned to New England in April, 1801, and engaged in collecting funds and books for the institution (Sprague).*

On the 19th of April, 1802, he married Miss Susan Woodbridge Ayer, of Massachusetts, and, one year later, rode from New England to Greeneville on horseback to make arrangements for final settlement, arriving in November, 1803. Having been elected Vice-President of Greeneville College, he returned to New England by the same mode of travel, but varying his route through South Carolina. On the 11th of September, 1804, he was ordained as an evangelist by the Essex Association, and returned with his family in a vehicle drawn by three horses, arriving in Greeneville, January 1, 1805.

In the same year, at Eusebia, he was received into the Presbytery of Union, declaring his approval of the Constitution of the Presbyterian Church, and his acceptance of the Confession of Faith "for substance," as in accordance with the Scriptures of infallible truth, that the Shorter Catechism had been the manual of his childhood, and that the republican Form of Church Government of the Presbyterian Church commended itself to his better judgment. Though in full sympathy with the tenets of Dr. Balch, he presented them so modified and carefully stated as to occasion far less trouble and offense. Yet he caught some spray from the waters of tribulation which so grievously tossed his senior and more impulsive brother.

His home was not in the town of Greeneville, but near Greeneville College, where he built a large house and fitted it up in a plain and comfortable manner. Being a fine scholar and having taught as tutor in Phillips Academy in the East, he was also apt to teach, able to govern well, and, at the same time, to win and to retain the respect and affections of the youth. It is not strange, therefore, that a man thus qualified should be devoted and successful in the work of education in a region and at a time in which there was so much need.

* "On this journey, at Philadelphia, he fell in with the Rev. Archibald Alexander (afterwards Dr. Alexander, of Princeton), also on horseback, and with him made the tour through New Jersey, New York and New England as far as Newburyport, Mass., preaching in cities, towns and villages on the whole way, attending meetings of church judicatories and having conferences with the most noted ministers of very different shades of religious opinion. The one a strict Calvinist and the other a "Moderate or Hopkinsian Calvinist," they had much doctrinal discussion on the way, and Mr. Coffin being unable to win his companion over to his own views, was careful to bring him into contact with such able Hopkinsians as Dr. Strong, of Hartford; Dr. Patton, of Rhode Island; Dr. Hopkins, of Newport, and Dr. Emmons, of Franklin, hoping that they would sift him and change his opinions on the controverted points. Mr. A. conversed and preached with all these with cordial good feeling, but with no change of doctrinal views. Their companionship ended by Mr. A. dining with Charles Coffin, M.D., the father of his fellow-traveler" ("Life of Dr. Alexander").

After the death of Dr. Balch, in 1810, as the man best fitted to succeed him, he presided over Greeneville College for seventeen years, with popularity and success, and resigned in 1827, to accept the Presidency of East Tennessee College at Knoxville, which is now the University of Tennessee. Having administered the affairs of that institution faithfully and successfully for six years, failing health compelled him to retire and to return to his homestead at Greeneville College.

Here he continued to reside until June 3, 1853, when he departed this life full of joy and peace, in the seventy-eighth year of his age and the fiftieth of his ministry. His remains were interred at Greeneville, near to those of Dr. Balch, and a suitable marble shaft inscribed to his memory and to that of his faithful and accomplished wife, Susan W. Coffin, who died in 1864, aged eighty-seven years, marks their resting place.

We have spoken of Dr. Coffin mainly as an educator, who in connection with Dr. Balch founded and brought Greeneville College to the greatest degree of prosperity which it ever attained. But he was perhaps even more widely known, and is to this day more affectionately remembered in East Tennessee, as a cultivated Christian gentleman and a devoted minister of Jesus Christ.

Dr. Frances A. McCorkle, who, as pastor of Greeneville Church, was intimate with Dr. Coffin from 1822, until his death, says: "He was of medium height, slender, with very white hair, a bright eye, well-formed features, expressive countenance, and his whole bearing benignant, dignified and venerable. His excellent intellectual powers remained in great vigor to the last. With a great flow of animal spirits and the most amiable and gentlemanly qualities, he combined great decision and independence of character. With fine conversational powers, he was an unusually interesting companion. He had a boundless fund of good humor, and a great variety of interesting anecdotes, which were always ready and always turned to good account."

Sketches by Miss C. M. Melville and Dr. F. A. Ross testify abundantly to the sunshine of his invariable cheerfulness, the enthusiasm and fascination of his conversation, the hospitality of his Christian home, and to his kindness of heart and sympathy as a true son of consolation, with the erring, the sick, the poor and the sorrowing.

With all his cheerfulness he was ever free from levity, always interesting and instructive, never forgetful of the dignity and duty of the ambassador of Jesus Christ, and rarely left a family without a word for the spiritual benefit of one or all of its members. He cannot be classed with the great pulpit orators, yet he was a popular preacher—in matter and manner interesting, instructive and often powerfully impressive. With a slender frame and a delicate constitution, and his assiduity in the work of education, it is wonderful how widely and constantly he preached the gospel—in Rogersville, and New Providence in Hawkins county, in building up the church

of Harmony at Greeneville, from the weak condition resulting from its unhappy division, and in greatly strengthening the Hebron Church at Jonesboro'. In meeting his appointments he had often to ride twenty and twenty-five miles from Greeneville, yet he rarely failed to be punctually present. In 1808, he received the honorary degree of Doctor of Divinity from Williams College, Massachusetts. He was the father of twelve children, two of whom died in infancy, while six sons and four daughters lived to become highly respected and useful members of society.

JOHN WHITEFIELD CUNNINGHAM, D.D.,

Was the eldest of three brothers, all of whom were able ministers of Jesus Christ, and who all received the honorary title of D.D. The names of the other two were Alexander Newton and William Madison. Of them, we omit any farther notice, since in their labors and ecclesiastical relations they belonged almost entirely to other Synods.

John Whitefield, the subject of this notice, was born near Salem, in Washington county, Tenn., in 1805; graduated at Washington College, Tenn., 1823; received under care of Abingdon Presbytery, October 15, 1826; graduated at Princeton Theological Seminary, 1829; Professor of Biblical Literature, Hanover Seminary, and Stated Supply of Middle Fork Church, Indiana, 1831-34; received by Holston Presbytery from Madison Presbytery, October 12, 1835; ordained at Salem, 1835; Pastor of the Jonesboro' Church, 1835-46; Pastor of the Second Church of Laporte, Ind., 1846-59; Agent for the Home Missionary Society, 1859-62; Stated Supply of the churches of Nora and Lena, Ill., 1862-65; Presbyterian Missionary, Ill., 1865-67; Stated Supply of the Congregational Church of Naperville, Ill., 1868-71. He died at Naperville, February 8, 1874, aged sixty-nine years.

His labors at Jonesboro' during nearly eleven years were so signally blessed of God as to be an almost constant revival. Two hundred and fifty members were added to the church on confession of faith in Jesus Christ.

"His preaching was with fervor and power; his manner solemn; his utterance clear and distinct. He made use of pastoral visits, personal appeals and the anxious seat."

In the stormy times connected with the division of 1838, Messrs. Cunningham, Ross and Gallaher were the champions of the New School. In the Presbytery, the press and in public discussions they measured lances with Samuel W. Doak and James A. Lyon, the champions of the Old School side.

JOHN WHITEFIELD DOAK, D.D.,

The eldest son of Dr. Samuel Doak, was born in Virginia, October 17, 1778, graduated at Washington College, 1796, and two years later, when only eighteen years of age, was licensed by Abingdon Presbytery to preach the gospel. He first exercised his ministry at

New Dublin and Wytheville, Va., then at Bethel and New Providence until 1801, when he commenced preaching at Jonesboro'—regularly for two years and afterwards frequently until 1808. In that year he went East as financial agent for Washington College, and having received a call from the Church of Frankford, Philadelphia, he took charge of it in 1809. About this time he married Miss Jane H. Alexander, of Rockbridge county, Va., who was born in 1775 and was a half sister of Dr. Archibald Alexander's father. His children were four daughters and four sons. Finding his health failing, he left the pulpit for a time and applied himself to the study of medicine. In 1817, he returned from Philadelphia to East Tennessee, was elected President of Washington College in 1818, and in connection with his college duties preached as pastor to the churches of Salem and Leesburgh. But his brief administration and pastorate of two years and six months were terminated by death from consumptive disease, which had been gradually undermining his constitution. He died suddenly when on his way to attend a meeting of Abingdon Presbytery, at Greenspring, October 6, 1820, in the forty-second year of his age.

"His genius was much above mediocrity, his understanding clear, his invention quick, his judgment penetrating and accurate, his conceptions of religious truths sublime, and his manner of expression elegant, solemn and impressive" (Rev. Stephen Boveell).

SAMUEL DOAK, D.D.,

"The apostle of learning and religion in the West," was the son of Samuel and Jane Doak, who emigrated from the north of Ireland, first to Chester county, Pa., and afterwards to Augusta county, Va., and within the bounds of New Providence Church. Here the subject of this notice was born, August 1, 1749. When sixteen years of age, he commenced the study of Latin with a Mr. Alexander, probably Archibald Alexander, the grandfather of the celebrated Princeton professor, who about that time was instructing the youth in the bounds of New Providence Church ("Life of Dr. A.").

Young Mr. Doak, with little money, had a great thirst for knowledge and struggled manfully with difficulties until qualified to assist himself by teaching in a classical school.

In 1773, he entered Princeton College, then under the Presidency of Dr. John Witherspoon, and graduated in 1775. Having chosen the ministry as his profession, he connected teaching with the study of theology, first under the Rev. Robert Smith, who then had a noted classical school at Piquea, Pa.; afterwards under the Rev. John Blair Smith, at Hampden-Sydney College, Va., and lastly under the Rev. William Graham, of Timberridge, Va. During this teaching and studying for the ministry, he married Miss Esther H., daughter of the Rev. John Montgomery, of that State. He was licensed by the Hanover Presbytery, October 31, 1777. Desirous of preaching in the frontier settlements where there was the most need, he labored sometime in Southwestern Virginia, and for about

two years at the Fork of the Watauga and Holston rivers, in what is now Sullivan county, Tenn. He then removed farther westward, seeking an eligible location for the work he desired to perform, and located at Salem, on the waters of the Little Limestone, early in 1780. An incident apparently accidental, but really providential, led to this location. As he was riding along through the forest which then covered the place, he met with some settlers who were felling trees. Learning that he was a minister, they requested that he would preach a sermon to as many as could be immediately called together; this he did, using his horse as a pulpit and the shady grove as a sanctuary. The sermon pleased them. They entreated him to tarry longer. He yielded and was induced to remain. Here he purchased a farm on which arose three log buildings to shelter his family, church and school. These were of truly primitive architecture. The church and school buildings stood on rising ground, shaded by grand old trees of the primeval forest, quite near each other, and only a few yards west of the present Salem Church. A slight ridge of monumental earth still marks the site of the historic church and school.

Being well educated and having taught in several classical schools, and in Hampden-Sydney College, he immediately gathered the pioneer families under his ministry and their children under his tuition; thus furnishing in the wilderness two of the greatest advantages for progress and prosperity which any community can enjoy. In 1784, he obtained a charter for his school from the Legislature of North Carolina, under the name of "The Martin Academy," named in honor of Governor Martin of that State. In 1785, he obtained another charter from the State of Franklin, when its Legislature met in Jonesboro'.

From the minutes of the General Assembly of 1797, it appears that Salem congregation was formed by Dr. Doak in the year 1780, and that he became settled as its pastor in 1782; in the same year (1780), he also formed the congregations of New Providence, Carter's Valley and Mount Bethel, over the last of which Dr. Hezekiah Balch became the settled pastor in 1783. The organizations of Upper Concord, New Bethel and Hebron are also ascribed to Dr. Doak. Thus while he both preached and taught at Salem, he made many preaching tours to destitute settlements, forming congregations and affording supplies to others until they could enjoy the labors of settled ministers.

Of his labors in Martin Academy for about eleven years after it received a charter, but little has been left upon record. But it is known that in that humble institution many received their education who were afterwards men eminently useful in Church and State.

"For many years it was the only, and for still more the principal seat of learning in the Western country" (Ramsey).

On the 6th of July, 1795, it was chartered by the Territorial Government under Governor Blount, as Washington College, in honor of the father of his country, over which Mr. Doak continued

to preside with distinguished honor and success until 1818. In 1785, Mr. Doak, being still a member of Hanover Presbytery, presented a petition signed by Charles Cummings, Hezekiah Balch and himself, to the Synod at Philadelphia, praying that they, being the only ministers then west of the New river of Virginia, should be organized into a new Presbytery, to be known as the Abingdon Presbytery. The petition was granted and the new Presbytery met for the first time at Salem Church, not on the first Tuesday of August as appointed by the General Assembly, but on the first Tuesday of October, 1785, Mr. Doak being the Moderator.

Besides the hardships, Mr. Doak and his family encountered the perils of the wilderness. The Cherokees were still hostile, and both he and the male members of his church often attended church armed with rifles and guarded by sentinels. Once while he was preaching a man rode up to the church shouting, "Indians! Indians!! Ragdale's family are murdered!!!" Mr. Doak closed his sermon, and having offered a brief prayer for protection, set off with the men in pursuit of the enemy.

At another time, he was compelled to go thirty miles towards Abingdon for family supplies. While he was away his wife had notice of the near approach of Cherokee warriors barely in time to snatch up her child and flee into a place of concealment from which she witnessed the flames that consumed their humble dwelling (Sprague).

Salem Church shared largely in the fruits and effects of the great revival which prevailed generally in East Tennessee from 1784 to about 1792, in which the church was enlarged and strengthened and the pastor greatly encouraged. This work of grace was greatly needed in those troublous times, to arrest the tide of reckless irreligion which had been the result of frontier life and the demoralizing effects of revolutionary and Indian warfare.

When Dr. Doak resigned his Presidency of Washington College in 1818, he removed from the scene of his long and arduous labors, to the bounds of Mount Bethel Church in Greene county, and there united with his son, the Rev. Samuel W. Doak, in conducting a classical school which afterwards became Tusculum College. At the time of his resignation he had presided over Martin Academy about twelve years and over Washington College twenty-three years, or about thirty-five years in all, and had preached in Salem Church thirty-eight years, a part of the time in connection with his sons and other ministers. He had educated and sent out into Tennessee and the adjoining States a very large proportion of the ministry and other professions who moulded the character of the early populations and founded their civil and religious institutions, so that perhaps no other man in his wide sphere and in his day was more useful.

As an instructor of youth he was well qualified, apt to teach, able to rule well, diligent, popular and successful. His forte as a teacher lay in Latin, Greek and metaphysics. His familiarity with the

classics was such that he was in the habit of hearing recitations without a book and with his eyes closed as if fast asleep, but when a mistake was made the scholar was sure to find him wide awake.

After the example of his old preceptor, the Rev. William Graham, of Liberty Hall Academy, he taught mental philosophy chiefly by lectures, an epitome of which he wrote out, and required each student to write a copy. This epitome of twenty-three "Lectures on the Philosophy of Human Nature" was published in a small volume by his son and successor, Dr. John Whitefield Doak.

Dr. Samuel Doak was a man of medium height, short neck, large and powerful frame and inclined to be corpulent. His hair was sandy, his eyes blue and the general expression of his countenance was grave; his demeanor dignified and his appearance always commanding and in later life quite venerable.

He always refused to sit for his portrait, but the students of one of his literary societies obtained one by the stratagem of keeping him engaged in conversation while an artist did the work unseen by him. This was afterwards taken to Philadelphia and a number of lithographed copies were made. He is represented sitting cross-legged in an arm chair, with his short breeches, long stockings, book in hand and a Scotch cap upon his head. One of these lithographs hangs behind the pulpit on the wall of Salem Church, apparently looking over and admonishing the descendants of those who once heard the gospel proclaimed there by his powerful voice.

His doctrinal creed was thoroughly Calvinistic, and he held it with a firmness and a tenacity worthy of a Scotchman. He was, therefore, the determined and persevering opposer of Dr. Balch and his adherents in the great Hopkinsian controversy.

His sermons were usually well prepared and instructive, his delivery earnest and impressive. There was an unpleasant harshness in his stentorian voice, yet its very power roused and retained the attention of his hearers.

He resided during the last twelve years of his life at Tusculum, teaching in the Academy and preaching as opportunity and advancing age would permit. His death by apoplexy occurred on the 12th of December, 1829, in the eightieth year of his age, and his remains were buried in Salem church-yard, surrounded by the remains of multitudes who had enjoyed the benefits of his labors. His first wife died July 3, 1807, and he afterwards married Mrs. Margaret McEwen, mother of A. H. McEwen, of Nashville. She was reputed a very worthy woman, and the following anecdote told by Dr. Ramsey shows that she was a heroine.

During the life of her first husband, the family had taken refuge, in 1785, in Houston's Station, when it was attacked by 100 Indian warriors, and defended by a few good and brave riflemen, who kept loading and firing as rapidly as possible, while the women were melting lead and moulding bullets. While thus engaged an Indian ball struck the wall near Mrs. McEwen and bounded back upon the floor. She quickly snatched it up and having melted and

moulded it, gave it to her husband, saying, "Send it back again as soon as possible. It is theirs, let them have it." Dr. Doak had two sons and four daughters—all by his first wife.

SAMUEL W. DOAK, D.D.,

The second son of Dr. Samuel Doak, was born at Salem, Tenn., March 24, 1785; graduated at Washington College 1806; licensed by Abingdon Presbytery October 10, 1809; dismissed the same day to the Presbytery of Philadelphia; returned and commenced preaching to Mt. Bethel and Providence churches in 1813, and was installed pastor of the same, March 27, 1820. At Providence he labored acceptably for eighteen years, and when he resigned that branch of his charge, in 1831, the delegate from the church stated in Presbytery that "the relation had existed all that time with uniform feelings of friendship, confidence, and affection, and with the same feelings it was dissolved." At Mt. Bethel his labors were continued until 1844, a period of thirty-one years.

Before the resignation of his father, he had been for some years Vice-President of Washington College, and its President a short time in 1838-39. In 1816, he founded Tusculum Academy, which afterwards became Tusculum College, and finally, by union with Greeneville College, became what is now called "Greeneville and Tusculum College." He died February 3, 1864, in the seventy-ninth year of his age and the fifty-sixth of his ministry. As a minister and educator of youth, he occupied, for a long time, a high rank among the honored fathers of our Synod. After 1838, he belonged to the Synod of Nashville, having adhered to the old-school branch of our Church.

JAMES GALLAHER,

The son of Thomas and Mary (Greene) Gallaher, was born in Washington county, Tenn., October 8, 1792. His parents had ten children, three of whom entered the ministry. His father moved from Washington to Blount county, and finally settled in Roane county, Tenn. James, having become hopefully pious in the year 1810, was in the following year sent to Washington College, where he graduated in 1813. He studied theology under the Rev. Edward Crawford and Dr. Stephen Bovell, and was licensed by Abingdon Presbytery, December, 1815. The same year he commenced preaching to the churches of Rogersville and New Providence, and became their pastor in 1816, and continued in the charge for fourteen years, or until 1830, when he became pastor of the Third Presbyterian Church of Cincinnati, which he had been instrumental in organizing.

In 1828, in company with the Rev. F. A. Ross, he made, by invitation of Lexington Presbytery, an evangelistic tour through Kentucky and into Ohio, "in which," says Dr. Ross, "we held sixteen protracted meetings and received more than 1000 persons into the Church, 500 of whom were in Cincinnati." In 1835, he removed

to Marion county, Mo., to become professor in the theological department of Marion College. During the four years of his residence there, he traveled much both in collecting funds for the college and in preaching in a wide extent of country as an evangelist. In 1839, he made St. Charles, Mo., his final place of abode, supplying the church there and making missionary tours into destitute places in the Valley of the Mississippi. He was Chaplain of the House of Representatives in Congress during the session of 1852 to 1853, and then returned to his labor as an evangelist. While prosecuting a protracted meeting at Brunswick, Mo., he was prostrated by dysentery, and died in a few weeks—on the 19th of October, 1853.

Besides numerous contributions to the *Calvinistic Magazine*, of which he was one of the editors, 1830-35, and to other periodicals, he published "The Pilgrimage of Adam and David" and "The Western Sketch Book."

Dr. Ross describes his first visit to New Providence Church, in 1819, to hear Mr. Gallaher, in a brick school-house seated for preaching: "The pulpit was in the middle of one of the long sides, a door on the opposite side, and the seats in four blocks were sufficient for 150 persons. This congregation soon became 400 communicants and about 1000 hearers. The pulpit, a mere box, had a plain breast-board without cushion, Bible, or Hymn Book; only a brown earthen pitcher from which the preacher drank without a tumbler. The preacher came late, walking with quick, nervous steps, and took Bible and Hymn Book from his saddle-bags, and was then ready for work. He was full six feet high with spare figure, though afterwards he weighed 300 pounds. His face was handsome and full of fascination; his black hair came down over his forehead; his eyes were splendid; his mouth large, with fine white teeth, and his voice rich as that of Henry Clay, and he sang the grand old Church tunes with great natural taste." Young Ross was pleased with the sermon and delighted with the man, who afterwards became his spiritual father and life-long friend. "He read little, but thoroughly mastered what he did read, and reproduced it with wonderful power. He was not a very learned man, not a student in the usual sense, yet he was all the time turning over trains of thought for the pulpit. His sermons presented the broadest, plainest, common-sense views of the Bible, in listening to which—like unto looking upon the waves of the sea—the youngest were pleased and the oldest ever felt him free and fresh—often sublime. He required excitement and sometimes failed, yet, take him all in all, he was one of the most instructive preachers the West ever produced" (Ross). Dr. R. J. Breckenridge says: "He was a man of remarkable gifts in many ways; a great wit of infinite complacency and affluence of kindly emotions; an actor of wonderful power; one of the sweetest singers in the world; pathetic, violent, vociferous, pointed and earnest as a speaker; possessing a fervid imagination, and an intense desire to save souls. He was of im-

mense activity and could work without limit, and did work, with great results in revivals, for many years. Out of the pulpit or in it, he was not content unless excited and trying to excite others; whether to talk, to laugh, to pray, to sing, anything. Everything like repose, self-concentration, or any of those lofty, quiet, and intense states of soul, which belong to the strongest natures, and grandly to Dr. Nelson, were alien from his nature. Though belonging to the New School, he appeared to be free from any taint of new theology. He worked long and hard, with great delight and with great success for his Master." Though he and Dr. Nelson differed greatly in some important points, they agreed in being both ill adapted to a pastorate and being in their element in protracted meetings and great revivals.

WILLIAM HARRISON

Was born in Blount county, Tenn., May 31, 1805. At the age of manhood he determined to obtain a liberal education. When he found peace in believing on Jesus Christ, he felt himself led by the Holy Spirit to preach the gospel. In his struggles with poverty and other difficulties, he was encouraged and assisted by Dr. Anderson and others until he was licensed by Union Presbytery, April 7, 1835, at Athens. He was ordained by the same at Madisonville, September 23, 1836.

Though he did not commence his ministry until thirty years of age, he was permitted to preach the gospel widely and for forty years, with such blessed effect that hundreds of Christians in Jefferson, Knox, and Grainger counties revered and loved him as their spiritual father.

He itinerated much, and so fully did he reach the population with the saving truth that his ministry extended to "almost every church and school-house in Jefferson county—especially to Mount Horeb, Dandridge, Tuckahoe, Strawberry Plains, Westminster, St. Paul's, and, besides, to places in Knox and Grainger counties."

While he generally preached on the Sabbath, he was for many years a zealous, devoted, and successful teacher of youth, at Mossy Creek, Dandridge, Madisonville, and especially at New Market, where, in 1846, or 1847, he erected, at his own expense, a substantial school building, 90 x 30 feet, on his own grounds, and afterwards, to accommodate the patronage from abroad, he found it necessary to build a boarding house for twelve or fifteen pupils more than he could receive into his own family. This school was prosperous for many years, and educated a large number of young people under the influence of religious truth. Three instructors were employed in the summer, when both male and female scholars were admitted. In the winter, boys alone were received. Though this academy was not strictly Presbyterian, every scholar of Presbyterian parentage was required to recite, on Monday morning, a certain number of questions from the Westminster Shorter Catechism.

In 1836, Mr. Harrison married Miss Elizabeth J. Carson, of

Jefferson county. Issue: one son and four daughters. In 1872, Mr. Harrison moved to Morristown, and died there, December 12, 1874, where his wife also died four years later.

ROBERT HARDIN, D.D.,

Was educated both in classics and theology at Greeneville College, Tennessee; was licensed by Union Presbytery, October 12, 1814; ordained and installed pastor of St. Paul's Church, October 2, 1816, and elected Professor of Church History and Government in the Southern and Western Theological Seminary in 1831. Mr. Hardin married a sister of the Rev. Robert McAlpin, who had been a captain in the war of 1812. The writer has been unable to obtain further information.

ROBERT HENDERSON, D.D.

This eccentric and powerful preacher received his literary and theological learning under Dr. Samuel Doak, in Martin Academy. Abingdon Presbytery licensed him in 1788. He then settled on the north side of the French Broad river, above Dandridge, in Jefferson county, and took charge of the churches of Westminster and Hopewell. "To these he ministered about twenty-three years; and few of his associates exerted a more extensive and powerful influence." With him Gideon Blackburn completed his theological studies in 1792. Having married the eldest daughter of the Rev. Hezekiah Balch, he preached a sermon at the funeral of Dr. Balch, at Greeneville, in 1810, from the text, Isaiah lvii, 1, to a large, solemnly impressed, and "tearful assembly."

After resigning his pastorate at Westminster and Hopewell—"one of uninterrupted union and love"—he preached extensively in Middle and West Tennessee, at Murfree's Spring and Pisgah, at Franklin and Nashville. In reproving transgressors he had the fearlessness of John Knox. On such occasions his motto was: "Robert Henderson, do your duty." Preaching on one occasion, at Nashville, on the subject of profanity, and knowing that many members of the Legislature and some of the greatest swearers of the country were before him, "his delineations, lashings, and denunciations were terrific."

"Yet his moods were various—now overwhelmingly solemn, now witty and humorous, and again most severe and scathing. With a matchless power of mimicry and a perfect command of voice, countenance, attitude, and gesture, his flashes of wit, or grotesquely humorous illustrations, would break forth from him in spite of himself, convulsing with laughter an audience just trembling under his bold, passionate, and sometimes grandly solemn appeals. He was aware of his infirmity and strove against it, but it gave him a popularity and influence with the masses such as few others have possessed. Thousands of hearers would be subdued on one occasion by his melting pathos. A crowd was sure to gather where it was known that he was to preach; and his indescribable

earnestness, emphatic tones, and bold and striking gestures, were perfectly irresistible. His longest sermons—and they were sometimes very long—were heard without weariness to their close" (Gillett).

EBENEZER SLOAN HERON,

The son of James Heron, was born at Dalbeatic, Scotland, May 21, 1814. His father, an elder in the Presbyterian Church for more than fifty years, was one of those staunch spirits who went out at the disruption and founded the Free Church. The son inherited the firm purpose and the strong moral conviction of his father and the warm and loving nature of his mother.

With the academic education common to farmers' sons, he became, when eighteen years of age, a clerk in a dry-goods store, in Leeds, England, and there was converted under the ministry of the celebrated Dr. R. W. Hamilton. From Leeds he removed to Bradford in Yorkshire, and there became popular as a salesman. As he became greatly interested in Christian work, the deacons of the Bradford Congregational Church urged him to devote himself wholly to that work. Accordingly, in 1840, he gave up his position, contrary to the wishes of his employer, who told him that a man with such splendid talents for business was a great fool to throw them away for the ministry. As a lay-preacher he labored first among the neglected classes of Bradford on a salary of \$200 a year. As he could not afford a fire in his room, he was accustomed to study in bed until late at night. He was unwearied in ministering to the spiritual and temporal wants of the poor, often relieving them from his own slender means and often from the ampler resources of the rich. On one occasion, with empty purse and aching heart, he was going from a home where there were sickness and poverty but neither medicine nor food, when he saw the glimmer of a coin almost buried in the snow. With this godsend he quickly relieved and fed the starving family. At Bradford he preached thrice a week, conducted Bible classes and prayer meetings, and was instrumental in building up three prosperous churches. In 1843, he was called to the Martin Top Congregational Church, and to the pastoral office, May 19, 1846.

Mr. Heron's next field of labor was Denholme, where he married Miss Elizabeth Ayrton, of Thornton, Yorkshire. There he relieved the church of the incumbrance of a heavy debt.

From Denholme he removed to Ilkeston in Derbyshire, where he did his best work. He had four or five Bible classes every week, wrote and delivered lectures on mental and moral subjects, and pushed forward institutions for the benefit of the laboring classes.

Afterwards he became minister to the Bingsley Congregational Church for eight years. Desiring a change of climate, on account of bronchial trouble, and hoping to benefit his family of three daughters and two sons, he sailed for the United States, and arrived at Knoxville, Tenn., May 18, 1870.

Friends in England testified their love to him by a gift of nearly \$1500, and ministers of various denominations gave him letters of warm and hearty recommendation, both personal and official, speaking of him in the most affectionate manner, as a man and a minister, of his zeal, and soundness, and success.

These letters secured his cordial reception as a member of Union Presbytery, in 1871, where he labored in charge of Spring Place Church for eighteen years, and, at various times in the same connection, to Washington, Caledonia, and New Prospect churches.

At length, becoming infirm, his daughters being married, his elder son having become a medical missionary, under the Presbyterian Board, in Seoul, Korea, and his younger son following in his own footsteps, Mr. Heron removed to the vicinity of Knoxville. There, in connection with the then newly-organized Fourth Church of Knoxville, he labored in visiting the sick, caring for the neglected, in prayer meetings, and especially in Bible classes—his life-long and much-loved work—preaching also as opportunity was afforded him.

After suffering long and with wonderful patience from a malignant cancer, and having been more than forty-seven years in the ministry, he fell asleep, December 10, 1887, aged seventy-three years. Such was his delight in the ministry that he could say, "Had I a thousand lives, I would spend them all in the ministry." He was a sound exponent of the Word of God, a faithful and successful pastor, and eminently a man of prayer.

RICHARD HALL KING,

A native of North Carolina, had come into the Presbyterian Church from the ministry of the Methodist Church. In 1816, he had visited Middle Tennessee, and had decided to settle there, after a visit back to North Carolina. On his way to Maury county, he came, in April, 1817, to Ebenezer, where he found Mr. Ramsey near his end, and, being entreated, he remained and became the successor of Mr. Ramsey at Ebenezer and Grassy Valley.

THOMAS JEFFERSON LAMAR,

A native of Jefferson county, Tenn., was born November 21, 1826. He enjoyed the confidence of the people among whom he grew to manhood. He became a member of the Church when sixteen years of age, and graduated at Maryville College when twenty-two (1848). After studying theology nearly two years with Dr. Anderson, he entered Union Theological Seminary, in 1850, and graduated in 1852. In May, of the same year, he was licensed by the Presbytery of Brooklyn, and went as a home missionary to the State of Missouri, where he spent five years in preaching and teaching in Platte and Andrews counties, having been ordained by the Presbytery of Lexington in May, 1854. In 1856, the Synod of Tennessee elected him Professor of Sacred Literature in the theological department of Maryville College, and he entered on the duties of that

position in 1857, which duties he performed faithfully and acceptably until 1861, when the institution was suspended and both professors and students were dispersed by the civil war. During that interruption he preached constantly at Clover Hill, Forest Hill, and other vacant churches in Blount county. As soon as peace was restored, the Synod directed Mr. Lamar, who was the only professor remaining in the region, to reopen the college. This he did, in 1866, with an attendance of only thirteen students. From that time, with great zeal, and with encouraging and increasing success, he gave his labor and life to the interests of that institution. His crowning achievement was the work of raising \$100,000 of endowment, which was completed in 1883. For many years (1865-87) he faithfully performed the duties of the Stated Clerk of the Synod of Tennessee. He died, much lamented, at Maryville, March 20, 1887, aged sixty years.

In the very able memorial address that Rev. T. T. Alexander, of Japan, delivered at the inauguration of the Lamar Memorial Library Building of Maryville College, Mr. Alexander drew attention to such facts concerning Professor Lamar as the following: He was the "most faithful friend" of Maryville College, its savior; unswerving in his loyalty to its pledges; a father to all the students, and, especially, the counsellor and helper of all the poorer ones among them. His ministry of the Word was an active one and an able one, for he was a zealous minister and a superior sermonizer. But even greater than his ministry was his service as an organizer and adviser in church work. Little was done in his section of the Synod without his assistance in counsel and otherwise, and his influence extended over the entire Synod. Great as an organizer, of firm convictions and decided opinions, persevering, quiet and unassuming, able and sound, yet shunning preferment, he lived and toiled for his Lord in the service of the Presbyterian Church in East Tennessee.

Professor Lamar's former students and brethren in the ministry would all unite in the high praise that Mr. Alexander accords his former instructor.

MILTON ANDERSON MATHES,

The son of John P. Mathes, M.D., was born at New Market, Tenn., March 24, 1846. Religiously instructed by pious parents, and hopefully converted in boyhood, he consecrated himself to the gospel ministry in the dew of his youth. After preparatory study, at Mt. Horeb, under the Rev. W. H. Lyle, he graduated at Maryville College in 1873, and at Lane Theological Seminary in 1876. At these institutions he was distinguished for devoted piety and great diligence in study. His first pastorate was New Providence Church at Maryville, which he served but a few months on account of ill health. Having labored one year in Grainger county as a colporteur for the American Bible Society, he preached one year at Clover Hill, in Blount county, and then six years, with acceptance

and success, to the churches of Baker's Creek, Cloyd's Creek, and Unitia, in the counties of Blount and Loudon.

In 1885, he accepted the Professorship of Mathematics in Washington College, Tenn., and moved his family to that field of labor. In 1887, he was transferred to the Chair of Ancient Languages, which he held until his death. Here he was abundant and faithful in labors, both as an instructor of youth in the college and in ministering to the neighboring churches of Mt. Lebanon, Chucky Vale, and Lamar. The last days of his ministry were spent in revival work in Salem Church and Washington College. He preached at Chucky Vale, on Sabbath, March 4, 1888, and was seized on the evening of that day with pneumonia fever, and on the 12th of the same month he passed from the scene of earthly labor to a heavenly reward. To human view, his death so sudden, in his forty-second year, in the prime of manhood, and in the midst of his usefulness, seemed untimely; but it seemed otherwise to God, and, no doubt, it now seems otherwise to him in heaven.

Near to Washington College, in the cemetery of Old Salem Church, and near the remains of the first Dr. Samuel Doak, the body of our beloved brother, the Rev. Milton Anderson Mathes, now sleeps waiting the resurrection of the just. As a man he was gentle and transparently honest, so modest and retiring that only an intimate acquaintance knew his worth; the better he was known the more he was admired and loved. Scholarly, thorough, and popular, as an instructor of youth; cheerful, benevolent, and exemplary, as a Christian; as a minister, he was in manner, natural, earnest, and forcible; in his matter, Scriptural and practical.

On the occasion of his death, the Sessions of Baker's Creek and Cloyd's Creek adopted resolutions expressing the highest appreciation of his character as a man, and of his faithful and acceptable ministerial labors among them for six years. Holston Presbytery also, which met at Salem Church a few days after his decease, both orally and in recorded resolutions, expressed, cordially, their respect and affection for their beloved brother, and sympathy with his bereaved wife and children.

On January 1, 1878, Mr. Mathes married Miss Nannie J. Tedford, of Maryville, Tenn., who, with three children, remains to mourn her loss.

JOHN M'CAMPBELL, D.D.,

Familiarly styled "Father McCampbell," was born in Rockbridge county, Va., April 18, 1781. He was educated at Washington College, Va.; removed to Tennessee in 1802; licensed by Union Presbytery in April, 1805; ordained February 13, 1807, and preached at Shunem and The Fork. In 1811, he took charge of Hopewell, at Dandridge, where he continued to preach forty-eight years, or until his death.

In 1819, he commenced preaching at New Market, formerly called "Quaker Valley," in some public house, or in a grove.

There he held some of "those old-time sacramental seasons of very large attendance, which were glorious religious festivals, anticipated with joy and remembered with thanksgiving." In 1826, while a member of the French Broad Presbytery, he organized New Market Church with a membership of fifty, drawn chiefly from Hopewell Church. "In connection with Father McCampbell, the Revs. William Harrison, James H. Gass, G. S. White, and Dr. William Minnis labored in New Market and elsewhere a portion of their time, in a kind of circuit. Under their ministry, that church enjoyed yearly revivals, from its organization until the civil war, with goodly ingatherings of from ten to fifty converts. At the close of Dr. McCampbell's labors, 1859, the membership was 259. He was a man of thinking originality; his means and methods were admirably fitted to reach men. He knew when to relate a story, when to persuade, and when to apply the lash of censure. His very peculiarities, or idiosyncrasies, were wonderfully calculated to produce lasting impressions, which were always for good. He served fifty-four years in the ministry and grew stronger, so that his last sermons were his best. When he died his eye was not dimmed, nor his bodily strength abated" (Rev. L. R. Janes).

Dr. McCampbell died, at his residence in Jefferson county, September 28, 1859, aged seventy-eight years, of which fifty-four years had been spent in unremitted and devoted labor in the ministry. He was buried in Dandridge by a great and mourning assembly of loving and bereaved people. His widow, seven sons, and two daughters survived him.

FRANCIS ALLISON M'CORKLE, M.D.,

Was born in Sullivan county, Tenn., September 1, 1795, to which place his parents, Samuel and Mary McCorkle, had come from Maryland about 1790. His mother was a niece of the Rev. Francis Allison, D.D., a Presbyterian minister and educator of repute in Philadelphia; hence, the name Francis Allison. Being educated at Washington College, Tenn., he studied and practiced medicine for ten years in Greeneville. During these years he entertained the infidel opinions then so widely prevalent. Becoming hopefully pious, he studied theology, with his old preceptor, Dr. Doak, at Washington College, and was licensed by Abingdon Presbytery October 3, 1825. On the same day were also licensed Drs. Nelson and Ross. The coincidences between Drs. Nelson and McCorkle were remarkable—both educated at the same college, both became physicians, infidels in religion, and both, being licensed at the same time, became eminent as ministers of the gospel. The M.D. and not the D.D. constituted the doctorate of both. In 1825, Dr. McCorkle married Miss Isabella Sevier, daughter of Mr. Valentine Sevier, nephew of John Sevier, the first governor of Tennessee. He was ordained and installed at Mt. Zion Church by the Presbytery of French Broad, July 4, 1826, and began preaching there and at Timberridge. In 1829, he was released from the charge of Mt.

Zion and became stated supply of Harmony and Timberridge churches, giving one-half of his time to each. His ministry in Harmony (Greeneville) Church continued with little interruption for twenty-five years, and for twenty-nine years at Timberridge. In 1858, a majority of the congregation at the latter place voted in favor of separating from the New School General Assembly and of joining the United Synod of Knoxville. Dr. McCorkle judged that action ill-advised, and withdrew from the service of that church in December of that year. During his faithful ministry there the church membership had increased to 175, and all had been peaceful and prosperous, but destined to be followed by a sad reverse. During his labors in Harmony Church, several precious revivals greatly promoted its prosperity. In 1830-33, there were 116 additions; in 1842-43, 95 additions; in 1852-55, 52 additions were made to the membership, when the total was reported to be 224. During this period, large protracted meetings were sometimes held at the "Camp Grounds," one mile west of Greeneville, in a grove near a large spring, and the ministers and members united in conducting them. The Presbytery of Holston once came to Greeneville to hold its stated fall meeting, and found that the congregation had gone into "tent life" on the Camp Ground. They then accepted an invitation to do the same, and attended to their business in the "public tent," in connection with aiding in the services of the protracted meeting.

After ceasing from regular service in Greeneville, in 1855, Dr. McCorkle preached occasionally both there and at Mt. Bethel, and when no longer able to preach, he liberally aided in supporting the gospel at home, and made a bequest of \$500 each to the American Bible and Tract Societies. Exhausted by age and infirmity, in a peaceful and happy death, he ceased from his labors on the 17th of March, 1869, having lived seventy-four years. Rarely has a man, for so long a time, so fully enjoyed the confidence of two churches and a large community both as a faithful minister and as a safe and valued physician, for he continued to practice the healing art in connection with his ministerial labors. In preaching he was simple, plain, direct, and earnest, and God was pleased to give him many converts as seals of his ministry.

WILLIAM MINNIS, D.D.

His parents, from counties Tyrone and Down, in Ireland, were of Scotch-Irish descent, and members of the Seceder or Covenanter Church. Their son, William, was born in Blount county, Tenn., December 28, 1799. His talents, energy of character, and ardent thirst for knowledge enabled him to conquer the greatest difficulties, and become a scholar and distinguished minister of Jesus Christ. Parson Brownlow says: "He was a self-made man, a tailor by trade, and plied the needle while he studied Latin, Greek, and Hebrew. By industry, energy, and perseverance he paid his expenses at college, and graduated with first honors." Having grad-

uated at Maryville College, he studied theology under Dr. Anderson at Maryville, under whose preaching he had been converted to God, and was graduated in the same class with W. A. McCampbell, E. N. Sawtell, E. M. Eagleton, and others, who were the first fruits to God from the Southern and Western Theological Seminary.

He was licensed by Union Presbytery, April 19, 1825, and ordained by the same April 8, 1826, at St. Paul's Church in Jefferson county. In the same year, he married Miss Catherine Koonts, a native of Virginia, pious, and a helpmeet for him. Thus equipped, he immediately took charge as pastor of Westminster Church, ten miles from Dandridge, which relation he sustained until death—for the remarkable period of thirty-seven years—1826-63. He preached at Westminster one-half of his time, and this enabled him to bestow many of the blessings of his devoted ministry on several other churches and places—at Barton's Academy, near Russelville; at New Salem, six miles further east, and at Bethesda, from 1835-44. This last-named was then a large and flourishing church. He also preached a part of his time at St. Paul's and at Newport, in Cocke county. About 1848, he commenced preaching regularly one-half of his time at New Market in connection with his charge of Westminster, and continued to labor in this arrangement until his death. When near the end of life, he remarked that he had asked the Lord for the privilege of preaching fifteen years, but now it had been extended to thirty-eight years and his work was done. "He gave himself wholly to his Master's work, holding that a minister could not engage in other and secular occupations without great detriment to his success in his holy calling. He was a man of strong convictions and indomitable resolution; living in immediate communion with God, his words and actions bore the manifest seal of divine authority. Few men have exerted a greater influence for good on the minds of men in this section" (Rev. W. H. Lyle).

He adopted Hopkinsian views on theology, and, in 1846, advocated them strongly in a lengthy article in the *Calvinistic Magazine*, in reply to an article in the same periodical on "The Atonement," by Dr. Charles Hodge.

He was a bold and fearless preacher, faithfully presenting the truths and doctrines of the Bible, whether pleasing or otherwise to his congregation, yet he was held in loving veneration by his people. He was a faithful and sympathetic pastor, sharing the joys and sorrows of his parishioners, and especially looking after the children of the Church.

Several sermons of his have been published, notably two on Baptism and the Resurrection.

The following anecdote is current:

Colonel Netherland, an attorney, and General Kyle, men of considerable reputation, were compelled to take refuge from a rain-storm in Dr. Minnis' house. They found him rather roughly dressed, sitting on a bench doing his own cobbling. The Colonel, not knowing who he was, was surprised at seeing a Greek Testament

and a Hebrew grammar lying on his bench. Taking them up, he asked his host if he understood those languages. "Well," said he, "I have a smattering of them." The Colonel then undertook to test the knowledge of his new acquaintance by drawing him into a learned discussion on the subject of baptism, but soon found himself out at sea and beyond his depth. At this juncture, General Kyle whispered to him, aside, "You have waked up the wrong passenger." The Colonel then, embarrassed, asked, "Who, then, are you?" "My name is Minnis," was the modest reply. "Oh, yes, I've heard of you, and my friend has just told me truly that I've waked up the wrong traveler."

After the death of his first wife, in 1855, Dr. Minnis married the widow of the Rev. Elijah Eagleton, an estimable lady, who survived him till April, 1888. His children were four daughters and three sons, all by his first wife. All became pious at an early age, and the two surviving sons are elders in Presbyterian churches.

Dr. Minnis died at New Market, May 5, 1863, aged sixty-four years.

ANDREW S. MORRISON.

Mr. Morrison was received by Abingdon Presbytery from Union, October 7, 1822, and was transferred to Holston Presbytery, as a constituting member, January 1, 1827. He was dismissed, in 1830, to the Presbytery of Cincinnati. He was a punctual and leading member of Presbytery, and an able and successful minister.

DAVID NELSON, M.D.

Rarely has one neighborhood of a newly-settled country sent into the ministry of the Presbyterian Church five men so remarkable as were Gideon Blackburn, James Gallaher, F. A. Ross, and the two Nelsons. Four of them belonged, in early life, to the vicinity of Washington College and Jonesboro, Tenn., and Dr. Ross to Kingsport, only twenty-five miles from the latter place. Blackburn entered the ministry much earlier than the rest, who differed but little in age, and were intimately and affectionately united in friendship and in their earlier ministerial labors. Gallaher, Ross, and David Nelson were the triumvirate of *The Calvinistic Magazine*, the ablest religious periodical of its class that has been published within the bounds of our Synod.

David, the son of Henry and Anna (Kelsey) Nelson, was born in Washington county, Tenn., September 24, 1793. His father was of English and his mother of Scotch descent, and both of them natives of Rockbridge county, Va. His father was a ruling elder in the Presbyterian Church, and his mother a woman of vigorous intellect and ardent piety; their home was a Christian home, in which the Catechism was taught and the Bible regularly read through and through by the family.

The Nelson residence was where Isaac Broyles now lives, two miles from the Nollichucky river, and about one mile from

Washington College. There both he and his elder brother, Samuel, completed their literary course at the early age of sixteen, the latter only having graduated. On leaving the College he went to Danville, Ky., to study medicine with Dr. Ephraim McDowell, son-in-law of Governor Isaac Shelby. His brother Samuel had then just taken pastoral charge of Danville Church. He afterwards enjoyed the advantages of the Medical College in Philadelphia, and returned to Kentucky when nineteen years of age. With his friend and relative, Colonel Allen, a prominent lawyer of Danville, he went on a military expedition to Canada, as a surgeon, in 1812, and afterwards, in the same capacity, with General Jackson, in his campaign to Southern Alabama and Florida. Infidel sentiments were rife in Danville, and there it was that, while resident as a student of medicine, he imbibed those sentiments, which grew and prevailed with him in the army until, on his return to Jonesboro, he openly professed infidelity, in connection with gambling and other army habits. But, being talented, genial, and social, he was popular as a dashing young man and successful as a physician, and soon gained a practice worth \$3000 a year. About this time, being twenty-two years of age, he married a daughter of Mr. David Deaderick, a highly respectable merchant of Jonesboro, but not at her father's house, the prudent parents not being able to consent that their daughter should be united with a young man of such dissolute habits. The issue of this marriage was six sons and six daughters, eleven of whom, with their mother, survived him.

But in all his scenes of dissipation he could never quite banish from his mind and conscience the influence of his religious education, or forget that, at the age of fifteen years, he had united, by profession of faith, with the Church of his fathers. The limit of this sketch will not allow a detail of the means, under the providence and grace of God, by which he was convinced of the falsehood and danger of infidelity, and brought, by repentance, to newness of life. These interesting parts of his spiritual history are described in the "Cause and Cure of Infidelity."

The moral and spiritual revolution which he experienced, and which was wonderfully evinced and illustrated in all his after-life, brings to mind the transformation of Saul of Tarsus and John Bunyan. After his conversion, he continued, for a short time, in the medical profession, and officiated as a ruling elder in the Jonesboro Presbyterian Church. Soon, however, the conviction that he should spend the remainder of his life in publishing the gospel for the glory of Christ and the salvation of perishing men prevailed with him. He and F. A. Ross, who also had now been converted to Christ, studied theology privately under the instruction of the Rev. Robert Glenn, and both were licensed to preach the gospel, by the Abingdon Presbytery, at Glade Spring Church, in Virginia, and ordained six months later, the 3d of October, 1825, at Rogersville, Tenn. After preaching about two years in East Tennessee, he visited Danville, Ky., and accepted a call to

succeed his brother in the pastorate of the church in that city, in 1828. But he could not be confined to a pastorate, and traveled much in Kentucky in behalf of the American Education Society. In 1830, he removed to Marion county, Mo., to engage in educational work; purchased a farm, and having first gathered a school, which he taught for a time, he succeeded in awakening an interest in education in the community, which resulted in the erection of buildings and the chartering of Marion College (1832), over which he presided as its first President. His aim was the education of ministers and missionaries. To aid in their own support, the students were required to engage a portion of their time in manual labor. The attendance became large, but the system did not work satisfactorily, and the institution became swamped in debt by an extravagant outlay on buildings, for which the President was not responsible. In these years, he made tours to the Eastern cities to secure adequate means for his educational enterprise, leaving everywhere the "impression that he was a man of extraordinary faith and power." He also made tours and preached with great power and success while the educational enterprise was going on. In 1830, he fled from mob violence, which threatened his life, in Missouri, on account of the free expression of his anti-slavery sentiments. He now removed to Illinois, and, in the neighborhood of Quincy, established a seminary for the education of young men designed for missionaries. Here, having exhausted his means, and being worn out with labors, and especially being prostrated by epilepsy, he died, saying, "All is well," on the 17th of October, 1844, aged fifty-one years.

Sketches of his life and character, as a man, a Christian, and a preacher, by Drs. Ross, of Tennessee, Robert J. Breckenridge, of Kentucky, and Potts, of Missouri, also by J. A. Jacobs, Esq., of Danville, men who knew him well, have been collected and published by Dr. Sprague in his "Annals of the American Pulpit." But the most enduring monument to his memory is his remarkable book on "Infidelity," which he wrote in a few weeks, in the summer of 1836, sitting under a clump of trees at Oakland, near Quincy, Ill. Dr. Nelson also wrote a number of hymns, which are found in collections for public worship, among which is that commencing with—

"My days are gliding swiftly by."

Once devoted in heart and life to the pleasures of the world, once a sensualist and an enemy to the religion of Christ, he was converted to such an entire renunciation of the world and to such love and devotion to his Redeemer, and the salvation of his fellow-men by the gospel, as to exemplify, in a most remarkable manner, the noble resolution of the apostle, "to know nothing but Jesus Christ and Him crucified;" and this not only in his preaching, but in his common conversation and daily intercourse with men. No conversation, pursuits, or pleasures seemed to interest him

which were not closely connected with Christ and the progress of His religion. "There was nothing more remarkable about him," says Dr. Breckenridge, "than his fervent and overpowering love for Christ. He seemed to be consumed with a tender, ardent, and unquenchable love for the Redeemer Himself. Nothing was hard for him by which he could please and honor the Saviour."

His time, attention, thoughts, and soul seemed engrossed and absorbed with the interest which he felt in spiritual and eternal things. Dr. Breckenridge tells how, in riding from an Eastern city to Pittsburg in a stage full of people, Dr. Nelson was silent for two days and nights until near their destination, when he abruptly said: "I have listened to you all patiently two days and nights: now, may I speak to you for half an hour?" "This wholly unexpected remark, with his singular and striking appearance, secured the attention of the passengers, and he proceeded with the utmost pathos and tenderness to plead with them about their souls. All were deeply moved, and one, at least, dated his conversion from that conversation." Thus, "wherever he went, he was gathering jewels for his crown." His renunciation of the world was, in some things, carried to a hurtful extent. He paid almost no attention, either to get, or to keep anything, for his own support or that of his family. Many anecdotes are told to show how remarkably their wants were providentially supplied. One day, the barrel of meal and his own purse being empty, he went out, doubting whether the miller would trust him, when a little girl handed him a note folding a piece of gold. Though he might have enriched himself and had received a portion of a considerable estate, left him by his brother's son, in Danville, yet he lived and died poor, because he would withhold nothing from objects of charity, or from enterprises for the advancement of the Church. This same characteristic was the cause of his eccentric and remarkable neglect of his dress and personal appearance. Though his raiment was not of camel's hair, and though he did not have a leathern girdle about his loins, yet he would wear a seedy, brown coat, linsey pantaloons, old hat and shoes to suit, and fitting was of no account. In such a dress, and with a red bandana handkerchief instead of a cravat around his neck, he would enter the pulpit and preach to the most fashionable churches in the cities East or West. But beneath this rough exterior existed one of the most refined and gentle spirits, and one of the noblest and most powerful intellects ever belonging to man.

"Nelson," says Dr. Ross, "was the most fascinating preacher I ever heard. His train of argument, so simple; his combination of thought, so original; his exquisite illustrations, so inexhaustible; his strange unearthly voice, his noble face, his sweet smile, which made you feel the light and love of heaven, made him the object of undying affection in every heart that knew him."

Mr. Jacobs says: "He was a man not only of eminent piety, but of remarkable genius, distinguished by peculiarities and eccentrici-

ties of thought, manner, conduct, which would have made him the observed of all observers in any profession or walk of life. There was something strangely—almost preternaturally—unique in his manner. You listened as if to a being who lived in a world of thought and feeling entirely different from the ordinary children of men; with a genius bold and perfectly original, ranging with burning zest through every field of imagination, and pouring forth thoughts that breathe and words that burn with the power of the true orator and inspired bard. His eloquence was not the cold argumentation of logic, but a succession of fervid, powerful, and picturesque appeals, equally concise and vigorous in expression, and bold and original in sentiment."

"As a preacher," says Dr. Breckenridge, "I, who have heard the great preachers of America, Britain, and France, of this age, can truly say that his power in the pulpit exceeded all I ever witnessed. His manner was child-like in its perfect simplicity and naturalness. He spoke extempore, but the pathos, the unction, the impression of his preaching were amazing. His matter was compact, his words were few as would express what he meant, his tones low rather than high, and he had hardly any action. But such word pictures were hardly ever surpassed by man; such insight into man and divine things; such love and pity for lost men; such conviction of eternal realities; such sublime exhibitions of a gospel able to save sinners, and of a Saviour who had given Himself for them."

When he offered himself for licensure, Nelson thought that the Presbytery hesitated, thinking that he would continue the practice of medicine and preach only once in a while. "Yet, he became one of the greatest preachers in the world." Like Whitefield, he loved "to range." His labors abounded in Tennessee, Kentucky, Missouri, Ohio, Illinois, also in the Eastern cities and Baltimore, attended by the mighty power of God. In the great revival meetings he was in his element. In Missouri, where at that day churches were rare, he would engage to hold a protracted meeting wherever the people would erect upon wooden pillars a tabernacle covered with rough clap-boards, around which the people would pitch their booths and abide for several days in large assemblies, and enjoy the glorious revivals which attended his labors.

SAMUEL KELSEY NELSON

Was the oldest child of a family which produced two remarkable men. He was born in Washington county, Tenn., October 9, 1787, and was six years older than his brother, Dr. David Nelson. His parents were Henry and Anna (Kelsey) Nelson. He graduated at Washington College, Tenn., in 1803, at the early age of sixteen. He commenced reading law, in Kentucky, with bright prospects in the legal profession, but soon renounced these under a conviction that he was called to preach the gospel. Having returned to Ten-

nessee, and having studied theology under Dr. Doak, he was licensed by Abingdon Presbytery, in 1807. After preaching some time in South Carolina and Tennessee, he resolved to use his energies in conflict with the infidelity and irreligion then prevalent in the larger towns, and among the higher classes of Kentucky. Soon after, the Presbyterian Church of Danville gave him a unanimous call, and he was installed pastor in 1809. In this relation he remained till death, a period of twenty years, highly respected and honored as an able minister and an active and public-spirited citizen.

The earlier part of his ministry at Danville was during a period of great spiritual dearth generally prevalent; but, in 1826, a precious revival greatly encouraged him with fifty members added to his church. He is honored as the principal founder of the Danville College. "For it he labored with consummate skill and untiring assiduity."

To him also is ascribed the chief agency in obtaining an act of the Legislature of Kentucky which placed the College under the control of a Board of Trustees, appointed by the Synod of Kentucky. This concession was granted on condition that the Synod should pay \$20,000 into the treasury. The ministers raised it by giving their individual bonds for the amount. Mr. Nelson headed the subscription with \$800. Another enterprise in which he evinced both public spirit and a deep interest in relieving the sufferings and misfortunes of his fellow-men was the founding and cherishing of the Kentucky Asylum for the Deaf and Dumb, which was established within the bounds of his congregation. In its behalf his labors were self-sacrificing. When very much worn down, he went, by appointment of the Trustees, to negotiate some business in Tallahassee, Fla., in which the Asylum was deeply interested. While there he was one day in the act of pouring out a tumbler of water when he was suddenly seized with sickness, probably heart disease, and was dead in twenty minutes. He spent his last minutes in affectionately exhorting those around him to prepare for death, adding his hope that they would find as little to disturb or terrify them in the last hour as he did. "The news of his death overwhelmed his congregation with surprise and distress, and the impression throughout the State was that a public benefactor had fallen. He died May 7, 1827. He was succeeded in the pastorate at Danville by his brother, David, the author of "The Cause and Cure of Infidelity."

Soon after going to Kentucky, Samuel K. Nelson married a daughter of the Hon. Isaac Shelby, early an actor in the stirring movements in East Tennessee, one of the heroes of King's mountain, and afterwards Governor of Kentucky. After her death, he married Maria, daughter of John Reid, of Springfield, Clerk of Washington county, Ky. He had two children by each wife, but his family has become extinct.

The Hon. C. S. Todd, who married another daughter of Gov-

ernor Shelby, describes Mr. Nelson as a man of a stout-built frame, admirably proportioned, a fine large head, and a countenance expressive of benignity and decision; his hair sandy, and his eyes intensely blue. His discernment of human character and of men's motives was remarkable, and seemed to be intuitive. It was rarely, if ever, at fault. He was so easy and graceful in his manners that he would pass in any society as a well-bred and accomplished gentleman. Social, genial, and able to adapt himself to all classes in society, he could not be otherwise than popular. Though neither learned nor very eloquent, he was an edifying and impressive preacher. He abounded in apt illustrations, drawn from the familiar walks of life, and uttered no sentence which was not easily understood by people of the humblest capacity.

ABEL PEARSON, D.D.,

Was born in Knox county, Tenn., in the year 1787. His parents had come from North Carolina in early times. In his youth, he was said to be wild and wicked; but having entered an academy, taught by Dr. Isaac Anderson, in the bounds of his charge of Washington Church, young Pearson, before he came to mature years, experienced the greatest of all changes, a change of heart. While young he displayed a wonderful aptitude for original investigation, especially in relation to the doctrines of Christianity. He was licensed, by Union Presbytery, October 9, 1810, and ordained, by the same, November 12, 1820. At various times he ministered to the churches of Kingston, Philadelphia, Washington, and Madison, serving them for almost nothing in the way of compensation. He had means of his own, and was engaged at one time in merchandising, and at other times in indulging his mechanical genius in building mills, etc. In the years 1828-30, he spent much of his time in preparing for the press a book entitled "An Analysis of the Principles of the Divine Government." This work shows that he was a thinker of no ordinary clearness and power. When foiling an opponent, which he was well-nigh certain to do, such was his good humor that he also won his good will and respect. In theology he was a strong Calvinist. In his studies he paid much attention to the prophecies of the Scriptures. So vividly did he depict the convulsions which attended the downfall of slavery, that one of his co-presbyters left the State several years before the storm burst upon the land.

He died, November 16, 1856, in the sixty-eighth year of his age, lamented by his brethren, as a workman in the vineyard of the Lord, distinguished alike for the clearness and strength of his intellect, the depth and fervency of his piety, and the devotion and humility of his Christian life.

REV. D. M. WILSON.

SAMUEL GRAHAM RAMSEY,

One of the four constituting members of Union Presbytery, was the son of Reynolds and Naomi (Alexander) Ramsey, of Scotch-Irish descent. He was born, October 20, 1771, at Mash Creek, York (now Adams) county, Pa., where he studied under the Rev. Alexander Dobin, but afterwards at Liberty Hall, now Washington College, Va., under the Rev. William Graham, whom he esteemed so highly that he adopted his name, "Graham," as a part of his own. There he completed both his classical and theological courses, and was licensed by Lexington Presbytery April 20, 1795. Soon after this he made a missionary tour into the south-western territory and met with his elder brother, Francis Alexander Ramsey, who had preceded him to the West and was settled at Swan Pond, Knox county, Tenn. Going still further to the frontier settlements, he began to preach with apostolic zeal, traveling from fort to fort, through dangers and hardships, and attracting thousands of people, who hung with rapt attention on his lips. Many of them had not heard a sermon for many years. Won by his gentle and conciliatory manners, and good preaching, they became strongly attached to him, and entreated that he would settle with them as their minister. He consented, and returned to Virginia to make arrangements. There, on the 24th of February, 1797, he married Mrs. Eliza Allen, daughter of Col. William Fleming, and widow of the Rev. Carey Allen, who had died in Kentucky in 1795. She was a beautiful, talented, well-educated, and pious lady, and had been accustomed to the best society. With this companion, he returned to Tennessee, in December, of the same year, and settled at Mount Ebenezer, as they called their new home, eleven miles west of Knoxville. In 1798, he was ordained and installed over Grassy Valley and Pleasant Valley churches, preaching also at Ebenezer and other places. In three years of incessant labor his delicate health was so seriously impaired that his brethren in Union Presbytery admonished him to relax his labors, at the same time promising to fill his pulpits as often as other duties would permit. This occurred in 1800, but his constitution was so far impaired that it was not until 1807 that he could fully resume pastoral duties.

In the meantime, he engaged in educational work. In 1801, he opened Ebenezer Academy at his residence. Being a fine classical scholar, and a faithful and indefatigable teacher, he was a great favorite with his pupils. The school became popular, and young men flocked to it from distant parts. He required his students to spend a term of five months in the mastery of the Latin Grammar, as a preparation for rapid progress and accurate scholarship. Among them were always some poor and pious young men aiming to enter the ministry. These he both taught and boarded gratuitously.

*In 1807, when Moderator, he informed his Presbytery that,

* On the death of Dr. Carrick, Mr. Ramsey preached one-third his time at Knoxville, and by his efforts the house of worship of the First Church was built.

“through the goodness of divine Providence, he had been able to preach to his congregation since last October, and that they had taken a subscription for his support.” With this partial restoration, he continued his labors, doing faithful service to a people ever growing in numbers and spirituality, for about ten years, till 1817, when, in final prostration, he wrote to Presbytery, resigning his charge of Grassy Valley; and, being worn out with labor, and exhausted with hemorrhage from his lungs, he died, a peaceful and happy death, on the 5th of July, 1817.

An immense concourse of people attended his interment, at Ebenezer, with uncommon interest and solemnity, to whom an appropriate and impressive sermon was delivered by the Rev. Richard Hall King. His widow survived him about twenty years, and so faithfully and religiously instructed and trained their three sons and three daughters that, by divine grace, they all became useful members of society, and ornaments to the Church.

FREDERICK AUGUSTUS ROSS, D.D.,

Was born at Cobham, Cumberland county, Md., December 25, 1796. He was the son of a wealthy land-owner, and on the death of his father came to Tennessee to look after property belonging to the estate. He was then “a gay young Virginian of twenty-two years of age,” and made his “young bachelor home,” for some five years, at Rotherwood, near Kingsport and the junction of the North and East Branches of the Holston, a situation remarkable for its combination of grand and beautiful scenery. Here he erected a large mansion, and surrounded it with lawn, shrubs, and flowers. This home became celebrated, even beyond the bounds of Tennessee, for its profuse and generous hospitality. Being somewhat dissipated in his youth, and caring little for religion, he went occasionally to religious meetings, through curiosity, or to meet with company. Having some Virginian friends on a visit, he went with them to the organization services of the Boatyard (Kingsport) Church, in 1820, when he was somewhat impressed by a sermon of Dr. Charles Coffin on The Whole of the Ten Commandments, and was greatly pleased with the acquaintance which he then made with the Doctor. But he dated his conversion three years later (1823), on hearing a sermon, by the Rev. James Gallaher, on the Monday after a communion, at New Providence. This was followed, in September, of the same year, by a communion season, at Jonesboro, conducted by the Revs. Gallaher and Glenn, at which time and place he was received to membership on profession of his faith in Christ. Here also he met with Dr. Nelson, who, being converted from his infidelity, had recently renewed his connection with the Jonesboro Church, and was earnestly intent on doing good. Taking a deep interest in Mr. Ross, and gaining a great influence over him, he had him to lead for the first time in public prayer. Mr. Nelson took note of that prayer, and, both in private and by writing to

him afterwards, urged the claims of the ministry upon his attention. Thus, Dr. Ross could say, "Gallaher was my spiritual father, and Nelson led me to the ministry."

In April, 1824, he was received under care of Abingdon Presbytery, and both he and Dr. Nelson, having studied theology privately, under the Rev. Robert Glenn, were licensed together at Glade Spring, in Washington county, Va., and ordained as evangelists six months later, October 5, 1825, at Rogersville, Tenn.

At Kingsport, near his home at Rotherwood, he preached for twenty-six years, 1826-52, assisted by the Rev. Daniel Rogan, 1842 to 1846. On the third Sabbath of June, 1846, he was installed pastor of that church, Dr. Coffin presiding, the Rev. Daniel Rogan preaching the sermon, and the Rev. Phillips Wood delivering the charge.

Soon after his union with the Church, in 1823, Mr. Ross married Miss Theodosia, daughter of David G. Vance, ruling elder of the Jonesboro Church. During his ministry at Kingsport he contributed, very largely, as one of the editors, to the controversial and other departments of the *Calvinistic Magazine* and other periodicals. He published a book on "The Witness of the Spirit," as held by the Rev. Charles Wesley, showing the doctrine to be "false, unscriptural, fanatical, and of mischievous tendency." This was connected with a warm and protracted controversy with some leading ministers of the Methodist denomination. In the high excitement of 1857 in the churches on the slavery question, he published a book in defense of that "institution." His writings are characterized by pith and point, clearness and force of reasoning, and they abound in flashes of wit and humor. He was able in debate and in every way qualified to be a leader, and was therefore prominent both in the discussions in the Church courts on those subjects which led to the division of 1838, and in those which led to the secession of the Southern Presbyteries from the General Assembly, in 1857. Dr. Samuel Wilson, of Cincinnati, having charged him with heresy on the subject of faith, in 1836, Dr. Ross repelled the charge with great spirit in the *Calvinistic Magazine*.

By profuse hospitality, liberal beneficence, and some unfortunate investments, he expended a large fortune. But when all was gone, he testified to a ministerial friend that he was happier in his Master's service while in reduced circumstances than when he abounded in wealth.

Besides ministering to his charge at Kingsport, he did much successful service as an evangelist, especially in Kentucky and Ohio, in company with James Gallaher, in 1827, when over 1000 members were added to the churches where they held protracted meetings. The last years of his ministry were employed in the pastorate of the Church of Huntsville, Ala., where he died, April 13, 1882, aged eighty-two years.

"He was endowed by Providence with a profusion of gifts—extraordinary keenness of intellect, great originality, a large, warm,

and glowing heart, a large fortune, and a profound spirit of consecration to the service of the Master. As a preacher and debater, he was original, forcible, and often startling; sustaining and enforcing his positions with a vigor of logical argument, and such wealth of embellishment, as made an ineffaceable impression on the mind of the hearer" (J. H. Bryson, D.D.).

"His preaching was powerful, pungent and pathetic, readily adapting itself to the character and condition of his audience. Not infrequently smiles and tears in the pulpit and pew succeeded each other as sunshine and showers on an April day" (Rev. E. H. Crumpton).

E. N. SAWTELL, SR.

The following notice we have condensed from a brief autobiography left in manuscript by Mr. Sawtell: In the year 1817, the Rev. Eli Smith was about to visit his father, who was pastor of the church in Hollis, N. H., of which church young Sawtell's parents were members. Before he started from Tennessee, Drs. Anderson, Coffin and Hardin engaged Mr. Smith to make an effort to bring at least one-half dozen New England boys to study and become ministers in Tennessee, in view of the great need of ministers then so sorely felt at the Southwest. Each of the three above-named promised to take charge of two of the lads. Mr. Smith, having arrived at Hollis, "set the town ablaze with his appeals." Eli Sawtell responded "Amen, I will be one of them." Several others gave their names. They were to set out the following May, but Sawtell had bound himself for three years to a shoemaker. His employer let him go, but took his note for \$90, payable, without interest, when he should return from Tennessee a minister of the gospel. When the parents had considered the dangers—the wild beasts, savages, mountains, forests, rivers and the distance of 1100 miles—then the tears of the mothers detained them all but one, and his mother did not wish to detain him. "When I got my library," says he, "my Bible, hymn book and Baxter's 'Saint's Rest,' and all my earthly goods packed in a cotton handkerchief, a hickory cane whittled out in my hand, and \$14 in my pocket, I started, May 9, 1818, on foot and alone for Tennessee. I reached Maryville in the last week in June—nearly two months on the road. I did not work or beg, neither did I steal, yet, strange to say, I had ten times as much money when I arrived as when I left Hollis." He does not relate how this gain occurred. No doubt it was the interest excited along the way by the heroism and romance of the boy's undertaking that helped his pocket.

Dr. Anderson first received and treated him as a son in his own house. Afterwards he spent two years at Greeneville College under Dr. Charles Coffin, and returned ready to join Dr. Anderson's first class in theology at Maryville in 1822. He was licensed by Union Presbytery April 19, 1825; ordained November 12, 1825, and

almost immediately sent on horseback through West Tennessee and Alabama to collect money for Dr. Anderson's infant and struggling seminary. In this tour he lost his horse and was prostrated with fever for three weeks, and yet returned with money enough to excite Brother Eagleton to exclaim: "We must appoint Brother Sawtell Generalissimo of collecting forces for our Seminary!" But a farm must be bought that students by manual labor might help to meet their expenses; a new building was needed, and, therefore, more money must be had. Mr. Sawtell was again mounted and sent preaching and collecting through Alabama, Mississippi and Louisiana to New Orleans. Seventy miles of his route in Mississippi lay through a forest with no habitation but an Indian wigwam. After encountering many dangers and enduring many hardships he returned to Maryville. When the money was counted out—about \$2000—one of the trustees threw up his hands, declaring that "he had never seen such a pile of money in all his life." Thus did this alumnus soon and well repay his Alma Mater. Being appointed a commissioner from Union Presbytery in 1826, he rode on horseback to Philadelphia, and from there to New England, preaching in many towns and cities till he reached Hollis, in New Hampshire, just eight years from the time he left it. There he found his old employer, now aged, infirm and in very reduced circumstances, who was agreeably surprised and greatly relieved by the receipt of his \$90.

Dr. Sawtell, as an evangelist, made extensive tours through New England, Western New York and Ohio. He was appointed by the Government of the United States and served some years as chaplain to the seamen at Havre, in France. The writer has not been able to trace his history fully. His residence and labors at Havre extend from about 1858 to 1868. At the latter date he returned to this country and resided at Saratoga Springs, N. Y., until about 1883 or 1884. Some time in the fifties he published a small volume entitled "Treasured Moments."

JOHN SILSBY.

Since penning the notice of the Rev. D. M. Wilson, the writer has received the following account of the life and death of his friend and fellow-laborer, the Rev. John Silsby, by the pen of the Rev. R. A. Bartlett:

"He died at Grassy Cove, Tenn., October 20, 1888. His life was long and useful; seventy years were given him 'by reason of strength.' He was born near Lewisburg, Pa., November 12, 1817. He graduated at Farmers' College, Cincinnati, and then for nine years was Professor of Mathematics in the same institution. From 1849-1854 he was a missionary of the A. B. C. F. M. in Siam. He then was Principal of an Academy in Wisconsin until the war, when he served his country as a Lieutenant of Battery C, First

Wisconsin Heavy Artillery. After the war he labored as a missionary among the colored people in Alabama. He was a member of the Constitutional Convention in that State, and editor of the *Nationalist*.

"For a few years he taught Mathematics in Maryville College. The last seven years he spent in teaching and preaching at Grassy Cove. Brother Silsby was a godly man beyond all question, and the impression of his life will be seen for years to come upon the people among whom he labored so faithfully. He was buried at the Grandview Cemetery by the grave of his beloved co-worker, the Rev. D. M. Wilson."

The coincidences of the lives and labors of Brothers Wilson and Silsby are remarkable. While students together, Mr. Wilson was instrumental in the conversion of Mr. Silsby. Both labored as missionaries in both the foreign and home fields. They were intimately associated during their last years of service in self-denying efforts for the intellectual and spiritual elevation and salvation of the population of the Cumberland mountains. Their ancestors, too, were closely associated as first settlers of the town of Acworth, N. H., more than a century ago; and they themselves lived to see their families united in Tennessee by the marriage of their children. Separated in death by the brief interval of one year, their remains found a resting-place side by side in the same cemetery.

Prof. Silsby left four children, two of whom—Mrs. L. B. Tedford and Rev. John A. Silsby—are missionaries of our Board, in Asia.

JAMES WHITE STEPHENSON, D.D.

At the organization of our Synod in 1817, Mr. Stephenson was enrolled as a member from the Presbytery of West Tennessee, which was then within our bounds. He was of Scotch-Irish descent, and a native of Virginia, but passed his early youth near Waxhaw Church in South Carolina. He was probably educated under Dr. McCaule at Mt. Zion College in the same State, in which vicinity he taught for a few years, and had Andrew Jackson for a pupil. He was licensed in 1789 by the Presbytery of South Carolina, and spent some years (1790-1808) of diligent and successful labor in the pastorate of Bethlehem and Indiantown, in the Williamsburg district, S. C. In 1808, he and about twenty families of his charge emigrated in a body to the wilderness of Maury county, Tenn. Here they jointly bought a large tract of land from the heirs of General Greene, of Revolutionary fame, and laid the foundation of "Fierson Settlement." Here, by solid and impressive preaching, by remarkable diligence in every department of ministerial duty, and by a life of devoted and consistent piety, he so moulded the character and directed the conduct of his colony that few churches could equal Zion Church, which he there planted and trained in the faithful performance of Christian duty both public and private.

In that same church he continued his labors until the age of seventy-two years, when, in 1832, he died in Christian triumph in the midst of his people, to some of whom he had sustained the relation of pastor for forty-two years.

Dr. Gillett's "History" enrolls our James White Stephenson among the patriotic Presbyterian ministers who fought for their country in the Revolutionary war. The record is, "that he served throughout the war, and on one occasion had his gun shivered by a shot from the enemy, which glanced and killed the man who stood by his side."

RALPH E. TEDFORD

Was born in Blount county, February 2, 1808, and died August 23, 1878, at his home in Maryville. He was licensed October 3, 1834. He preached for the congregations of Calhoun, Tenn., Cassville, Ga., and Cleveland, Tenn. The organization at Cleveland owes its existence to his labors. He ministered to it for many years. In 1860, ill health terminated his active ministry, though he often helped his brethren in Blount and Jefferson counties during subsequent years. He was a particularly lovable man, clear and decided in his views on theology, yet charitable to all men. His last years were years of comparative feebleness. He was tenderly cared for by his daughter, Mrs. Prof. Lamar, who now alone occupies the house built by her father. Mr. Tedford, beyond most men, enjoyed the confidence of all who knew him.

REV. D. M. WILSON.

BENJAMIN WALLACE

Was born in Blount county, Tenn., in the year 1807, and died September 6, 1856, and his remains were interred near Mt. Bethel Church (Soddy) in the vicinity of Rathburn station, on the Cincinnati Southern Railroad. Here, also, two months later, Dr. Abel Pearson, his life-long friend, was laid by his side. Mr. Wallace was licensed by Union Presbytery, May 20, 1831, and ordained April 5, 1832.

His ministry of twenty-five years was given to the churches of Bethel (later called Soddy), Harrison, Richland and Washington. Kingston Presbytery, in noticing his death, describe him thus: "As an humble, self-denying, laborious man, and as one devoted to his Master, he has, perhaps, left with us no superior. As a theologian he was thorough, sound and consistent; in his presentation of truth he was clear, forcible and convincing." His opportunity of practicing self-denial may be judged from the following specimen from the records of Presbytery, April, 1845:

"The elders of Harrison Church reported that they had enjoyed

the labors of the Rev. Benjamin Wallace for one-fourth of the time during the last two years; that he had discharged his duties to general satisfaction; that they had no special contract with him in regard to salary, but had endeavored to give him a small compensation, viz., \$2.60 in money, \$14 in clothing and \$43 in work—in conclusion, they were sorry they had done so little, and promised to do better in time to come." (NOTE.—This church became extinct.)

Several of his sons are honored laborers in the ministry.

REV. D. M. WILSON.

GIDEON STEBBINS WHITE

Was a lineal descendant of Elder John White, who emigrated from England and settled at Newtown, now Cambridge, Mass., 1632. Gore Hall, the beautiful library building of Harvard, stands upon the ancient cow yard of Elder John White. Gideon, whose father was Wilson White, was born in Granville, N. Y., April 12, 1803.

He removed to Tennessee in early life for the benefit of a milder climate; completed his literary and theological studies at Maryville College in 1829, and was licensed by Union Presbytery, October 6, 1829; ordained an evangelist, April 8, 1830; received the degree of A. M. from Maryville College in 1846. For some years he acted as an agent for the American Sunday-school Union in Tennessee and as far south as Florida. In September, 1836, he took charge of the church at Strawberry Plains, in Jefferson county, and about the same time the charge of Washington Church, in Knox county, where he fixed his residence and established a tannery to supplement his limited salary from the churches.

November 6, 1834, he married Miss Mary Eliza Jarnagin, of Newport, Tenn. He brought up a family of seven daughters and one son. He continued in charge of the above-named churches until his death, July 28, 1863, aged sixty years. Mr. White did not limit his ministerial labors to his particular charges, but extended them in both Knox and Jefferson counties, and organized the Spring Place and Caledonia churches (1842 and 1858).

He was nine times a commissioner to the General Assembly, and the first time, in 1830, he rode all the way to Philadelphia on horseback. For his activity in meetings of Presbytery and Synod he was styled "the ecclesiastical lawyer."

Short and slender in body, and in voice rather sharp and shrill, he was strong in mind and force of character. Presbyterianism in Tennessee is largely indebted to his abundant and useful labors.

The Rev. John S. Craig says: "He was bold and fearless in the enunciation and defense of what he considered the truth of God, and few were willing to encounter him in debate. On controverted points of doctrine and polity he was clear and forcible."

"All regarded him as a very active and earnest pastor and preacher. His sermons were characterized by point and pith. His ideas were couched in few and forcible words." "In his later years, divine grace softened the asperity of youthful days and his soul mellowed for the inheritance of the saints in glory, to whom he was gathered as a shock of corn fully ripe."

NOTE.—The above sketch is condensed mainly from one by the Rev. W. H. Lyle, who derived the facts from Mrs. White and the Rev. John S. Craig, D.D.

DAVID MORRISON WILSON

Was born March 6, 1819, in Charlestown, N. H.; was educated at Pleasant Hill Academy and Woodward College, Cincinnati, and graduated at Lane Theological Seminary, June 9, 1847. On the 16th of October of the same year he was ordained by the Presbytery of Cincinnati at College Hill, and on the same day was married to Miss Emeline B. Tomlinson. On December 29, 1847, he and his wife sailed from Boston as missionaries to Syria by appointment of the A. B. C. F. M., and landed at Beirut in the following March. At Tripoli and at Homs he labored faithfully for fourteen years, until compelled to return to this country on account of his wife's failing health in 1861. From 1861 to 1864 he preached and taught at New London, Butler county, Ohio; from 1864 to 1867 he supplied the Presbyterian church at Radnor, Delaware county, Ohio. In December, 1867, he removed to Athens, Tenn., and took charge of the Mars Hill Church. Early in 1884, he moved to Spring City, and opened up missionary operations at new points along the Cincinnati Southern Railroad. In September of that year he also took charge of Piney Falls Presbyterian Church at Grandview, Tenn., on the Cumberland plateau. Through his energetic efforts that church first became possessed of a house of worship, a comfortable sanctuary. He died at his residence at Spring City on the 24th of September, 1887, aged sixty-eight years. Before his departure he requested that his remains might "be laid away in the new Presbyterian cemetery at Grandview, to sleep there till the morning of the resurrection." The granite shaft that marks his tomb, together with its simple inscription, "A Missionary of the Cross," is appropriately suggestive at once of his firmness and his devotion.

While engaged in academic and collegiate studies, Mr. Wilson manifested the ardor of active piety in laboring for the conversion of his fellow-students and in a diligent attendance at prayer meetings and on other means of grace. "He was a man of extensive reading and varied information, and possessed a ready and retentive memory. No one could listen to his conversation and not be surprised at his wide range of knowledge in history, theology and general literature, and his wise discrimination in the use of the facts at his command." As evidence of his deep and undying interest

in Foreign Missions, the writer would refer to his able and often eloquent annual reports on that subject, recorded in the minutes of the Synod of Tennessee, breathing a spirit that could come only from a mind and heart aglow with zeal and love for the cause. "Mr. Wilson seemed to be a man absolutely free from selfishness." As a reformer he never contended for personal interests, but was always ready to sacrifice self for the good of others.

His wife and two children born in Syria, Mrs. W. A. McTeer and the Rev. Prof. S. T. Wilson, of Maryville College, survive him (1888).

The above has been compiled from the "Presbyterian Encyclopædia" and an obituary notice by the late Rev. John Silsby.

APPENDIX.

STATISTICS OF BENEFICENCE, 1871-1888.

NOTE.—Until 1852 or 1853 Contributions to Beneficence were not reported in the Minutes of the General Assembly. They had gone to the treasuries of the American Board and Societies.

DATES	Foreign Miss.	Home Miss.	Educa- tion.	Publi- cation.	Erec- tion.	Relief.	Freed- men.	Sust'n.	Aid.	Totals.	Ch'rch Mem's.
'71	\$482	\$426	\$910	\$194	\$114	\$52	\$16			\$2196	3568
'72	585	691	535	261	287	70	57			2486	3825
'73	566	320	326	213	116	117	80			1738	2791
'74	681	252	152	64	171	77	69	\$11		1487	3670
'75	872	410	130	33	128	151	128			1852	3562
'76	711	412	113	47	108	66	57	32		1546	3480
'77	542	323	55	38	65	46	53	30		1152	3308
'78	361	336	41	24	57	43	36	20		918	3277
'79	434	314	98	102	106	57	43	27		1181	3341
'80	570	401	91	42	65	60	75	30		1334	3539
'81	686	670	94	58	121	61	86	39		1815	3508
'82	750	854	99	65	90	112	65	38		1873	3386
'83	520	533	121	75	110	74	62	44		1539	3472
'84	873	997	101	89	120	99	91	71	\$19	2460	3511
'85	925	837	127	78	943	104	214	51	87	3226	3620
'86	1074	1030	124	81	127	111	2416	56	158	5147	3830
'87	906	1597	149	107	491	124	409	62	315	3960	3988
'88	914	1252	113	91	256	1239	405	36	110	4416	3904

MEETINGS OF THE SYNOD OF TENNESSEE.

THE PLACE.	TIME.	MODERATORS.	CLERKS—PRO TEM.
Nashville, Tenn.	Oct. 1, 1817	Rev. Samuel Donnell,	Rev. Gid. Blackburn.
Murfreesboro', "	" 14, 1818	" Isaac Anderson, D.D.	" Robt. Henderson.
Maryville, "	" 13, 1819	" George Newton,	" Isaac Anderson.
Franklin, "	" 4, 1820	" Gideon Blackburn, DD	" Jno. McCampbell.
Nashville, "	" 3, 1821	" Duncan Brown,	" Thos. J. Hall.
Knoxville, "	" 2, 1822	" John Allan,	" Wm. Eagleton.
Murfreesboro', "	" 1, 1823	" Gideon Blackburn, DD	" Robert Hardin.
Columbia, "	" 13, 1824	" Robt. Henderson, D.D.	" Wm. Eagleton.
Maryville, "	" 12, 1825	" Robert Hardin,	" John Allan.
Rogersville, "	" 11, 1826	" Isaac Anderson, D.D.	" And. S. Morrison.
Abingdon, Va.	" 10, 1827	" " "	" Wm. A. McCampbell.
Knoxville, Tenn.	" 8, 1828	" Charles Coffin, D.D.,	" Eli N. Sawtell.
Greenville, "	" 14, 1829	" James Gallaher,	" Wm. A. McCampbell.
Athens, "	" 13, 1830	" Isaac Anderson, D.D.	" George Painter.
Jonesboro', "	" 12, 1831	" John McCampbell, DD	" Fielding Pope.

Meetings of the Synod—Continued.

THE PLACE.	TIME.	MODERATORS.	CLERKS—PRO TEM.
Abingdon, Va.	Oct. 10, 1832	Rev. Isaac Anderson, D.D.	Rev. G. S. White.
Knoxville, Tenn.	" 9, 1833	" William Minnis,	" " "
Kingsport, "	" 8, 1834	" Robert Glenn,	" " "
Greeneville, "	" 14, 1835	" James McLin,	" " "
Knoxville, "	" 12, 1836	" John W. Cunningham,	" " "
Jonesboro', "	" 11, 1837	" Fielding Pope,	Revs. F. A. Ross and George Painter.
Rogersville, "	" 10, 1838	" Isaac Anderson, D.D.	Rev. G. S. White.
New Market, "	" 9, 1839	" James King,	" Robt. Caldwell.
Bethesda Ch., "	" 14, 1840	" Thomas Brown,	" G. S. White.
Blountville, "	" 13, 1841	" George Painter,	" Wm. A. Taylor.
Maryville, "	" 12, 1842	" Robert Glenn,	" Fielding Pope.
Knoxville, "	" 11, 1843	" Isaac Anderson, D.D.	" G. S. White.
Abingdon, Va.	" 9, 1844	" Robert Glenn,	" Wm. A. Taylor.
Dandridge, Tenn.	" 8, 1845	" George Painter,	" G. S. White.
Athens, "	" 9, 1846	" F. A. Ross, D.D.	" " "
New Market, "	" 8, 1847	" Francis A. McCorkle,	" " "
Rogersville, "	" 13, 1848	" F. A. Ross, D.D.,	" Fielding Pope.
Tazewell, "	" 12, 1849	" Levi R. Morrison,	" " "
Greeneville, "	" 11, 1850	" John S. Craig,	" Ira Morey.
Chattanooga, "	" 10, 1851	" Ira Morey,	" J. S. Craig.
Jonesboro', "	Sept. 10, 1852	" F. A. Ross, D.D.,	" G. S. White.
Maryville, "	" 29, 1853	" Thomas Brown,	" J. J. Robinson.
Knoxville, "	Nov. 9, 1854	" John S. Craig,	" " "
Blountville, "	Sept. 27, 1855	" James McChain,	" Ira Morey.
Athens, "	" 25, 1856	" James King,	" Joseph H. Martin
New Market, "	" 24, 1857	" G. S. White,	" " "
Bristol, "	" 24, 1858	" John J. Robinson, D.D.	" Isaac N. Naff.
Cleveland, "	" 30, 1859	" Samuel A. Rhea,	" G. S. White.
Abingdon, Va.	" 27, 1860	" Joseph H. Martin,	" Fielding Pope.
Rogersville, Tenn.	" 26, 1861	" R. P. Wells,	" G. A. Caldwell.
Knoxville, "	" 25, 1862	" G. A. Caldwell,	" T. H. McCallie.
	1863 1864	} No meetings.	
New Market, "	Oct. 12, 1865	Rev. Thomas Brown,	" Samuel Sawyer.
Knoxville, "	Sept. 27, 1866	" W. W. Thorpe,	" W. H. Lyle.
Athens, "	" 26, 1867	" T. J. Lamar,	" Samuel Sawyer.
Greeneville, "	" 24, 1868	" Nathan Bachman and W. B. Brown,*	" W. H. Lyle.
Maryville, "	" 30, 1869 (Reunion.)	" D. M. Wilson,	Elder J. W. Mathes.
New Market, "	July 14, 1870	" W. S. Doak, D.D.,	Rev. W. B. Rankin.
Kingston, "	Nov. 3, 1870	" P. M. Bartlett, D.D.,	Elder J. A. Galbraith.
Maryville, "	Oct. 26, 1871	" S. V. McCorkle,	" D. H. Meek.
Jonesboro', "	" 10, 1872	" W. H. Lyle,	Rev. P. D. Cowan.
Rogersville, "	" 2, 1873	" W. B. Brown,	Elder W. A. McTeer.
Kingston, "	" 22, 1874	" P. D. Cowan,	" O. B. Smith.
New Market, "	Nov. 3, 1875	" William Aikin,	Rev. D. McDonald.
Greeneville, "	Oct. 26, 1876	" A. Bartlett,	" W. H. Lyle.
Maryville, "	" 18, 1877	" J. W. C. Willoughby,	" P. S. Feemster.
Jonesboro', "	" 10, 1878	" W. H. Lyle,	Elder W. A. McTeer.
New Market, "	" 23, 1879	" C. B. Lord,	Rev. C. A. Duncan.
Knoxville, "	" 14, 1880	" J. E. Alexander, D.D.,	" J. B. Porter.

* Last half of Session.

Meetings of the Synod—Continued.

THE PLACE.	TIME.	MODERATORS.	CLERKS—PRO TEM.
Chattanooga, Ten.	Oct. 6, 1881	Rev. F. E. Sturgis,	Elder W. A. McTeer.
Maryville, “	“ 19, 1882	“ W. J. Trimble, D.D.,	“ W. L. Brown.
Kingston, “	“ 11, 1883	“ Jere Moore,	“ W. A. McTeer.
Salem, Wsh. Co., “	“ 2, 1884	“ P. M. Bartlett, D.D.,	“ W. B. Minnis.
Maryville, Tenn.	“ 22, 1885	“ Jos. Clements,	“ J. A. Galbraith
Dandridge, “	“ 7, 1886	“ Calvin A. Duncan,	Rev. G. S. W. Crawford & Elder W. A. McTeer
Oakland, Gr. Co. “	“ 27, 1887	“ E. A. Elmore,	Elder W. O. White.
New Market, “	“ 18, 1888	“ W. A. Ervin,	“ H. R. Brown.

ROLL OF STATED CLERKS.

NAMES.	TERM OF OFFICE.	OF WHAT PRESBYTERY.	RESIDENCE.
Charles Coffin, D.D.,	1817-1818	Union,	Greeneville College.
Robert Henderson, D.D.,	1818-1825	Shiloh,	
Hugh Barr,	1825		
William Eagleton,	1825-1830	Union,	Maryville.
Darius Hoyt,	1830-1836	“	“
Fielding Pope,	1836-1851	“	“
John J. Robinson,	1851-1855	“	“
J. H. Martin,	1855-1865	“	Knoxville.
Thomas Jefferson Lamar,	1865-1887	“	Maryville.
G. S. W. Crawford,	1887	“	“

NOTE.—Dr. Anderson was Moderator seven times, and the Rev. G. S. White was Clerk *pro tem.* thirteen times. Union Presbytery furnished the Stated Clerks for 64 years, and for 53 years these Clerks were at Maryville.

SYNODICAL STATISTICS.

Dates.	Ministers.	Churches.	Candidates.	Licentiates.	Ministers Re- ceived.	Ministers Dis- missed.	Received on Examination.	Received on Certificate.	No. of Church Members.
1834	48	70	.....	.....	3	5	.....	.....	.....
1835	50	70	.....	.....	3	9	.....	.....	.....
1836	48	73	.....	.....	6	11	.....	.....	.....
1837	48	78	.....	.....	3	3	.....	.....	.....
*1838	48	.....	.....	.....	.....	.....	.....	.....	.....
†1839	45	52	.....	.....	5	4	.....	.....	.....
1840	41	.....	.....	.....	3	.....	.....	.....	.....

* No Report. Year of Division.

† O. S. had withdrawn.

Synodical Statistics—Continued.

Dates.	Ministers.	Churches.	Candidates.	Licentiates.	Ministers Received.	Ministers Dismissed.	Received on Examination.	Received on Certificate.	No. of Church Members.
1841	50	64	1	3	2	1			
1842	50	69	.....	.....	3	5			
1843	43	68	.....	.....	.....	1			
1844	44	.....	.....	1	.....	1			
1845	45	77	3	1	.....	4			
1846	45	77	4	3	1	1			
1847	45	77	4	3	2	2			
1848	46	75	7	2	2	2			
1849	42	73	11	.....	3	8			
1850	47	74	5	3	.....	1			
1851	50	76	2	4	.....	6			4664
1852	47	79	1	2	.....	1			
1853	48	80	4	.....	.....	.....
1854	47	80	7	1	.....	.....			4987
1855	49	82	22	1	.....	.....			4960
1856	47	81	14	1	.....	1			5110
1857	42	83	15	.....	.....	.....			5286
1858	37	80	.....	4	.....	.....	
1859	39	78	10	3	.....	.....	
1860	39	85	.....	.....	.....	3			
1861	37	82	12	1	.....	3			
1862	.....	86	5	2	.....	.....	
1863	.....	.....	.....	.....	.....	.....
1864	.....	.....	.....	.....	.....	.....
1865	.....	.....	.....	.....	.....	.....
1866	23	46	2	.....	.....	.....			1323
1867	20	46	7	.....	.....	.....			2858
1868	19	43	10	.....	3	2			2707
1869	18	37	12	.....	2	1			2523
1870	34	49	23	.....	.....	.....			2741
1871	43	61	20	4	3	.....			3825
1872	45	63	17	1	.....	.....			3568
1873	37	59	29	4	.....	.....			3570
1874	37	58	30	6	.....	.....	302	72	3676
1875	39	52	11	2	.....	.....	66	65	3562
1876	39	58	26	2	.....	.....	128	104	3880
1877	39	55	30	2	.....	.....	143	53	3308
1878	43	55	20	2	.....	.....	227	50	3277
1879	40	57	16	2	.....	.....	175	100	3341
1880	38	56	16	1	.....	.....	202	76	3539
1881	41	56	16	1	.....	.....	148	44	3508
1882	42	55	13	3	.....	.....	158	61	3386
1883	44	58	14	2	.....	.....	189	87	3472
1884	45	61	15	1	.....	.....	208	79	3511
1885	45	67	18	.....	.....	.....	200	73	3620
1886	52	69	17	1	.....	.....	348	127	3830
1887	53	73	9	2	.....	.....	286	197	3988
1888	53	74	25	.....	.....	.....	201	199	3904

REMARKS.—There were 5 Presbyteries from 1845 to 1849—Union, Holston, Kingston, New River, and Chattanooga. 4 Presbyteries from 1849 to 1865, Chattanooga being dissolved in 1849. In 1865, 3 Presbyteries—New River went South. In 1870, reconstruction, 6 Presbyteries—Nashville, New Orleans, and Austin being added.

SYNODICAL ROLL OF MINISTERS BY PRESBYTERIES.

I.—OF UNION PRESBYTERY (From a List by Rev. W. H. Lyle, Stated Clerk).

NAMES.	LICENSED.	ORDAINED.	RECEIVED.	DISMISSED.	REMARKS.
Matthew Donnell,	May 28, 1802 by Union,	1804			Inst. P. Grassy Valley, 1804
Isaac Anderson, D.D.,	May 28, 1802 by Union,	1802, Inst. P. Wash. Ch. '02			P. New Providence, 1812 to 1857
John McCampbell,	April 9, 1805	Feb. 13, 1807	Ordained by Revs. Anderson, Lapsley and Ramsey		P. Hopewell, 47 years
Charles Coffin, D.D.,	In New Eng., 1797	1805	From Middlesex As'n, April 7, 1806		
Hezekiah Balch, D.D.,		May 17, 1806	" Greenville P., dissolved		
Joseph B. Lapsley,		P. Tenn. Cong.	" Transylvania, a licen.		Died 1824, in Presb. Muhlenberg
John Gloucester,	Oct. 22, 1807	April 13, 1810			
John Cosson,					
James Witherspoon,			" Greenev'e P., dissol. 1804		
Abel Pearson, D.D.,	Oct. 9, 1810	Nov. 12, 1820	" Abingdon, April 2, '10		Died Sept. 8, 1812
David Weir,	Sept. 4, 1811	Oct. 23, 1812			
Thomas H. Nelson,			" Mecklenb'g Pr. Sep. 9, '12		To P. W. Tenn., Oct. 26, 1813
Robert Hardin, D.D.,	Oct. 12, 1814	Oct. 2, 1816			Died Sept. 24, 1838
Andrew S. Morrison,	Sept. 23, 1817	Nov. 6, 1819	" Shiloh, Sept. 2, 1816		Inst. P. of St. Paul's
William Eagleton,	April 15, 1818				Inst. P. of Bethel, Kings-
William Anderson,	"	1821			ton, 1819
George M. Erskine,	Oct. 8, 1818	April 18, 1819			
Robert Glenn,	April 20, 1819				
Lucas Kennedy,			" Concord, Sept. 22, 1817		Dropped, 1823
Richard H. King,			" " 22, 1817		
Christopher Bradshaw,	Sept. 26, 1820	Sept. 26, 1820			Instal. P. Timberridge, July 31, 1824

UNION PRESBYTERY—Continued.

NAMES.	LICENSED.	ORDAINED.	RECEIVED.	DISMISSED.	REMARKS.
Robert McAlpin,	April 13, 1821	Aug. 22, 1824			Taught Anderson Acad., near Newport, about '20
Nathaniel Alexander,	"				Left by leave, 1821
Dr. Alexander McGee,	Mar. 31, 1823				In. P. Eusebia, Ap. 16, '24
George Painter,	April 16, 1824				
David Weir,			From W. Tenn., Apr. 13, '24	In 1824	
Rev. Daniel S. Buttrick,			Sept. 14, 1824		F. M. to Cherokees
William Chamberlain,			Sept. 20, 1824		"
E. N. Sawtell, St.,	April 19, 1825	Nov. 12, 1825			Evangelist
William Minnis, D.D.,	"	April 8, 1826			P. Westminster, 1826
Elijah M. Eagleton,	"	May 19, 1826			Died March 13, 1838
Hilary Patrick,	Oct. 7, 1825	Sept. 26, 1826			
William A. McCampbell,	"	"			
Rev. Samuel Worcester,			Oct. 7, 1825		F. M. Cherokees
Oramel F. Hinckly,		Oct. 18, 1825	Oct. 7, 1825	To Presb. of French Broad	
William W. Woods,	April 3, 1826	Sept. 22, 1827			
Edward P. Hall,	May 3, 1826	"		To Ab., Sept. 26, 1826	
Jeremiah Hill,	April 4, 1826	"		To Holston, same date	
Darius Hoyt,	April 7, 1827	April 12, 1828			
Thomas Brown,	"	" 22, 1828			
Fielding Pope,	"	Sept. 29, 1828			
Claiborne Young,	Sept. 21, 1827	April 12, 1828			
William C. Rankin,	"	"			
Summer Mandeville,	April 10, 1828	Oct. 9, 1828			
Michael A. Remly,	" 8, 1829	" 6, 1829			
Gamble McNutt,	"	April 8, 1830			
Nathaniel Hood,	"	"			
Andrew M. Keith,	"	"			
Andrew Vance, D.D.,		" 3, 1829	From Abingdon, Apr. 6, 30,		

UNION PRESBYTERY—Continued.

NAMES.	LICENSED.	ORDAINED.	RECEIVED.	DISMISSED.	REMARKS.
William H. Davis,	Oct. 16, 1836	.....	.....	To Pby. of S. C.	.....
Leander N. Donald,	" " " " " "	Sept. 28, 1838	.....	.....	.....
Robert Caldwell,	" " " " " "	Apr. 12, 1837	.....	.....	.....
Rev. H. Herrick,	.....	.....	From Illinois Presbytery, Oct. 3, 1837.....	.....	.....
William C. Graves,	Oct. 5, 1837	Oct. 14, 1840	.....	.....	.....
Elizur Butler,	" " " " " "	Apr. 4, 1838	.....	.....	.....
Rev. Levi R. Morrison,	.....	.....	From Shiloh, April 5, 1837	.....	.....
William A. Taylor,	Sept. 29, 1838	.....	.....	Transf. Hiwassee, April 2, 1839.....	.....
Robert M. McClain,	Apr. 3, 1839	Oct. 4, 1839	.....	To P. Clinton, Oct. 4, 1839	.....
Hiram F. Taylor,	" " " " " "	" " " " " "	.....	.....	.....
Rev. C. Bradshaw,	" " " " " "	" " " " " "	.....	.....	.....
George A. Mathes,	Apr. 3, 1835 (Fr. Broad)	.....	From Pby. Morganton, 1839	.....	.....
Rev. Lucius Clark,	.....	Sept. 25, 1835	.....	To Pby. Morganton, April, 1836.....	.....
John S. Craig,	Jan. 1, 1840	Apr. 3, 1840	.....	.....	.....
Rev. James H. Gass,	.....	.....	From Black River Ass'n, Vt., Oct. 7, 1839.....	.....	.....
John C. Carson,	Aug. 9, 1840	Oct. 15, 1842	.....	.....	.....
Isaac B. Ricketts,	" " " " " "	" " " " " "	.....	.....	.....
John B. Say,	" " " " " "	Apr. 8, 1842	.....	To Harmony P., Apr. 18, '43	.....
Rev. Joseph McKee,	.....	.....	.....	.....	.....
P. C. Baldwin,	Apr. 27, 1844	Apr. 25, 1845	From M. E. Ch., 1843.....	.....	.....
John B. Meek,	Oct. 6, 1846	" " " " " "	.....	.....	.....
Campbell Boyd,	" " " " " "	" " " " " "	.....	.....	.....

John H. Myers,	.....	.....	.....	.....	.....	.....	.....
Rev. John J. Robinson,	Sept. 13, 1848	Sept. 14, 1849	.....	From Cong. Ass'n, Vt., Oct.	.....	.....	.....
Jacob Hood,	"	"	.....	6, 1847	.....	.....	.....
Rev. Robert Glenn,	.....	.....	.....	.....	.....	.....	.....
Andrew Blackburn,	Apr. 13, 1850	Oct. 5, 1850	.....	From N. River Pby., Apr.	.....	.....	.....
John N. Blackburn,	"	"	.....	5, 1850	.....	.....	.....
William E. Caldwell,	"	"	.....	.....	.....	.....	.....
William H. Smith,	" 5, 1850	Apr. 2, 1851	.....	In 1868.	.....	.....	.....
John M. Caldwell,	Oct. 5, 1850	"	.....	.....	.....	.....	.....
Thomas R. Bradshaw,	Apr. 2, 1851	Sept. 18, 1851	.....	.....	.....	.....	.....
Rev. Joseph H. Martin,	.....	.....	.....	From Richland Pby., Oct.	.....	.....	.....
George A. Caldwell,	May 29, 1852	Aug. 28, 1852	.....	10, 1851	.....	Born at Dandridge.	.....
Rev. John G. Cooke,	.....	.....	.....	.....	.....	.....	.....
Rev. Thomas J. Lamar,	.....	.....	.....	From Kingston, Apr. 4, '56	.....	.....	.....
Charles C. Newman,	Apr. 16, 1859	Sept. 27, 1859	.....	" Lexington, Mar. 26, '58	To Kingston, '68. Rec'd '86	.....	.....
Rev. James H. Alexander,	.....	.....	.....	.....	.....	.....	.....
William H. Lyle,	Sept. 20, 1862	Sept. 3, 1864	.....	From Kingston, Apr. 19, '61	.....	S. S. Hopewell and	.....
Rev. Henry Cherry,	.....	.....	.....	.....	.....	Hebron, 1888.	.....
Rev. James A. Griffes,	.....	.....	.....	From Cong. Ass'n, Sept. 3,	.....	.....	.....
Rev. F. J. H. Myers,	.....	.....	.....	1864	.....	.....	.....
Isaac Emory,	.....	.....	.....	From Pby. Saginaw, Sept.	.....	.....	.....
D. R. Shoop,	.....	.....	.....	29, 1865	.....	.....	.....
Rev. G. W. Levers,	.....	.....	.....	From Pby. Brooklyn, Apr.	.....	.....	.....
.....	.....	.....	.....	20, 1866	.....	.....	.....
.....	.....	.....	.....	From Cong. Ass'n, of Cin.,	.....	.....	.....
.....	.....	.....	.....	May 2, 1867	.....	Rec'd as a Licentiate.	.....
.....	.....	.....	.....	From Pby. Cayuga, Aug.	.....	.....	.....
.....	.....	.....	.....	30, 1867	.....	Rec'd as a Licentiate.	.....
.....	.....	.....	.....	From Pby. Brooklyn, Apr.	.....	.....	.....
.....	.....	.....	.....	21, 1866	.....	.....	.....

UNION PRESBYTERY—Continued.

NAMES.	LICENSED.	ORDAINED.	RECEIVED.	DISMISSED.	REMARKS.
Rev. P. M. Bartlett,	Aug., 1853	.....	From Hartford Union Ass'n, Apr. 17, 1869	.....	Rec'd by letter.
Rev. N. Bachman,	.....	.....	By reunion, Sept. 9, 1870	.....	.....
Rev. William Aiken,	.....	.....	"	.....	.....
Isaac A. Martin,	June 12, 1867	Sept. 11, 1870	.....	To P. Phila., Sept. 4, 1889.	.....
James C. Davis,	.....	Apr. 29, 1871	.....	To Pby. Chillicothe, Apr. 29, 1871.	.....
Benjamin Lea,	Apr. 29, 1871	.....	.....	To P. Syracuse, Sept. 4, 1884	.....
Rev. L. R. Janes,	.....	.....	Pby. of Syracuse, Sept. 17, '72	.....	.....
Rev. E. S. Heron,	.....	.....	From Cong. Ch. of Eng., Apr. 27, 1871	.....	.....
Jere Inman,	Apr. 17, 1875	.....	.....	To Whitewater Pby., Apr. 17, 1875.	.....
G. S. W. Crawford,	.....	Apr. 17, 1875	.....	To Kingston, Apr. 17, 1875	.....
Rev. J. W. Healy, D.D.,	.....	.....	Apr. 15, 1875	To Davenport, Apr. 7, 1876	.....
Rev. Thomas Roberts,	.....	.....	From Kingston, Sept. 26, '74	.....	.....
Rev. Thos. T. Alexander,	May 19, 1877	Sept. 22, 1877	.....	.....	.....
William M. Mundy,	Apr. 7, 1876	Apr. 13, 1878	.....	.....	Missionary to Japan, '78
Rev. F. E. Sturgis,	.....	.....	From Kennebec Ass'n, Apr. 13, 1878	.....	.....
Rev. Robert H. Hooke,	.....	.....	.....	To South Middlesex Ass'n, Apr. 5, 1884.	.....
John Marshall,	.....	.....	From Kingston, Apr. 23, '80 " Holston Conf. M. E. Ch., Apr. 23, 1880.	To Fort Dodge, Apr. 15, '81	.....
William H. Franklin,	June 4, 1883	Sept. 20, 1884	.....	To Holston, 1885.	.....
Rev. C. C. Hembree,	.....	.....	From Kingston, Sept. 2, '81	To Ozark, Apr. 1, 1882.	.....
William M. Greenlee,	Apr. 1, 1882	June 4, 1883	.....	.....	.....
Rev. T. S. Scott,	.....	.....	By letter, Apr. 24, 1885	.....	.....
Rev. Jas. McNeal,	.....	.....	"	April 8, 1887	.....

Rev. E. A. Elmore,	.....	By letter, Apr. 24, 1885.	.....
Herman A. Goff,	July 10, 1886	Sept. 10, 1886	To Holston, April 8, 1887
Henry B. Wilson,	"	"	"
Rev. John M. Davies, D.D.,	.....	As a Licentiate, July 10, '86	.....
	.....	From Phy. Mahoning, Apr.	.....
	.....	16, 1886.	.....
Rev. Warren Norton,	.....	From Neb. City, Apr. 8, '87	.....
Rev. L. A. Roberts,	.....	" Holston, Apr. 8, 1887	.....
W. C. Bready,	July 10, 1886	June 10, 1887	Installed P. New Mar-
	.....	.....	ket, June 10, 1887.
Rev. R. R. Sutherland, D.D.,	.....	From Phy. Zanesville, Oct.	.....
	.....	1, 1887	.....
David A. Heron,	May 21, 1885	May 21, 1885	.....

NOTE.—G. R. Carter, licensed September 23, 1888. By act of Synod, Revs. T. J. Lamar, C. B. Lord, G. S. W. Crawford, J. C. Lawrence, William C. Clemens, D. McDonald, D. S. Baker, and S. T. Wilson, were transferred from Kingston Presbytery to Union, 1886.

NOTE.—The earlier records of Union Presbytery are very defective.

II.—OF FRENCH BROAD PRESBYTERY.

NAMES.	LICENSED.	ORDAINED.	RECEIVED.	DISMISSED.	REMARKS.
*Rev. Charles Coffin, D.D.,	1797	1804	Nov. 11, 1825	.....	.....
*Rev. John McCampbell,	Apr. 9, 1805	Feb. 13, 1807	"	.....	.....
*Rev. Christopher Bradshaw,	Sept. 26, 1820	Sept. 26, 1820	"	To Phy. Concord, Sept. 11,	.....
	.....	.....	"	1828	.....
Rev. Oramel S. Hinckley,	.....	.....	" from Union	To W. Lexington, Sept. 2,	.....
	.....	.....	"	1828	.....
Rev. Stephen Foster,	.....	.....	Oct. 26, 1826, from Cong.	.....	.....
Jesse H. Lockheart,	Oct. 26, 1826	Sept. 7 1827	.....	To Chillicothe, Oct. 9, 1829	.....

* Constituting members, transferred from Union.

IV.—OF HOLSTON PRESBYTERY.*

NAMES.	LICENSED.	ORDAINED.	RECEIVED.	DISMISSED.	REMARKS.
Rev. Samuel Doak, D.D.,	Oct. 31, 1777		Constitutional member, '27		
Rev. Sam'l W. Doak, D.D.,	Oct. 16, 1809		"		
Rev. David Nelson, M.D.,	April, 1825	Oct. 5, 1825	"	To Kentucky, 1828(?)	
Rev. James Gallaher,	April, 1816	Jan. 13, 1816	"	To Cincinnati, 1830.	
Rev. F. A. Ross, D.D.,	April, 1825	Oct. 5, 1825	"	To Alabama	
Rev. A. S. Morrison,	Oct. 9, 1820	May 11, 1821	"	To Cincinnati, 1830.	
William Quillen,	Jan. 1, 1827	Jan. 26, 1828	"	To Wabash Pby., May 11, '31	
A. N. Cunningham, D.D.,	Jan. 5, 1833		From Ab. Pby., Jan. 1, '27.	To N. Brunswick Pby.	Died, Franklin, Tenn., Mar. 5, 1878.
J. W. Cunningham, D.D.,		1835	From Madison Pby., Oct. 12, 1835.		Died, Naperville, Ill., Feb. 8, 1874.
Lancelot G. Bell,	Oct. 9, 1826	Apr. 28, 1827		To Crawfordsville Pby., Oct. 6, 1832.	Died, May 12, 1867.
John R. Crawford,	Apr. 6, 1829			To Vincennes Pby., Apr. 22, 1831.	
William Gallaher,		Apr. 6, 1829	From Ab. Pby., Apr. 3, '26	To Ebenezer Pby., Apr. 3, 1829.	
Rev. Robert Glenn,		Apr. 19, 1819	"	To Ab. Pby., Oct. 5, 1836.	
Rev. Solomon G. Ward,		1821	Apr. 5, 1828.	To Ebenezer Pby., Oct. 5, '29	
David Carter,			As a Candidate, Sept. 22, '28		A native Cherokee.
James Davis,	Apr. 3, 1830		"		
Allen G. Gallaher,	Apr. 15, 1831	Oct. 13, 1831		To Cincinnati Pby., Oct. 6, 1832.	
Arthur Mooney,		May 14, 1830		To S. C. Pby., 1830.	
Rev. Hiel Morrison,			May 17, 1830.	To Cincinnati Pby., Apr. 15, 1831.	

HOLSTON PRESBYTERY—Continued.

NAMES.	LICENSED.	ORDAINED.	RECEIVED.	DISMISSED.	REMARKS.
W. M. Cunningham,	.....	June 26, 1835	.....	To New Brunswick Pby., Apr. 18, 1831.....	Ordained by P. Lexington. Pres. W. Col., 1829-'38
Rev. James McLin, Samuel H. Doak, James A. Lyon,	By N. Brunsw. Pby., 1836.	Oct. 13, 1831	From Shiloh Pby., Oct. 6, '31	To Shiloh Pby., Apr. 6, '30	.....
Rev. K. W. Doak, J. N. Galbraith,	Apr. 4, 1842	Sept. 30, 1837	.....	To New Brunswick Pby., Oct. 5, 1832.....	Dismissed as Candidate Miss'y and Physician.
W. B. Cartier, Rev. George Dunham,	.....	Oct. 2, 1847	.....	To New Brunswick Pby., Oct. 13, 1835.....	Dismissed as Candidate
Rev. Charles Coffin, D.D.,	.....	Apr. 4, 1841	As a Candidate.....	To Phila. Pby., Oct. 3, 1839	.....
Rev. F. A. McCorkle,	.....	Apr. 4, 1842	From S. Ala. Pby., Apr. 13, 1839.....	.....	Went to Flint Rvr. Pby.
Rev. Samuel Gregg, Rev. Daniel Rogan, Rev. W. A. Taylor,	Oct. 3, 1825	1805	From Fr. Broad Pby., Apr. 13, 1839.....	.....	Licensed and Ordained in Mass. Died Mar. 17, 1869. Died Apr. 4, 1843. Died Apr. 5, 1881.
Rev. Hiram F. Taylor,	.....	.....	From Fr. Broad Pby., Oct. 3, 1839.....	.....	.....
Rev. George A. Mathés, Samuel Mathés,	.....	.....	Fr. Broad Pby., Oct. 5, 1839 Fr. Broad Pby., Apr. 11, '34	.....	.....
Rev. John R. King,	.....	.....	From Kingston Pby., Oct. 14, 1841.....	.....	.....
.....	.....	.....	From Union Pby., Oct. 14, 1841.....	To Union Pby., Sept. 24, '42	.....
.....	.....	.....	From W. Hanover Pby., Sept. 29, 1843, Licentiate	.....	Died, 1846, Rogersville
.....	.....	Apr. 5, 1844	.....	To New River Pby., Oct. 3, 1845.....	Received as Licentiate.
.....	.....	.....	From Union Pby., Apr. 12, 1844.....	.....	.....

Ira Morey,	Apr. 5, 1845	Oct. 4, 1845	From Union Pby., Oct. 3, 1845.	.....	Died, 1865, in N. Eng.
Rev. John Wilson,	.....	.....	.....	.....	.....
Rufus P. Wells,	.....	Aug. 17, 1850	From 3d Pby. of N. Y., '46.	To Norfolk Ass'n, Apr. 13, 1866.	Died, '46, Eliz'b'tht'wn
Rev. John W. Elliott,	.....	.....	In 1865.	.....	.....
Rev. Nathan Bachman,	.....	.....	.....	To Union Pby., 1870.	H. M. to E. Tenn.
Rev. Samuel Sawyer,	.....	.....	May, 1865.	To Lexington Pby., Feb. 3, 1869.	Evangelist.
Rev. Samuel A. Rhea,	.....	Feb. 2, 1851	.....	.....	"Agent."
Rev. Calvin Waterbury,	.....	.....	From Pby. of Dubuque,	.....	Missionary to Persia.
Rev. S. V. McCorkle,	Apr., 1863	.....	Apr. 3, 1866.	Apr. 12, 1867.	Died Jan. 3, 1874
Rev. Perez D. Cowan,	.....	Apr. 8, 1869	From Belvidere Pby., Apr. 3, 1866.	To Kingston Pby., Dec. 19, 1874.	.....
Rev. R. Griffith,	.....	.....	.....	.....	.....
Rev. D. F. Palmer,	.....	.....	.....	To Niagara Pby., 1867.	P. Wellesley, Mass.
Rev. John Bovell Logan,	.....	.....	From N. River Pby., Apr. 14, 1866, as Licentiate	.....	.....
Rev. Jas. G. Mason,	.....	.....	From M. E. Ch., 1850.	.....	Died, 1868.
Marcus L. Booher,	.....	.....	From Nassau Pby., Sept. 13, 1867.	To Indianapolis Pby., 1861.	S. S. Oakland City, '89.
Rev. H. C. Atwater,	.....	.....	As a Candidate, Apr. 16, '68	To Washington Pby., 1872.	.....
Rev. Robert P. Gibson,	.....	.....	From Concord Pby., Sept. 9, 1870.	To Monroe Pby., Sept. 6, '78	.....
Rev. William B. Rankin,	.....	.....	From Albany Pby., Apr. 9, 1871.	.....	Died Feb. 17, 1879.
Rev. John Bell,	.....	1863	From Old School.	To Carlisle Pby., Apr. 19, 1872.	.....
Rev. W. S. Doak, D.D.,	.....	.....	1851	To Austin Pby., Sept. 11, 1876.	.....
.....	.....	.....	From Holston Pby. (O. S.), 1870.	.....	Died Sept. 4, 1884.
.....	.....	.....	"	.....	Died May 23, 1882.

HOLSTON PRESBYTERY—Continued.

NAMES.	LICENSED.	ORDAINED.	RECEIVED.	DISMISSED.	REMARKS.
Rev. Alfred M. Penland,	By 4th Pby. N. Y., 1862	Apr. 7, 1872	From N. Y. Pby., Apr. 9, '72		
Joseph G. McFerrin,	Sept. 22, 1877	Apr. 3, 1879	Apr. 27, 1877, as Candidate.	To Holston (South) Pby., Mar. 29, 1884.	
Jere Moore, D.D.,	June 9, 1873	Sept., 1874	From Pby. of Phila., Sept. 4, 1873.		Pres. G. and T. Col.
George C. Yeisly,		Sept. 6, 1873			
Rev. O. E. Tade,			Mar. 26, 1874.	To Baltimore Pby., Mar. 28, 1874.	
W. E. Mitchell,			As a Candidate, Oct. 2, '73.	To Cal., 1876.	Died Nov. 4, 1875.
Rev. Paul S. Feemster,			From Chattanooga Cong. Council, Apr. 11, 1873.	To So. Cong. Ass'n, Sept. 20, 1877.	
J. W. C. Willoughby,		Sept. 26, 1874	From Pby. of Cincinnati, Sept. 25, 1874.		Pres. W. Col.
Samuel A. Coile,	Mar. 25, 1882	Aug. 24, 1883	Apr. 15, 1875, as Candidate.		
Rev. William C. Harding,			From Kingston Pby., June 25, 1875.		
Rev. J. E. Alexander, D.D.,	1842	May, 1843	From New Castle Pby., Mar., 1876.	To Kearney Pby., Sept. 22, 1876.	Died Nov. 25, 1876.
Rev. Calvin A. Duncan,	Oct., 1877	Apr., 1878	From Kingston Pby., Aug. 23, 1878.		
G. W. Baxter,			Apr. 27, 1877.	To Bloomington Pby., 1885	Dismissed as Candidate.
Rev. James McNeal,			From Tenn. Pby. (U. P.), Aug. 29, 1879.	To Kingston Pby., May 1, 1880.	
Frank A. Cowan,			Aug. 29, 1879.	To W. Texas Pby., Aug. 24, 1882.	Dismissed as Candidate.

John R. Cass,	May 30, 1884; Aug. 28, 1884	Mar. 25, 1881, Candidate.	To Iowa City Pby., Mar. 24, 1887.
Rev. A. M. Ilooke		From Louisville Pby., Mar. 24, 1881.	To Louisville Pby., Mar. 28, 1884.
Rev. J. M. Hall,		From Kingston Pby., Aug. 25, 1883.	
Rev. Wm. H. Franklin,	June 18, 1883; Sept. 20, 1884	From Union Pby., Mar. 26, 1885.	
Rev. Milton A. Mathes,		From Kingston Pby., May 14, 1885.	
Alexander J. Coile,		Aug. 29, 1885	Died Mar. 12, 1888.
E. B. Waller,		Aug. 31, 1887	
Rev. W. C. Clemens,	May 29, 1885	From Geneva Pby., Aug. 25, 1887.	
Rev. H. A. Goff,	July 10, 1886; Sept. 10, 1886	From Union Pby., Apr. 22, 1887.	Prof. G. and T. Col.

*The Minutes of Holston Presbytery for eighteen years, 1847-1865, have been lost. This accounts for many blanks.

V.—OF KINGSTON PRESBYTERY (From a list by Rev. D. M. Wilson).

NAMES.	LICENSED.	ORDAINED.	RECEIVED.	DISMISSED.	REMARKS.
Alexander, J. E.,	Aug. 26, 1876	Oct. 8, 1876		Apr. 6, 1877.	
Alexander, J. H.,	Sept. 29, 1859	Apr. 6, 1860		Apr. 7, 1861.	
Allin, Rev. T. H.,			Oct. 21, 1882.		
Allin, Rev. J. H.,			Oct. 6, 1886.		
Bartlett, Rev. Alexander,			Apr. 2, 1868.		Died Nov. 19, 1883.
Baker, Rev. D. S.,			Aug. 15, 1881.	Apr. 17, 1886.	
Bancroft, Rev. C. F. P.,			Nov. 5, 1870.	Apr. 8, 1887.	
Bicknell, George E.,	Apr. 17, 1874	Aug. 26, 1876.		Apr. 24, 1877.	

KINGSTON PRESBYTERY—Continued.

NAMES.	LICENSED.	ORDAINED.	RECEIVED.	DISMISSED.	REMARKS.
Blackburn, Rev. John N.,	.....	.....	Apr. 3, 1851.....	Apr. 4, 1862.....	.....
Boyd, Rev. Campbell,	.....	.....	Apr. 4, 1850.....	.....	Died Jan. 19, 1851.
Bradshaw, Rev. J. N.,	.....	.....	Apr. 2, 1857.....	.....	South, Sept., 1865.
Bradshaw, Rev. T. H.,	.....	.....	Apr. 5, 1855.....	.....	Deposed Oct., 1866.
Brown, Rev. Thomas,	.....	1827.....	Apr. 4, 1839.....	.....	Died Apr. 21, 1872.
Brown, William B.,	Apr. 9, 1841	Oct. 1, 1841	.....	.....	Died Feb. 26, 1879.
Brown, William B., Jr.,	Aug. 25, 1877	Aug. 25, 1878	.....	Oct. 21, 1880.....	.....
Butler, Rev. Dr. Elizur,	.....	.....	Apr. 4, 1839.....	Oct. 5, 1843.....	.....
Caldwell, Rev. William E.,	.....	.....	Oct. 8, 1851.....	Apr. 7, 1860.....	.....
Caldwell, Rev. George A.,	.....	.....	Apr. 7, 1853.....	.....	.....
Clemens, Rev. Joseph,	.....	.....	Apr. 11, 1884.....	Oct. 6, 1886.....	.....
Clemens, William C.,	May 29, 1885	Aug. 23, 1885	.....	.....	.....
Crawford, Rev. G. S. W.,	.....	.....	Sept. 10, 1875.....	Apr. 17, 1886.....	.....
Duncan, C. A.,	Oct. 23, 1877	Apr. 12, 1878	.....	Aug. 23, 1878.....	.....
Foreman, Rev. Stephen A.,	.....	.....	Apr. 4, 1839.....	Oct. 5, 1843.....	.....
Frierson, James R.,	Oct. 25, 1885	Oct. 25, 1885	.....	.....	.....
George, Rev. W. C. C. C.,	.....	.....	Apr. 4, 1839.....	.....	.....
Harrison, Rev. William,	.....	.....	Apr. 1, 1854.....	Nov. 9, 1854.....	Died Oct. 23, 1841.
Hembrace, C. C.,	July 9, 1880	Aug. 6, 1881	.....	Apr. 12, 1884.....	.....
Haworth, Rev. Laban,	.....	.....	Apr. 16, 1886.....	.....	.....
Harding, Rev. W. C.,	.....	.....	Oct. 23, 1874.....	Apr. 16, 1875.....	.....
Hooke, Robert H.,	May 31, 1878	Aug. 25, 1878	.....	Apr. 23, 1880.....	.....
Hall, J. M.,	May 28, 1880	Aug. 28, 1881	.....	Aug. 18, 1883.....	.....
Irwin, Rev. J. C.,	.....	.....	Apr. 6, 1877.....	Apr. 4, 1879.....	.....
Lamar, Rev. T. J.,	May, 1852	1854	Apr. 2, 1868.....	Apr. 17, 1886.....	.....
Lord, Rev. C. B.,	.....	.....	Sept. 7, 1871.....	.....	.....
Lawrence, Job,	May 31, 1878	Apr. 24, 1880	.....	.....	.....
Lander, Rev. Daniel L.,	.....	.....	Apr. 26, 1886.....	.....	.....

Morrison, Rev. Levi R.,	.....	Apr. 4, 1839.	Oct. 1, 1847	.....	South, Sept., 1865.
McCallie, Thomas H.,	.....	Sept. 29, 1859	Apr. 12, 1878.	.....
McCorkle, Rev. Samuel V.,	.....	Apr. 11, 1875.	Apr. 17, 1886.	.....
McDonald, Donald,	.....	Aug. 23, 1874.	.....	.....
McConnell, Jas. H.,	.....	Apr. 17, 1886	.....	.....
Meek, Rev. John B.,	.....	Apr. 6, 1848.	Oct. 23, 1874.	.....	Died Oct. 18, 1848.
McKinney, Rev. E.,	.....	Sept. 8, 1871.	Apr. 24, 1885.	.....	Died March 12, 1888.
Mathes, M. A.,	.....	Apr. 24, 1880	Apr. 25, 1885.	.....
McNeal, Rev. James,	.....	Aug. 20, 1880.	.....	.....
Murray, Rev. Daniel,	.....	Oct. 23, 1885.	.....	.....
McPherson, Charles,	.....	May 26, 1876	.....	.....
Orndorff, Asa,	.....	Oct. 6, 1886	.....	.....
Pearson, Rev. Abel, D.D.,	.....	1810	Apr. 4, 1839.	.....	Died Nov. 16, 1856.
Patrick, Rev. Hilary,	.....	.....	Oct. 2, 1839.	.....
Phillips, Rev. Andrew,	.....	.....	Apr. 1, 1869.	.....	Missionary to Japan.
Porter, James B.,	.....	May 28, 1880	Sept. 12, 1880	.....
Quick, Rev. James,	.....	.....	Apr. 24, 1885.	.....
Reagan, John T.,	.....	Mar. 31, 1882	Aug. 26, 1882	.....
Reid, Rev. A. S.,	.....	.....	Apr. 4, 1873.	.....
Renshaw, G. A. M.,	.....	Apr. 9, 1841	Oct. 1, 1841	.....
Robinson, Rev. John J.,	.....	.....	Apr. 5, 1850.	.....
Roberts, Rev. Thomas,	.....	.....	Apr. 2, 1868.	.....
Rogers, William F.,	.....	.....	.....	.....
Rogers, James E.,	.....	May 26, 1876	Aug. 26, 1876	.....	Deposed Apr. 23, 1880.
Ross, Rev. Frederick A.,	.....	May 26, 1882	June 11, 1882	.....
Saye, Rev. J. B.,	.....	.....	Apr. 1, 1854.	.....
Sawtell, E. N.,	.....	.....	Apr. 9, 1842.	.....
Shoop, Rev. D. R.,	.....	Nov. 9, 1854	Apr. 6, 1855	.....
Shepherd, Rev. I. N.,	.....	.....	Apr. 2, 1868.	.....
Silsby, Rev. John,	.....	.....	Sept. 8, 1871.	.....
Silsby, John A.,	.....	Apr. 8, 1887	Apr. 8, 1887	.....	Died Oct. 20, 1888.
Sparks, Millard F.,	.....	Oct. 6, 1886	Oct. 6, 1886	.....	Missionary to China.
Taylor, William A.,	.....	.....	Nov. 16, 1839	.....
Taylor, A. G.,	.....	.....	Oct. 1, 1840	.....

KINGSTON PRESBYTERY—Continued.

NAMES.	LICENSED.	ORDAINED.	RECEIVED.	DISMISSED.	REMARKS.
Taylor, Rev. H. F.,	.....	.....	Oct. 4, 1849.....	Sept. 10, 1852.....	.....
Tedford, Rev. Ralph E.,	Oct. 3, 1832	Apr. 3, 1834	Apr. 4, 1839.....	.....	Died Aug. 23, 1878.
Tedford, Charles E.,	Aug. 23, 1873	Aug. 23, 1874	.....	Apr. 15, 1881.....	.....
Tedford, L. B.,	Aug. 30, 1879	Sept. 12, 1880	.....	Sept. 15, 1881.....	Missionary to India.
Thorpe, Rev. Wallace W.,	.....	.....	Sept. 7, 1866.....	Sept. 6, 1867.....	.....
Trimble, Rev. W. J., D.D.,	.....	.....	May 1, 1879.....	.....	.....
Vance, Andrew,	.....	1828	Sept. 8, 1870.....	.....	Died Nov. 1, 1872.
Wimpy, Rev. Jesse,	.....	.....	Apr. 4, 1839.....	Oct. 10, 1851.....	.....
Wallace, Benjamin,	1831	.....	"	.....	.....
Weitzel, Rev. John,	.....	.....	"	.....	Died Sept. 6, 1856.
Whitehead, Asa F.,	Oct. 6, 1886	Oct. 6, 1886	Mar. 31, 1882.....	.....	Died Mar. 28, 1886.
Wilson, David M.,	May 5, 1847	Oct. 16, 1847	Sept. 4, 1868.....	.....	.....
Wilson, Samuel T.,	Aug. 26, 1882	Aug. 26, 1882	.....	Apr. 17, 1886.....	Died Sept. 24, 1887.
Wyatt, E. W. P.,	.....	Nov. 5, 1870	.....	.....	Died July 30, 1873.

NECROLOGY OF HOLSTON PRESBYTERY.

NAMES.	DATES OF DEATH.	PLACES.	AGES.
Samuel Doak, D.D.,	Dec. 12, 1829	Tusculum, Greene Co., Tenn.	80
Samuel Gregg,	Apr. 4, 1843	Meadow Creek, Tenn. ....	.....
John D. Wilson,	Winter '46-7	Elizabethton, Tenn. ....	.....
George A. Mathes,	" "	Rogersville, Tenn. ....	.....
Samuel A. Rhea,	Sept. 3, 1865	Oroomiah, Persia	38
John W. Elliott,	Mar. 12, 1868	Washington, D. C.	43
Calvin Waterbury,	Jan. 3, 1874	Near Kingsp'rt, R'therwood	64
Mr. William F. Mitchell,	Nov. 4, 1875	.....	.....
W. C. Harding,	Nov. 25, 1876	Indianapolis, Ind.	38
Horace C. Atwater,	Feb. 17, 1879	Elizabethton, Tenn.	60
Daniel Rogan,	Apr. 5, 1881	Kingsport, Tenn.	75
William S. Doak, D.D.,	May 23, 1882	Tusculum, Tenn.	54
Milton A. Mathes,	Mar. 12, 1888	Washington Col., Tenn. ...	42
John Bell,	Sept. 1, 1884	Morristown, Tenn.	74
Charles Coffin, D.D.,	June 3, 1853	Near Greeneville, Tenn. ...	78
F. A. McCorkle, M.D.,	Mar. 17, 1869	Greeneville, Tenn.	74
Samuel W. Doak, D.D.,	Feb. 3, 1864	Tusculum, Tenn.	79
David F. Palmer,	June 28, 1868	Meadow Creek, Tenn.	62

OF UNION PRESBYTERY.

Samuel G. Ramsey,	July 6, 1817	Ebenezer, Tenn.	46
Isaac Anderson, D.D.,	Jan. 28, 1857	Rockford, Tenn.	77
Robert Snoddy,	Jan. 22, 1859	.....	.....
Andrew Blackburn,	Aug. 22, 1859	.....	32
John McCampbell, D.D.,	Sept. 28, 1859	Concord, Jeff. Co., Tenn. ...	80
Isaac A. Martin,	Oct. 30, 1875	Strawberry Plains, Tenn. ...	35
William Aiken,	May 3, 1886	Knoxville, Tenn.	75
George W. Levere,	1886	Charleston, S. C.	64
Thomas J. Lamar,	Mar. 20, 1887	Maryville, Tenn.	60
Andrew Hoyt,	1828	.....	.....
G. M. Erskine,	1831	.....	.....
William Minnis, D.D.,	1863	New Market, Tenn.	64
*John McCampbell, D.D.,	Sept. 28, 1859	.....	78
Gideon S. White,	July 28, 1863	Knox Co., Tenn.	60
James H. Gass,	Feb. 12, 1850	Mossy Creek, Tenn. ....	.....
Matthew Donnell,	1832	.....	.....
E. S. Heron,	Dec. 10, 1887	Knoxville, Tenn.	73

OF KINGSTON PRESBYTERY.

Alexander Bartlett,	Nov. 19, 1883	Maryville, Tenn.	58
Campbell Boyd,	Jan. 19, 1851	.....	.....
Thomas Brown,	Apr. 21, 1872	Philadelphia, Tenn.	72
William B. Brown,	Feb. 26, 1879	Maryville, Tenn.	60
W. C. C. George,	Oct. 23, 1841	.....	.....

* He had preached fifty-four years.

HOLSTON PRESBYTERY — *Continued.*

NAMES.	LICENSED.	ORDAINED.	RECEIVED.	DISMISSED.	REMARKS.
W. M. Cunningham,	June 26, 1835	.....	To New Brunswick Pby., Apr. 18, 1831.....	Ordained by P. Lexington. Pres. W. Col., 1829-'38
Rev. James McJin, Samuel H. Doak, James A. Lyon,	By N. Brunsw. Pby., 1836.	Oct. 13, 1831	From Shiloh Pby., Oct. 6, '31	To Shiloh Pby., Apr. 6, '30	.....
Rev. K. W. Doak, J. N. Galbraith,	Apr. 4, 1842	Sept. 30, 1837	.....	To New Brunswick Pby., Oct. 5, 1832.....	Dismissed as Candidate Miss'y and Physician.
W. B. Carter, Rev. George Dunham,	Oct. 2, 1847	.....	To New Brunswick Pby., Oct. 13, 1835.....	Dismissed as Candidate
Rev. Charles Coffin, D.D.,	Apr. 4, 1841	As a Candidate.....	To Phila. Pby., Oct. 3, 1839	.....
Rev. F. A. McCorkle,	Apr. 4, 1842	From S. Ala. Pby., Apr. 13, 1839.....	.....	Went to Flint Rvr. Pby.
Rev. Samuel Gregg, Rev. Daniel Rogan, Rev. W. A. Taylor,	1805	From Fr. Broad Pby., Apr. 13, 1839.....	.....	Licensed and Ordained in Mass. Died Mar. 17, 1869. Died Apr. 4, 1843. Died Apr. 5, 1881.
Rev. Hiram F. Taylor,	From Fr. Broad Pby., Oct. 3, 1839.....	.....	.....
Rev. George A. Mathes, Samuel Mathes,	Fr. Broad Pby., Oct. 5, 1839 Fr. Broad Pby., Apr. 11, '34 From Kingston Pby., Oct. 14, 1841.....	.....	.....
Rev. John R. King,	From Union Pby., Oct. 14, 1841.....	To Union Pby., Sept. 24, '42	.....
.....	From Union Pby., Apr. 4, '43 From W. Hanover Pby., Sept. 29, 1843, Licentiate	To New River Pby., Oct. 3, 1845.....	Received as Licentiate.
.....	From Union Pby., Apr. 12, 1844.....	.....	.....

Ira Morey,	Apr. 5, 1845	Oct. 4, 1845	.....	.....	Died, 1865, in N. Eng.
Rev. John Wilson,	.....	.....	From Union Pby., Oct. 3, 1845	.....	Died, '46, Eliz'b'th'wn
Rufus P. Wells,	Aug. 17, 1850	.....	From 3d Pby. of N. Y., '46	To Norfolk Ass'n, Apr. 13, 1866	.....
Rev. John W. Elliott,	.....	.....	In 1865	Apr. 12, 1867	H. M. to E. Tenn.
Rev. Nathan Bachman,	.....	.....	.....	To Union Pby., 1870	Evangelist.
Rev. Samuel Sawyer,	.....	.....	May, 1865	To Lexington Pby., Feb. 3, 1869	"Agent."
Rev. Samuel A. Rhea,	Feb. 2, 1851	.....	.....	.....	Missionary to Persia.
Rev. Calvin Waterbury,	.....	.....	From Pby. of Dubuque,	.....	.....
Rev. S. V. McCorkle,	Apr., 1863	.....	Apr. 3, 1866	Apr. 12, 1867	Died Jan. 3, 1874.
Rev. Perez D. Cowan,	.....	Apr. 8, 1869	From Belvidere Pby., Apr. 3, 1866	To Kingston Pby., Dec. 19, 1874	.....
Rev. R. Griffith,	.....	.....	3, 1866	.....	P. Wellesley, Mass.
Rev. D. F. Palmer,	.....	.....	Apr. 14, 1866, as Licentiate	To Niagara Pby., 1867	.....
Rev. John Bovell Logan,	.....	.....	From N. River Pby., Apr. 14, 1866	.....	Died, 1868.
Rev. Jas. G. Mason,	.....	.....	From M. E. Ch., 1850	To Indianapolis Pby., 1861	S. S. Oakland City, '89.
Marcus L. Booher,	.....	.....	From Nassau Pby., Sept. 13, 1867	To Washington Pby., 1872	.....
Rev. H. C. Atwater,	.....	.....	As a Candidate, Apr. 16, '68	To Monroe Pby., Sept. 6, '78	.....
Rev. Robert P. Gibson,	.....	.....	From Concord Pby., Sept. 9, 1870	.....	Died Feb. 17, 1879.
Rev. William B. Rankin,	1863	Aug. 27, 1866	From Albany Pby., Apr. 9, 1871	.....	.....
Rev. John Bell,	.....	.....	From Old School	To Carlisle Pby., Apr. 19, 1872	.....
Rev. W. S. Doak, D.D.,	.....	.....	1851	To Austin Pby., Sept. 11, 1876	.....
.....	.....	.....	From Holston Pby. (O. S.), 1870	.....	Died Sept. 4, 1884.
.....	.....	.....	"	.....	Died May 23, 1882.

HOLSTON PRESBYTERY—Continued.

NAMES.	LICENSED.	ORDAINED.	RECEIVED.	DISMISSED.	REMARKS.
Rev. Alfred M. Penland,	By 4th Pby. N. Y., 1862	Apr. 7, 1872	From N. Y. Pby., Apr. 9, '72		
Joseph G. McFerrin,	Sept. 22, 1877	Apr. 3, 1879	Apr. 27, 1877, as Candidate.	To Holston (South) Pby, Mar. 29, 1884.	
Jere Moore, D.D.,	June 9, 1873	Sept., 1874	From Pby. of Phila., Sept. 4, 1873.		Pres. G. and T. Col.
George C. Yeisly,		Sept. 6, 1873		To Baltimore Pby., Mar. 28, 1874.	
Rev. O. E. Tade,			Mar. 26, 1874.	To Cal., 1876.	
W. E. Mitchell,			As a Candidate, Oct. 2, '73.		Died Nov. 4, 1875.
Rev. Paul S. Feemster,			From Chattanooga Cong. Council, Apr. 11, 1873.	To So. Cong. Ass'n, Sept. 20, 1877.	
J. W. C. Willoughby,		Sept. 26, 1874	From Pby. of Cincinnati,		
Samuel A. Coile,	Mar. 25, 1882	Aug. 24, 1883	Sept. 25, 1874.		Pres. W. Col.
Rev. William C. Harding,			Apr. 15, 1875, as Candidate. From Kingston Pby., June 25, 1875.		
Rev. J. E. Alexander, D.D.,	1842	May, 1843	From New Castle Pby., Mar., 1876.	To Kearney Pby., Sept. 22, 1876.	Died Nov. 25, 1876.
Rev. Calvin A. Duncan,	Oct., 1877	Apr., 1878	From Kingston Pby., Aug. 23, 1878.		
G. W. Baxter,			Apr. 27, 1877		
Rev. James McNeal,			From Tenn. Pby. (U. P.), Aug. 29, 1879.	To Bloomington Pby., 1885	Dismissed as Candidate.
Frank A. Cowan,			Aug. 29, 1879.	To Kingston Pby., May 1, 1880.	
				To W. Texas Pby., Aug. 24, 1882.	Dismissed as Candidate.

John R. Gass,	May 30, 1884	Aug. 28, 1884	Mar. 25, 1881, Candidate.	To Iowa City Pby., Mar. 24, 1887.
Rev. A. M. Hooke	.....	.....	From Louisville Pby., Mar. 24, 1881.	To Louisville Pby., Mar. 28, 1884.
Rev. J. M. Hall,	.....	.....	From Kingston Pby., Aug. 25, 1883.	.....
Rev. Wm. H. Franklin,	June 18, 1883	Sept. 20, 1884	From Union Pby., Mar. 26, 1885.	.....
Rev. Milton A. Mathes,	.....	.....	From Kingston Pby., May 14, 1885.	.....
Alexander J. Coile,	.....	Aug. 29, 1885	From Union Pby., May 14, 1885.	Died Mar. 12, 1888.
E. B. Waller,	.....	Aug. 31, 1887	From Geneva Pby., Aug. 25, 1887.	.....
Rev. W. C. Clemens,	May 29, 1885	Aug. 23, 1885	From Union Pby., Apr. 22, 1887.	.....
Rev. H. A. Goff,	July 10, 1886	Sept. 10, 1886	" " " "	Prof. G. and T. Col.

*The Minutes of Holston Presbytery for eighteen years, 1847-1865, have been lost. This accounts for many blanks.

V.—OF KINGSTON PRESBYTERY (From a list by Rev. D. M. Wilson).

NAMES.	LICENSED.	ORDAINED.	RECEIVED.	DISMISSED.	REMARKS.
Alexander, J. E.,	Aug. 26, 1876	Oct. 8, 1876	.....	Apr. 6, 1877	.....
Alexander, J. H.,	Sept. 29, 1859	Apr. 6, 1860	.....	Apr. 7, 1861	.....
Allin, Rev. T. H.,	.....	.....	Oct. 21, 1882	.....	.....
Allin, Rev. J. H.,	.....	.....	(Oct. 6, 1886)	.....	.....
Bartlett, Rev. Alexander,	.....	.....	Apr. 2, 1868	.....	Died Nov. 19, 1883.
Baker, Rev. D. S.,	.....	.....	Aug. 15, 1881	Apr. 17, 1886	.....
Bancroft, Rev. C. F. P.,	.....	.....	Nov. 5, 1870	Apr. 8, 1887	.....
Bicknell, George E.,	Apr. 17, 1874	Aug. 26, 1876	.....	Apr. 24, 1877	.....

Morrison, Rev. Levi R.,	.....	Apr. 4, 1839.	Oct. 1, 1847.	.....
McCallie, Thomas H.,	.....	Sept. 29, 1859	.....	South, Sept., 1865.
McCorkie, Rev. Samuel V.,	.....	Apr. 11, 1875.	Apr. 12, 1878.	.....
McDonald, Donald,	.....	.....	Apr. 17, 1886.	.....
McConnell, Jas. H.,	.....	Aug. 23, 1874	.....	.....
Meek, Rev. John B.,	Apr. 17, 1886	Apr. 8, 1887	.....	.....
McKinney, Rev. E.,	.....	.....	.....	Died Oct. 18, 1848.
Mathes, M. A.,	.....	Apr. 6, 1848.	Oct. 23, 1874.	.....
McNeal, Rev. James,	.....	Sept. 8, 1871.	.....	.....
Murray, Rev. Daniel,	.....	Aug. 20, 1880.	Apr. 24, 1885.	Died March 12, 1888.
McPierson, Charles,	.....	Oct. 23, 1885.	.....	.....
Orndorff, Asa,	.....	.....	.....	.....
Pearson, Rev. Abel, D.D.,	.....	Apr. 4, 1839.	.....	Died Nov. 16, 1856.
Patrick, Rev. Hilary,	.....	Oct. 2, 1839.	Apr. 4, 1851.	.....
Phillips, Rev. Andrew,	.....	Apr. 1, 1869.	Sept. 9, 1870.	.....
Porter, James B.,	.....	.....	.....	Missionary to Japan.
Quick, Rev. James,	May 28, 1880	Sept. 12, 1880	.....	.....
Rangan, John T.,	.....	Apr. 24, 1885.	Oct. 6, 1886.	.....
Reid, Rev. A. S.,	.....	.....	.....	.....
Renshaw, G. A. M.,	Mar. 31, 1882	Aug. 26, 1882	Apr. 17, 1886.	.....
Robinson, Rev. John J.,	.....	.....	Oct. 23, 1874.	.....
Roberts, Rev. Thomas,	Apr. 9, 1841	Oct. 1, 1841	.....	.....
Rogers, William F.,	.....	.....	Sept. 29, 1842.	.....
Rogers, James E.,	May 26, 1876	Aug. 26, 1876	Oct. 9, 1851.	.....
Ross, Rev. Frederick A.,	May 26, 1882	June 11, 1882	.....	Deposed Apr. 23, 1880.
Sawtell, E. N.,	.....	.....	.....	.....
Sayer, Rev. J. B.,	Nov. 9, 1854	Apr. 6, 1855	.....	.....
Sheep, Rev. D. R.,	.....	Apr. 1, 1854.	Apr. 7, 1855.	.....
Shepherd, Rev. I. N.,	.....	Apr. 9, 1842.	Apr. 7, 1849.	.....
Silsby, Rev. John,	.....	.....	Apr. 6, 1866.	.....
Slisby, John A.,	.....	Apr. 2, 1868.	Apr. 2, 1869.	.....
Sparks, Millard F.,	.....	Sept. 8, 1871.	Oct. 23, 1874.	.....
Taylor, William A.,	Apr. 8, 1887	Apr. 8, 1887	.....	Died Oct. 20, 1888.
Taylor, A. C.,	Oct. 6, 1886	Oct. 6, 1886	.....	Missionary to China.
	.....	Nov. 16, 1839	Apr. 7, 1841.	.....
	.....	Oct. 1, 1840	Apr. 5, 1844.	.....