

THE
PRESBYTERIAN
HISTORICAL ALMANAC,

AND

Annual Remembrance

OF THE CHURCH,

FOR

1863.

BY

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JOSEPH M. WILSON.

Volume Five.

PHILADELPHIA:
JOSEPH M. WILSON,
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1863.

dear to him—that the bodies of believers are even in death united to Christ, and that he will raise them up glorious and immortal at the great day.

The Board have not had it in their power to re-enforce our mission. We have met the current demands upon our Treasury, but have been able to do no more. We regret this. Our missionaries still urge the sending of a physician, and on good grounds. It would be very desirable to establish a girls' school. Great interest is taken in female education by other missions. They have established some schools for this purpose, and with success. The people welcome these efforts. Educated women is a great want of Syria, as of all barbarous or semi-civilized countries. Until a few years ago no attention was given to female instruction in this land. It was systematically discouraged. Now the door is open. A girls' school could easily be established in Latakiyeh. We should, as a Church, keep this object before us, and endeavor, as soon as practicable, to enable our missionaries to enter upon this interesting department of benevolent and Christian effort.

THE THANKS OF SYNOD were returned to Christian friends in Pittsburgh and Allegheny, who have hospitably entertained the members, to the railroad companies that have furnished facilities of travelling, and the persons who have exerted themselves to procure such facilities.

Adjourned with prayer and singing the 133d Psalm, to meet in The Reformed Presbyterian Church, Sharon, Iowa, (Rev. J. M. McDONALD, *Pastor*,) on Thursday, May 28, 1863, at 10 o'clock, A. M.

S. BOWDEN, *Clerk*.

JAMES WALLACE, *Moderator*.

In Memoriam.

THEREFORE ARE THEY BEFORE THE THRONE OF GOD, AND SERVE HIM DAY AND NIGHT IN HIS TEMPLE; AND HE THAT SITTETH ON THE THRONE SHALL DWELL AMONG THEM.—*Revelations* vii. 15.

REV. JAMES MILLIGAN, D.D.—Was born in Dalmellington, Ayrshire, Scotland, on Sabbath, August 7th, 1785. His father, John Milligan, died when he was but two months old. His mother, whose maiden name was Margaret Milligan, was a woman distinguished for her piety and zeal for God's glory. She had dedicated her son to God for the work of the ministry before his birth.

At seven years of age he was supposed to be in consumption, and was also afflicted with disease of his eyes, which confined him to a darkened room. Thus for two years of that most impressible period of life, he was most of the time alone, in darkness, with death staring him in the face, or if in company, it was with a brother whose sufferings were only terminated with his life, or a mother who was travailing that her son might be born again, and laboring that he might be fitted for an early transplantation to the paradise above. Thus he was early introduced to communion with God. He united personally with the church of his mother—the established Church of Scotland—at fourteen years of age, previous to that time he had borne his part in the family devotions; indeed, from his earliest recollections, he had been trained not to taste his solitary lunch without craving the Divine blessing. A circumstance that made a deep impression on his youth, was a famine that wasted Scotland in the beginning of the present century, when daily numbers of famishing people came to his mother's door begging for food, and he was required to deal out to each a horn spoonful of oaten meal, large quantities were thus distributed, he learned that crumbs may save from starvation. To this was added, by his mother, the lesson of the Saviour's example, who, after feeding thousands with a few loaves, required the fragments to be gathered



Engraved by Samuel Sartain, Philad

James Milligan

1847. Engr. by M. Wilson, Philad

that nothing might be lost. Thus was formed a character somewhat singular; a person economical in the extreme in gathering and saving, and yet remarkable for liberality and cheerfulness in distributing to the destitute and to every public enterprise. Having overcome his natural delicacy of constitution, principally by a stringent system of dietetics, and thus habituated himself to the use of food simple, plain and coarse, and having learned from the study of Medicine that disease is largely induced by luxury, he practised and preached an entire abstinence from many of those luxuries that are deemed almost necessities, such as tea, coffee, spices, and all kinds of stimulants, urging his plea on the grounds of economy, liberality, health and happiness.

His boyhood was spent principally out upon the moor, watching the sheep, attended by his sagacious shepherd dog. Sometimes toiling for hours over the new-fallen snow in quest of his flock, literally buried beneath the drifts, while huddled for shelter beside some crag or behind some "knowe," until exhausted, he would wrap his plaid about him and sink down amid the snow and sleep, then rise and roam again. In fine weather, seated upon some bank or "brae" with his flock around him, he employed his leisure in knitting, reading, or composing a rustic song; thus his early education was obtained out upon the hills, with his Latin grammar; and reciting two or three times a week to a teacher in a village some miles distant.

His natural bashfulness and consequent awkwardness induced his mother to send him one term to dancing school; there at first he skulked timidly into a corner to gaze at the others and wonder what pleasure they could find in such useless whirling and skipping, and when called to take part in the exercise, he cut so awkward a figure as to create a titter at his expense. This settled the question. He retired in disgust to his native heath and entreated his mother to allow him to cultivate activity at some useful employment, and to study good manners, not from rude revellers, but from nature and his Bible. Consequently he never excelled in that refinement that consists in fashionable dress, and in mincing small talk with the fashionables; but with the humble and afflicted, with men and women with mind and culture, and possessed of hearts warm with human sympathy, he never failed to make himself agreeable and to gain their respect and esteem. In the best society he was most at his ease, and bore his part well in conversation, not only solid and instructive, but also adorned with the elegant, witty and mirthful.

At sixteen he left Scotland, utterly dissatisfied with the government of his native country, and came to this young republic in quest of a community with which he could unite conscientiously in the exercise of civil functions as a Christian and a freeman. On the voyage the mate of the vessel died. He had in the meantime formed an intimacy with the Captain, and whiled away the weary hours in taking reckonings and practising navigation. On the mate's decease the Captain urged him to accept the vacant birth and abandon the idea of being a Yankee, but he disliked so much the profanity of the sailors, and longed so ardently for citizenship in a free republic, that he refused the tempting offer and came to Westmoreland County, Pa., to a half brother, with whom he entered into partnership, and invested his all in merchandise.

His first care was to find in the new world a church connection in which he could enjoy communion. Being a member of the National Church of Scotland, he naturally affiliated with the General Assembly here. He attended their meetings and tried to join in singing their hymns, but found himself often interrupted by the question, "Who hath required this at your hands?" The great revival or "falling work" was at its height. He went to hear one of the revival preachers. The sermon was barely well commenced, when persons in the audience began to cry, "Mercy! mercy! Lord, have mercy!" Soon the excitement rose to an alarming height, the most frantic tones, the wildest gestures, men and women screaming, shrieking and rolling in the dust. In the midst of the exercises he left the house in a state of high nervous excitement, and passing through a lonely spot in the darkness, with the hideous sounds still ringing in his ears, and the deep solitude around him, he became so excited and terrified that he had repeated the 91st psalm from beginning to end before he could regain his tranquillity. This was his last meeting with the Presbyterians. His brother's family were members of the Associate Re-

formed Church; and they, with their pastor, Rev. Mungo Dick, desired him to unite with that church. In the meantime he had been examining the Constitution of the United States, with a view to taking the oath of allegiance, but he found no acknowledgement of God there. His brother vindicated it as an almost, if not altogether, perfect instrument. Rev. Mr. Dick confessed that it ought to acknowledge God, but thought it would do. At this time the young Scotchman knew of no Covenanters in this country, indeed, he had enjoyed no personal acquaintance with them in Scotland, there being no Covenanters within reach of the home of his childhood. The church which his mother attended was several miles from their residence. There were two hours of interval, the villagers went home to dinner, but the pious old men from the country assembled in the graveyard to spend the interval in religious conversation. He loved to draw near to listen in silence. Often the subjects of the conversation were the Covenanters, their principles and the sufferings they had endured in their defence, and the obligation under which Scotland lay to them for her liberties, civil and religious. Thus never having seen, he had learned to love them.

At the time of which we were speaking, when our wanderer was out upon his voyage of discovery, and like Noah's dove, could find no place for the sole of his foot either in Church or State, Godless governments and the churches in sworn allegiance with them, he heard that a Covenanters' sacrament was to be dispensed at the "Forks of Yough" some fifteen miles distant. Thither he repaired. Dr. John Black was the preacher. His subject, the testimony of Jesus; and faithfully he plied the sword of the Spirit against the prevailing opposition of the nations to the authority of Prince Messiah, and the unfaithfulness of the churches in not lifting up a standard, and testifying for the royal prerogatives of their redeeming Head. Every word was in sympathy with the conviction of his hearer, every doubt was confirmed, every point made convincingly plain; and when that sermon was ended, Mr. Milligan had determined to take his stand as a witness against a government which he had left his home and crossed the ocean to unite with and support. He took his stand with the class of catechumens for examination before the session. Questions were asked and answered. All displayed more than ordinary intelligence; but such was the promptness and clearness of the answers of the young stranger, and such the character of the questions proposed to him, that it soon became evident to all that there was no ordinary youth before the session, and no ordinary purpose in the mind of the catechist.

When the session had adjourned, Dr. Black and the elders took Mr. Milligan aside, inquired into his history, and urged him to abandon all secular employments, go forward with his education, and prepare for the ministry. Their exhortations, coupled with the alienation of his brother on account of his union with the Covenanters, induced him, after much wrestling for Divine direction, to dissolve the partnership, abandon the counter, and betake himself again to his books. A short time at Jefferson College, Pa., exhausted the slender sum realized from the partnership. There was no one to whom he could feel free to apply for assistance. At this time the congregation of Canonsburgh, Pa., offered to bear the expense of his education, if he would agree to become their future pastor. He preferred to remain independent and left college; went to Greensburgh, Pa., instituted an academy, and taught eighteen months, realizing a sum sufficient to carry him through college. Whilst there, he and Robert Brown, a merchant of that place, and one of his pupils, afterwards Rev. Mr. Lusk, organized the society which has since become the congregations of Greensburgh, New Alexandria and Clarksburgh.

Such was his diligence while in that place, that though conducting successfully a large academy, he carried forward his own collegiate course, so as to return to the same class he left, and graduate with the first honor. At that time the Philadelphia University applied to the President of Jefferson for their best classical scholar for a teacher of languages. He was selected for the post, and taught in the University while pursuing his theological studies under Dr. Samuel B. Wylie, in the Reformed Presbyterian Seminary. He also, at the same time, attended two courses of Medical lectures, under the

celebrated Dr. Rush, with whom he formed an intimacy that lasted during the Doctor's life.

During the time of his collegiate and theological courses, such was the intensity of his application to study, that he seldom spent more than four or five hours in bed. This, with an occasional nap in his chair, when tired nature would endure no more, constituted his period of rest. Indeed, to the end of his life, he was seldom in bed after four in the morning, and often at his studies by three, but he gradually came into the habit of retiring earlier to bed.

He was licensed to preach the gospel by the Northern Presbytery in 1811, ordained pastor of Coldenham Congregation, Orange County, New York, by the same Presbytery, in 1812. While settled in Coldenham, he travelled and missionated extensively through the State of New York, organizing many of the societies which have since grown into flourishing congregations. This was his favorite employment, and in it, he enjoyed remarkable success. His stay in Coldenham was short. The removal of Rev. William Gibson from the Congregation of Ryegate, Vt., left New England without a Covenanter minister. The members of the Presbytery, having no unsettled preacher, agreed that such was the importance of the post, that whichever of them should receive the call of the vacant congregation, should regard it as a call of Providence, and accept the charge. Mr. Milligan received the call, and reluctantly, but under a sense of duty, left the congregation of his first love to take up his abode in the distant, rugged, and bleak region of the North; but among a people whose language, habits, and even the name of their town and county reminded him of the land of his birth. He was installed pastor of the Scotch Covenanter Congregation of Ryegate, Caledonia County, Vt., in 1818.

In this field he spent nearly a quarter of a century of life's meridian, most of the time nearly three hundred miles over rugged mountains, from any of his ministerial brethren. Besides his congregation in Ryegate, he supplied with ordinances the societies of Barnet, Topsham and Craftsbury, respectively eight, twelve and forty miles distant; each of which societies, under his culture, grew into congregations; and Topsham and Craftsbury were furnished with pastors during his residence in Vermont. Immediately after his removal from the congregation, another congregation of Covenanters was formed out of the Ryegate Congregation, making five congregations which grew out of one during his ministry among them. But his labors were not confined to his parochial charge. He made frequent tours into Canada, to visit poor Covenanters scattered through the provinces. There he preached, baptized, organized societies, some of which have become congregations, and administered the communion of the Supper. These journeys were frequently made in the depth of a Canada winter. Sometimes for a whole day's drive, he could not obtain food for either himself or his horse. The travelling Canadian carries his own lunch and his horse's feed, and expects no other entertainment at the inn but shelter and whiskey. Often he could obtain no bed, but spreading one of his buffalo robes for a bed, and the other for a cover, would sleep upon the floor with his feet to the stove. On one occasion he found provisions so scarce that he was obliged to subsist for some time upon bear meat, and that sometimes so rank that the smell was sufficient to satisfy the appetite, until hunger overcame fastidiousness. These things never for a moment damped his ardor; as one of his cotemporaries said, "*That was his recreation.*" No ordinary obstacle ever prevented him from fulfilling an appointment. On one occasion he was to dispense a sacrament in Canada, and when he reached the St. Lawrence, the ice was about breaking up, and the guide refused to pilot him across; the water was running in some places nearly a foot deep above the ice. He took the lines from the harness, fastened one end to the horse's head, took the other in his hand, and went before at full length, leading his horse and sleigh in the rear, while a guide directed his course by shouts and motions from the opposite shore. In half an hour his bridge was gone.

Mr. Milligan found the Covenanters of Vermont under a very serious disability, from their peculiar relations to the government. The laws of Ver-

mont did not empower an unnaturalized foreigner to receive or transmit a valid title to real estate. He attended the legislature in their behalf, and not only enlisted leading legislators in his cause, but obtained an opportunity to plead their case in the legislative hall. He plead that the Covenanters were not in the same position to the government with other unnaturalized foreigners who still retained their allegiance to a foreign government. That they identified with no other nation: That they had chosen this as the country of their adoption: That they intended to live and die on the soil: That they cheerfully paid their share of the taxes that carried on the machinery of the government, and had freely offered their bodies as a rampart for its defence, and contributed all in their power to the general prosperity of the nation; giving their cordial assent to the general features of the government: but that there were both negative and positive immoralities in the Constitution to which they could not give their assent, specifying particularly its neglect to own allegiance to the Most High, or make any acknowledgement of his authority; and the guaranty given to slavery. On that occasion Governor Palmer gave this splendid tribute to the Scotch Covenanters: "Where," said he, "would the world have been to-day, but for the noble stand taken by the heroes and martyrs of the Scottish Covenant at the peril of their lives, in defence of civil and religious liberty? Where would America have been? It would not have been at all." The result was an arrangement by which Covenanters of foreign birth were secured in their tenure of freehold property. When he went to Vermont, he found the decanter and glasses on every side-board, and the first thing on entering a house was to treat the minister. Against this practice he set his face like a flint, and by his practice and his preaching, did his utmost to put down intemperance. At length he enlisted the concurrence and aid of a physician who was a member of his congregation, Dr. Eli Perry, and they two organized themselves into the Calcedonia County Temperance Society, the first organization of the kind in that whole region of country. He was elected President and the Doctor Secretary. After a considerable time John Holmes, a student of his, also united with the Society, and they elected him Treasurer, feeling that their organization was complete, and all the offices filled. In the antislavery cause his sympathies were early enlisted; indeed, the complicity of the government with that institution was a main reason of his refusing to identify with the nation as a citizen upon his advent to our shores. And during the whole period of his ministry, his pulpit was never neutral, nor did the trumpet give an uncertain sound. His labors for the slave were not confined to the pulpit, he travelled over a large part of Vermont and New Hampshire, and portions of Massachusetts and New York, lecturing wherever he could obtain an audience, and attending conventions. He had labored extensively throughout many portions of New England, awakening the sympathies of philanthropists to the sufferings of the slave, and exposing the complicity of the nation with that iniquity, more than ten years before Garrison had entered upon his famous campaign against that institution; and many who have since become champions in that conflict learned their first lessons from his life. When the celebrated English philanthropist, George Thompson, visited this country to plead the cause of the slave, he purchased a chaise for the purpose of escorting him on a tour of lecturing; but the mob violence, roused by the demon of slavery against that champion of freedom, caused him to retire from the field and return to his home across the seas, deprived Mr. Milligan of the pleasure and honor of escorting him over the field he had marked out for their joint labor, and left him to cultivate it in great measure alone.

It was his happiness to live to see those two reform movements, which he was largely instrumental in inaugurating in New England, not only dominant there, but exerting a controlling influence over the whole nation, and on the eve of effecting their object in the emancipation of millions of the victims of intemperance and slavery. He saw the seed sown in tears white for a harvest of joy.

He was the first to introduce the office of the deacon and the practice of continuous singing in the Reformed Presbyterian Church in North America, and to his efforts to remove, what he considered the human inventions of

Trustee and "lining," and to put in their places the scriptural office of Deacon and practice of book singing, may be traced all his ecclesiastical troubles.

Those who opposed his principles confess that he was an honorable antagonist, and conducted his controversies in an eminently Christian spirit.

He published a defence of Infant Baptism in a volume of three hundred pages, "A Narrative of the Secession Controversy in Vermont," and a sermon on "Grace and Free Agency," and another on the "Prospects of a True Christian in a Sinful World."

In 1820, he was married to Mary Trumbull, daughter of Robert Trumbull, a soldier of the Revolution; and her mother descended directly from the Puritans of the May Flower. She was distinguished for ripeness of judgment, remarkable acquaintance with the Scriptures and general religious intelligence. They were the parents of five sons and one daughter. The two youngest sons died in childhood, the three eldest are all in the ministry in the Covenantant Church, and pastors respectively of the congregations of New Alexandria, Pa., Southfield, Mich., and First New York. Their only daughter, Margaret A. W., was married to Rev. J. R. W. Sloane, was an accomplished scholar, and felt by all who knew her to be a woman of no ordinary character. She died at thirty, leaving an only son. The Presbytery of the Lakes left on record the following tribute to her memory: "The decease of Mrs. Sloane gave an air of peculiar solemnity to all the business of the court. Had a member of Presbytery been removed, it could not have been more generally or more deeply felt. She was beloved by all who knew her, and they were many."

Mr. Milligan was translated from Ryegate, Vt., to New Alexandria, Pa., in 1839, thence to Eden, Ill., in 1848, demitted his charge in Illinois, in 1855, and thereafter resided with his sons in Pennsylvania and Michigan, preaching in their congregations and in Mission Stations whenever opportunity was afforded him. In a fifty years ministry he was never but once entirely prevented from preaching by ill health; but many a time he preached in a state of health which would have prevented almost any one else. Indeed, when the infirmities of age and rheumatic paralysis had rendered him so helpless that he could not dress, and could scarcely feed himself, he could still preach with scarcely abated vigor, and was only with great difficulty dissuaded from starting out alone to travel among the destitute parts of the church, and when at last he yielded, it was with the ejaculation, "Then let me die." He wished to be always preaching, and would have counted it a privilege to have had an audience every day of the week except Saturday, to whom to proclaim the unsearchable riches of Christ. He was remarkably gifted in prayer. The morning was his favorite time for secret devotion, when all around were locked in slumber but himself and the Watchman of Israel who never sleeps. But he had his well-known place and time for evening devotion. His public prayers were remarkable for simplicity, directness and fitness, many of them are still remembered as having been singularly answered. A cotemporary in the ministry, REV. W. SLOANE, has furnished the following circumstances in this connection: he says, "One trait in his character was, that he wanted to be always praying. That he had a remarkable gift of prayer is the opinion of all who ever heard him pray. After a communion in Vermont, I staid with him on Monday night. On Tuesday, when I was about to start, he proposed a walk into the wood: when there, he proposed that we should pray together, he being the eldest, prayed first, and in such a manner that I shrank at the thought of succeeding him; however, it is said to be easy to pray with praying people.

"After he came to Illinois, he was present when I was marrying a couple. I asked him to make the concluding prayer, he was marvelously helped. Some time ago I asked the woman's mother if she remembered that prayer. She said she would remember it while memory lasts." His last preaching in New Alexandria was a table service, intended as a dying testimony. He said he was between the two limits of human life, and he knew not the day of his death. "I have been," said he, "more than sixty years a member of the Covenantant Church, and fifty years a minister. I have seen days of trial and years of gladness. I have been in Christ's service through evil report

and good report, in sorrow and in joy; and I here enter my testimony, that he has been a good Master; and express my confidence, that he will never forsake me." He then, in a strain of eloquence rarely excelled, recommended Christ to all classes and conditions as a suitable Saviour, the chiefest among ten thousand and altogether lovely. The Sabbath preceding his death, he was at church, and desired to preach in the afternoon, but his health was such that his son and the elders with difficulty dissuaded him. He continued about the house Monday and Tuesday quite ill, talking but little, and apparently absorbed in meditation, and often evidently engaged in prayer. On Wednesday night he retired to bed, straightened himself as for the grave, folded his hands across his breast, closed his eyes, and lay motionless for twenty-four hours, only speaking once in answer to the question, did he want anything? he answered, "O yes, I want to be with Jesus;" these were his last words. He died without a pang; the only motion was to raise the closed eyelids and fix the eye upward upon the unseen world, and he was gone. His remains were borne to New Alexandria, Pa. which he had long before designated his Machpelah, and deposited beside those of his kindred.

PRESBYTERIAN STATISTICS FOR THE YEAR, REPORTED IN 1862.

| PRESBYTERIES. | Ministers. | Churches. | Addition on ex- amination. | Admission on Certificates. | Total Commu- nicants. | Elders. | Deacons. | Baptisms. |
|------------------|------------|-----------|-------------------------------|-------------------------------|--------------------------|---------|----------|-----------|
| Illinois,..... | 15 | 14 | 65 | 46 | 1,169 | 55 | 39 | 100 |
| Lakes,..... | 9 | 12 | 39 | 5 | 728 | 52 | 21 | 15 |
| New York..... | 13 | 17 | 148 | 18 | 1,900 | 71 | 36 | 106 |
| Pittsburgh,..... | 15 | 18 | 40 | 41 | 1,968 | 98 | 16 | 74 |
| Rochester,..... | 4 | 4 | 19 | ... | 417 | 23 | 9 | 34 |
| TOTAL, | 56 | 65 | 311 | 110 | 6,182 | 299 | 121 | 329 |

Historical Sketch of Reformed Presbyterian Church, Allegheny City, Pa.

THE first minister of the Reformed Presbyterian Church settled in a pastoral charge West of the Allegheny Mountains, was Rev. JOHN BLACK. He was licensed in 1799, and shortly afterwards was ordained in Pittsburg, and installed over a congregation that included nearly all Western Pennsylvania. Most of the people among whom he labored came from Ireland, where they had embraced the system of truth held forth in the Reformed Presbyterian Testimony.

Reformed Presbyterians claim to be the true descendants of the Church of Scotland, as her position was defined in the acts of her Assemblies, passed between 1638 and 1649, to the platform of doctrine, order and practice there laid down, they strictly adhere, believing that it is founded on the word of God. The principles by which they as a body are distinguished from other Presbyterian denominations have respect particularly to civil government. They held that it is essential to a moral constitution of government, that it acknowledge God as the source of all authority, the Divine law as