

HISTORY

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OF

JEFFERSON COLLEGE:

INCLUDING AN ACCOUNT OF THE

EARLY "LOG-CABIN" SCHOOLS,

AND THE

CANONSBURG ACADEMY:

WITH BIOGRAPHICAL SKETCHES OF

REV. MATTHEW BROWN, D. D., REV. SAMUEL RALSTON, D. D.,
REV. MATTHEW HENDERSON, REV. JAMES RAM-
SEY, D. D., REV. JOHN H. KENNEDY, AND
REV. ABR'M. ANDERSON, D. D.

BY JOSEPH SMITH, D. D.

Author of "OLD REDSTONE."

PITTSBURGH:

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BIOGRAPHICAL SKETCH

OF THE

REV. ABRAHAM ANDERSON, D. D.

Professor of Didactic Theology in the Associate Seminary, at Canonsburg, Washington county, Pa.; also Professor of Languages in Jefferson College, from September, 1818, to September, 1821 and Professor Extra. of Hebrew in Jefferson College, from December, 1852, till his death, May, 1855.

BY REV. W. M. MELWEE.

[*Abridged from the "Evangelical Repository."*]

The parents of Dr. Anderson, (Abraham Anderson and Elizabeth Chesnutt,) were born in Ireland, but in what county is not known. They were united in marriage during the period of our Revolutionary struggle, and emigrated to America shortly after the renewal of amicable relations between the United States and the mother country. Having arrived in the United States about 1784, they took up their abode in Cumberland county, Pennsylvania, and there they continued to reside till 1805 or 1806. All, or nearly all, of their children, (five sons and three daughters,) were born in that county: Abraham, their second son and third child, was born in Newville, a small village of Cumberland county, on the 7th day of December, 1789.

As is generally the case with emigrants from the old world, Mr. Anderson, when he reached the United States, was in very limited circumstances, but by the blessing of the Lord

upon his honest labors, his worldly condition improved from year to year. On removing from Cumberland county, in 1805 or 1806, to Washington county, in Western Pennsylvania, he was able to secure a small farm—that on which the Rev. Matthew Henderson spent his last days,—and on this tract, hallowed by the piety of his predecessor, he spent the remainder of his years, not in splendid affluence, but in plenty of all things.

To secure the stated dispensation of word and ordinances in their purity, so that his own soul might be continually edified and his family trained up in the nurture and admonition of the Lord, was Mr. Anderson's great object in removing to the West. The place to which he was directed in Providence, and on which he settled, was very suitable to the end he had in view, being but two and a half miles from the church of the Associate congregation of Chartiers, of which the late James Ramsey, D. D., was pastor at the time, and continued to be the pastor for several years after the death of Mr. Anderson. His object, so highly laudable, was fully gained. He enjoyed the plain, earnest ministrations of Dr. Ramsey during the residue of his days, and appeared to grow in knowledge, faith, and heavenly-mindedness. After a few years' connection with the congregation, he was advanced to the eldership, and all his children, yielding to the instructions of the word, written and preached, and to the force of their father's example, lived in sobriety and godliness; and as they reached maturity of life, professed the Christian faith, and sought communion with Christ and his people.

It is the desire of many parents to accumulate wealth for the benefit of their children. They persuade themselves that if they had thousands at their command, they could and would secure for their children the best teachers, have the brightest examples set before them, and give them all their time for improving their minds and their manners. But an humble condition, with piety, has its advantages, and they are greater

than mere affluence can afford. These greater advantages were the lot in Divine Providence of the children of Mr. Anderson, and particularly of Abraham, the subject of the present sketch. He was taught from childhood to fear and reverence the God of Israel, to esteem and relish his word, to say, "Thou, God, seest me," and to make the will of God the rule and reason of his conduct. He was taught to pray, and taught how to pray; for though the elder Anderson was not one of the learned, yet he had a fine gift of prayer, and prayed in his own house morning and evening with a fullness and pathos not always attained, even by the public ministers of the gospel. He was taught to think and reason, to contrive and plan, to fix on an end and to pursue it laboriously, not regarding the clamors of the flesh for rest and ease. A good religious training is the best fortune which a young man can inherit, and those young men are in the fairest way to possess this inheritance whose parents are poor as to worldly things, but rich in faith and in the knowledge of the divine word.

It is no discredit to the son of Jesse, that he was taken from the sheep-fold, "from following the ewes, great with young, to feed his people Israel;" and it is no discredit to Dr. Anderson, if he was taken from the plough, to feed the people of Christ with the bread of life. The cares and toils of the farm were in fact his occupation, from the time that he was capable of helping in such affairs, till he was nearly twenty-three years of age. To persons of an upright spirit and sober mind, no business is more agreeable. Some of the greatest intellects have acknowledged and manifested a fondness for agricultural pursuits. Cincinnatus was taken from his plough to command the armies of the Roman republic, and our own Washington, as is well known, preferred the cares of his farm to the anxieties of the camp and of the court. No doubt Mr. Anderson took pleasure in the labors of the field, and it may be that he never would have been heard of as a teacher and

leader in the Church of Christ, had he not been called from his paternal home and rural labors to other scenes, and labors of a more trying nature.

The second war with Great Britain, sometimes called the war for establishing our national independence, was declared by Congress on the 18th of June, 1812. Soldiers were needed to defend the eastern and northern boundaries of the Republic, and as a sufficient number could not be enlisted, the citizens were drafted to perform the duties of soldiers. Some were taken to the Atlantic coast to repel the enemy in that quarter, and others to the North and North-west to resist invasions from Canada, and to repress and chastise the atrocities of savage warfare, most of the Indian tribes having enlisted on the side of Britain. What portion of the yeomanry of the country was called to arms in the course of the war, is unknown. But so many husbandmen and artizans became soldiers, that there was scarcely a family in any part of our extended country, that was not made heavy in spirit by the draft or enlistment of one or more of its members.

In the autumn of 1812, a portion of the militia of Western Pennsylvania was called out by the War department, to defend the borders lying between Cleveland and Sandusky, against the British from Canada, and to repress and chastise the ferocity of the savage tribes in that region of Ohio. The joyfulness of many families was exchanged for heaviness and gloomy forebodings. The family of old Mr. Anderson was not exempted. Abraham, the beloved son and brother, was one of the draft, being at the time not quite twenty-three years of age. About the necessity and lawfulness of the war, the people of the United States were divided into two parties—equal to each other in numbers, or at least, very nearly equal. What were the private thoughts of young Mr. Anderson about these matters of public debate, the writer cannot state with absolute certainty. But he appears to have

been with the democratic or war party, in judgment and in feeling. In compliance with the draft, he went out from his beloved home, and as a private went through all the hardships of a winter campaign in the North-west of Ohio, which it is presumed he would have found some means of avoiding, had he doubted of the lawfulness of the war, or had he not considered that the call of his country was also the call of Providence. Mr. Anderson, though at this time but a youth, had in some way acquired the habit of industry and forecast; the habit of turning every little portion of time to some good account; and in the intervals of military duty, he wrote a brief journal of the campaign in which he bore a part. The journal is preserved entire, and though the writer of it had to substitute his knee or a billet of wood for a table, the writing is easily read, excepting a small portion of it written with bad ink, and effaced, in a good measure, by the lapse of so many years. It appears from the journal that the regiment of which Mr. Anderson constituted a part, assembled in Pittsburgh, in the beginning of October, 1812, and from thence marched on the 19th of the month under the command of Major D. Nelson, to Beaver, Lisbon, Canton, Massillon, Wooster and Mansfield. At the latter place the band lay in camp from the 10th of November till the 12th of December, and strange as it may seem to those now living in that peaceful village, there were rumors of persons tomahawked and scalped in the neighborhood. Sentinels were placed with the utmost care, and scouting parties were sent out to discover, if possible, the lurking places of the foe. The rumors, however, were but rumors, and this being ascertained, the detachment marched to the plains of Sandusky, to Delawaretown, to Norton, to Franklinton, and Upper Sandusky. The band reached the latter place on the 31st of December, and lay there in camp till the 24th of January, when, in compliance with an express, they marched for Miami. Having to wade through mud and water, in many places to the knees, they

made but eight miles in the day, and camping at Tiomocto, lay there from the 25th to the 29th, waiting for the waters to freeze up. While waiting, bad news was received, in consequence of which they had to march on the 29th, without their tents, and with three days' provisions in their knapsacks. On the 1st of February, the band reached Portage river, and on the following day came to the Rapids, where, says the journal, "We found a man killed by the Indians. He had been sent in company with two others to the British, and was killed. The other two not being found were supposed to have been taken as prisoners."

The band of soldiers being now in the midst of enemies distinguished by insidious cunning as well as by ferocious courage, cast up breast-works about the place of their encampment, and built a block house, to which was given the name of Fort Meigs. Spies were sent out to ascertain the position of the Indians, and on the 9th of February the spies returned and reported that they had found an encampment of about three hundred Indians, eighteen miles down the river, whereupon Major Nelson called for six hundred volunteers to go and attack them by night. The journal states that *twelve hundred volunteered*, and does not add that the writer was one of the twelve hundred. But such is the fact. It is distinctly recollected that Mr. Anderson stated in private conversation with friends, that he had volunteered to take part in the perils of that adventure; and this fact is implied in the journal, for it is added after the statement quoted above, "We commenced our march at 8 o'clock, P. M., and at 2 o'clock in the morning came to the Indian encampment, but they had all fled."

To follow the journal in all its details would be wearisome to most of our readers. It is judged, however, that the following extracts will be acceptable; and they will serve to evince us that Mr. Anderson, in the course of his campaign, went through great trials and hardships, though he was not engaged in any battle.

“On Friday, the 26th of February, a party of us set out for Lower Sandusky on a secret expedition. Reached Lower Sandusky on the 28th. Rested there till the 1st day of March. On the 2d, Captain Logan assembled the whole party, which numbered about two hundred men, and informed us that the object of the expedition was to burn the Queen Charlotte, lying at Malden, and requested all to retire to camp that did not choose to encounter the danger involved in the undertaking; or that could not be cool and deliberate under the yells of savages and the roar of cannon. No one of the whole party confessed the weakness of his nerves and prayed to be excused. But as the ice on the lake was broken up, the expedition failed to effect the object intended, and after much exposure and fatigue the company returned to the Rapids.

“On the 9th of March an alarm was given. Two or three of our men went down the river a few miles from the camp, who, on their return, reported that they were fired on by six Indians. No one of the little company was killed or wounded; but one of them had a bullet lodged in a Bible in his pocket.

“On the same day, a lieutenant in Major Nelson’s battalion, of the name of Walker, went out of camp some distance, and on the 10th he was found, shot through, tomahawked, and scalped, and thrown into the river.

“On the 19th of March, a scouting party went out and returned with the loss of one man, supposed to be taken prisoner.

“On the 21st of March, another scouting party went out and found many signs of Indians. A large party went over the river to lie in wait that night. About ten o’clock at night we had an alarm by the firing of two platoons on that side of the river where our scouting party was. The party on returning, reported that they saw two or three Indians, and fired. No one was killed.

“On the 31st of March, our general collected us together

for the purpose of getting volunteers to stay fifteen days to keep the fort. Two hundred men turned out to stay."

The occasion of this call for volunteers was the fact that the time of service for which the militia had been called out was about to expire, and as yet the troops to supply their place had not arrived. It was important to the country and to the magnanimous regulars occupying the fort, that a considerable portion of the militia should stay beyond their time. But all naturally desired to be out of danger, and to enjoy the convivialities and comforts of home; and these desires prevailed with the greater part. On the 2d of April, between nine and ten hundred Pennsylvanians and Virginians took their departure. Only two hundred subjected the yearnings of their hearts to a sense of duty, and stayed to defend the fort and the lives of their brethren. Of this magnanimous little band, Mr. Anderson was one, and by his course on that occasion, he showed that high regard for duty which he often manifested in future life. He was very affectionate and tender-hearted, and no doubt desired to be at home as earnestly as those who returned home as soon as the strong hand of the law allowed them to do so. But asking his own conscience what is duty in the case? and receiving the answer, *stay*, he hesitated no longer—stay he would, and die.

The defence of the fort being greatly weakened, the enemy became more insolent, and the condition of the men holding the fort more perilous. On the 4th of April, two Indians killed and scalped a man within a hundred yards of the camp. They were pursued, but escaped. On the 8th, forty Indians attacked a fatigue party, while loading a wagon with wood. One of the party was killed, two taken prisoners; the rest were chased but escaped. Two bands went in pursuit of the Indians, one of which overtook and killed nine of them. Seven of the pursuing party were wounded, and two of them mortally.

The following paragraph is interesting, and bears witness to the humanity of the Commander-in-chief:

“On the 16th of April, a man having been condemned to be shot for desertion, an offence which he had repeated five times: the ring was formed in a hollow square; the criminal was brought forward by a guard, the band playing the ‘Dead March;’ he was set by on a bench, and a black handkerchief tied around his head. The charges against him were read with the sentence of the court. The handkerchief was then drawn over his face; the officer commanding the executioners ordered them to make ready. They did so, and at that instant General Harrison gave him his reprieve, and ordered him to the Provost Guard.”

“On the 18th of April,” the journal goes on to say, “We left Fort Meigs for home. Our number was ten, three of whom were not able to carry arms. It was twenty miles to Portage Block House. Five of our company gave out within two miles of Portage, where we lay during the night, without fire, after wading through mud and water to the knees as much as half the way. About ten o’clock, while I was on guard, a gun was fired three or four hundred yards off, which I suppose was done by an Indian, as no white men were near. There was also repeated yells of wolves, or rather of Indians affecting to be wolves. No other disturbance was observed till near break of day, when we were surprised by a savage yell, perhaps three hundred yards off. We were all awake and stood to arms waiting for an attack, till clear day. We then marched in order to Portage, expecting to be attacked by the way, but by the interposition of Providence, we escaped our enemies’ hands. We took refreshment at Portage, and then continued our March through the Black Swamp, which was about three miles in breadth, and often three or four feet deep; and, indeed, our future march, at least as far as Sandusky, was through a continued swamp——”

The words of the last sentence are the close of the journal. It was not intended for public inspection, and was left incomplete. But though it was written for mere private use, with-

out the ordinary conveniences for writing, and though it was written in a very trying and exciting time, when Mr. Anderson was but a youth, and had no education but such as he picked up in the common schools of the country, we confidently appeal to the performance as proof of a sound, vigorous mind, and a firm, manly spirit. As a dead fly causeth the ointment of the apothecary to send forth a stinking savor, so doth a little folly him that is in reputation for wisdom. But there are no signs of weakness in the journal—no whining about losses and hardships, no boasting of a heart proof against the sharp arrows of fear; nor of exploits done, or of exploits attempted, at the thought of which others blanched and drew back. There are no silly conceits, nor anything at all to make the writer blush, were he still living, and the whole spread before the world as the earliest production of his pen. We notice, however, a want which we did not expect to find,—the want of a religious sentiment and feeling. Mr. Anderson had professed the Christian religion some years before he was called to be a soldier, and had partaken of the Lord's Supper a number of times. Yet in his journal the Bible is mentioned but once, and in that instance it is mentioned incidentally. The interposition of Providence in behalf of himself and his companions, is mentioned but once. The Sabbath is not mentioned at all. There is no notice of any opportunity of attending public worship, and there are no lamentations about the want of such opportunities. How are we to account for these omissions? When Mr. Anderson repaired to the camp, did he leave his religion behind him? This supposition the testimony of his fellow soldiers forbids us to entertain. They report that he carried his Bible with him, and often employed his leisure moments in the perusal of it,—that he made an observable difference between the Lord's day and other days,—that when it fell to his lot to stand sentinel during the Sabbath evening, or to do any public duty on the Lord's day, he always avoided it, if it were in his

power so to do,—that profane language was never heard from his lips,—that he was virtuous and honorable, and highly esteemed both by the officers and men.

It would not, therefore, be warrantable to infer from the want of pious expressions in the journal, that Mr. Anderson was at that time destitute of Christian faith and sentiment. It might, indeed, be inferred as well, that he was without natural feeling, for though he was at times in great peril, the journal says nothing of the anguish of fear; and though he was often in circumstances which all men everywhere regard as distressing, yet nothing is complained of in any part of the journal. Nothing is said of the pride and tyranny of officers,—nothing of the hard fare of the common soldier,—nothing of the painfulness of an alarm in the night; and even when he wades through water and mire all the day, and beds in the swamp at night, without fire, there is no expression to indicate that Mr. Anderson felt the discomforts of his situation. But surely he was not without natural feeling, and it is equally certain that he hoped and trusted in the living God, and was thankful to Him for His care and protection. But if he felt indeed, why did he not give utterance to his feelings? The proper solution of the difficulty appears to be simply this: having no accommodation for writing, and very little time for such business, he proposed not to write a complete history of his physical and spiritual experience during the campaign, but merely to write a memorandum of places, dates and incidents, for the help of his memory in thinking and speaking in after years of that trying season. How well his labor answered the design of it, is very evident from the extracts that have been exhibited.

Viewing, with the help of Mr. Anderson's journal, the trials and hardships of the North-western campaign, in the winter of 1812-'13, the considerate reader can hardly fail to reflect on the horrors of war. How unpleasant and painful is the whole business, and how great the havoc that attends

it! The campaign over which we have glanced, was not signalized by any bloody engagement, but a number of persons were killed. All, at times, were disquieted with fear, though the journal does not tell us so, and all suffered greatly through exposure to piercing winds, and to water from above, and water on the surface of the earth. Though that was an age of greater vigor and hardihood than the present, yet many, by the severity of their trials, were brought down to the dust of death before the close of the campaign; and many others had the seeds of disease and death implanted in their systems. It is thought by a fellow-soldier that Mr. Anderson was never the same in respect of buoyant health that he had been before the campaign. If those who make wars had to fight them through to the bitter end, so many wars would not be proclaimed.

After leaving Portage, as stated in the journal, and touching at Sandusky, it is not known through what towns and villages Mr. Anderson passed. But he reached his paternal home in health and safety about the 1st of May, 1813. He was joyful and thankful, and no doubt his parents, now well on in years, rejoiced over him, and called their other children and their friends to rejoice with them, saying as the father in the parable, "This, our son was dead, and he is alive again; he was lost, and is found."

Though Mr. Anderson returned to his father's habitation, he did not return to his former employment. He had been seized with a desire to pursue studies in preparation for the gospel ministry, and had signified his desire to his parents, two or perhaps three years before he was called out to assist in defending the country. At that time his father opposed the project, alleging that his labors on the farm were very needful; and that the family could not dispense with his assistance, and at the same time bear the additional burden that would be imposed by his college fees, and other incidental expenses. Mr. Anderson felt and acknowledged the force of the

objection: he abandoned the project for the time, and it may be that he would never have taken it up again, had not the privilege which he had sought been freely accorded to him. This was done in a very engaging manner. When Mr. Anderson had told the family of the privations, perils and hardships of the campaign more particularly and fully than had been done in letters sent from the camp, his father reminded him of his former desire to enter on a course of study in preparation for the ministry, and how he himself had opposed the project at that time. "*But now,*" added the good old man, "*I will object no more, for the Lord hath showed me, that if I will not spare your labors in the field for that purpose, he can, and perhaps will, deprive me of them in some other way.*"

Mr. Anderson's desire to engage in the work of the ministry was not extinguished by what he had seen and suffered in the camp. As he went out on that perilous tour, he had perhaps vowed a vow to this effect, that if God would be with him, and bring him again to his father's house in peace, then the Lord should be his God, and he would serve him in the gospel of his Son, if permitted to do so. Perhaps he had seen during the campaign, more clearly than before, that atheism, profaneness, irreligion, and all manner of wickedness, were pouring into the land like a flood, and that the Lord of Hosts, like the general at Fort Meigs, was calling for volunteers to go forth and stem the tide. But, however these things may have been, he accepted promptly and cordially of the privilege accorded to him by his beloved parent; and after a few days of relaxation and social enjoyment, he entered himself as a student of Jefferson College.

As the family were still in limited circumstances, he boarded with his parents, three and a half miles from Canonsburg, the site of the college, and then walked seven miles each day. The thought of having to travel so great a distance, would appall a young man of the present generation.

But, being accustomed to marches of fifteen, twenty, and thirty miles, Mr. A. made no account of the labor, and was not retarded by it. He committed to memory while walking to and from college; or if the weather was unsuitable for carrying an open book before his eyes, he reviewed in thought the subject of study, and made himself more familiar with it. It may be that his progress in learning was furthered by his long walks, and doubtless the considerable exercise made necessary by the place in which he boarded, was the means of maintaining his bodily health and vigor, notwithstanding his close application to study. But whether his boarding so far from the college was an advantage or disadvantage, his progress was rapid. He graduated in September, 1817, a little more than four years from the time of his entrance; and on the same day he was elected professor of languages in Jefferson College, a clear proof that the Faculty and Trustees of that Institution conferred upon him the first degree, *pro merito*, and not *pro gratia*—in consideration of his merits, and not in the way of favor. Mr. Anderson accepted the professorship, and discharged the duties of the office for four years. During this period he also studied Theology, being admitted to the study by the Associate Presbytery of Chartiers, shortly after his election to the professorship. The Theological Seminary of the Associate church was at that time under the care of the venerable John Anderson, D. D., and was located in Service congregation, Beaver County. The prescribed course of study occupied four sessions of five months each, the sessions commencing the 1st Monday of November, and closing on the 4th Wednesday of March. Mr. Anderson's full attendance at the Seminary was dispensed with, in consideration of the honorable and useful business in which he was engaged, and his ripeness in knowledge. He was at the Seminary two or three months only; but when not there, he prosecuted his Theological studies with diligence. It is natural to presume that his labors in the college hindered his

advancement in Theology, and that his attention to Theology hindered his acceptance and usefulness in the college. But his trials were always heartily approved by the Presbytery : and in the college he was highly esteemed by his fellow professors and by the young men in attendance. Busy he must have been, and yet he found time to read a course of medicine with Dr. Jonathan Leatherman, of Canonsburg, by which he attained to considerable skill in medical practice, and qualified himself to be useful to his fellow men in sickness ; as he was, in fact, wherever he went, giving counsel and medicine to good purpose and without charge. It is astonishing that a man should go through so many labors and accomplish so much in so short a time. But in this case our astonishment may be somewhat diminished by calling to mind that Mr. A. had been a student of Theology, under his minister and parents, for more than twenty years, before he was formally admitted to the *study*, by the Associate Presbytery. After the usual trials before the Presbytery, he was licensed to preach the everlasting gospel, in July or August of 1821 ; and as that was the work to which he had dedicated himself, he resigned his professorship at the close of the college session in September. He was fond of retirement and study ; the incomes of the professorship were greater than he could expect from the ministry—in the view of many it was more honorable to be a learned professor in a rising college, than to be the humble pastor of a country congregation : but judging that he was called to preach Christ, Mr. Anderson conferred not with flesh and blood. He laid aside his professorship and gave himself to the work of the ministry. After preaching in the vacant congregations of Chartiers, Allegheny, and Ohio Presbyteries, he passed, in pursuance of Synodical appointment, into the Presbytery of the Carolinas, in the spring of 1822. He preached in all the vacancies of the latter Presbytery, and in all with acceptance to all the people. In July, 1822, he was unani-

mously called by the united congregations of Bethany and Steel Creek, in Mecklenburgh county, North Carolina, to be their pastor. The call occasioned great thoughts of heart. Mr. Anderson had not anticipated a settlement in the Carolina Presbytery. He was not inclined, but on the contrary, averse, to a settlement in a slave State. But the people were very needy, having been without pastoral care from the time of the death of Rev. James Pringle, in 1817; and they were very earnest and urgent in their application to him, individually. After carefully and prayerfully considering what duty demanded in the case, he accepted their call. His ordination trials were delivered in Pisgah meeting-house, Lincoln county, North Carolina, about the 10th of September, and being approved, he was ordained and installed at Steel Creek meeting-house, on Thursday, the 3d of October, 1822.

The writer of this sketch was in attendance on the Presbytery at Pisgah, while Mr. Anderson submitted his trials for ordination, and there began an acquaintance, which was afterwards cultivated on long journeys, to and from different meetings of the Associate Synod — in frequent meetings of the Carolina Presbytery — in frequent meetings to dispense the Lord's Supper — in several meetings as Delegates to the Convention of Reformed churches — in many meetings of the Theological Board, and in numberless meetings in our respective habitations, both in the South and in the North. The acquaintance for which Providence afforded such ample opportunity, soon ripened into the most intimate and cordial friendship — a friendship that was never interrupted while Mr. Anderson lived; and will not be interrupted, it is confidently hoped, through the numberless ages that are yet to come. At the commencement of this acquaintance and friendship, Mr. Anderson was in the meridian of life, being about thirty-three years of age. It seems proper therefore in this place, to give some account of his personal appearance. He

was a tall man, six feet and two inches in height, with a well extended frame and heavy muscular limbs. Whether standing or walking, he bore himself altogether erect, having acquired the habit of doing so, it is believed, in his military trainings. The hair of his head was quite black, and yet his complexion was uncommonly florid. His forehead was white, smooth and lofty; his cheeks not round, but long, and rather lank; his eyes were bright and penetrating. When much interested in what he was saying himself, or hearing from the lips of another, his eyes seemed to flash and twinkle, like bright stars in a clear night. His general appearance told at once and distinctly, that he was a man of intelligence, honesty and courage. Perhaps the camp had made an abiding impression on his person. But however this may be, there was the appearance of stern, solemn dignity, and a stranger meeting him on the highway, might reasonably have conjectured that he was the general of an army on a private jaunt.

He was regarded from the first not merely by the people that called him to be their pastor, but by the ministers and people of the Presbytery in general, as a great acquisition. Such a man is indeed an acquisition in any Presbytery, at any time. But when Mr. Anderson was settled in the Presbytery of the Carolinas, his gifts and abilities were eminently needful. The Presbytery included three ministers, Messrs. Dixon, Mushat, and Heron, and twenty congregations scattered over the Western Territories of Virginia, and the two Carolinas. From the congregations of Rockbridge county, Virginia, to those in Fairfield district, South Carolina, is fully three hundred miles. But the greater part of the twenty congregations are more convenient to each other, having their locality in the contiguous counties of Lincoln, Iredell, and Mecklenburgh, North Carolina, and in the adjoining districts of York, Lancaster, Chester, and Fairfield, South Carolina. The people were mostly Irish and Scotch, or their descendants; and, as is common with these races

wherever found, they were zealous for the religion of their father. They had gone with their ministers into the union which gave rise to the Associate Reformed church, but about the year 1804, they withdrew from that ecclesiastical connexion, and came under the inspection of the Associate Synod of North America. The occasion was as follows:—Rev. John Mason, D. D., of New York, began in 1801 or '2, to advocate through the Christian Magazine the frequent observance of the Lord's Supper, and to arraign and condemn the eustomary sacramental fast days, and thanksgiving days, as not required nor warranted by the word of God. The Associate Reformed Synod of the South having met (1804 or '5,) in Bethany, York District, South Carolina, took up the subject of frequent communion, and after a long and animated discussion they approved and adopted the views of Dr. Mason, in all their extent. Two ministerial members of the Synod, viz: Rev. William Dixon and Rev. Peter M'Millan, and several elders protested against the reformation resolved upon, as a serious and pernicious deformation. Their remonstrances not being regarded by their brethren, they withdrew and forwarded a petition to the Associate Synod, requesting admission to fellowship with them. In answer to this petition, the Associate Synod sent two of their members to the Carolinas, viz: Rev. John Anderson, D. D., and Rev. William Wilson, with power to constitute as a Presbytery, and receive the accession of Messrs. Dixon and M'Millan, and their adherents. The appointees fulfilled their mission in 1805 or '6, and so founded the Presbytery of the Carolinas in subordination to the Associate Synod of North America.

In a few months after the perfecting of this ecclesiastical revolution, Mr. ——— became openly and grossly intemperate, and being laid aside, the care of all the Secession congregations in the South devolved for several years on Mr. Dixon alone. At length (about the year 1810,) Mr. John Mushat, of Cambridge Presbytery, New York, accepted the

call of the congregations of Cambridge and Stirling, in Iredell county, North Carolina, and was installed as their pastor. About the same time, Mr. Andrew Heron, from the same Presbytery of New York, was settled in the congregations of Ebenezer and Timber-ridge, Rockbridge county, Virginia. And not long after, Mr. James Pringle, licensed by the Presbytery of Philadelphia, undertook the pastoral charge of Bethany and Steel Creek congregations, in Mecklenburgh county, North Carolina. The measure of ministerial gifts and abilities possessed by these young ministers was very considerable — greater than falls to the lot of many who officiate acceptably and usefully. The people of the Carolina Presbytery, rejoiced in them, as bright and shining lights, and rejoiced in the hope that the principles for which they were witnesses would prevail in the land, and exert a happy influence. But the prospect was soon darkened. Mr. Mushat opened an Academy in Statesville, Iredell county, in 1815, and made teaching his principal business, abandoning the work of the ministry in a good measure: and in the Autumn of 1817, Mr. Pringle was by an inscrutable Providence removed to the land of silence. The Presbytery was brought very low, and so continued till 1821, when Mr. T. Kitchen, from the Secession church of Scotland, was settled in the pastoral charge of Shiloh and Neely's Creek congregations; the former in Lancaster, and the latter in York district, South Carolina. This addition to the Presbytery revived the spirits of the people. But Mr. Dixon being now far advanced in life, and compassed about with infirmities, the ministerial force of the Presbytery was altogether inadequate, and Mr. Anderson's services at the time of his settlement were greatly needed.

He appears to have been fully aware from the first moment of his settlement, that he was called not to enjoy *otium cum dignitate*, but to work in the Master's vineyard, and accordingly he gave himself to work. He took boarding with Col.

Thomas Grier and lady, of Steel Creek, with whom also his predecessor had lodged. The Colonel and his lady were not possessed of great wealth, but they were animated by a liberal, generous spirit, and furnished their pastor with every needful accommodation gratuitously; accounting his presence and company a sufficient remuneration. In the pastoral charge which he had been induced to accept, Mr. Anderson found one considerable advantage, which young ministers generally lack for a season—a supply of books appropriate to his studies. His predecessor, Mr. James Pringle, during the short course of his ministry, had collected for his own use a considerable library, amounting perhaps to three hundred volumes, and having neither wife nor child to provide for, he had left the whole collection to the congregation of Steel Creek, for the use of his successors in the pastorate of the congregation. As Mr. Anderson was his first successor, and came not only into Mr. Pringle's pulpit, but into his very study and bed-chamber, the books were all in their respective places as if waiting to be consulted.

It is a time of severe trial when the front ranks of an army are cut down, and those in the rear march forward to fill their places, and see their brethren silent in death, or agonized with pain. It is wonderful that a man can maintain the control of himself, in such circumstances. Mr. Anderson's position was not so appalling, but it was solemn. There was a voice in the chamber, bed and books, and the voice gave utterance to the words, *Ministers must die even as others. Remember that thou shalt die, and whatsoever thy hand findeth to do, do it with thy might.* Whether Mr. Anderson in fancy heard these words or not, he was attentive to the warning and counsel contained in them. He addicted himself to meditation and prayer. He searched the Scriptures and read commentaries and systems of Theology, that he might attain to a more perfect understanding of the Scriptures. He labored in preparing sermons and in preaching

them. He held quarterly diets of examination, and general meetings of the youth in the church for examination and instruction. He attended also to parochial visitation, and exhorted from house to house. As his people were scattered over a parallelogram of thirty miles in length, and twelve in breadth, the last mentioned department of labor was very tedious and exhausting, yet he persisted in it, judging that it was an important and necessary part of his work: for how else could he know the spiritual wants of his people? and if he knew them not, how could he give to each his portion in due season?

Mr. Anderson's situation had some advantages, as has been noticed. But there were also disadvantages connected with his charge. He was subjected to a great deal of labor in the way of traveling. Each tour to Bethany, to which he repaired every second Sabbath, was a journey of forty miles, and if called to visit the sick, or engaged in visiting from house to house, the journey was increased fifteen or twenty miles, making a circuit of more than a thousand miles in the course of the year. In addition to this large domestic traveling, he had long journeys of a more public nature, in attending Presbytery, meeting with brethren to assist in dispensing the Lord's Supper, supplying vacant congregations with preaching, repairing to the meetings of Synod, &c. These public jaunts being added to his common domestic traveling, the whole would amount to twenty-five hundred, or perhaps three thousand miles *per annum*; involving a great deal of labor, and much loss of time.

Mr. Anderson soon found that traveling on horse-back subjected him to febrile excitement, and other unpleasant symptoms. With the view of preventing the irritation, he furnished himself with a vehicle; the remedy was not effectual, but still he went on with his work, and sought relief by other means. In the campaign of 1812, an attack being threatened, the army of which Mr. Anderson was a

part, was put in order for the battle. Mr. Anderson being a large man and of reputation for courage, the officer in command singled him out, and calling him from the rear, where he was when the alarm was given, conducted him to the front rank and stationed him there. In like manner the Presbytery continually assigned to him the very front of ministerial exposure and hardship, and yet he did not pray to be excused because he had already done more than others, nor because the labor and exposure would probably be prejudicial to his health and comfort. Some one should go to this place and the other to dispense the Lord's Supper, or to moderate a call, or to install a minister, or to share in the deliberations of Synod: and the question being raised, who will go? often did Mr. Anderson volunteer as at Fort Meigs, or quietly submit to the appointment of Presbytery under a sense of duty.

To convince his hearers of their lost, undone estate by nature, and persuade them to trust in Christ for salvation, and to take his holy precepts for their guide and directory, was that at which Mr. Anderson aimed in all his ministrations, whether at home or abroad. He desired and endeavored to bring about a reformation in accordance with the word of God, and in conformity with the attainments of the church of Scotland in her happiest days. In carrying out this design, he preached the truth with simplicity and plainness, and assailed error directly and boldly, and yet with such calm dignity and scriptural force, that hearers who had been of a different opinion were not exasperated. His labors had not all the effect which he desired, but they were not in vain. His own members were generally awakened and stirred up to give more earnest heed to the things belonging to their peace. Many individuals were turned from irreligion and ungodliness; family worship was established in many dwellings; the Sabbath was observed with increased solemnity; intemperance and profaneness were abandoned, or practiced

clandestinely, and with shame. Mr. Anderson's influence was felt in the neighboring congregations. Mr. William Dixon, the father and founder of the Presbytery, a man of earnest, solid piety, had some way fallen into the practice of baptizing the children of parents who gave attention to the preaching of the word, though they did not seek fellowship with Christ and his people, in the use of the Lord's Supper. With much kindness and with great respect, Mr. Anderson remonstrated against this practice of the venerable father as disorderly and pernicious in its effects, and his remonstrance was effectual. In some of the neighboring congregations, members of the Masonic Fraternity were church members in full communion at the time of Mr. Anderson's settlement in the Presbytery. But in the course of a few years such members, and chiefly through Mr. Anderson's influence, were called before their session and required to dissolve their connexion with the Masonic body. Most of them did so, and such as refused to comply were suspended from the fellowship of the church, as the discipline of the Associate body requires. The leaven of sound doctrine had then by various means made its way into some of the contiguous congregations. Mr. Anderson desired it to spread quickly through all the congregations of the Presbytery, and through the land, and with this view he moved the Presbytery in the Spring of 1824, to prepare and emit a pastoral letter. The Presbytery adopted the motion and appointed Mr. Anderson himself to prepare the contemplated letter. He accepted the appointment and prepared the draught of a letter, which being submitted was approved and published towards the close of the year. The original manuscript of this paper in Mr. Anderson's handwriting is before me. It is entitled, *a pastoral letter by the Associate Presbytery of the Carolinas, to the people under their care.* As it was the declared design of this paper to promote reformation according to the holy Scriptures, the author sets out with the position that true

religion was in a low and languishing condition: he sustains this position by some instances and proof, and then addresses himself to the work of correcting errors in practice and in principle. Under the former head he treats of the great evil of intemperance, at that time extensively prevalent in the land, and quite too common among the members of the church. He passes on to the sin of profaning the Lord's day—the sin of neglecting family worship and family instruction—the sin of profaning gospel ordinances—the sin of contemning Christ and his salvation, by declining to profess the faith and partake of the holy sacraments. Under the second general head the author notices not the principal errors in Theology, but some of those popular erroneous sentiments, which in his judgment have a direct tendency to harden the hearts of professors in a course of defection from the truth and cause of Jesus Christ. The errors particularly noticed and refuted are the following: "We should not disturb the peace of the church by contending for divine truth and ordinances.—Error introduced or held by a professed believer should be spared.—Though we may oppose essential errors, we should not contend about the non-essential.—Controversy genders strife and displeasure among Christians, and it is good for nothing else.—Every man must answer for himself, and therefore, it is officious to trouble ourselves about the mistakes of others.—It is little difference what our sentiments are, if our practice be correct.—If we be sincere, it matters not about our faith or principles.—It is impossible to obtain an agreement among professed Christians, and we are therefore not to expect it, but to admit to the communion of the church those whom we in charity judge to be Christians, whatever their religious sentiments may be," &c. The several matters treated of in the letter, are handled in a plain, simple manner, as utility required, and yet with energy. Eloquence of diction is wanting, for it

would have hindered the object intended. But sensible persons who may take up the pamphlet, will soon be satisfied that the pen was guided by a discerning mind, well stored with knowledge, and by a sincere honest heart. The following passage respecting the duty of family worship is very forcible, and shows an extensive acquaintance with the word: "*The matter of the duty being plain, that it should be performed by families, we have abundant evidence.*" David returned to bless his house, 1 Chron. xvi: 43; Joshua resolved to serve the Lord with his house, Joshua xxiv: 15; Job sanctified his family, and thus did Job continually, Job i: 5; Abraham was commended for his fidelity in this matter, Gen. xviii: 19; Noah built an altar for his family, Gen. viii: 20; the patriarchs built altars wherever they resided, Gen. xii: 7, and xxxv: 1, 3, 7. Scripture is not silent respecting the neglect of this duty, Jeremiah x: 25:—'Pour out thy fury on the heathen that know thee not, and on the families that call not on thy name.' Would such a denunciation have been uttered for the neglect of family devotions, if God had not required the performance? That this duty should be performed daily, morning and evening, we have evidence from the appointment of the morning and evening sacrifices and services of old. Though the ceremonies of Divine worship have been changed, the worship itself has not. Former institutions of Divine worship remain in full force as to their substance and spirit, the ceremonial and typical form only being abolished. The appointment of morning and evening for Divine service was not typical—it was moral and substantial, Psalm xcii: 1, 2. The appointment of the sacrifices at the Temple was not a substitute for the moral service of the people, but a requisition of it throughout the tribes of Israel in their families, Luke i: 9, 10; 1 Kings viii: 37–40. Observe therefore and revere the Scripture admonitions on this subject; imitate in your practice the examples recommended,

and you will find conformity to them and family devotions the same thing." The following passage on the delicate subject of instructing slaves, shows at once the courage and prudence of the author and his zeal for the glory of Christ and the salvation of men :

"On the subject of family education and family devotion, permit us to lay before you your obligations respecting your slaves : we do not detain you with admonitions to feed and clothe them : we are happy to say that the necessity of such admonitions is precluded as far as our observation extends. Nor is it our admonition at present to set them at unconditional liberty under present circumstances.* Nor is it our present design to discuss their natural right to liberty, or the absurdity of the supposition that this was ever forfeited by their suffering theft and sale by a barbarous conqueror, or the impossibility that a pecuniary compensation to one who never had a moral right over the person and liberty of the slave, should ever procure such a right to the purchaser ; all which we hope we have no occasion to urge. Our present design is to urge what the law of God and sound reason testify, and your own consciences must acknowledge to be a duty—a present and imperative, but much neglected duty—the religious education of your slaves."

After obviating several objections to the duty, and showing by several Scriptures that the education of the poor afflicted creatures is an important duty, the author proceeds to urge to the performance in the following terms : "Your slaves have been taken from a land of moral darkness to a land of gospel light ; but with what advantage to them, if in the midst of light they walk in darkness ? Are they contented without gospel light ? So are your children, so are all mankind by nature. But by the means of grace, and the

* That it is your duty to encourage a spirit of regular and well conducted emancipation, through the organ of civil government or otherwise, we do assert.

blessing of the Spirit, the unwilling are made willing; you cannot expect to find them willing in ignorance. Imitate then your Lord and Master, who sought the lost sheep. If you have the gospel and have tasted that the Lord is gracious, would you monopolize such a favor? Would you not be ready to say even to your servant, O taste and see that the Lord is good: come, I will teach you the fear of the Lord? Should not love to Christ induce you to extend the means of grace which you have enjoyed, in order to gain souls to him? How could you address one of them on a death bed, too ignorant to understand you? How could you put up a petition for the dying and expect a gracious hearing, when you have withheld that knowledge which the Holy Spirit blesses for the salvation of the soul? How can you see them approach their dreadful end, about to launch into eternal misery, and incapable of receiving instruction or consolation? How can you reflect on their end, without remorse and horror, remembering that they were committed to your care for instruction and government, and you betrayed your trust, using them only for your temporal interest. Brethren, ponder well these realities. Try these things by the word of God, and see what verdict conscience must return." From that part of the letter which treats of popular erroneous sentiments, a single paragraph is presented. "The position that we ought to admit those whom we judge to be Christians is plausible, but unfounded. The man is to be admonished as a brother whom we exclude from our communion, 2 Thess. iii: 14, 15. If we make grace in the heart the rule of admission, the door is set open for every deceiver—the purity of the church is denied to be an object of her regard, and the way is opened for the introduction of every error. According to this rule the gospel minister is necessitated either to reprove errors and sins from the pulpit, which he has indulged in admission to communion, or to prove unfaithful to his trust, by keeping back part of the counsel of God. Where truth is neglected

and forgotten, piety must decay. How often does the Psalmist speak of his love to God's truth, and of his delight in it. But is it consistent with a holy love to Divine truth, with a knowledge of it and a sense of its importance, to neglect or yield it, because our neighbor loves it not, or does not believe it?"

The pastoral letter, at the contents of which we have glanced, was addressed to church members and others come to maturity of understanding. But he that feeds the sheep should feed the lambs also. The great Shepherd of the sheep requires this, John xxi: 15, and true policy requires it. That reformation must be ephemeral which overlooks the instruction and improvement of the rising generation. Our life on earth is but a shadow. The congregation that includes a hundred members, may, after the lapse of twenty years, have the same number or the double of it, but it will be found, on a careful comparison of the lists, that not more than one fourth of the original members are still remaining as component parts of the society. The youthful must therefore be the subjects of any improvement which it is desired to perpetuate. Assured of this, and recollecting that it is the express will of God that the fathers should make known his testimony and his law to their children, that the generation to come might know them, even the children which should be born, who should arise and declare them to their children, Mr. Anderson employed his leisure moments in preparing a system of questions on the Shorter Catechism of the Westminster Assembly. He intended by this work to assist parents in catechizing their children; but his principal object was to excite young persons seeking after the knowledge of Divine things, to think and inquire after the meaning of the words which they were accustomed to repeat. And accordingly his questions were mere questions. No answer was appended to them. Nothing at all was added to his questions, except a reference to some text of Scripture, which the pupil was

under the necessity of hunting up and considering together with the text of the Shorter Catechism, that he might ascertain and return the true answer. When Mr. Anderson began this work, he perhaps intended nothing more than to prepare himself for catechizing with care the youth of his own charge. But when he had gone over the Assembly's Shorter Catechism, in the manner that has been noticed, he judged that the work might be useful to congregations and families generally, and accordingly he gave it to the public in the summer of 1826. With the questions and answers of the Shorter Catechism in large type, and Mr. Anderson's questions in smaller type, the work constitutes a volume of about two hundred pages, duodecimo. The edition published was small, comprising but eight hundred or perhaps a thousand copies, all of which were sold in a short time, except such copies as Mr. Anderson was pleased to distribute gratuitously. To what extent this little work was profitable to the people of the southern churches, it is not easy to say. The best means of instruction will not be attended with happy results, if they are neglected, and catechisms are too often treated with neglect. The writer, who about that time was commencing his ministry in the same Presbytery, is constrained to acknowledge that Mr. Anderson's Catechism was very useful to him, and in his judgment it is well calculated to assist both parents and children in the acquisition of saving knowledge. He that watereth, shall be watered himself, and no doubt Mr. Anderson was greatly benefited by his own labors. Whether he excogitated the questions, or collected them from the writings of others, on the same points, his writing down the questions, and searching out and considering the texts appended, must have resulted in increasing his familiarity with the principles of sacred truth, and with the Scripture testimonies on which they depend. The nature of the work precluded the display of keen discernment and of learned research, and all that is claimed for Mr. Anderson on the

score of it, is that his heart was so set on doing good, that he condescended to become the teacher of babes, and having devised a means of aiding their studies, he carried it into execution with no inconsiderable labor, being excited and animated by no other motive besides the desire and hope of contributing to the improvement of many.

About the time that he began to prepare his Catechism, Mr. James Lyle, a licentiate of the Presbytery of Ohio, was ordained and installed as pastor of the congregations of Smyrna and Little River, the former in Chester, and the latter in Fairfield district, South Carolina. This addition to the ministerial force of the Presbytery, inured to Mr. Anderson's advantage, allowing him more time to devote to his Catechism and other studies, than he could otherwise have had. From the labor of traveling to supply the vacancies, he obtained additional relief by the ordination and installment of Mr. W. M. M'Elwee, as pastor of the congregations of Tirzah and Sharon, both in York district, South Carolina. The ordination took place at Sharon, on Thursday, the 1st day of April, 1827; Mr. Anderson preaching the sermon from John xxi : 15, 17; and leading in the prayer of consecration. In two or three weeks after this solemnity, Mr. Anderson, accompanied by the writer, set out to attend the meeting of the Associate Synod in the city of Pittsburgh. The journey was long, (the distance to Pittsburgh being five hundred and sixty or seventy miles,) and tedious, for there were no rail-roads in those days, nor even stage coaches on the required line: it was performed on horse-back, and occupied between ten and eleven weeks. But though the journey was tedious and wearisome, there was one circumstance of a redeeming character. It afforded abundant opportunities for friendly conference. Of the talk indulged in during that journey, one item is distinctly remembered. We were returning to the South. After many miles of wearisome travel among the defiles and steeps of the Blue Ridge, we mounted the last

and loftiest eminence, from which we have an extensive view of the Atlantic slope, in appearance a vast plain covered with living green, and at that juncture redolent with the flowers of the season. The writer felt and expressed delight in seeing once more the sunny South. Mr. Anderson seemed sad, and said in reply, *that it appeared to him, to be a dry and parched land.* How is that; are you not satisfied with your location? He answered, *the South has never seemed to me as my home, but the land of my exile;* and then went on to state a number of particular objections, of which the principal was the firm establishment of the peculiar institution. This item of conversation is related for the purpose of showing that though Mr. Anderson had been living in the South for several years, he was still a northern man in sentiment and feeling. We are apt to sympathize with the people among whom we dwell, and to fall in with their usages and way of thinking, and it has been supposed by some, that Mr. Anderson, by living in the South for a number of years, learned to sympathize with slave-holders, and with slavery itself. The supposition does him great injustice. He sympathized indeed with the Christian people of the South and cared for their souls, but the country he disliked, and the system of slave-holding he detested as an incubus on Church and State, and the fell destroyer of thousands. Not a great while after the conversation related above, during perhaps the following winter, slave-holding being the subject of conversation, Mr. Anderson declared to the writer, that were he the father of a family and the possessor of real estate in the Carolinas, he would regard it as his duty to prepare his will, and provide in the will that his family could have no use of his property, except in the way of selling it and conveying the proceeds beyond the limits of the slave-holding States. In the same conversation, or in some other about that time, having asked Mr. Anderson if his opposition to slave-holding was the reason of his continuing unmarried, he said in reply,

that his opposition to slave-holding was one reason, and a principal reason, that he was unwilling to be more firmly tied to the South than he was at present.

In the spring of 1828 Mr. Anderson changed his lodgings from the hospitable mansion of Col. Grier, in Steel Creek, to the dwelling of Mr. John Wilson, in the congregation of Bethany. There was no dissension between Mr. Anderson and the Colonel or his family; nor were they weary of him, or he of them. Mr. Wilson was one of the elders of the Bethany branch, and remarkable for tender, fervent piety. His partner and children partook of the same spirit. Their dwelling and their company were inviting. But a regard for his health was the sole motive by which Mr. Anderson was prompted to make the exchange. He had been for some time troubled with febrile excitement, with want of appetite, and other symptoms of a diseased liver. The Colonel's habitation stood on a low, damp plain, two miles eastward of the Catawba river. Mr. Anderson thought that his location was in some measure the cause of his illness, and promised himself better health, in the more elevated site occupied by the Wilson family.

The Associate Synod of 1828 met in the city of Philadelphia, in the month of May. Neither Mr. Anderson nor any other member of the Presbytery of the Carolinas was in attendance, except the Rev. A. Heron, of Rockbridge county, Virginia. Measures were commenced in that Synodical meeting, which proved fatal to the congregations of the Carolina Presbytery—measures which might, perhaps, have been prevented, had Mr. Anderson been present. Mr. John K., a licentiate of the Presbytery of Miami, having spent the greater part of the preceding winter in the vacancies of the South, went up to the meeting; and though not entitled to a seat in Synod, he exerted a considerable influence. In conversation with the members, he told that the brethren in the South had many slaves, and that very few of the slaves were

taught to read the holy Scriptures—that hardly any of them were church members—that in most of the families they were not brought into the house in the time of family worship—that the Act of 1811, in regard to slave-holding, was inoperative, &c. These reports, which were but too true, being handed from one to another, the attention of Synod was called to the subject of slave-holding by a particular member; and after some discussion, Synod appointed a committee to inquire and report at the next meeting, *whether further action in regard to slave-holding, was called for; and if in their judgment further action was called for, what that action should be.*

Mr. Anderson, though not present, was appointed one of the committee. The other members were the Rev. James Adams, of Green county, Ohio, and the Rev. David Carson, of Blount county, Tennessee. At the same meeting of Synod, Mr. Adams was appointed for five or six months on what was then called the Missouri Mission; and Mr. Anderson, with the view, perhaps, of allowing the committee an opportunity of meeting and consulting together, was appointed to supply Mr. Adams' pulpit for three months. Shortly after information of these appointments had reached the South, which was about the 1st of July, Mr. Anderson, in his new habitation, was taken with a severe bilious fever. His surviving the attack seemed for some time to be very doubtful; and his traveling, according to the appointment of Synod, was thought to be altogether impracticable. In answer to the prayers of many, the merciful Disposer of all things was pleased, however, to spare him, and to bring him up again from the gates of death. When he had regained a measure of strength, though still weak and pallid, he set out on horse-back, on a long journey of about eight hundred miles, in going out, and as many in returning. He started the last week of August, and returned towards the close of the year, much invigorated, though he had experienced several relapses in the course of

his tour. Of his acceptableness to the brethren among whom he had been laboring, he was followed with a proof which was far from being pleasant to his many friends in the South. From Xenia to Massie's Creek, where he had preached stately for three months, is but six miles. The Associate congregation of Xenia was at that time without a pastor. Many of the members resorted to Massie's Creek, and heard Mr. Anderson from Sabbath to Sabbath during his continuance there: all heard him occasionally in their own place of worship. Satisfied with his deportment, and with his ministerial gifts and qualifications, they petitioned the Presbytery of Miami for the moderation of a call, and concurred unanimously in calling Mr. Anderson to become their pastor. The call having been sustained by the Presbytery of Miami, was transmitted, in February or March, to the Presbytery of the Carolinas, for presentation. This proof of the high esteem entertained for Mr. Anderson by the brethren of the West was unpleasant to the people of the South, not because they thought him unworthy of esteem, but because they esteemed him so highly, and feared that the call from Xenia would issue in his removal. For this apprehension there were ample grounds. It was generally known that Mr. Anderson's health was not good, and that he attributed his bad health to the influence of the climate. It was known, too, that he did not regard with favor the *peculiar institution*. The writer, to whom Mr. Anderson had declared his dissatisfaction with the climate, and his dislike of slavery, frequently and earnestly, had scarcely a doubt that he would accept the call to Xenia, and be lost to the southern churches. The day of decision came round. The Presbytery of the Carolinas met at Steel Creek, on the first Tuesday of April. The members of the congregation of Steel Creek were generally in attendance. The people of Xenia were heard by their papers. The congregations of Bethany and Steel Creek were heard through their commissioners. Regarding the case as important and

solemn in its consequences, the Presbytery directed a member to lead in prayer. The member designated prayed with tears and sobs, and all present were deeply affected. After prayer, the call was presented for acceptance or rejection. Mr. Anderson arose and announced, to the great relief and joy of all, *That as he did not see that it was his duty to leave his present post, he declined the call to Xenia.* From this account of the proceedings of that day, it may be inferred that Mr. Anderson reciprocated the affection of his southern friends, and was controlled in declining the call to Xenia by his feelings alone. Had the Presbytery and people of his charge manifested coldness and indifference, it is indeed probable that his determination would have been different from what it was. But from notes found among his papers, it appears that he had solemnly and prayerfully considered the matter of his removal before the Presbytery met, and had come to a determination respecting it.

In these times, ministers transfer themselves from one place to another so frequently, and with so little apparent consideration, that the ministry is fallen under reproach as a trade, which certain persons follow in one place or another, as seems most advantageous to themselves. It is but too probable that many ministers, in their removals, do not seriously consider whether they are following the line of duty or not. But Mr. Anderson examines carefully, as we would naturally expect a man of God to do. In his argumentation with himself, two principles are assumed; the one is, that it is sometimes the duty of a gospel minister to change the field of his labors; the other, that neither usefulness nor comfort can be reasonably expected unless the change be made in accordance with duty, or the will of God. Having placed himself on this foundation, doubtless a solid one, Mr. Anderson lifted his eyes to heaven, *looking to the great Counselor for light to show, and grace to choose the path of duty.* And besides praying for light, he endeavored to open his eyes and see,

noticing and weighing the arguments *pro* and *con*. Among the considerations which he thought worthy of his attention, it is remarkable that there is no one respecting his own inclinations, and no one that has any reference to his worldly interest or credit. It seems to have been his judgment that such considerations should be disregarded in ordinary cases of the kind; and, beyond doubt, his determination to continue in the South was contrary to his inclination, as when he determined to tarry longer at Fort Meigs for the defence of the place.

During his tour to the West, Mr. Anderson met and conferred with the other members of the Committee on the subject of slave-holding. He had no angry disputations with the brethren, whom he esteemed very highly, yet he did not accord with them in judgment. Messrs. Adams and Carson agreed on a report to the Synod of 1829, in which Mr. Anderson could not concur. That the reader may understand how the parties stood, it is necessary to state that the Synod had carefully examined the subject of slave-holding in 1811, and had, after many prayers, concluded that slave-holding is a moral evil—that slave-holders in the Associate Church be required to emancipate their slaves, if the State in which they live admit of emancipation—that if the State forbid emancipation within its limits, masters may hold their slaves, not making merchandise of them, not ruling them with rigor, but with a parental sway, feeding and clothing them comfortably, instructing them in the principles of our holy religion, and treating them as though free, by giving them a reward for their work.

The report of the committee went further than this. It admits—

“1. That children born in a state of slavery, may be lawfully required to serve, with the consent of their parents, for a term of years sufficient to remunerate their masters for their

support and education ; and also, without the consent of their parents, if remuneration can be had in no other way.

“2. That persons of any color may, for their crimes, or for the payment of a just debt, be lawfully sold into a state of servitude for any term of years, or for life, yet not so as to affect posterity.

“3. That persons may be lawfully held in a state of servitude for a term of years, or for life, by virtue of a compact into which they have voluntarily entered.

“4. That persons who are held as slaves by the laws of the civil community, may be lawfully purchased, at their own request, and their services used by the purchaser, for a term of years, or for life, according to the agreement between the purchaser and the purchased.

“5. That persons who have been held as slaves may, for a term of years, be detained in a state of servitude, according to a rule of Church or State, tending to secure more effectually their emancipation, and their own or the community's future safety and prosperity.”

The report maintains that the holding of human beings in bondage, is in all other cases sinful, and concludes with the following resolutions :

“1. That slavery be considered by this Synod a sin, not to be tolerated in any of the members of our communion.

“2. That the selling of a slave, as transferable property, by any person in our communion, is censurable.

“3. That the holding of a slave, in any case not specified in the above few particulars, is censurable.

“4. That measures be taken to procure the incorporation of a company, composed of certain persons to be chosen by Synod, for the purpose of legalizing the emancipation of slaves held by our members, (the duty of such incorporation to be explained in detail hereafter,) and that a committee be appointed to make arrangements to this effect.”

These were the views of the majority of the committee, in which, as has been noticed, Mr. Anderson did not concur. Wherein he differed, and for what reasons, will be shown hereafter. At present I will merely state that Dr. John Anderson, whom Mr. Abraham Anderson had been accustomed from his youth to revere as a ripe scholar and a devout Christian, had vindicated that toleration of slave-holding granted in the Act of 1811 by several considerations. Dr. John Anderson had taught that private citizens should bear many hardships and wrongs, rather than disturb the peace and harmony of the society in which they live; and as citizens should pursue this meek and quiet course, so they should allow their colored neighbors to suffer wrong and temporal hardships, rather than disturb the peace and order of the community in attempts to relieve them. He had also taught that a private individual is not to be faulted for withholding civil rights and privileges from another, when it is not in his power to confer those rights and privileges on the other. These sentiments Mr. Anderson had imbibed in early life. He was by education, and perhaps by natural temperament, a conservative, and therefore slow to believe that the new wine is better than the old. It may be added, that living in the midst of the slave territory, Mr. Anderson was more fully acquainted with the obstacles in the way of emancipation than the other members of the committee could well be. They no doubt thought that their project could be carried into effect with advantage to the southern churches; but Mr. Anderson was fully apprized that the remedy, if applied, would prove the ruin of all the congregations belonging to the Presbytery of the Carolinas.

Mr. Anderson did not attend the meeting of Synod in 1829; and his objections not being known, the report of the majority of the committee was, without any considerable opposition, adopted as an overture, and handed down to the Presbyteries and Sessions for their judgment.

The overture came to the South with the minutes of 1829,

and was read by several ministers (if not all) to their congregations, though the public reading of such a paper was contrary to the law of the land. Many Seceders disapproved of the reading, and some of the citizens threatened the enforcement of the law, but no minister was molested.

The latter part of the summer of 1829 Mr. Anderson spent in Monroe county, Virginia, seeking health in the use of the mineral waters of that district. He returned before the meeting of Presbytery in October, somewhat improved. The attention of the Presbytery, at that meeting, was turned to the overture. After some remarks about the course which it was incumbent on the Presbytery to pursue, it was resolved unanimously to remonstrate against the overture, and Mr. Anderson was appointed to draught the remonstrance. In the course of the winter Mr. Anderson prepared a paper for that purpose, which, having been read in the spring meeting of 1830, the Presbytery adopted without altering so much as a word, and ordered the remonstrance to be forwarded and submitted to the Synod, to meet in the city of Philadelphia in the month of May. The writer carried up, and presented the document, and observed the impression produced by it. All attended while the paper was being read with evident interest. Irritation and dissatisfaction were visible in the countenances of some. When the reading was finished, a talented and influential member pronounced the remonstrance a very able document, said that he knew who was its author, and moved that a committee should be appointed to answer it. Others objected, and it was finally concluded to publish the remonstrance with the minutes of Synod, and to defer further action on the subject of slave-holding till the next meeting.

A great majority of the ministers and members of the Associate Church were, as they are still, earnestly opposed to slave-holding; and as he who opposes a particular method of removing an evil, is apt to be regarded by the earnest advocates of that method as favoring the evil and desiring the

continuance of it, Mr. Anderson fell, in consequence of his able paper, under suspicion and reproach among the brethren in the North. It was concluded by many that the South had seduced him, and that he was bound with chains to the iron car of the slave-holders.

With the view of vindicating his reputation as an anti-slavery man, and showing at the same time his candor and courtesy in reasoning with opponents, and his great ability in handling a knotty, difficult question, the following extracts from the remonstrance are submitted for consideration :

“Far be it from us, (see minutes of 1830, page 35,) to defend either the principle or the practice of slavery, or to endeavor to effect in Synod even an unnecessary delay in removing the evil. Involuntary servitude is a sin, a heinous sin, and indefensible by the laws of nature or of revelation. It involves the nation in guilt whenever permitted by the government, but especially when it is maintained by legislative authority, and the chains of slavery are riveted by iniquitous laws. We are convinced that to our country, and especially to the slave States, slavery threatens moral, religious, and political ruin—that the native influence of this practice, and the judgments of God for this sin, have already produced many bitter fruits, and threaten much more—that even temporal happiness cannot long exist in the present state of things. We believe it is the duty of civil government to adopt measures for emancipation, and we view with grief and alarm their apathy on this subject. Infatuation has supervened; and providential threatenings only rouse our legislators, as Pharaoh of old, to multiply the chains of slavery and bind them faster.

“It may now be asked, after all these concessions, can you hesitate a moment about the duty of adopting the articles of the overture? We reply, as soon as the Synod shall find a practicable and lawful plan of emancipation, let these articles be adopted; but not till then. Sinful as slavery is, it is not

more so than a plan of emancipation might be made to be. It is not every measure of escaping a sin that will acquit us of guilt. Shall we presume that our good intentions will justify whatever measures rashness, or mistake, might lead us to adopt? Shall we do evil, that good may come? The Synod, in 1811, were as anxious to effect the complete abolition of slavery as they are now; and nothing, we believe, but insurmountable obstacles, or at least what they judged such, led them to adopt the measures they did. If Divine Providence has since opened a door which they did not enjoy, or given us additional light, let us promptly improve our advantages. But it is possible we have lost sight of those obstacles which then checked their laudable designs, and obstacles which yet exist in all their force. It cannot, therefore, be improper to take a view of these impediments, that if they cannot be surmounted or removed, we may wait for Divine Providence to open our way; and if they can, that we may intelligently and deliberately lay our plans for doing so.

“In laying before Synod the difficulties to which we have alluded, we shall consider, in order, three methods of emancipation, which, as far as our knowledge extends, are the only methods that have been proposed, or that occur to us as possible:—*Colonization, transfer of the slaves to a free State, and emancipation at home.*

“The Colonization Society might afford some aid in effecting our object. But —(1.) The funds of that Society are as yet inadequate to such an extensive operation as we propose. (2.) Though some slave-holders might avail themselves of the privileges of that Society by advancing funds for the transportation of their own slaves, yet many masters could not command such funds. (3.) It is a condition with the Society, that the slaves be willing to go to their colony. Now a few might be willing to go, and if funds could be obtained, they might be emancipated. But some who are willing to go, could not be sent for want of funds; and those who are

unwilling must, on this plan, remain in slavery. This method, therefore, cannot effect the complete abolition of slavery in our communion.

“The second plan of emancipation is to transfer the slaves to the free States. This plan is also attended with difficulties :

“1st. By this plan, slaves would not be free ; they would be governed, but not represented ; fixed by force and power in the lowest grade of society.

“2d. Many masters, who can support their slaves under their care, could not give them any means of subsistence, if put away.

“3d. There is reason to fear that such an influx of colored population into the free States as this measure proposes, would be prohibited.

“4th. Many masters would not be able to furnish the funds necessary to carry their slaves to a free State. Without some provision, therefore, by Synod to meet this difficulty, this method of emancipation must of necessity fail of effecting our object.

“5th. Though a master could afford the funds necessary to transfer his slaves to a free State, but would deny his ability, by what means could the church reduce her rules to practice ? Could she undertake to examine the minutæ of his estate, pronounce that he is able to transport his slaves at his own expense, and require him to do so under pain of suspension or excommunication ? Synod could not, after aiding one master in emancipating his slaves, command another to do it at his own expense.

“6th. Many slaves are aged and infirm, and in most cases their masters could not provide for them without the services of the younger slaves.

“7th. Emancipation would not only be attended with loss, but in some cases with bankruptcy. It would place some masters on the pauper list, and make them dependent on the

county funds. This might subject our measures to partial, and even to utter defeat by the State.

“8th. Many slaves are of such a character as not to warrant their masters to comply with the requisitions of free States in order to their admission; and as masters cannot be compelled to give their slaves freedom under this condition, such slaves must remain in servitude.

“9th. Many slaves would not be willing to go to Africa, or even to a free State. Not a few would be found of this description. To oblige them to go would be to interfere with their just rights, and still further curtail what the practice of slavery has curtailed too far. It would impose a punishment which the case does not seem to warrant. They would account it banishment to be removed, and would prefer perpetual slavery. To banish them from the soil and climate where all their endeared associations are,—to banish them for no crime, and when the necessity of the case is not imperious, would be substituting cruelty and injustice for kindness. They must by this measure be separated, not only from an endeared home, perhaps an endeared master, (the case is not uncommon,) but also from their relatives, when these are divided among several masters, as they generally are, and among masters who would not emancipate, and from whom the emancipator could not buy. It may, perhaps, be urged, in the spirit of the 3d preliminary of the overture, that those slaves who are unwilling to go to Africa, or elsewhere out of the slave States, having now the offer of freedom, may bind themselves to servitude, and the master be innocent. We reply, we think indeed the master would be innocent; not because he is by this compact free from the practice of slavery, but because, in taking this step, he can do no better. Therefore, though the master be innocent in such a compact, (the maxim, Of two moral evils, choose neither, to the contrary notwithstanding,) yet an object contemplated in the overture, the complete abolition of

slavery in our communion, is not obtained. The slave, by whatever form of bond he obligates himself to his master while the State does not recognise his freedom, is in his master's power as much as ever,—he is a slave by the law of the State, and deprived of all his civil rights of which he was deprived before. He is, with all his offspring, liable to seizure for his master's debts, and liable to be claimed by legatees, even though by will and testament declared free in the State. Even though the master had bequeathed him privileges and immunities which the laws do not recognise, they all pass for nothing. These considerations show an inconsistency between the first five preliminaries in the overture, and a proposition which requires the Synod to take measures for putting it out of the power of any of our members to hold a slave in such a state, that he may be transferred as the property of the holder. All the cases admitted in these preliminaries leave the slave transferable, by either the master or the State.

“The third method of removing slavery from our communion, is emancipation in the State. Here we shall offer but one objection, which is, that the laws of the slave-holding States forbid such emancipation. A slave cannot be made free in a slave State. This plan, therefore, under existing laws, is impracticable, and must be rejected. But here we meet with a last resort, and if correct, an effectual measure for the complete abolition of slavery in our communion. It is proposed in the overture that if the laws of the State have cut off a rational prospect of liberating the slave, either immediately, or at any period nearly approaching, it then becomes the imperious duty of the individual slave-holder to free his own hands of the sin by relinquishing his unjust claim, and leaving the guilt of it on the community. *By relinquishing his unjust claim*, we understand laying no claim whatsoever to the slave,—literally manumitting him. If this be not the meaning of the sentence quoted, we see no

meaning in it at all. We are sorry to see this proposition seriously advanced; and still more sorry should we be, with all our abhorrence of slavery, to see it reduced to practice. We do consider it, under the circumstances with which slavery is at present connected, at war with the rules of morality. But as it may not appear to all as exceptionable as it does to us, we shall examine it more particularly.

“Let it be remembered that the inevitable consequence of quitting all claim to the slave, and leaving him in the slave State, which the proposition supposes, is perpetual slavery for him and his posterity under existing laws. Let us then examine the operation of this measure.

“1st. The measure proposed would confer no degree of favor on the slave; it would not restore his rights, render justice, nor amend his circumstances.

“2d. The measure proposed would be a profligate waste of the powers and privileges which slave-holders possess. All slave-holders have the power to use their slaves more humanely than the laws compel them to do, and more humanely than they are generally used throughout the slave States. They can teach, while others raise them in ignorance; they can feed and clothe, while others starve them. And if ever a time should come when the liberation of slaves would be possible, though not required by the State, by this one rash act in adopting the measure proposed, the power of benefiting the slave would be for ever lost. Does not moral justice require us to be more frugal of our power, than to throw it away to no purpose?

“3d. By the measure proposed we should be doing positive injury to the slave, exposing him to oppression, starvation, &c.

“4th. The proposition we are opposing virtually counteracts the second article of the overture, which forbids the sale of slaves. If we deliver over our servant to perpetual slavery, as this measure proposes, we do all that is evil in selling him.

“5th. By following the method proposed, we will not free our own hands of the sin of slavery. How shall we free our hands of this sin, by exposing our servants and their offspring to inevitable and perpetual slavery? Neither the laws of God nor of man, as far as we have discovered, have made a difference in the guilt of delivering and of receiving a stolen article, unless perhaps they furnish an inference, that the first is more criminal; nor between the guilt of inflicting an unjust punishment by our own hand, or by the hand of another. And by whatever circuitous method we do the one or the other, it is the same guilt. To deliver the slave, therefore, over to the civil law, to be sold according to its known regulations, is the same as to do it ourselves. David was as guilty of murdering Uriah by the hand of the Amorites, as though he had done it with his own hand.”

After urging that the measure proposed would be unkind and cruel to the slaves, the remonstrance proceeds in the following terms, page 43—“We acknowledge that in the case under consideration the only alternatives are, to set the slave free from our hands into inevitable and perpetual slavery, or to retain him for the time in slavery to ourselves. Having rejected the former, we must adopt the latter. But here we are met by the formidable axiom, Of two moral evils, there is never a necessity to choose either. In the overture this axiom is immediately applied to the case before us. One would suppose the inference now is, Since there are two moral evils in our choice, slavery and the above alternative, we should choose neither, but adopt some other method of emancipation. This, however, does not appear to be the inference intended; but it is taken for granted that slavery, in all circumstances, is sinful, and that therefore by the axiom, this method of emancipation is not. Why not reverse the application of the axiom thus—The method of emancipation proposed is sinful, and therefore slavery, in comparison, is innocent? The truth of the axiom we do not deny, but we

do think it is misapplied in the overture. The error lies in supposing an action sinful in certain circumstances, and therefore sinful in all circumstances. But some actions no circumstances can justify; others depend on circumstances for their justification or condemnation. To kill a neighbor is sinful in certain cases, and not in others; to labor on the Sabbath is sinful in certain cases, and not in others; so, while it is sinful to deprive a man of his liberty by violence, or to keep him in bondage by force and power when he might be free of his choice, it does not follow that to keep him in slavery till emancipation becomes possible, and till it may be done without cruelty and injustice, is also sinful."

What the Scriptures teach as to the matter on hand, is declared in the following language, page 46—"That the apostles did receive to the communion of the church both masters and servants, without requiring emancipation as a term of admission, we think cannot be denied. For proof of this we appeal to 1 Cor. vii: 20-24; Eph. vi: 5, 9. Now, what shall we do with these stubborn facts? Shall we evade them by saying, as in the overture, that it is not necessary to understand the name servant, so frequently used in the New Testament Scriptures, to mean slaves, while the term is frequently used to denote a hireling? This is irrelevant; for though we should acknowledge that the name servant frequently means hireling in the New Testament, yet if in any cases in which the apostles gave directions to masters and servants as such, and as members of the church, they used *it* to denote slaves, the question is decided. That the apostles did use the name servant in the latter sense, is clear from 1 Cor. vii: 21, and 1 Tim. vi: 1, 2."

On the question, How could the apostles tolerate slaveholding? the remonstrance states, page 47—"That it was not in their commission to lay the hand of miraculous power on the nations, and model their governments by the rules of holy Scripture; this work was left to the common providence

of God, and the operation of moral and physical causes in his hand. While, therefore, the Roman government was permitted, in Divine Providence, to continue in the form it then had, and to maintain the laws it then did, entire emancipation was impossible. Slavery, then, was permitted in church members by the apostles, on the same principles for which we plead—on the principles of necessity; because the remedy was not in their hand.”

These extracts are submitted for the purposes already mentioned, and not with any view, thought, or desire of reviving an old controversy.

The Synod of 1831 was appointed to meet in Canonsburg, Washington county, Pennsylvania. Mr. Anderson went up to the meeting, accompanied by the writer. We started about the middle of April, and traveled the same route as in 1827; but in carriages, and not on the saddle, as in 1827.

We reached Canonsburg towards the close of the third week. Our relatives and Christian friends rejoiced, and we rejoiced with them. Our joy, however, was moderated by frequent thoughts of our ecclesiastical position, and of the worse predicament in which we might, and perhaps would be, placed by the action of the coming Synod. We were not personally interested in the slave question. Neither of us claimed the distinction of being the master of a fellow-mortal. But as connected with our congregations and the congregations of our Presbytery, we were laid under a heavy charge by the overture of 1829. By a resolution of Synod adopted in 1830, we were required also to show the extent of our guilt; and from what we knew of northern sentiment, we feared that we had to encounter a vehement wind—such as would overturn and scatter our congregations, as the North-wester which fell upon us at the foot of the Blue Ridge overturned trees and fences, scattering the fragments in every direction. In this expectation we were disappointed. The Synod met on Wednesday, the 11th of May.

[Dr. Anderson's biographer then gives a full account of the action of the Synod on the subject of slavery—of the course pursued by Dr. Anderson and his southern brethren—of the final dissolution of their pastoral relations, and their removal from the southern States. Though the whole statement is interesting and affecting, and though many would read with admiration the strenuous efforts of Dr. Anderson in the Synod, and in the South, to avert the calamity of the complete breaking up of the Secession body in the southern States, we must omit this part of the narrative. Dr. Anderson, though decidedly opposed to slavery, would have guided the Secession Church to a wiser course, in the judgment of many, could his counsels have prevailed. But he conscientiously believed it his duty to submit to the decisions of his Synod. He left his large and interesting charge in Carolina, having received a call to a congregation in Washington county, New York. In his charge, consisting of Steel Creek and Bethany congregations, were two hundred and five slaves, of whom were sixty-nine readers, eight communicants, and one hundred and fifty-seven catechumens. Yet, from a sense of duty, having promised obedience to his brethren in the Lord, he withdrew, forever, from these poor sons of Ham.]

Before the meeting of Presbytery in 1833, a call came to hand from the Associate congregation of Hebron, Washington county, New York, which, being presented by the Presbytery, Mr. Anderson accepted of it, and demitted the pastoral care of Bethany and Steel Creek.

As soon as the weather and roads were in such a state as to admit of comfortable traveling, Mr. Anderson took his final leave of the South, and of his respectful, loving parishioners. No doubt there was heaviness on his part, and tears and sobs with them. Had he possessed the spirit of prophecy, he might have said as Paul did to the elders of Ephesus—*“And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no*

more ;" for such was the event. They saw him—they heard his solemn, affectionate voice no more.

He made his way to New York in safety, and commenced his ministerial career in Hebron about the 1st of June.

Mr. Anderson's new field of labor was much more limited than the former ; and, of consequence, he had more time for reading and meditation, and being less exposed, his health was more uniform. He applied himself with earnestness and diligence to his proper work as a minister of Christ—preaching, visiting, catechizing, &c., as in the South ; and, without any special efforts, he attained in a short time to a distinguished standing among the ministers and brethren of Cambridge Presbytery.

After the resignation of Professor John Anderson, of Service, in 1820, there were two schools of the prophets under the care of the Associate Synod,—one in Philadelphia, superintended by Rev. John Banks, D. D., and the other in Canonsburg, superintended by Rev. James Ramsey, D. D. Doctor Banks being removed by death in 1829, it was concluded to cast the two Seminaries into one, and place over the united Seminary two Professors,—the first to be called the Professor of Didactic and Polémic Theology, and the second to be styled Professor of Biblical Literature and Ecclesiastical History. The Synod of 1831 located the united Seminary in Canonsburg, and elected Dr. Ramsey to the Professorship of Didactic and Polemic Theology. The other Professorship was not filled at that time ; but in the meeting of Synod at Canonsburg, in the fall of 1833, Rev. David Carson, of Blount county, Tennessee, was chosen to fill it. He acquiesced in the judgment of his brethren, and moved with his family to Canonsburg in June of 1834. He was thirty-three or four years of age. His ruddy complexion and robust form, promised a long life of usefulness. But the race is not to the swift, nor the battle to the strong. It was well, no doubt, that it was in his heart to build the house of the Lord. But

he was not permitted to do the work. Before he had made an actual commencement in his department of official labor, he was removed to the land of silence. His death occurred about the 20th of September, 1834; and the Synod meeting shortly after in the city of Baltimore, proceeded to the election of another. Rev. Abraham Anderson was chosen; but he could not say that he would take the place, and discharge the duties of it according to the best of his ability. In the hope that time would remove his difficulties, the Synod allowed him to hold the call under consideration till the next meeting appointed to be held in Canonsburg, 1835. This indulgence was indicative of an earnest desire on the part of the Synod that Mr. Anderson would accept the post to which he was called, and he considered what was his duty in the case very seriously, and with earnest prayer for Divine direction. In a letter to the writer bearing date November 27th, 1834, the following language is used:—"One thing occurred at Synod in which I am much interested—my election to the Professorship. If I were to consult my own comfort only, I would decline. But I consider it a matter of weighty concern, and that its weight would require me to make greater sacrifices than any call I ever had before. The fear of a corrupt man, or a man under corrupt influence filling the place and poisoning the fountains and streams which water our vineyard, makes it no matter of indifference to me, and points out my accountability. The providences connected with the case have been remarkable. While I was in the Carolinas, and preferred almost anything to my situation there, and had nothing in these respects to hinder my acceptance of the call, it was not made. It was not made till I was settled, and in such circumstances, that I find it more difficult than I ever did, or would have found it before, to change my location. Thus Providence seems to say, that I must wade through difficulties, in duty or to duty—that I must not come to my duties with ease, or that it is not my duty to change my loca-

tion at present. That it is through difficulties and trials I must engage in duty, and perform it, is, I am aware, no strange thing. It is the appointed way; and if this were all the hinderance it would be no argument against my removal, but I suspect some of my difficulties are insurmountable. Dear friend, I request both your counsels and your prayers. It is God only that can guide my judgment and my heart. I dread the influence of temptations from the world and of carnal views and affections. Such a dilemma presented, and to be determined under the influence of a carnal mind, is a fearful condition."

The great impediment was the very delicate health of Mrs. Anderson, which not changing for the better in the course of the time given for consideration, Mr. Anderson finally declined the office to which he had been appointed. Informed of his decision, the Synod of 1835 proceeded to the election of another, and fixed on the Rev. Thomas Beveridge, of Philadelphia, now Dr. Beveridge, who accepted the appointment, and is still serving the church in that office to the satisfaction of the Synod and students of theology.

The chair of Didactic Theology being vacant by the death of Dr. Martin, the Synod of 1847, sitting in Allegheny, proceeded to the choice of an incumbent. Mr. Anderson was chosen, and without hesitation accepted the office. No doubt he could have said as before, *Were I to consult my own comfort only, I would decline. But I consider this call a matter of weighty concern, and that its great weight requires me to make greater sacrifices than any call I ever had before.* (See Letter above.) The sacrifices involved in the undertaking were by no means trifling. He had to abandon a very commodious settlement at a considerable pecuniary loss. He had to forsake the society of his affectionate parishioners, of his relations in New York, and of his own family, in some measure. He had to abandon that leisure and quietude which men at his stage of life (not far from sixty) generally prize,

and to gird himself for labors in a new field,—labors that are difficult in their nature, and made more difficult as youthful candidates for the ministry are apt to be fastidious as to the manner in which their spiritual food is presented. Mr. Anderson, without doubt, counted the cost before he undertook the work, for such was his habit; and hence he did not afterwards draw back nor murmur at finding difficulties which he had not anticipated.

He repaired to Canonsburg about the 1st of November, the commencement of the theological session, leaving his wife, whose health was more uniform than in 1834, and his only child, a daughter twelve or thirteen years of age, with Mrs. Law, his wife's mother. He took boarding with Mr. Wm. M'Lelland, one of the companions and friends of his youth, and labored throughout the winter in his appropriate office, and in preaching the word to the congregation of Chartiers as a helper of Dr. Ramsey, now in debility through age. The writer attended the meeting of the Board at the close of the session, and spent some time with Mr. Anderson in his private study. He did not complain of his labors, nor of solicitude about his family, from which he was so distant, but seemed care-worn and heavy,—not so cheerful as in the sunny South, and I was therefore led to conclude that he felt his labors and privations, though he would not permit his lips to complain. The session closing with the month of March, Mr. Anderson returned to his family in New York. About this time the honorary degree of D. D. was conferred upon him by the Faculty and Board of Franklin College, in the State of Ohio.

Having in the course of the summer made some disposition of his property in New York, he returned with his family to Canonsburg in the month of October; and during the winter that followed he prosecuted his labors in the Seminary and in the pulpit, preaching about half the time for Dr. Ramsey,

and on Sabbath nights alternately with his colleague in the hall of the Seminary.

Having procured an unimproved lot near the Seminary, he took upon himself the cares and anxieties of building in the summer of 1849. There was much to be done, and he so managed that all was done in a short time, and in good style. The result of the undertaking was a most commodious habitation, with its proper appurtenances. As we were returning from the meeting of Synod in Xenia, 1851, in a private and confidential interview the Doctor told me of one fact in regard to his bodily condition, by which I was led to apprehend that his earthly tabernacle was breaking down. He preserved, however, his usual healthy appearance, and continued to prosecute his work with unabated energy. In the fall of that year he took upon himself an additional burden of cares and labors. A small congregation on Miller's Run, five miles from Canonsburg, called him and his colleague, Dr. Beveridge, to be their conjoint pastors; and Dr. Anderson, in conjunction with Dr. Beveridge, accepted the call, and continued in the duties involved till near the end of his course. Dr. Anderson was in easy, and even affluent circumstances. He was not impelled to this undertaking by the necessities of his family, nor by the love of filthy lucre, but by a sense of duty and the delight he experienced in using his gifts for the benefit of others. He was well apprized that it was his duty to lay out his talents, and not bury them; and he delighted in preaching the word to an humble, attentive people, and in circulating among such a people and instructing them around their own hearths.

The writer remembers distinctly of his saying in a private interview, not long after the acceptance of that call—“*I do like to preach.*” His sense of duty, and the pleasure he found in pastoral duties were, then, the principal motives of that undertaking. It is probable, however, that he took into view

the necessity of exercise in the open air, and thought that the exercise demanded by duty in the congregation would redound to his advantage.

Not long after Professors Anderson and Beveridge had taken upon them the pastoral care of Miller's Run, the Associate Synod reduced the theological course, which had been spread over four years, to three years of two sessions each, five months in the winter, as before, and three in the summer. This arrangement left to the Professors but little time for relaxation. But still Dr. Anderson went on in his course, and presented no visible signs of wearing out till August, 1854, when he was taken suddenly with the usual symptoms of gravel, and suffered exceedingly for twelve or fifteen days. His complaint was never removed altogether; but being partially relieved, he returned, after three or four weeks' confinement, to the duties of his calling. In October he maintained his erect attitude of body and his usual complexion. In January there was no visible change, except a certain snowy whiteness of his forehead and temples, in which, as the writer imagined, the sentence of death was legible. In a private interview at the time just mentioned, he spoke without reserve of his bodily condition, stating that he suffered daily, and that his sufferings were at times excruciating,—that the cause was not *stone*, but some other acrid humor thrown upon the tender organs. This judgment respecting the nature of his ailment was correct. It was at length fully ascertained that the immediate cause of his sufferings and death was chronic cystitis, attended with irritation and stricture of the urethra. How, under these painful circumstances, he preserved his composure of mind and energy of spirit, and went on with his duties in the Seminary, I cannot show more distinctly than in the language of Dr. Beveridge, who was with him daily. "During the last winter of his life," says the Doctor, in a letter lately received, "he suffered exceedingly from the disease which at last terminated his days, but he persevered

in meeting with the students till the close of the session. Their last meeting with him was in his own house ; and their general impression at the time was, that it would be the last. Towards the close of the winter, he limited himself in these meetings to an hour. Frequently, however, some of the students, who were not aware of the nature of his disease, would detain him after he had finished his lecture to obtain his instructions on some subject which was engaging their attention ; and such was his kindness and self-denial, that he often allowed himself to be detained so long that when he returned to his house he would continue for some time in an agony." That in such circumstances he not only attempted his daily duties, but persevered and went through them, is a sufficient proof that he was possessed of a strong will and an indomitable spirit. As to his method of teaching theology during his last and other sessions, Dr. Beveridge states in the same letter :—"That taking Mark's Medulla for the text-book, (as his predecessors had done,) he embodied in a series of questions whatever he regarded as valuable in the Compend, adding when there seemed to be occasion for it, and correcting what he disapproved. The written questions and their answers did not, however, comprise all his instructions. As occasions appeared to require, he enlarged on different subjects. This he did especially when he found any point not thoroughly comprehended by the students, or when a question was raised by any of them respecting some point of doctrine ; and these unpremeditated remarks were considered by the students as the most valuable of his instructions. His lectures were greatly esteemed by the young gentlemen for whose use they were prepared ; and having been solicited by them to give them to the public, he had made some preparation for doing so." It may be stated here, though it be not chronologically in order, that the portion of Dr. Anderson's lectures which health and life did not permit him to review and correct for the press, has been re-written by the Rev. T. H. Beveridge,

of Philadelphia, and the work is published. The Christian community will therefore have the opportunity of judging of Dr. Anderson's ability and soundness as a theologian, and of his aptness to teach. As a copy of the work has not yet come into the writer's hands, he cannot offer his opinion in regard to its merits. But a more competent judge speaks in terms of high commendation. "The work," says Dr. Cooper, editor of the *Repository*, "while it cannot fail to be a very valuable guide to theological students, will prove to them, and all others who may make use of it, a rich fund of valuable and varied information on the doctrines of our holy religion. Let no one decline purchasing the work from the fear that he may not be able to understand it, or that it is not adapted to the general reader. On some accounts it will be found peculiarly acceptable and useful to private members of the church. The interrogatory form which characterizes these lectures, is well calculated to arrest attention, and bring out the point clearly and distinctly before the mind. We feel rejoiced that it has been presented to the public, as we think it, on the whole, admirably calculated to diffuse throughout the church sound Scriptural principles, and to establish our people, and all who may read it, in the faith of our holy profession."—*Rep.* vol. xv., p. 442.

From this digression we return. It was faintly hoped at the close of the session, (March, 1855,) that being released from care and fatigue, Dr. Anderson would recover from his weakness, and see some years of comfort and usefulness. But his sufferings were not abated; and under the genial warmth of the dawning summer, his symptoms became more aggravated. Having taught others how to live and how to die, he was not amazed with horror, nor overwhelmed with grief,—he preserved his usual serenity of countenance and equanimity of mind. He manifested, however, a lively concern about eternal things. After hearing his own statement about his bodily condition in the month of January, the

writer took the liberty of making some remarks about the grounds of faith and its happy influence in tranquillizing the mind and heart in trying times—observing, among other things, that if we had the lively, confiding faith of Paul, we would say as he did—“I know in whom I have believed, and that he is able to keep that which I have committed to him; I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness,” &c. There was no thought of being useful to the Doctor, except in the way of stirring up his pure mind by putting him in remembrance; yet he took a lively interest in the conversation, and spoke of it in the month of March, regretting that it had been interrupted by the coming of ——, a much esteemed friend, whom he said he had never been sorry to see coming into his house except in that instance.

The following statements respecting the exercise of Dr. Anderson in preparation for his approaching dissolution, are derived from the letter of Dr. Beveridge, extracts from which have been already given:—“About four weeks before his death, when I rose to leave him he requested me to sit down, that we might have some conversation in respect to spiritual things, and particularly in reference to death. He stated, in substance, that he hoped somewhat for recovery, but thought his case doubtful. Among other things which he mentioned as yielding him satisfaction as an evidence of the reality of grace, was perseverance for a long time in the way of righteousness. The righteous shall hold on his way. I recollect, also, that he expressed himself much pleased with some remarks I made to him about the determination of the will to what is right, even when there may be much disturbance of the affections, as when a man consents to the amputation of a limb, while his whole frame shudders at the thought of parting with it; his will is to lose the limb, but his feelings are all opposed to his will; so in crucifying the flesh, the will is to give up right hands and right eyes—to

give up all for Christ, but the affections are often strongly drawn in a contrary direction."

We come to the closing scene, the account of which is taken chiefly from a letter of Dr. Beveridge to his son, Rev. Thomas H. Beveridge, of Philadelphia, dated the 8th of May, 1855:—

"Our dear brother, Dr. Anderson, is still living, but no one entertains the least hope of his recovery. On the last Sabbath of April, nine days ago, he was seized with a chill: he was somewhat better on Monday. He continued, however, to suffer a good deal on Tuesday and Wednesday. On Thursday morning I was sent for: he was supposed to be dying. He recovered somewhat during the day. I called as soon as I returned from Miller's Run, (where I had preached,) and found him sinking. On Tuesday I was again sent for, about noon, when he was once more thought to be dying. Stayed with him that evening and night. He was sensible, though not able to do much more than answer questions. On Friday, or perhaps Thursday, I asked him if he knew that he was dying. He replied that he did. I asked him if he found himself prepared to leave the world. His reply was that he trusted that he was ready. About 2 o'clock of Saturday morning, Dr. M'Elwee arrived. Dr. Anderson had apparently been inattentive to any thing for some time; but as his brother M'Elwee approached the bed, and asked if he knew him, Dr. Anderson raised himself up with a sudden start, calling out as he did so, 'M'Elwee, M'Elwee, M'Elwee!' he threw his arms around him, and drew him down to his breast, where he held him till we were obliged to remove his hands, to give Dr. M'Elwee his liberty." He seemed exceedingly gratified, and was induced to take some water, by which the clamminess of his mouth was removed, and he was able for some time to speak more distinctly. About 10 o'clock, Saturday afternoon, he fell into an agony of pain. His countenance became distorted, he tossed his head rapidly

from one side to the other, and flung his arms violently in every direction, crying out as he did so, "Oh, me! Oh, me! What shall I do? What shall I do? I want strength — I want strength — I have no strength!" The writer presented himself before his face, and repeated the text, "My grace is sufficient for thee, for my strength is made perfect in weakness." The Doctor looked up with a steady, pleasant eye, and repeated the latter part of the text, "*My strength is made perfect in weakness.*" "Yes," said the writer, "trust in him, and you will find it so." He made no answer, but became calm, and lay quietly till about 2 o'clock in the afternoon, when the writer, having the Lord's Supper on hand, was obliged to leave. "On Saturday night," continues Dr. Beveridge, "his brother William came to see him, and he manifested a like gratification, and in the same way, when he recognised him. He appeared also gratified to find Dr. Hanna and other friends around him. I stayed with him all day on Saturday, leaving Dr. Hanna to preach and attend to the other services of the day at Miller's Run. On Sabbath I was obliged to leave him, and on Monday also I was at Miller's Run. During all this time, and indeed from Thursday till the present time, his sufferings have been extreme beyond any I have ever before witnessed, in intensity and duration. They have been such as almost to frighten one in relation to the last conflict. I hope, however, it will not last much longer. He has swallowed nothing for several days, and cannot even bear to have his parched lips wet with water.

"P. S.—12 o'clock. Dr. Anderson breathed his last about half after 10 o'clock, and is to be buried to-morrow at 2 o'clock. He was sixty-six years of age last December."

He was accordingly interred, on the 9th of May, in the grave-yard of the Associate congregation of Chartiers, wherein his parents and some other relations had been previously laid. The company that followed his body to its long home was

very large; and that home, through the affection of his family, has been marked by the erection of a rich but modest monument of marble. On the front of the shaft is "Anderson," the family name; on the south side of the basis is a simple inscription, which announces the time of his birth, and the time of his death; and on the north side is a text of Scripture expressive of the hope which animated Dr. Anderson while living, and comforts the hearts of surviving friends in regard to his death. The text is that in Rev. xiv: 13—"Blessed are the dead that die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Dr. Anderson's exterior was large, massive, and comely; and though large bodies and little souls are often conjoined, in this case the glory within was equal or superior to the expectations inspired by the outward form. He was able to accomplish much in a little time. Though twenty-four years of age when he commenced his academical studies, yet in the course of a few years he was equal and superior to many others who had been prosecuting those studies from their childhood. While others studied divinity, he studied divinity and medicine, and performed all the tedious duties of Professor of Languages in Jefferson College. This mental activity, and the fruit of it, much done in a little time, was visible in all the different stages of his career. What time he usually employed in preparing for the Sabbath I know not; but if an emergency required it, he could collect and arrange the materials of a sermon in a very short time. He was not so remarkable, however, for the activity of his mental operations, as for the compass and extent of his vision. As a man of the smallest stature, standing near an ant-hill, can survey it on all sides at one and the same time, so he seemed to tower above the subject which he had occasion to handle, and to view all its different sides at once, with all the objections which might be brought against the view which he main-

tained. This mounting above his subject was discernible in all his public discourses, and frequently in his conversation. An elderly man in the South, connected with the General Assembly of the Old School, heard Dr. Anderson occasionally, and compared him to a great bar-shear, which makes a wide furrow and buries all the weeds out of sight.

To a strong, well-balanced mind, were added, in the case of Dr. Anderson, a diligent spirit, and the art of gathering up fragments of time and bits of opportunity, and turning them to some good account. In camp he found time to write a little book, though he had not turned his attention to literary studies, and wanted all the common conveniences for writing. In after life his opportunities were better, and he improved them with equal diligence. It does not appear that he kept a diary; but he kept a note-book, in which he recorded, with some remarks, any text with which his mind was impressed in reading; and when his reflections did not lead him to fix on some particular subject for the Sabbath, he had recourse to this storehouse for assistance.

To an industrious spirit was added the love of order. His books and papers were kept in their proper places. The parts of his apparel were properly disposed; and his expenditures were not suffered to flow out at random. He noted in a little book the incomes and outlayings of a year. At the end of the year he marked the paper, and laid it by, and began anew. The love of order and convenience was, in short, conspicuous in every thing about him; in his garden, yard, and stable, as well as in his dwelling.

The result of his well-directed industry was riches in knowledge: his library was, indeed, not very large; but being of an observing, penetrating mind, and persevering spirit, what he studied was well studied. He could read a Latin system of divinity almost as freely as common English. He was so familiar with the Greek of the New Testament, that in family worship, in his own house, he read the chapter

directly from the original text. He had a good acquaintance with the Hebrew of the Old Testament, and with ancient and modern history, with the principles of our republican government and of the common law. He was a good physician in all ordinary cases, and not ignorant of chemistry, nor of agriculture or architecture. He was well acquainted with human nature; and knew very generally, before the trial of a particular measure, whether it would be borne or rejected with indignation. Men of vigorous powers and great learning are sometimes destitute of common sense, but it was never supposed by any of his acquaintances that Dr. Anderson was deficient in that respect. Common sense and prudence were conspicuous in all that he said and did.

Great abilities and rich acquirements are often attended with a highly supercilious spirit, that unfits the possessor for usefulness in the world. But Dr. Anderson was humble and patient. He thought it no degradation to leave his seat in college, and ride through the country preaching the gospel to the poor and ignorant; and when settled in a pastoral charge, he was not above preaching from house to house, or visiting the poor in their affliction. A man whose gifts are excellent, may be in a great measure useless through lack of the principles that should guide him in the exercise of his gifts, and excite him to use them for the benefit of others. He may be without zeal for the glory of God and the cause of righteousness, and without love for his fellow-creatures. But Dr. Anderson was not in this unhappy case. He was very zealous for the Lord God of hosts, and towards men he was full of kindness. When, in the commencement of my ministry, I told him of any difficulty, or discouragement, or cause of perplexity, however trifling the thing was, he never made light of it, but listened with fixed attention; and when he had comprehended the case, he applied himself to the labor of helping me with as much earnestness as if I had been his own son. His tenderness was very visible in his

intercourse with Mrs. Anderson and his daughter; and Dr. Beveridge, his colleague in the Seminary, witnesses that towards the students he showed all the kindness of a father particularly when any of them were under affliction. A first sight his lofty head and stern countenance led me to suspect that he was without tender feelings; and that though I might esteem, I could not love him. But first impressions are often fallacious. "Very pleasant hast thou been unto me, my brother. Thy love to me was wonderful, passing the love of women." Many good men will wound the feelings of a friend in pursuit of a jest and a laugh. But Dr. Anderson's tenderness forbade him to do so.

Some, who are not vicious, will through weakness or inconsiderateness, reveal what has been communicated to them in the confidence of friendship; and those who will make trouble for their friends intentionally, or inadvertently, as so many in all the walks of life, that the royal preacher inquires after a faithful man, and hints that it is hard to find such a man. "A faithful man, who can find?" Dr. Anderson obtained mercy to be faithful in all his relations. He was an intelligent, constant friend, and wise counselor; and the writer has often felt thankful that being such, Divine Providence had brought us into contact and fellowship.

The good qualities already noticed, were enhanced by honesty and sincerity. Too many magnify whatever they have occasion to speak of, but his communications were yea, yea, nay, nay; and whether he commended or faulted, his words were the just exponents of his thoughts. If he had offered a measure to the Presbytery or Synod, and a brother offered something better, he would abandon his own measure and maintain the substitute. He did nothing through strife or vainglory. He never spoke that others might hear how well he could speak, nor continued to harangue and reason for the sake of victory. He was, no doubt, pleased to possess the esteem of his fellow-men, but direct attempts to win

popular favor, his honesty and sense of dignity would not allow him to make. He was free from that ambition which is ever striving to shine with such lustre as to throw all others into the shade, and from that bitterness of soul which gives birth to envy. If a brother in the ministry succeeded in riveting the attention of the people more closely than he had done himself, Dr. Anderson was not made restless and uneasy, nor stirred up to speak disparagingly of his brother, but rather to praise and thank the Most High for bestowing such gifts on men. To this nobleness of spirit, Dr. Beveridge, his colleague in the Seminary and in the pastorate of Miller's Run, bears witness, stating in a letter lately received, that some of the people of Miller's Run preferred Dr. Anderson, and some himself—that Dr. Anderson noticed their preferences, and spoke of them in private interviews with as much indifference as if he had been no way interested.

Weight was given to Dr. Anderson's instructions, public and private, by his habitual gravity. He was indeed affable and cheerful, and could laugh heartily when there was a just occasion. But by nature or grace, or both combined, he was estranged from levity. His speech was very generally seasoned with salt, and good to the use of edifying. I recollect but one laughable story of his telling, and that bore somewhat against himself.

He was lodging with a worthy pair of elderly Scotch people in Sterling congregation, Iredell county, North Carolina, on the night before the sacramental fast. He spoke during the evening of the sad declension of religion, and as an instance noticed the utter disregard of fast days by many; and the general neglect of every thing like fasting, by many who profess to sanctify the day. It did not occur to him to state, as was his belief, that on a day of fasting, worshipers should not indulge in table comforts as on other days, but take merely a little of something plain and simple, for necessary sustenance. The morning having come, he walked out to a

grove, and spent an hour or more in prayer and study. He returned, expecting to be invited to the breakfast table, but was asked to lead in worship. Worship being over, he sat for some time and conversed with the head of the family. He went to the grove again, tarried a good while, and returned, confidently expecting that a frugal repast was in readiness for him. But instead of that the horses were saddled for going to the church, and the old lady had adjusted her bonnet and shawl. As soon as he entered the house, she accosted him very kindly, saying—"Now, Mr. Anderson, it is too much to go all day without eating any thing at all: having to preach two sermons, you will faint before you are through with them. Will you not have a little of something?" He replied—"To be sure I will, if I can get it." So she laid off her bonnet, and in a few moments invited him to a cold repast. While relating this bit of his experience, the Doctor laughed very heartily. It was not, however, a vain story. All may easily learn from it that the man of God should rightly divide the word of truth, showing what is right and proper, as well as that which is reprehensible and to be avoided.

That persons who have not had the happiness of seeing Dr. Anderson in the pulpit may have some idea of him as a preacher, it is necessary to state that though he was large and strong, his bodily organization was such that he could only speak in a conversational tone. His pronunciation being distinct, he was nevertheless heard with ease in a large assembly. It must be stated further, that he had one mental peculiarity: while his memory was grasping and retentive of ideas, he had less ability than the generality of men to remember and repeat sentences. At the commencement of his ministry he wrote his sermons at full length, as young ministers of the Associate Church generally do; but it took him a whole week to commit a sermon, and after so much labor he was hampered in the delivery. He concluded, after

a few trials, that if he could not preach except in this way, it would be necessary for him to abandon the ministry. The plan on which he fell, was that of writing down the heads and particular divisions, with a few sentences under each division indicating the line of illustration to be pursued. In this way he preached with more ease and comfort, and in this way he continued to preach. Frequently, indeed, he wrote his sermon at full length; but in preparing to preach it, he did no more than make himself familiar with the line of thoughts; and thus, while the matter was premeditated, the language was extemporaneous.

It may be stated further, that in taste and judgment, Dr. Anderson was opposed to ornate discourses and rhetorical flourishes in the sacred desk. He often quoted, with approbation, the famous lines of Cowper:—

“What, will a man play tricks? Will he indulge

A silly, fond conceit of his fair form,

And just proportion, fashionable mien,

And pretty face, in presence of his God?

Or will he seek to dazzle me with tropes,

And play his brilliant parts before my eyes,

When I am hungry for the bread of life?

* * * * *

I seek divine simplicity in him

Who handles things divine; and all beside,

Though learned with labor, and though much admired

By curious eyes, and judgments ill informed,

To me is odious.”

While, therefore, Dr. Anderson's preaching was, as to the matter, solid and rich, in respect of the language and style of delivery, it was very plain and simple. Epithets were not piled upon epithets, nor one bright comparison upon another. His hearers were not amused with graphic descriptions of persons and scenes, nor astonished at times with a torrent of diction and feeling. He was not flippant nor drawling, but flowed with an evenly tenor, as the clear stream of a

prolific fountain. His able thoughts flowing immediately from his own mind, and enforced by the countenance of sincerity itself, generally commanded the attention of hearers, though the words were plain, and perhaps for that very reason. In the body of his sermon, what he ever aimed at was to manifest some point of truth, or to refute some error, and his arguments were plain and cogent. In the conclusion he appealed to the consciences of his hearers, and appealed conscience itself to the tribunal of the great Judge; and these appeals were always solemn, and often very impressive.

His many excellencies were more conspicuous on the floor of Synod than in the pulpit. In a time of a heat and excitement, his calm, dignified mien, and gentle voice, were as oil on the troubled waters. When darkness brooded over the Assembly, many not able to see the point at issue, his cool, judge-like statement of the matter, and plain arguments in behalf of the truth, were often as a bright light kindled up in a dark place. He was eminently fitted for the chair of Didactic and Polemic Theology. His great intellectual ability and solid learning, his dignity of appearance, and constant propriety of conduct, his condescending kindness and patience, made him all that could be desired in that important post.

It need scarcely be added that he was a man of piety; for what is Christian piety but the harmonious meeting of those fruits of righteousness which we have been contemplating? Of his sincere piety there are many other evidences besides that evidence which he mentioned himself to Dr. Beveridge as one that afforded him some consolation. Only two of the many shall be specified. He loved the truth of the gospel, and stood by it in the face of opposition and reproach; and he loved the word of truth—the Holy Scriptures. When the writer had accepted of a pastoral charge in the Presbytery of the Carolinas, though our dwelling-places were thirty miles apart, he proposed that we should meet once a month for reading a portion of Scripture, and offering such remarks as

might occur to us, or we should be able to collect; and it appears that he bound himself to read so much of the word daily in private as would serve to take him quite through in the course of the year. His great sufferings in the close of his life are no sign or proof that he was not right in heart with God. Christ came to his beloved disciples in a storm, and they were exceedingly distressed; and we are informed in the word of truth that grace is given to every one to profit withal; that is, to be exercised to the glory of God and the benefit of others; and how could the excellent graces, faith, courage, and patience, be exercised and made manifest without some very sharp trials? Mr. Boston says:—"It is very rare, I suppose, that any of God's children have something more than ordinary about them to their advantage, but they get something more than ordinary to try them. Of all the patriarchs there was not one that had more divine manifestations, or so many as Jacob, nor so many and great afflictions either. Of all the sons of Jacob there was none so highly raised and useful as Joseph, and none so afflicted. Heman was a man of more than ordinary reach, and so of afflictions."—*Completed Works*, vol. vi., p. 650. What the writer saw himself of the terrible agonies of Dr. Anderson, (bodily agonies, for they were confined to the body,) led him to these reflections at the time. It is the lambs which the Good Shepherd gathers with his arms and carries in his bosom, and therefore "Let not the wise man glory in his wisdom, nor the mighty man in his power;" he will be apt to need all the wisdom and power which he possesses, and perhaps more. I was convinced, too, of the perfect folly of deferring preparation for death till death comes, and made in a manner to hear the word sounding from Heaven, "If the righteous scarcely be saved, where shall the wicked and ungodly appear?" Heaven is sometimes called rest; and if the Doctor's released spirit went to heaven, as is confidently hoped, how

sweet was the perfect rest, and how light and trifling do all the labors and torments of the way now appear! John xvi: 21, 22.

That this imperfect exhibition of the life and character of one of the precious sons of Zion may serve to stir up some others to follow him even as he followed Christ, is the earnest desire and prayer of the writer.

W. M. M'ELWEE.