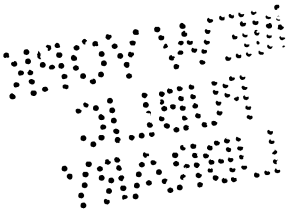


THE HISTORY
OF
PRESBYTERIANISM
IN
ARKANSAS

1828-1902

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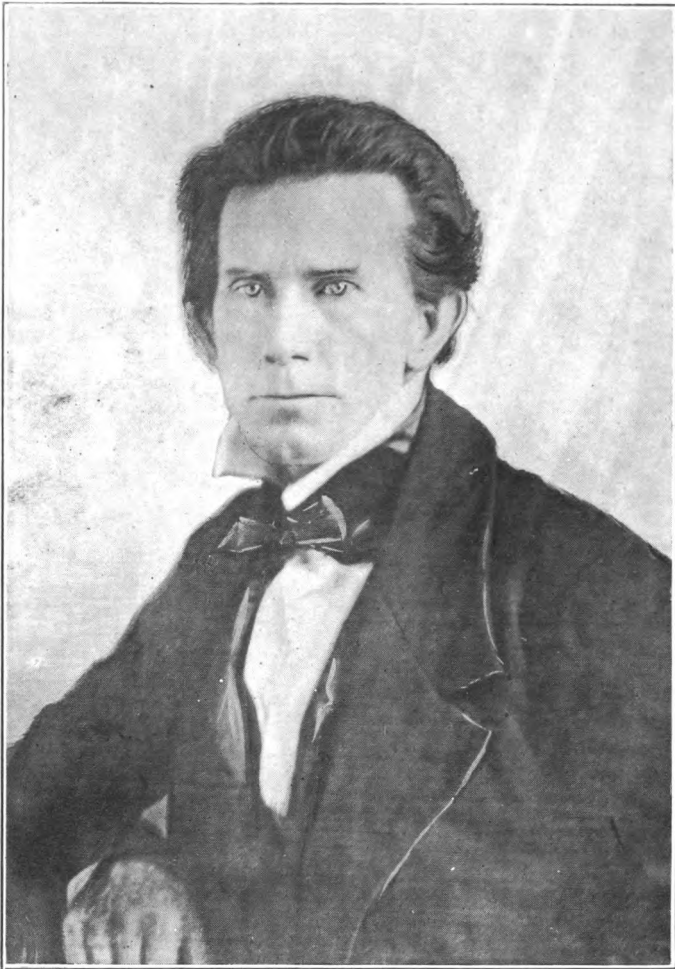
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REV. JAMES WILSON MOORE,
"The Father of Presbyterianism in Arkansas."

PREFACE.

The committee appointed to arrange a programme for the semi-centennial celebration of the Synod of Arkansas, prepared a programme including the principle papers which appear in this volume. The Synod met in the First Presbyterian Church, Little Rock, Ark., October 21-24, and the papers were read and greatly enjoyed. The following action relative to the papers was taken:—

- “1. That the papers presented shall be bound in good and substantial form in cloth.
- “2. That an editing committee be appointed to prosecute and complete this work, on condition that no indebtedness be incurred thereby.
- “3. That the committee be empowered to enlarge on one or two features of the work, such as cuts and short sketches of individual congregations desiring to be represented.
- “4. That the editing committee be instructed to recast and cull out those parts of these addresses which are mere repetitions, and properly index the book for ready reference.”

The committee has followed out the above injunction to the best of its ability and has taken all care to prepare a volume that will be of service to our church. We have made every expenditure of labor and money necessary to produce a book which in its neatness and durability will be worthy of the valuable matter it contains. We humbly submit this volume to the Synod of Arkansas, as a labor of love; In His Name.

S. G. MILLER. *Chairman.*

JASPER K. SMITH.

S. W. DAVIES.

B. W. GREEN.

R. W. PORTER.

A Short Historical Sketch of Presbyterianism in Arkansas.

BY C. B. MOORE.
TEXARKANA, ARK.

Of all the sentences uttered by Solomon, there is none more strikingly true than that in which he declares that there is "No new thing under the sun." This is pre-eminently true in the domain of narrative or history. *Facts always remain facts*, and differ only in the language in which they are narrated, and it is impossible, after an historical fact has been recorded, or a narrative related by one, for it to be stated, or narrated by another, so as to make it new; and so, in recalling and restating historical facts, a person is not necessarily amenable to the charge of plagiarism.

Therefore, in making a few statements relative to the history of the Presbyterian Church in Arkansas, I can only hope, or claim briefly to state, for the most part, what has heretofore been recorded in other language by someone else.

But, whilst most of the few statements I shall make, have been hastily culled from memoranda left by others, to some of them I can testify from personal knowledge.

Though I cannot say of Presbyterianism in Arkansas, as old Aeneas said to Dido in relating the story of Troy, "*Magna pars fui*," I can say, "*Magnam partem vidi et nosco*," for I have seen and known of the Presbyterian Church, and her ministers and members, in Arkansas, from my infancy.

Mr. Carlyle says, "History is the essence of innumerable biographies," which sentence, when paraphrased and explained, means that the history of a nation, or of a period of time or of a church, is the story of the lives of the men who lived and acted in such nation or church, or during such period of time. And so the history of Presbyterianism in Arkansas must necessarily be, to a large extent, the story of the lives of the men, specially of the ministers and the ruling elders, who have lived and acted in the church since it was planted on the soil, first of the Territory and afterwards of

the State of Arkansas. We must remember, too, that the Presbyterian Church was planted here, on what was at the time, foreign mission ground.

It will be impossible for me in the brief compass of this paper, in most instances, to do more than to make bare mention of the names of those who have helped to build up the Presbyterian Church in Arkansas. And I am glad to know that it is arranged in the program for this semi-centennial Synod, to have extended sketches read of the lives and labors of some, at least, of the most conspicuous builders of our Church in Arkansas, and that the duty of compiling these sketches has been committed to hands much more skillful and competent than mine.

Though I do not claim to be an old man, nor one of "The fathers," I may modestly lay claim to being one of the older *children* of the Church; for my eyes opened on the light of day only about eight years after the First Presbyterian minister stood upon the soil of the Territory of Arkansas, and less than one year after the organization of the first presbytery in Arkansas. I therefore know something of what the builders of the Church here have done and suffered. I have personal knowledge of the trials and vicissitudes of the pioneer ministers of our own beloved Church in this State. I know of the hardships that they endured as good and faithful soldiers of the cross, and I declare it as my firm and honest conviction that no men ever endured more than they did, at least of physical discomforts. Nothing which our foreign missionaries in the isles of the sea, in China or even in the Dark Continent of Africa, are called upon to undergo, to-day, can exceed the hardships, toils and discomforts which the heroic pioneer Presbyterian minister of sixty or seventy years ago was compelled to experience. Arkansas was then a howling wilderness, and in reality, though not geographically, it was farther away by a month or two months, from New York or Philadelphia, than any foreign missionary station that our Church maintains to-day. These pioneer ministers in coming to the Territory of Arkansas were practically cut off from civilization, and from all congenial fellowship and society. Their numbers were few. Up to the beginning of the Civil War their whole number could almost have been counted on the fingers of the two hands of a man. I knew of or had seen every one of

them, and I testify that a nobler and more consecrated band of Christian ministers, as I believe, never lived. I do not disparage our brethren of to-day when I say that the "Fathers of the Church" of the early days in Arkansas were called to, and did, bear privations that the present generation knows nothing of.

We now think it a long and tedious trip to go by rail, from Fayetteville or Bentonville to Little Rock to attend a meeting of Synod, and so it is; but what would we think to-day of riding 160 miles on horseback to attend a meeting of presbytery, or of a ruling elder going 100 miles to be present at a meeting of the session, or to partake of the sacrament of the Lord's Supper? And what would we think of riding on horseback from Little Rock to Vicksburg, Miss., to attend a meeting of Synod? Yet this was actually done, making a journey, with all its inconveniences, consuming in going and coming, nearly one month. I can remember when the advent of a new Presbyterian minister into the State was hailed almost with the joy that the coming of an angel from heaven would have been. Yet it was always a question of anxious solicitude, whether a bare quorum could be gotten together for a meeting of presbytery, and happy was the pioneer minister after riding 100 or 200 miles on horseback, swimming bridgeless and swollen streams, and toiling over the rough and miry roads of the new country, and subsisting en route on corn bread and fat bacon or perchance bear's meat, to find at the place for the meeting, two other ministers and one ruling elder arrived, so that a meeting might be held.

The history of what is now known as the First Church of Little Rock, was for many years the history of Presbyterianism in Arkansas. This is the mother Church, and here seventy-four years and six months ago, this month, the blue banner of Presbyterianism was first flung out to the breeze and kissed by the breath of heaven. This church was organized in July, 1828, by my sainted father, James Wilson Moore. I must be pardoned, and not considered as unnecessarily bringing forward his name prominently in this connection. His name I revere above the names of all mere men who were ever born. I revere it as the name of *my father*. I revere it as the name of a most eminent Christian minister and Godly man, though a most humble believer

in the blessed Redeemer. I revere it as the name of the pioneer minister of our Church in Arkansas. And I thank God for such a father. I had rather claim the honor of being his son, than of being heir to the throne of the most powerful kingdom on earth, or a descendant of the most illustrious potentate that ever wore a crown or wielded a scepter. With the poet, Cowper, I think I can truthfully say,

“My boast is not that I deduce my birth,
From loins enthroned and rulers of the earth,
But higher far my proud pretensions rise,
The son of such a father passed into the skies.”

A few months ago an intensely interesting article appeared in the “Interior,” from the pen of Rev. Wm. Chalmers Covert, in which he most graphically describes the Rev. Arastus Kent, in 1829, standing on a bluff on the east side of the Mississippi River a hundred miles or so above St. Louis, and reverently lifting his hat as he looked across at the vast sweep of country beyond the river, and exclaiming, “I take possession of this land for Christ.” The account of this incident is thrilling in the extreme. I would not detract in the least from the glory and honor attaching to the name of Mr. Kent, but “Honor to whom honor.”

When my father was nearing Little Rock, in January, 1828, more than a year prior to the time when Mr. Kent first saw the Mississippi River, and more than a hundred miles west of the Mississippi, the following transpired (I quote my father’s own words): “I cast my eyes towards the west and reflected that between me and the Pacific Ocean there was scarcely a civilized human being—none, indeed, but the few who were scattered thinly over the Territory, and the missionaries among the Cherokee and Osage Indians—but my heart overflowed with delight, as I reflected that the whole region belonged to my Divine Master, and that it was all embraced in the glowing vision of the Prophet Malachi, “For from the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name.” (Malachi I:11.) My father thus recognized the fact that all this western land *already belonged to Christ*, and had been

claimed by the inspired Prophet long before the dawn of the Christian era, and many centuries before either Mr. Kent or Mr. Salmon Giddings, in Missouri, or Mr. Moore, in Arkansas, had ever seen any portion of these remote regions.

As the pioneer of Presbyterianism in Arkansas, the results of Mr. Moore's labors are the heritage of the whole Church, and as such they are now referred to. He was the first Presbyterian minister who is certainly known ever to have been within the bounds of the Territory. There is a tradition of a Presbyterian minister having passed through the Territory some years previous, to visit a friend or some missionary station amongst the Indians on the west, but who he was, whence he came, or whither he went, are traditional and mythical facts. Mr. Moore was undoubtedly the first Presbyterian minister who ever preached in the Territory of Arkansas.

He arrived at the town of Little Rock on the 25th day of January, 1828, and preached his first sermon on the 27th or 28th day of January. The white population of Little Rock then consisted of only nineteen families, and about one hundred or one hundred and fifty people. There were in the town but six professing Christians of all denominations, and three of these were negro slaves. In the whole Territory there were only two persons, so far as known, who could be considered as having ever belonged to the Presbyterian Church. One of these was William Dugan, who lived in Little Rock. He had formerly belonged to a Presbyterian Church in Pittsburg, Pa. He afterwards removed to Texas, and it is believed, lived there to the end of his days. The other was a Mr. Garvin, who lived in Washington County. Nothing whatever is known of his history. The text of Mr. Moore's first sermon was, "Without Holiness no man shall see the Lord."

On the Wednesday following, which must have been about January 30, 1828, a prayer meeting was commenced which has been continued weekly until the present time.

Mr. Moore records the following in regard to the very first prayer meeting: "More than twelve years after that first night a professional gentleman of high standing related to me the fact, that he had received impressions that first night which had never left him; that in consequence, he entertained

a hope in the atoning blood of Jesus, and that he desired to connect himself with the church. * * * He was received, and was afterwards a ruling elder in the First Presbyterian Church of Little Rock." This gentleman was the late Dr. Robert A. Watkins.

On the second Sabbath after his arrival, Mr. Moore organized a Sunday School which has been carried on without interruption to this day, being the Sunday School of the First Presbyterian Church of Little Rock.

A monthly concert for prayer for foreign missions was established very soon after, and regularly observed, and collections were regularly taken up to aid in the spread of the Gospel among the heathen.

On the 27th day of July, 1828, about six months to the day after the first sermon was preached, Mr. Moore organized a church (now known as the First Church of Little Rock). It consisted of seven members whose names were, Dudley D. Mason and his wife, Mrs. Christiana Mason, Mrs. Elizabeth Martin, Mrs. Catherine Eller, Mrs. Matilda Hall, Mrs. Priscilla Smith, and Mr. Jesse Brown. This church was organized as belonging to and in connection with the Presbytery of Mississippi and South Alabama.

The closing minute of the organization of the church is recorded by Mr. Moore in these words: "It was formed with much trembling, with many prayers and tears—with simple reliance on the promises, the righteousness and support of a Divine Savior. May it long remain a bright monument of His protection and love. After the voice of him who formed it is silent in death, and its first members have ceased to assemble around His sacramental board on earth, may there then be a pastor more devoted and faithful, and a flock more numerous and more devoted to the glory of the Great Shepherd and Bishop of souls." The church was organized in a log schoolhouse belonging to Jesse Brown. It stood on Third Street, as it is now called, and about opposite the residence of the late Governor Rector. The first house of worship built for the church was located near the corner of Main and Second Streets, on the spot where Stratman's shoe store now stands. Some years afterwards this was sold and a church building erected on East Markham Street, about where Dudley E. Jones' store now stands.

This house was destroyed by fire in February, 1866. The lot was sold and the present church edifice, at the corner of Fifth and Scott Streets, was erected in 1869. Mr. Moore died January 25, 1873, after forty-five years, exactly, of labor in the cause of Christ in the State and Territory.

The first ruling elder ever ordained in Arkansas was Dudley D. Mason, a most excellent man, known and remembered by many of the old citizens of the State. He removed from Little Rock, first to Lewisburg, and afterwards to Dardanelle, Ark., where he died in 1863. The growth of the First Church in those days was slow. Eight members were added during the first year of its existence, five during the second year, and three during the third year, five in the fourth year, nine in the fifth, and about in the same proportion during the twelve years of my father's ministry in the Church.

The second Presbyterian minister who settled in Arkansas was Rev. Dr. Daniel L. Gray. He came to the State or rather Territory, about 1832, and settled with a colony of Presbyterians in Jackson County, at a point then called Elizabeth, which I think has long since ceased to exist under that name. A church was organized at this place in November, 1833. After a few years the unhealthiness of that locality caused most of the members to remove to the eastern side of the Mississippi. Dr. Gray accompanied them. Some years later he returned to Arkansas and settled near Des Arc, and ministered to the churches in that vicinity, I think until the end of his life, about 1863 or 1864.

The third Presbyterian minister in the State was Rev. A. R. Banks, who arrived from South Carolina in 1836. About that year, or perhaps in 1838, he organized a church at Spring Hill, in Hempstead County—this being the third on the roll of churches, and I may add, the roll of honor. Mr. Banks lived until about seven or eight years ago, his last days being spent in charge of the church at Rocky Mount, La. He was a beloved and venerable father in Israel at the time of his death and was known to very many of the old citizens, and well known to the present generation by his contributions to the Christian Observer and other religious papers, which appeared over the signature of "Pilgrims." His son, Henry H. Banks, was the first native born Arkansan to enter the Presbyterian ministry.

In 1842, the church at Batesville was organized, being the fourth. In 1842 also, Sylvania Church was organized by Rev. Mr. Moore, to which place he removed when he left Little Rock in 1840. This was the fifth church. Then followed the churches at Washington, Norristown, Van Buren, Cincinnati, Jacksonport, Fort Smith, Pine Bluff, Des Arc, Hickory Plains, Brownsville, Searcy, Searcy Valley, Marlbrook, Wattensaw, Camden, Monticello, Tulip, Scotland, Helena, etc. These are not mentioned in their strict historical order and doubtless there are several others that I fail to remember just now.

The Presbytery of Arkansas, which embraced the whole Territory of Arkansas and the Choctaw country, was constituted in the First Church at Little Rock on April 16, 1835, in obedience to the order of the Synod of Mississippi and South Alabama. It consisted at its organization of Rev. J. W. Moore, Rev. Alfred Wright, and Rev. Loring S. Williams, and Ruling Elder D. D. Mason. The only minister then residing in the Territory of Arkansas was Mr. Moore. Mr. Wright and Mr. Williams resided in the Choctaw country. At the first meeting Rev. Joel L. Wood was received from the Presbytery of Albany, N. Y. Rev. Cyrus Byington was present and sat as a corresponding member, not having received his certificate of dismissal from his Presbytery. He afterwards was a member of Arkansas Presbytery. Arkansas Presbytery, then the only Presbytery in the State, was represented for the first time, in the General Assembly, which convened in Philadelphia in 1846. The commissioner was Rev. J. W. Moore.

In those days, the practice obtained of nominating commissioners, at the previous fall meeting, and formally *electing* them, at the meeting of Presbytery in the spring of the year, in which the General Assembly met. This was done in order that the commissioner might have six months or more to provide funds, and make other preparations for the long journey to the Assembly. Mr. Moore was nominated in the fall of 1845, but owing to high waters, or some other providential hindrance, no meeting of Presbytery was held in the spring of 1846.

After a trip of 2,000 miles, by land and water, when he arrived at Philadelphia, and presented a certificate of the

facts, but without a regular commission, strenuous opposition was made to his admission as a member of the Assembly by some of the very strictly "red tape" commissioners. After a lengthy, and somewhat heated debate, "red tape" was outvoted, and the frontier Presbytery of Arkansas was admitted to representation.

Ouachita Presbytery was organized out of the southern part of the Presbytery of Arkansas in 1849. Pine Bluff and Washburn Presbyteries were organized, the first-named at Monticello April 2, 1884, and the last above-named at Fayetteville October 24, 1884.

The Synod of Arkansas was organized in obedience to the mandate of the General Assembly at Charleston, S. C., at its session in 1852. The order of the Assembly was, that it should be organized October 14, 1852. Owing to the want of a quorum it was not organized until October 16, 1852. The first meeting was held in the church at Little Rock. The ministers present were, from the Presbytery of Arkansas, J. W. Moore, W. K. Marshall, J. F. Green, S. J. Baird, T. R. Welch, and H. P. S. Willis. From the Presbytery of Ouachita, O. P. Stark. From the Presbytery of Indian, E. Hotchkin and G. Pierson; and from Creek Nation Presbytery, R. M. Loughridge. The ruling elders present were T. W. Newton and William Elder, both of the Presbytery of Arkansas. Rev. W. K. Marshall was chosen Moderator, and Rev. T. R. Welch Temporary Clerk. Rev. Cyrus Kingsbury was designated by the General Assembly to preach the opening sermon. He was absent, and the sermon was preached on the evening of the first meeting, in the church, by Rev. J. W. Moore, he being the oldest minister present. His text on that occasion being, I think, "Lo, I am with you alway, even unto the end of the world."

In addition to the names of ministers already noted as present at the first meeting of the Synod, the following were recorded as belonging to the Synod, but who were absent from the first meeting: Presbytery of Arkansas, Cephas Washburn, James Martin, and Aaron Williams. Presbytery of Indian, Cyrus Kingsbury, Alfred Wright, Cyrus Byington, C. Copeland, Pliny Fisk, and A. M. Watson. Ouachita Presbytery, J. Anderson, A. R. Banks, J. M. Hoge, W. S. Lacy, C. D. Martin, and B. Shaw. Creek

Nation Presbytery, H. Balentine, D. W. Eakins, J. R. Ramsey, W. H. Templeton, and S. Foreman.

The Stated Clerks of the Synod have been the following and in the order named: First, Samuel J. Baird; second, W. K. Marshall; third, Thomas R. Welch; fourth, A. R. Kennedy; fifth, R. S. Burwell; sixth, Richard B. Willis, present incumbent.

Returning to the list of ministers in the State, the following will perhaps be of interest. Among the earliest after those mentioned was Rev. John T. Balch, who arrived about 1840 and who ministered to the church at Norristown, in Pope County. He left the State after two or three years, and whether living or not I do not know. If living he must be eighty-five or ninety years of age at this time.

About the same year Rev. John M. Erwin came to the State from North Carolina, and settled at Jacksonport. He died about the year 1842 or 1843. He was a man of lovely character, gentle and affectionate in his nature, and from all accounts very much resembled in character John, the beloved disciple.

Rev. Isaac J. Henderson, from the Presbytery of Mississippi, came to Little Rock, and took charge of the church some time in the year 1840, the year that Mr. Moore left the church at that place. He was only a licentiate, and was ordained by the Presbytery of Arkansas. He remained at Little Rock for only a short time. He went to the State of Texas and afterwards to Jackson, Miss., and then to the Prytania Street Church in New Orleans, and finally was called to Annapolis, Md., and ministered to the church there until his death in 1875.

In 1842, Rev. Aaron Williams came to the State and in 1843 took charge of the church at Little Rock, to which he ministered until sometime in the year 1844. He went to Van Buren, where he labored for some months. Afterwards he was Domestic Missionary for the Presbytery of Arkansas, and organized several of our churches. He died in Little Rock in 1861. He was a thorough Presbyterian and sound theologian. He was a man of marked ability, fine attainments as a scholar, of genial manners, and one of the most entertaining companions and conversationalists. He was one of the most powerful preachers ever in the State. In

1845 or 1846, Dr. W. K. Marshall came to the State and took charge of the church at Van Buren. He remained only a year or two and went to Texas, where he resided until his death six or seven years ago.

About this same time, Rev. H. P. S. Willis came to the State, and labored here in the western or northwestern part two or three years, and then moved to Missouri, where, so far as known, he is still living.

After Rev. Aaron Williams, the next minister in the church at Little Rock was Rev. Joshua F. Green, who came from Kentucky in 1847. In reference to him I here quote the words of Dr. Thomas R. Welch, who says: "At an early age he entered Center College, Kentucky, from which he graduated with distinction. In his seventeenth year he united with the church." He had originally intended to enter the profession of the law and had started to a distant town to enter the office of a lawyer for the purpose of studying. On his way the words of the Apostle Paul came to his mind, "Woe is unto me if I preach not the Gospel." So strong was the impression made by reflecting on these words that he at once abandoned the idea of being a lawyer, and determined to enter the ministry, and instead of returning home he went directly to the Theological Seminary at Princeton, N. J., where he graduated. Dr. Welch continues as follows: "In 1843 he was licensed to preach the Gospel by the Presbytery of Philadelphia, and was ordained by Transylvania Presbytery, and ministered to the church at Springfield, Ky., in 1844. In 1845 he took charge of the church at Paris, Ky., which he served until he came to Little Rock in November, 1847. From this time until his death he devoted the energies of his great soul to the work of building up the Redeemer's Kingdom in this State. His labors were abundant and successful. He directed them against the "Man of Sin," as he called the Romish Church. He preached against her doctrines and exposed her errors, especially those connected with the confessional. Some of the most powerful sermons ever preached in this State were delivered by him on "The Danger of Papal Schools," and "The Confessional Unveiled." These sermons produced a deep and profound impression upon the minds of the community at the time they were delivered, and they are still spoken of by the old

citizens as sermons of great power and eloquence. His discourses on "The Confessional Unveiled" and "The Man of Sin Delineated" were published and widely circulated, and did much good in exposing the abominations of Popery. In 1852 he was appointed Domestic Missionary for the State of Arkansas. His success in this new field of labor was beyond his most sanguine expectations. His natural disposition, early education and the peculiar circumstances of his ministry, developed a bold and independent manner of thought and expression. He was truly a Gospel minister; he delighted to preach the unsearchable riches of Christ, and to unfold the plan of redemption in its sublime doctrines and practical bearings. His delivery was easy, natural and impressive. Take him all and in all, he was the grandest man we have ever had in the State in the ministry. His life, though short, was a great and successful one. He loved the peculiar doctrines of the Presbyterian Church, and was neither afraid nor ashamed to preach them. He died in Memphis, Tenn., in the year 1854, at the early age of 33 years."

In 1849 or 1850, Rev. Wm. M. Baker, a son of Dr. Daniel Baker, took charge of the church at Batesville. He was also a licentiate when he came to the State, and was ordained by the Presbytery of Arkansas in the church at Sylvania. He remained in the State two or three years only.

About this time, also came into the State Rev. James Martin, from Mississippi, and settled in Prairie County. He preached to the churches at Hickory Plains, Searcy, and other points until the close of his life. He was a man of ripe scholarship, pleasant address, and one of the most impressive and instructive preachers ever in connection with the Church in this State. He died on the 10th day of September, 1863. Never of a very robust constitution, his health in his later years was much impaired. For no crime or fault, except that he was a staunch supporter of the Southern Confederacy, he was arrested by the Federal troops, and detained as a prisoner of war, for a week or two. He died soon after his release. His death was caused by exposure endured in the military prison. He was as really and truly a martyr to the cause of the South, as Stonewall Jackson, or General (Bishop) Leonidas Polk. He was the father of

our Judge Joseph W. Martin, known and loved by every Presbyterian in Arkansas, and, if he had done nothing more than to give such a son to the Church and to the State, his name deserves to be held in honorable remembrance forever.

Time would fail me to mention at length all the laborers; such men, *e. g.*, as Samuel J. Baird, Robert Fee, Samuel McCulloch, Samuel L. Wilson, Mr. Hoge, Dr. Williamson, Mr. Anderson, Mr. Sautelle, Mr. Urmston, Mr. Sample, Mr. Shive, Dr. S. W. Davies, Dr. Brown, Mr. Boozer, Mr. Beattie, Mr. Ginn, Mr. Stark, Mr. Crawford, and doubtless there are many others whose names I do not just now recall, especially those who labored in the southern part of the State.

I desire here to mention specially, however, Dr. Thomas R. Welch, for so long the Senior Bishop of the Presbyterian Church in Arkansas. His labors were in connection with the churches at Helena and Little Rock, to which latter place he came about the last of December, 1859. Known to most of the present generation, it is not necessary for me to speak of him at any great length in this connection. I think, however, that I hazard nothing when I say that the Presbyterian Church owes more to him for whatever success it has attained, than to any other man who has ever been in connection with the Church in this State. His influence is still felt. "He being dead, yet speaketh."

Apropos of the work of Dr. Welch and his desire to advance the cause of Presbyterianism, I may be pardoned for mentioning the following facts: He had for years before his death been deeply impressed with the conviction that another church should be established in Little Rock. He was untiring in his efforts to have this accomplished, and these efforts in connection with those of some others likewise impressed, resulted in the organization of the Second Presbyterian Church of Little Rock. Dr. Welch contributed generously to the enterprise, and when the house of worship was to be erected, he with his own hands literally helped to lay the foundation of the building. He lengthened "the cords and strengthened the stakes," to mark its foundation.

The career and standing of this church in the Synod is too well known to need any extended mention. Organized in 1882, with a membership of only fourteen, it has steadily progressed in numbers and influence, until it stands in all respects second on the roll of the churches in the Presbytery of Arkansas.

It has now a membership of nearly 300. It has always been bountiful in its benefactions, and from the first has been notable for its attitude towards foreign missions. It was the first of our churches to support, alone, a foreign missionary. Three, at least, of its sons are now in the ministry of the Presbyterian Church. One of these was one of the two first male members ever received into its communion on confession of faith.

This crude and fragmentary narrative brings the history of the Church down to the period of the Civil War. Those were dark days for our Church, as well as for all Churches of all denominations and of all communities of our beloved South. So far as I know, or have ever heard, our ministers and official members were faithful to the trust committed to them during those days of peril and disorganization, and none I think ever made shipwreck of the faith.

And here let me pause to say this in reference to all the ministers of our Church from its earliest days in Arkansas: To say that they have not erred sometimes in some respects would be to say that they were more than human; but they have been self-sacrificing men, patiently enduring hardness as good soldiers of the Great Captain of our salvation. Brilliant preachers? For the most part, no! Eloquent pulpit orators? For the most part, no! And yet they have been faithful ambassadors of Our King, and fearless champions for the truth. No charge of heresy or wrong teaching has ever been brought against any one of them. They have preached sound Calvinism,—and this means that they have preached the true doctrines of the Cross—the doctrines that humble man's pride and exalt the sovereignty of God, and the Grace of Our Lord Jesus Christ, and the personality and work of the Holy Spirit. Thank God for such a ministry!

In 1866 or 1867, when the Church was at its lowest ebb, it was cheered and revived by the advent to the State of such

men as Dr. Isaac J. Long, Rev. D. C. Boggs, Dr. E. McNair (of blessed memory), and others later, who have done so much to build up and sustain Presbyterianism in Arkansas.

In view of the foregoing sketch of Presbyterianism may we not reverently exclaim "What hath God wrought?" through the agency of our Church in Arkansas!

Though always comparatively small as to numbers, the influence of the Presbyterian Church through such men as have been mentioned, cannot be estimated.

It has contributed more to elevate society and to promote pure religion and sound morals than any other denomination.

It has done more than any other body of Christians, we think, to cause men and women to revere and sanctify the Sabbath day.

It has done more also towards the education of the prominent men of the Territory and State than any other Church.

Its ministers have been uniformly educated men. Their salaries have always been small and in order to supplement the support of their families, very many of them have engaged in school-teaching.

This was specially true in ante-bellum days before the public school system was inaugurated. Many of them established large and flourishing classical schools and academies in which the lawyers and doctors, congressmen and other prominent men, as well as their wives and daughters, were educated.

Want of time precludes specific notice of most of these schools.

One or two, however, deserve specially to be remembered. I mention, *e. g.*, the Female Seminary conducted by Rev. A. R. Banks and his gifted wife at Spring Hill. Opened about 1838 it was carried on for several years most successfully. Here many, if not most, of the girls of that period in southwest Arkansas were educated. It was an institution that would have done credit to any section of the Union.

Then there was Sylvania Academy, and Rev. Aaron Williams' Classical School, and many others in the olden time of which most honorable mention might be made.

As early as the decade between 1850 and 1860, the founding of a Synodical College was considered. The name proposed and by which it was first known, was "McKemie College," in honor and commemoration of Francis McKemie, who was reputed to be the first Presbyterian minister who ever preached on the soil of the American Colonies.

This name, however, was afterwards dropped, and on the 31st day of December, 1860, Arkansas Synodical College, to be located at Arkadelphia, was incorporated by act of the legislature. Amongst the names of nineteen trustees in the act of incorporation, we find those of such men as A. R. Banks, J. W. Moore, A. W. Lyon, J. R. Hampton, and Edward Cross.

The Civil War coming on soon afterwards prevented a further development of the institution and its doors were never opened for the admission of students.

Soon after the war our present Arkansas College was established at Batesville. Of what this noble institution has done for the Church and for the State I will not attempt to speak, especially as its history is to be the subject of a paper at this meeting of Synod, prepared by one far more competent than myself.

More recently we have had established within our bounds the Spears-Langford Institute at Searcy, and the Searcy Female Institute, both so well and so favorably known to all here present and to all throughout the State.

The missionary spirit, both foreign and domestic, has always been a prominent feature in our Synod. As we have before noted, as early as 1828 the monthly concert for prayer for missions was observed, and collections regularly taken up. To-day, besides the regular contributions made in all the churches for the cause, five foreign missionaries are now wholly supported by individual churches of the Synod.

Here I leave the Church and the record of its history. It is current, and of the present. You, brethren, are making its history of to-day. It has so far verified and will continue to verify the promise of the Savior, "Lo, I am with you alway, even unto the end of the world." It has had, and it still has, its trials, its perils and temptations, and it will continue to have them until the end of time.

Like the Kingdom, in general, "It cometh not with observation." Its leaven is silently working, all over the State, for good and for God.

Its greatest *peril* is worldliness. Its greatest *need* is more men for the pulpit, men with souls aflame with love to the Savior, and burning with zeal such as caused John Knox to cry out to God, "*Give me Scotland, or I die!*" and above all it needs more consecration of the time, the talents, and the *pocketbooks* of those of us who belong to its fold.

I love it, and to say this, is only to say that I love my mother.

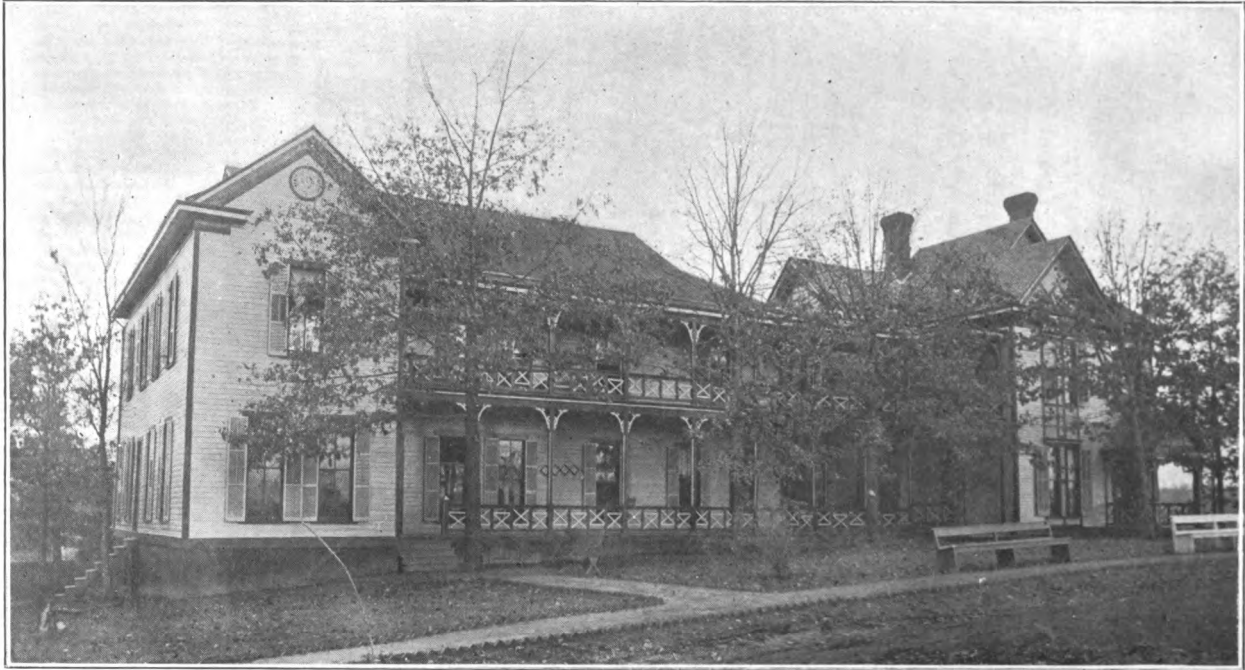
"I love thy Church, O God,
Her walls before Thee stand,
Dear as the apple of Thine eye,
And graven on Thy hand.

* * * * *

"For her my tears shall fall,
For her my prayers ascend,
To her my cares and toils be given,
Till toils and cares shall end."

She has yet a grand mission before her, and may you, my brethren, "who are set for the defense of the Gospel," in this Synod, by your counsels and deliberations, here, in this Semi-Centennial meeting, be the means, under God's blessing, of greatly aiding in the accomplishment of this mission. May God speed the day that we so often pray for (so little realizing the wonderful blessing that we ask), and that God has promised when the whole world (including Arkansas), shall be conquered for King Jesus; and when the tears and toils of God's ministers shall come to an end, and when the Church Militant shall become the Church Triumphant!

"O, glorious day when she, the bride,
With her dear Lord appears,—
Then robed in beauty at His side,
She shall forget her fears."
And all to the glory of God. Amen!



SEARCY FEMALE INSTITUTE, Searcy, Ark.

History of Arkansas Presbytery.

BY REV. E. C. BINGHAM,
MARIANNA, ARK.

Arkansas Presbytery was organized at Little Rock, April 16, 1835, under the care and by direction of the Synod of Mississippi and South Alabama. The organization was effected by three ministers of the Gospel, Alfred Wright, Loring S. Williams, and James Wilson Moore. The opening sermon was preached by Rev. Alfred Wright from II Timothy 4:2, after which he was elected Moderator, Rev. James Wilson Moore being elected Stated Clerk. The first business transacted was the reception of Rev. Joel Wood, of Albany Presbytery, as a member of the body. The next was to invite to sit as a corresponding member, Rev. Cyrus Byington, who afterward became a regular member. One ruling elder only appeared, Dudley D. Mason, representing the church at Little Rock, which was formally taken under care of the Presbytery. After being in session two and a half days, Presbytery adjourned to meet a year later at Wheelock, in the Choctaw Nation, the territory of the Presbytery being held at that time to include at least a part of what is now known as Indian Territory. In fact, two of the three original members of the Presbytery were laboring without the bounds of the State of Arkansas, the other, Rev. James Wilson Moore, being in charge of a church which he had himself organized at Little Rock. This church was the only Presbyterian church in the State at that time.

At first, for some years, Presbytery met only once a year, owing to the great distance which even the most conveniently located place would require its members to travel; several weeks being consumed by some of the trips, which were of necessity made on horseback. In spite of these and other disadvantages, however, the newly organized court grew rapidly; for at the second meeting, one new minister was enrolled as a member of the body. This was the Rev. Cyrus Byington, a member of the Tombigbee Presbytery, who had been present at the organization. At the third

meeting another member was received from the same Presbytery, Rev. Cyrus Kingsbury. Then at the fourth meeting which appears in the records as the "third annual meeting," still another minister appears and is received "provided he has been dismissed," as he confidently believed, from Bethel Presbytery. This brother was the Rev. Alexander R. Banks, who had already been used by the Presbytery in the vigorous prosecution of its work, and who was afterward destined to become one of its most prominent and useful members. It is manifest from the original records of the Presbytery that its members paid comparatively little attention to regularity of proceeding and a great deal to the needs of its field of labor. For at the same meeting that received a member provisionally, authority was received to include within the bounds of Presbytery "That portion of country lying west of the State of Arkansas, called the Indian Reservation;" and ministers were ordered to preach at Washington, Spring Hill, Batesville, Litchfield, and "On the Sulphur Fork prairies south of Red River."

At the next meeting of Presbytery, which was held at Greenfield, Choctaw Nation, two more members were received, one, Rev. Samuel A. Worcester, a regularly ordained minister, and the other, Mr. Ebenezer Hotchkiss, a licentiate, who was immediately directed to prepare for examination requisite to ordination. The total membership of the Presbytery at this time consisted of eight regular ministers and one licentiate. There were at this time six organized churches enrolled as belonging to the court, and these were rarely represented at its meetings, a condition only too prevalent in later years, but largely excusable at that time on account of the primitive state of the country and of the Church itself. The completely organized churches at this time were Little Rock, Wheelock, Greenfield, Mountain Fork, Spring Hill, and Pine Ridge. At the very next meeting, however, in the spring of 1840, Rev. Cyrus Kingsbury reported that he had organized a church "on the Boggy, Choctaw Nation," which was called the Mayhew Church; and a request was received for the organization of another at Washington, Ark. At this same meeting Presbytery received, examined, and ordained another licentiate, Mr. Isaac James Henderson. The evident prosperity of the Presbytery in its membership and

its work, together with considerations of expediency in regard to its meetings, now led to its making a request of the Synod of Mississippi to divide its territory and membership so as to make its western boundary the same as that of the State, all west of that line to be formed into a separate Presbytery taking the name of Indian Presbytery, that to the eastward retaining the name of Arkansas Presbytery. This request was renewed at the fall meeting in the same year, the membership of Presbytery having been increased in the meantime by the reception of Rev. John M. Erwin, from Concord Presbytery. This meeting represents the "high-water mark" of the fortunes of the Presbytery for this period, from which its descent is far more rapid than its rise had been.

The Synod of Mississippi having complied with the request for division, there were left only four ministers in the bounds of the older Presbytery; of these one died and another removed to Texas. This left Presbytery without a quorum. It consequently had no organic existence from this time until December 30, 1842, at which time it was reorganized by direction of the Synod. The two ministers who still remained within its bounds, Revs. James W. Moore and Alexander R. Banks, met with Revs. Benjamin Shaw and Aaron Williams as the Presbytery of Arkansas, and received into its membership Rev. John T. Balch, from Western District Presbytery. Arkansas Presbytery thus begins anew its organic life and signalizes that event by the reception of two new churches, one of which was destined to become one of the most important and useful in the State. This was the church at Batesville, Ark. The other was at Washington, in Hempstead County. It was a faith that was little less than sublime that must have moved the brethren at this same meeting to send a request to the Presbyteries of Western District and Chickasaw to unite with it in petitioning the General Assembly to set these and Arkansas Presbytery off into a separate Synod. It was specified in this request that the first meeting of the proposed Synod should be held at Memphis, Tenn. This movement, however, did not result as was expected. There was no further meeting of the Presbytery now until April 13, 1844, the meeting to have been held in the fall of 1843 having failed for want of a quorum. This meeting was featureless,

and was followed by another failure to secure a quorum; so that practically nothing was done by the Presbytery in its organized capacity until it met in Little Rock on April 11, 1845. It would be a mistake, though, to suppose that its members had been idle; for such success had attended their labors that the fields of Sylvania and Dardanelle both required larger buildings than they had money to construct, which led Presbytery to apply for aid on their behalf to the Board of Church Extension at Philadelphia. This direction of their appeal brings to mind the fact that all our churches were at that time in affiliation with the "Old School Assembly," a declaration to that effect having been made by the Presbytery in 1838, the year in which that historic but almost forgotten division was made.

From this time until the formation of Ouachita Presbytery from our territory the growth of the Church within our bounds was regular if not rapid. Churches were reported organized as follows: In 1845, McRae Church in Union County, which was afterwards called Mount Holly; and one in Jackson County, called Walnut Woods; in 1846, Mount Horeb, in Ouachita County, and LaPile and Scotland, both in Union County; 1847, one in Prairie County, called Prairie Church; also those at Fort Smith and El Dorado. During this period there were received five more ministers: Revs. Stephen F. Cocks, William S. Lacy, John M. Hoge, Joshua F. Green, and W. K. Marshall, D. D. One of the meetings of Presbytery about this time was held at Camden, where there was as yet no Presbyterian church organized. This meeting shows the spirit of the body, not only by the place of its meeting but by its having taken action "Resolving itself into a missionary society auxiliary to the Executive Board of Missions at Louisville, Ky.," and appointing a committee to raise funds for the employment of a missionary. Steps were also taken looking to relieving the spiritual needs of the colored people. This meeting was the first that records a vote of thanks for hospitality shown, and the first to order publication of its minutes. It was also during this period that the first "judicial" case came before the Presbytery. This was an action against one of the most prominent ministers in the body for "Unministerial conduct" with four specifications under the general charge, only one of which was

sustained, viz: "The writing of a certain poetical production." Unfortunately for our curiosity, and perhaps for literature in general, said "poetical production" is itself not a matter of record. The sentence of the court, which was duly executed, was a public rebuke.

The formation of Ouachita, or "Washita," Presbytery, as it is called in the records, was the result of an overture to Synod adopted at a meeting held in Little Rock, October 7, 1848. This overture asks that the new Presbytery be "Bounded by a line commencing at the mouth of Arkansas River, running up that river to the mouth of Fisher's Bayou, thence due west to the western boundary of the State, thence along the western, southern and eastern boundaries to the beginning." This is the second Presbytery formed from the original territory of Arkansas Presbytery. The untoward features of the first division do not appear to have followed in this case, for the story of the next period is one of unbroken prosperity and almost unbroken peace; the records being an almost continuous recital of the organization of new churches and reception of additional ministers. Besides, it was during this period that we began to supply our own fields from our own resources through the licensing of candidates and their ordination to the full work of the ministry.

At the same meeting which adopted the overture for the second division of Presbytery, a church was reported as having been organized at Jacksonport. This church, however, died with the town of that name. At a called meeting soon after this, steps were taken for the organization of a church in Pike County, and two ministers of Indian Presbytery were asked to do this for the Presbytery of Arkansas. From 1848 until the outbreak of the Civil War was a period of prosperity for the country churches, a class which has almost entirely disappeared from our midst. During this time Presbytery frequently met with these country churches, Sylvania being a favorite place of meeting. The churches reported as organized during this period were Fayetteville, in 1851; Helena, in 1852; Searcy and Shiloh, which was afterwards called Wattensaw, in the same year; Dardanelle and Union, in 1856; Cincinnati, in 1858; Cotton Plant, Mount Hope, and Pocahontas, in 1860, and Bayou Meto, in 1861. The ministers received from other

Presbyteries were Revs. Cephas Washburn, and James Martin, April 11, 1851; S. J. Baird, April 9, 1852, and D. S. Gray, Thomas Fraser, and Eliezer Butler, April 13, 1855. Licentiates received and ordained were William M. Baker, April 19, 1849; Henry S. P. Willis, August 20, 1850; Thomas R. Welch, April 9, 1852; B. N. Sawtelle, 1856; W. A. Sample and T. H. Urnston, April, 1859, and J. A. Barr, April, 1860. One candidate was received under care of Presbytery during this time, Mr. John Saunitz, of the church at Batesville. This church issues the first regular call to the pastorate, furnishes the first candidate for the ministry, and suffers the first dissolution of the pastoral relation, so far as the official records of the Presbytery show the facts.

This period is marked by the interest taken in educational matters; Presbytery having adopted in 1851 a school which had been established by Rev. W. K. Marshall, D. D., at Van Buren. Then in 1857 Presbytery received under its care a school located at Batesville under the name of Batesville Academy.

In 1859 steps were taken toward the third division of the Presbytery; but the movement for some unexplained reason seems to have failed. The territory involved was what afterwards became the Presbytery of Washburn.

At a regular meeting held at Des Arc in April, 1861, the first signs of the coming disruption of the Church appeared in the form of strong resolutions concerning the exclusively spiritual nature and mission of the Church, and protests against "Efforts to sectionalize the Church." Before another regular meeting could be held the storm of civil strife broke in all its fury; the notorious "Spring resolutions" had done their deadly work; and a called meeting of Arkansas Presbytery held at Pine Bluff, October 24, 1861, adopted resolutions renouncing all allegiance to the General Assembly of the Presbyterian Church in the United States of America, and professing its connection with the Presbyterian Church in the Confederate States of America. Presbytery further declares against the dissolution of the Synod of Arkansas, which it would seem had been suggested, and approves the call for a new Assembly, electing commissioners to attend the same. These were Rev. Thomas

R. Welch, then pastor of the church at Little Rock, and Ruling Elder J. A. Dibrell. The unsettled state of public affairs now prevented further meetings of the court until April, 1863, when it met at Union Church in Searcy Valley. But though the church labored under great disadvantages during these times its work was not without fruit. At the very meeting which marks the beginning of the apparent end, two additional ministers were received. These were Rev. S. W. Davies and Rev. N. Z. Graves. A new church was reported to the meeting held at Union as having been organized at Augusta, at which place the next meeting of Presbytery was held. This was in October, 1865. It elected commissioners to the Macon Assembly. They were Rev. S. W. Davies and Dr. T. D. Chunn.

The Presbytery now enters upon another distinct period of its history, by a marked steadiness of growth and regularity of procedure hitherto unknown. To write a complete record of the times up to the third division of the Presbytery would make a monotonous repetition of regular meetings held, ministers received, churches organized, and candidates received, examined, licensed and ordained. It is sufficient therefore to say that in the period ending with the formation of Pine Bluff Presbytery in 1883, twenty-eight new churches were organized, as follows: In 1867, Powhatan, Macedonia, Searcy Valley, Beulah and Wittsburg; in 1869, Yellville, DeVall's Bluff, Mount Zion, Hickory Plains, and Prosperity; in 1870, Clarendon and Ebenezer, which was afterwards removed to Marianna, taking the name of the town. In 1873, Fayetteville was added to the roll of churches; and in 1874, Cotton Plant, Forrest City, and Waddel, a reorganized Bayou Meto. About this time, no date appearing in the records, churches were organized at Alma and at Bethel, both of which have disappeared. Harrison and Walnut Ridge were organized about the year 1879; then in 1880, Hester Church, afterward called Prairie Grove, Big Spring, in Washington County, and Lonoke. Holly Grove and Clarendon were organized in 1881; and Newport, Springdale, and Second Little Rock were added to the rolls in 1882.

In the same period nineteen ministers were received from other Presbyteries. They were as follows: Rev. Isaac Jasper Long, D. D., and Rev. S. McNeeley, in

1867; Revs. R. W. Shive, J. S. Willbanks, D. C. Boggs, and J. C. Kennedy, in 1868; Rev. M. Murray, in 1870; Revs. I. B. Gaston and J. F. W. Freeman, in 1872; J. O. Sullivan, in 1873; D. S. Sydenstricker, in 1874; A. R. Kennedy, in 1877; Leo Baier, in 1879; George L. Wolfe and J. F. Baker, in 1880; F. Patton, D. D., and W. H. Vernor, D. D., in 1881; G. R. Waddel, in 1882, and W. M. Crozier, in 1883. The name of Rev. J. W. McCord figures prominently in the records of this period; but no record of reception appears in the minutes of Presbytery.

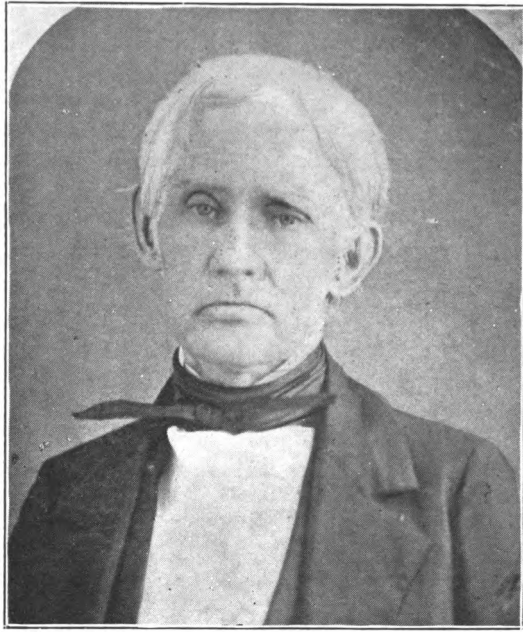
During this same period Presbytery received five candidates from other Presbyteries and licensed them. They were H. C. Brown in 1867, C. M. Richards in 1869, J. J. Johnson and J. W. Heagan in 1877, and J. E. McMillin in 1881. Two of these were also ordained, Johnson and Heagan. Ten men were taken under the care of Presbytery and received licensure or ordination. In 1874, L. A. T. Jobe and R. H. Crozier were ordained, and Thomas J. Stubbs licensed. Elias F. Pritchett and James A. Armstrong were ordained in 1875. W. W. Killough was ordained in 1877 and T. J. Horne in 1878. J. L. D. Houston was ordained in 1881, and S. B. Erwin in 1883. In the same year J. M. Purcell was received under the care of Presbytery as a candidate.

Presbytery ought by this time to have had ministers enough to supply every destitute field, but deaths and removals prevented more than a substantial increase of membership; and the fidelity of these brethren did but increase the need of laborers; the work extending faster than the workers increased in number. It is to be noted that this growth and prosperity of the work of the Presbytery was over many difficulties and discouragements. It will be remembered that the Civil War, with all its distractions, was embraced within the period of which we now write. No small actual loss was incurred on this account. Many of the most efficient workers participated in the actual hostilities, losing their property and their very lives. Three churches were totally destroyed, those at Dardanelle, Brownsville, and Norristown, the last two never being rebuilt. The churches at Helena and at Sylvania were seriously damaged; the latter, however, being repaired by the officer in charge of the forces who wrought the damage. This officer was

General E. O. C. Ord, whose manliness in the matter deserves to be remembered. The church at Helena was not only greatly damaged but wantonly desecrated by being used as a general gathering place for the negroes and as a place for their dances. These facts were given to a committee appointed to investigate the subject by the Federal officer who was responsible for such unholy use of God's house. His name is mentioned merely that it may receive the contempt which he richly deserves. He was one Captain H. T. Noble, a name peculiarly inappropriate to such a man.

Toward the close of this period of the Presbytery's history, April 12, 1872, the church at Batesville offered Presbytery the control of a school which had been established at that place under the name of Batesville Male and Female Academy. The offer was duly accepted and a board of trustees was appointed, consisting of Rev. I. J. Long, D. D., the founder of the school, Dr. John F. Allen, M. A. Wycough, W. L. McGuire, Rev. D. C. Boggs, W. K. Patterson, W. W. Kerr, W. J. Burt, and E. Mount. This board was to serve only until the next meeting of Presbytery, when a permanent board was appointed, consisting of the same members, with the exception of E. Mount, and with the addition of A. W. Lyon and E. R. Goodwin, of Batesville, V. H. Henderson of Cotton Plant, and Rev. Dr. Thomas R. Welch of Little Rock. At this time the name of the institution was changed to Arkansas College, under which name it continues its existence and its noble, unselfish work for God and truth. After continuing under the care and control of Arkansas Presbytery for several years, Ouachita Presbytery was asked to share in this important work. Still later the institution was transferred to the Synod of Arkansas. But it is to the Presbytery of Arkansas that belongs the credit of giving Arkansas College to Christ and His Church.

We now come to speak of the fourth and fifth divisions of the Presbytery. These were made so near together in point of time that they practically constitute one event. The southern part of the territory remaining after the formation of Ouachita Presbytery was, in the fall of 1883, set off into another Presbytery under the name of the Presbytery of Pine Bluff; and in 1884 Synod still further reduced the



REV. AARON WILLIAMS.

territorial limits of Arkansas Presbytery by cutting off the northwestern part to form the Presbytery of Washburn. These divisions left this Presbytery with eleven ministers and eighteen fully organized churches, as appears from a "narrative" adopted by the body about that time. It may be interesting to note that of the eleven ministers upon the roll at that time only three were installed pastors, five were "stated supplies," and three were infirm, being wholly or partially incapacitated for active work in the ministry. It is from this rather discouraging state of affairs that the Presbytery started upon the next period of its history, which is one of varying fortunes; some strong churches having become very much weakened by the shifting of the population to which they ministered, some weak ones becoming strong and prosperous, some new ones organized, some also disappearing entirely.

During the period beginning at this time and ending with the date of this paper, October 21, 1902, Arkansas

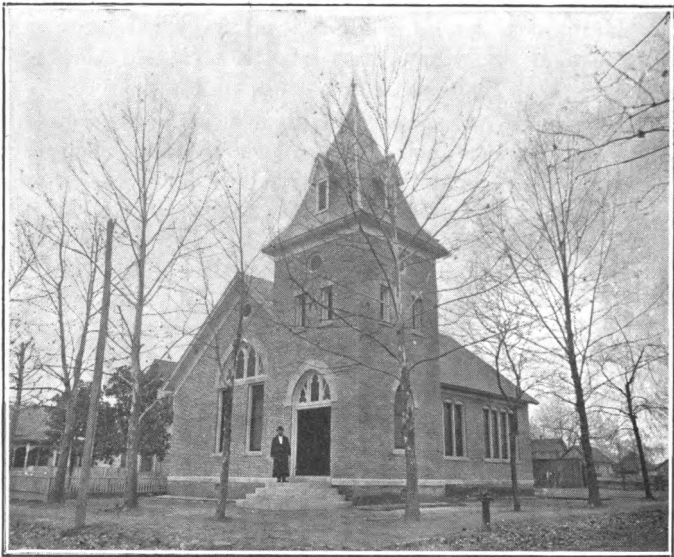
Presbytery has received ministers or licentiates from other Presbyteries to the number of thirty-six. Their names and the date of their reception as members of the Presbytery are as follows:

Rev. E. T. Baird, D. D., 1884; Revs. S. I. Reid and A. L. Miller, 1885; Rev. T. C. Barrett, D. D., 1886; Rev. Richard Baxter Willis, later given the degree of D. D., was employed as evangelist of the Presbytery in 1888; Rev. J. R. Howerton, D. D., 1889; W. K. Patterson, received as a licentiate and ordained, 1890; Revs. Robert M. Latimer and L. H. Kimmons, 1891; E. C. Bingham, received as a licentiate and ordained, and Rev. O. B. Wilson, 1893; J. H. Davies, a licentiate, ordained in 1894; Revs. W. H. Reid, Samuel Semple, S. G. Miller, and later J. E. Latham, afterwards given the degree of D. D., in 1895; Revs. Malcom Black, E. K. Bryant (col.), J. W. Heagan, G. T. Storey, and L. R. Simpson and W. M. Morrison, licentiates, in 1896; Rev. Charles P. Foreman and T. A. Claggett, a licentiate, 1897; Revs. John S. Van Meter, D. D., M. L. Walcher, R. E. Blackman, John H. Green and Charles R. Montgomery, in 1898; Rev. Xenophon Ryland, 1899; Revs. R. M. Hammock, F. E. Maddox, and Jasper K. Smith, in 1900; Revs. J. S. Shaw, Lee H. Richardson, George G. Woodbridge and Thomas C. Johnston, in 1901.

Presbytery has received during the same period, either by examination or transfer from other Presbyteries, thirty-nine candidates. They were received in about the order in which their names appear: John M. Shive, W. L. Downing, Jerome P. Robertson, Robert L. Dale, William S. Baker, W. W. Wycough, Ben. M. Shive, C. P. Bridewell, J. Leighton Green, R. L. Purcell, Arthur J. Crane, Johnston Robertson, W. Moore Scott, James E. Green, Arthur G. Jones, T. D. Compton, Joseph I. Norris, Arthur DeLand, J. C. Shive, J. F. Lawson, Eugene R. Long, English P. Kennedy, Samuel Wood, French W. Thompson, William M. Morrison, L. M. Flemming, J. D. Stormont, W. F. Junkin, William H. Morrow, H. H. Patrick, Frederick Hancock, Walter Robson, Thomas L. Green, C. E. Lynch, J. W. Miller, W. H. Womble, W. W. McLaughlin, C. P. Browning, and W. I. McInnis. Of all these candidates once under the care of the Presbytery, only the following remain in connection with the body: Rev. William M.

Morrison, ordained as an evangelist and sent as a missionary to Africa; Rev. W. F. Junkin, ordained and sent to China; Revs. William H. Morrow, C. P. Browning, and W. I. McInnis are pastors of churches in the bounds of the Presbytery; while H. H. Patrick, Frederick Hancock, and W. W. McLaughlin, are still under care of Presbytery as candidates for the ministry.

Fifteen churches were organized during this period and enrolled as belonging to the Presbytery at the dates as given: Wynne and Jonesboro, in 1885; Hazen, in 1887; Thompson's Chapel, in 1888; Black Rock, in 1889; Mabelvale, in 1891; Conway, in 1892; Central of Little Rock, in 1894; Brinkley and McCrory, in 1896; DeVall's Bluff, in 1898; Westminster, North Little Rock, Baring Cross, and Imboden, in 1899. Of these Jonesboro, Hazen and Thompson's Chapel have been dissolved. Then by the action of the Assembly of 1902, Osceola and Harrison Memorial were transferred to this Presbytery from the Presbytery of Memphis. The net results being thirty-two churches at present on the rolls of the Presbytery.

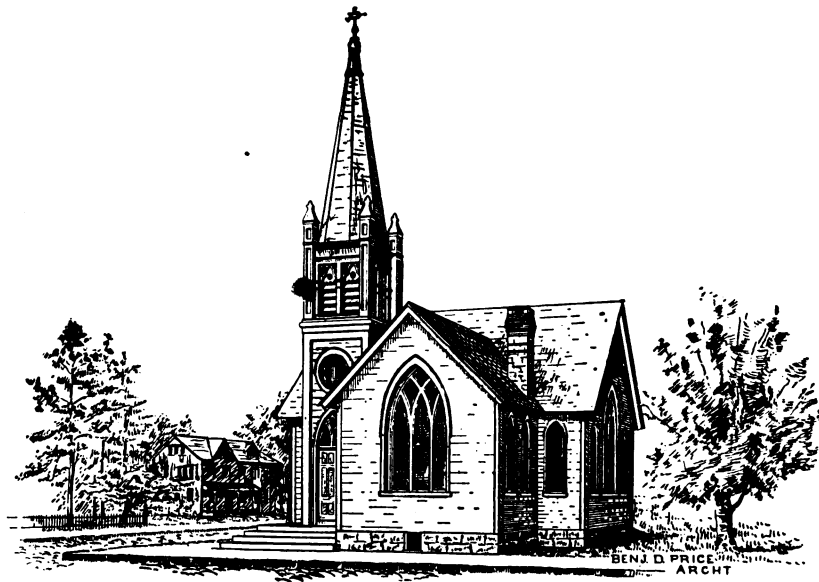


**PRESBYTERIAN CHURCH,
North Little Rock.**

The work of the Presbytery during this period has been largely along the lines of missionary and educational enterprise. Presbytery has maintained at least one evangelist in the home field almost constantly during the entire period. Two of its members are now laboring in foreign territory. At the same time most of the members of Presbytery are engaged in some form of personal missionary activity.

Although Arkansas College is now under control of the Synod, much interest is taken in her welfare by the Presbytery which fostered and supported her in the beginning. Two other schools, though not officially cared for or controlled by the Presbytery, are situated within her bounds and operate under her auspices. These are both located at Searcy; Rev. R. B. Willis, D. D., controlling a school for boys, whose object is to prepare them for entrance to the higher institutions of learning. The Searcy Female Institute, a high grade college for young ladies, is under the management of Mrs. R. B. Willis. In addition to these, Rev. F. E. Maddox, a member of the Presbytery, is vice president of the Maddox Seminary for young ladies, located at Little Rock.

Notwithstanding the rapid changes in her membership, Arkansas Presbytery is now in a more prosperous condition than at any other period of her history. Her forces are better organized, her work is more fruitful in the best sense, and her outlook brighter than ever before. It only remains to be seen whether she will continue faithful to the traditions of her past, and to the God whose blessings have ever attended her. If this be so, the future historian may honor us who remain as we now honor those into whose labors we have entered. May God grant that it be even so.



PRESBYTERIAN CHURCH, Arkadelphia, Ark.

History of Ouachita Presbytery.

BY REV. JOHN C. WILLIAMS,
JUNCTION CITY, ARK.

The Synod of Memphis during its session at Little Rock, Ark., October, 1848, ordered the southern portion of the State of Arkansas to be organized into a new Presbytery, Ouachita, and directed the new body to convene in El Dorado, March 30, 1849. The Presbytery accordingly did so and convened at time and place designated by the Synod. The opening sermon was preached by Rev. W. S. Lacy, from Philippians 2:14, and the following members constituted the first Session, viz: Ministers, Alexander R. Banks, John M. Hoge and William S. Lacy; elders, Charles Chester, Mount Holly; O. L. Wiley, LaPile; David McCorvey, Scotland, and W. S. Lawson, El Dorado. W. S. Lacy was elected Moderator, W. S. Lawson Temporary Clerk, and J. M. Hoge, Stated Clerk.

There was a very large scope of country embraced in the territory of the Presbytery and it was very difficult to travel over, there being no railroads, but few public roads and the numerous streams of water had but few bridges or ferries. The people were very much scattered and it required long horseback rides to reach the appointments, and it was no unusual thing for the pioneer preacher to sleep under a tree with his saddle for a pillow and saddle blanket for a bed. A trip to a church or missionary point was often 100 miles and to the Presbytery 200 miles, through dense forests, dismal swamps and deep, overflowing and treacherous creeks; but these home missionaries were fearless, undaunted men, and were not deterred by these difficulties, but went to work with a zest and courage that were characteristics of real heroes. They also appeared to be men who were not afraid of doing too much work and would prefer wearing out to rusting out, for, in addition to supplying regular charges, they taught day schools and did extra evangelistic work besides, and at each meeting of Presbytery every one was appointed by the Committee on Supplies to vacant churches, to visit two or more

points outside of their regular fields. They were men who "did things" and took up little time in discussing theoretical problems. No wonder, therefore, that the work prospered under their persistent labors; new churches organized, schools established and the stakes and cords of Zion strengthened and lengthened. They were not tied down by red tape rules and measures, would invite Methodist and Baptist ministers to sit as "Corresponding members," and adjourn simply subject to call on Moderator—he to select time and place as swimming creeks and exigencies of the times might require. They regarded the world as their field, and their duty to carry the Gospel to every creature and had collections for both home and foreign missions—at one time taking up collection for aiding the building of a church at Washington City, and at another recommending that all the churches in the Presbytery set apart a portion of their buildings for the use of the black people, and co-operated with other Presbyteries in evangelistic work among the slaves. They not only regarded the right of the slave to religious privileges, but also the right to humane treatment, for at the first meeting of the Presbytery charges were preferred against one of their ministers for unministerial and unchristian deportment, in shooting one of his slaves and he was summoned to trial, but was acquitted of the charge, it being mere rumor and not true that the slave was maltreated.

The Civil War interrupted the growth of the Presbytery very much; a large majority of the available men went to the conflict accompanied by a number of the ministers as chaplains, and the first candidate for the ministry from the Presbytery, Archer, went as a soldier. The older ministers and elders remained to minister to those left behind and comfort them in their bereavements as the dread news came after each great battle of loved ones slain. Their patriotism was shown, in that while they readily joined the new Confederate General Assembly and gave as their reasons therefor that the Northern Assembly had made a political deliverance in declaring which was the right government, yet when the South was hard pressed and was in need of metal to make the death-dealing cannon, the Presbytery offered the bell of the church building at El Dorado (this church had been dissolved and the building was owned by

the Presbytery) to the Confederate government, and recommended that all the churches do the same where they had bells. There was always a special hour set apart at every meeting of Presbytery during these dark days for prayer for the country in its distracted condition. Owing to the movements of the hostile armies, the place of meeting of Presbytery would often have to be changed, and one meeting was not held at all "Owing to the proximity of the Federal army" at Greenwood.

After the war the ministers went about comforting the people and rebuilding the waste and desolate places, the chaplains returned and the churches which had been closed were reopened. The wonderful recuperative powers of the country and churches were seen in 1866, when a stirring appeal was made for the cause of Sustentation; an assessment was made for \$200 upon the struggling churches for commissioners' fund, and the action of the General Assembly of 1865 against "Popular Amusements" was heartily endorsed, showing what a short step there is between desolation and prosperity, grief and gleefulness.

The Presbytery has almost invariably been against any change in Book of Church Order, and long standing rules. Looking back from this distance it is strange to note that they regarded their times as we do ours, as unusually progressive and feverish for change, and they were opposed to any modification of Book of Church Order, which was done, however, over their protest.

The Presbytery has taken exception to several rulings and decisions of the Synod of Arkansas, and twice has gone to the General Assembly with overture and appeal against the Synod on questions that have been of far-reaching importance to the entire Southern Church. One was relative to worldly amusements and dancing in particular. In 1869, the Presbytery, following an enactment, in part, of the previous Assembly, enjoined the ministers and sessions to take steps against popular amusements to the extent of excluding the persistent offender from the church, and the Synod of 1871 made exception to this and criticised the Presbytery for being unusually severe; that the punishment was too severe for the offense, suspension being sufficient. At the session of 1872, it was agreed to send an overture to

the Assembly asking reversal of the Synod's decision and criticism, and setting forth that the Presbytery had merely followed the Assembly's order to "Separate from the Church," and that the Presbytery had construed "separation" as equivalent to "Excommunication." The overture passed by small majority and was carried by the ministerial commissioner, M. J. Wallace, who could always be found standing against worldly amusements. The overture, however, was lost and the action of the Synod stood, but the matter was kept before the Church till it in part led to the famous *In Thesi* deliverance of the Charleston Assembly of 1880.

The other case was relative to candidates for the ministry supplying churches and doing missionary work during their course of training—a custom that gradually grew up in the entire Church and was regarded as beneficial, both to the candidate and the vacant churches that he supplied. In 1892 the Presbytery granted one of the vacant churches permission to employ a candidate under care of Presbytery to supply them temporarily. Several of the strict constructionists of Presbytery, who did not approve of candidates doing work of this kind until licensed, took exception to this decision of the Presbytery and complained to Synod on the ground that the action of the Presbytery was unconstitutional and contrary to the Book of Church Order. The complaint was sustained by the Synod at its session of 1892 at Morrilton, and the action of the Presbytery reversed. The representative of the Presbytery took appeal from the decision of the Synod to the General Assembly. At the session of Assembly of 1893, the appeal was presented by the elder commissioner of the Presbytery, T. C. McRae, and the Assembly reversed the decision or judgment of the Synod and the candidates have gone on ever since throughout the entire Church, temporarily supplying churches, without molestation.

It is remarkable that during the fifty-three years of the existence of the Presbytery of Ouachita, not one of the many ministers who have belonged to it has been suspended from the ministry (at the first session charges were preferred against one, J. Anderson, but he was acquitted of the main charge).

Although ministers in other sections regard this Presbytery as a veritable death hole with its supposed malaria,

miasma and deadly fevers in the creek and river bottoms, and are unwilling to come here, save as a last resort, yet the health of the ministers has been above the average—there not having been a death in the ministry in the present bounds of the Presbytery for twenty years. The pioneer ministers who endured such exposure, lived, the large majority of them, to a good old age, above the average in supposedly healthy localities. The first Moderator of the Presbytery lived to the ripe age of ninety, and was only incapacitated from doing efficient work by the loss of sight.

Whenever there was a question of morals or right and wrong between man and man, the Presbytery spoke in no uncertain sound and could ever be found championing the right. This was seen during the existence of the bankruptcy act, when so many took advantage of its provisions to evade the payment of their debts. There were no legal obligations resting on them after going into bankruptcy, but the moral obligation remained. The Presbytery of 1870 passed a resolution declaring "That the moral obligation of a just debt contracted by any party, either as principal or security, could not be cancelled by any legislation, but only by the payment of the same, or full release by the creditor," and that any effort to evade the payment of these debts "Was sinful against God and dishonorable to the religion of Jesus Christ, and that the moral obligation to pay these debts still remained, and that it was the duty of the debtor to make all proper exertion to pay them." Of the sin of intemperance the condemnation was equally explicit when at the same session it was declared "That since the sin of intemperance prevails to an alarming extent in our country, members of the Church of Jesus Christ are exhorted to beware of extending this evil, directly or indirectly, by example or word or deed, but on the contrary to oppose it, and seek to deliver their fellowmen from one of the most successful devices of Satan in destroying the peace of families and the bodies and souls of the human race."

J. M. Hoge was one of the first Presbyterian ministers in the bounds of the Presbytery and established a school of high grade at Mount Holly, which has had lasting influence upon the people of southwest Arkansas. Very little is known of him save that he was a school-teacher of the old type, stern and inexorable, yet prudent and wise in the

administration of the school. Like so many of the ministers in the early days of the Presbytery he combined school-teaching with the work of the ministry, and after teaching all the week, would preach on Sunday in the schoolhouse or in some adjoining neighborhood. He was the first Stated Clerk of the Presbytery and lived to a good and honored old age.

A. R. Banks also taught school and was active as evangelist and home missionary, having organized more churches than any minister who has ever been in the Presbytery. He, with his first wife, established a flourishing female academy at El Dorado, and for years this was the most noted school for girls in the State, but Mrs. Banks died—her remains still rest in El Dorado—and at the beginning of the Civil War, this promising school, like so many of high grade throughout the South, went down to rise no more. Mr. Banks was afterward installed pastor at Tulip, and finally removed to Louisiana, where he did a great work until he departed to his reward, leaving the legacy of a pure, consecrated and very energetic life for the Master's cause. He was the second Stated Clerk of the Presbytery.

Then there was the venerable W. S. Lacy, who labored mainly in Union County, building up and supplying the churches of El Dorado, Scotland, LaPile, and Ebenezer. Mr. Lacy was very active and faithful till incapacitated by old age and blindness. He fell asleep at the advanced age of ninety, having fought a good fight and finished his course.

S. Williamson was the scholar and learned minister of the early days, having been president of the celebrated Davidson College for about fourteen years. He resigned the presidency and came in 1857 to the growing State of Arkansas, becoming pastor of the church at Washington and remaining there till 1876, when, owing to old age, he resigned and retired from the active work of the ministry, with a good record for constancy and ability in the service of Christ.

Time would fail me to tell of all these worthies who, through patience, endured the toils and privations of the new, undeveloped southwestern country, hewing out their way over hills and through swamps, for which Arkansas is noted; laying foundations that others might build thereon, but the workers have been called home and their bodies do rest in.

the silent dust awaiting the resurrection at the last day. Among them were M. J. Wallace, who served Marlbrook and Greenwood from 1860 until his death in 1878; Samuel Orr, who did work in Pike and Sevier Counties and settled at Carolina Church, where he died in 1882; A. L. Crawford, who did good work in Bradley County, but whose main work was at Arkadelphia. He was a very eloquent preacher and of a very genial, sunny disposition and demonstrated that a minister need not go with a long face, but that he could take a hearty laugh without crippling his usefulness in the ministry. Of like nature and ability was his son, W. B. Crawford, who succeeded Dr. Williamson at Washington. He was a young man with a bright future and the hopes of the church were centered on him for valuable service, but he died suddenly and was called away at the threshold of his young manhood. There was the scholarly M. A. Patterson, of Mount Holly, and the persistent Irishman, A. Beattie, the first minister licensed by the Presbytery, and who as pastor, evangelist and school-teacher, laid solid foundations for future generations. Many others did meritoriously, but their place is properly in the Pine Bluff Presbytery, which was formed mainly from the Presbytery of Ouachita, and mention is made of them in the history of that Presbytery. There are still some among us who have been spared through a long service and who still give us the benefit of their counsels—I. M. Ginn, who has served some of the most difficult fields in the Presbytery, difficult to reach owing to their great distance from railways. He is spoken of in every field he has served as a "good man," and has the respect of all who know him. Then there is J. A. Dickson, who came to this Presbytery in 1866, from the Associate Reformed Church, and who has been identified with south and southwest Arkansas for over forty years in the active ministry. After a long, active and acceptable ministry he has voluntarily retired from the regular pastorate and possesses the high regard of his brethren in the ministry and of the members of the churches he has served. May his bow abide in strength.

There have been a goodly number of the young men of the Presbytery who have given themselves to the work of the ministry and have been or are laboring here or in other portions of the Lord's vineyard. There was H. H. Banks,

the first, who came to an early death doing service in the army; Archer died in the army before licensure; M. B. Shaw removed to other fields before ordination, also did R. B. McAlpin, of the Three Creeks Church; W. J. B. Lloyd, of the Greenwood Church, was educated by the Presbytery and went as a missionary to the Indians, where he has done a lasting good work; S. H. Chester, of Mount Holly, never returned to preach in his Presbytery, but has done valiantly in North Carolina, and is now doing the entire Church great service as the Secretary of Foreign Missions. Parker Gibbons and J. F. Lloyd, of Hope, never returned after completing their education; R. N. Abraham, of Arkadelphia, preached one vacation and then settled in Georgia, where he still labors. A. J. Cheatham was the first young man born and reared in the Ouachita Presbytery to be licensed and ordained by the Presbytery. He preached about ten years within the bounds of Presbytery, and then removed to Missouri, where he still resides. C. Craig Williams, of Marlbrook, was licensed here, but removed to Mississippi, was ordained there, then spent several years in Texas and returned to this Presbytery, and has been pastor at Hope since 1894. John C. Williams, of Marlbrook, was ordained here and has spent all of his ministerial life—seventeen years—in the Presbytery. C. P. Bridewell, of Hope, was licensed and ordained here; served the church at Malvern about two years, then went to Texas for a period, and is now pastor of the First Church, Atlanta, Ga. J. L. Stitt, of Carolina, removed to Mississippi before licensure. J. S. Nisbet, of Carolina, was licensed and ordained by this Presbytery, but only remained a short time, and is now evangelist in Texas. J. A. Paisley, of Gurdon, removed before licensure; H. L. Paisley, of Gurdon, was licensed and ordained here. He labored about two years in the Presbytery, and has just removed to Hamburg, Presbytery of Pine Bluff. John Doby, of Carolina, and Hayward Lee, of El Dorado, died before their education was completed. George H. Lacy, of El Dorado, went to the Baptist Church before his education was completed, and William S. Lacy, of El Dorado, removed to the Presbytery of Indian, where he has a large mission school and where he has been recently licensed and preaches to adjacent churches. J. Leighton Green, of Columbus, has never preached in the Presbytery.

James E. Green, of Columbus, returned after ordination, and is now pastor at Arkadelphia. Of this large number who have entered the ministry from this Presbytery, only three are now preaching in our bounds, the Williams brothers and J. E. Green, in fact this Presbytery seems to be a recruiting ground for other Presbyteries and our young ministers are sought after and taken from us after a very short term of service.

The Presbytery of Washburn.

BY REV. M. MCN. MCKAY,

FORT SMITH, ARK.

The Presbytery of Washburn was set apart by the Synod of Arkansas at its meeting in Pine Bluff in the year 1883. The new Presbytery held its first meeting in Fayetteville in October of the following year. The following members were enrolled:

Ministers—S. W. Davies, W. A. Sample, J. L. D. Houston, S. B. Irving, W. M. Crozier, D. C. Boggs.

Ruling Elders—O. C. Gray, Fayetteville Church; M. G. Hearn, Mount Zion; T. P. Allison, Big Spring; J. D. Rhinehardt, Alma; J. C. Cliff, New Hope; J. F. Nolan, Prosperity; A. W. Dinsmore, Bentonville; J. A. Dibrell, Van Buren; John Smith P., Fort Smith.

The ministers here enrolled, six in number, were reported to the General Assembly of 1885, with the following churches: Fayetteville, Bentonville, Fort Smith, Springdale, Big Spring, Mount Zion, Prosperity, Alma, Dardanelle, Morrilton, Van Buren, Charleston, Harrison, New Hope, Cincinnati, Yellville, and Bethel. Russellville was organized in June of that year.

Of the ministers who were enrolled in this first meeting of Presbytery only two are with us, Rev. S. W. Davies, D. D., and Rev. J. L. D. Houston. Rev. W. A. Sample, after a long and successful pastorate at Fort Smith, removed to the State of Washington, where he is still laboring in the evening of a busy life. Revs. W. M. Crozier, S. B. Irving, and D. C. Boggs, have all concluded their earthly labors and passed to their rewards. Their memorials are recorded in the archives of the Church on earth; their spirits are, we humbly trust, numbered among the spirits of just men, made perfect in the Church on high. They have received, each one, the stone with the new name written within, which they only can read, symbolic of that past of experience and achievement known only to God and themselves.

Since the date of this first meeting the following ministers have been members of the Presbytery:

Revs. Franklin Patton, D. D., R. S. Burwell, J. T. Paxton, R. H. Kinnaird, D. D., L. H. Kimmons, T. B. Lunsford, E. D. Gregory, W. L. Downing, M. McN. McKay, C. W. Latham, J. W. Heagan, A. S. Venable, U. McClure, B. L. Price, C. M. Tidball, D. McNeill Turner, D. D., F. D. Bascom, J. E. Wylie, J. L. Green, James E. Green, J. T. Sailes, J. A. Creighton, J. W. Cobb, S. B. Hyman, E. P. Pillans, A. W. Milster, D. D., J. F. Lawson.

The following candidates for the ministry were licensed to preach as probationers: A. S. Venable, J. L. Green, A. E. Miller.

The following licentiates have been ordained to the Gospel ministry: L. H. Kimmons, W. L. Downing, A. S. Venable, J. E. Wylie, J. L. Green, James E. Green, A. E. Miller.

THE NAME.

The Presbytery is now seventeen years old, the youngest daughter of the mother who is to-day celebrating her fiftieth birthday. She was named in memory of the Rev. Cephas Washburn, the noble pioneer of the Presbyterian Church in that section of country now included in the bounds of the Presbytery. This godly minister made a strong and beneficent impression upon this region. He is still remembered and revered by the aged people among us. Beside his monument in the name of the Presbytery, the church at Russellville is called Washburn Memorial, and a mural tablet in that church perpetuates his name and labors. And all of these memorials are little enough for the honor of him who, in the midst of perils and privations, gave his life to preaching the Gospel to the poor.

OUR TERRITORY.

Our northern boundary is the State line. Starting from that line at the township line between ranges sixteen and seventeen and following that south to the base line, which runs east and west and divides the State into about two equal portions, we have the eastern boundary. Thence running west along the base line till we reach the western State line, we have

the southern boundary. The western boundary is the State line. This territory embraces the counties of Benton, Washington, Crawford, Sebastian, Scott, Carroll, Madison, Franklin, Logan, Boone, Newton, Johnson, Pope, Yell and Perry, and parts of Montgomery, Garland, Saline, Pulaski, Conway, Van Buren, Searcy, and Marion; fifteen whole counties, and parts of eight counties more, constituting about one-fourth of the area of the State, and numbering 330,000 souls, or about one-fourth of the population of the State.

It is in a natural way divided into three parts. First, the counties lying north of the Boston range of the Ozark Mountains. This embraces the fruit-growing and mineral section of the State. Its productions are fruits, grain, grasses, stock, poultry, hard and soft woods, zinc and lead, marbles and other building materials. Its soil is fertile, and its air is as salubrious as any on the continent, and it is well watered.

North and south it is traversed by the Frisco railroad, east and west by the St. Louis & North Arkansas. The Missouri Pacific is building a line up the valley of the White River from the east to penetrate this same section. The Ozark & Cherokee Central, now being built from Fayetteville west through the Indian Territory and Oklahoma to Wichita Falls in western Texas, contemplates running east through the same section. This section is being rapidly filled by immigration.

The next section of Presbytery is the great valley of the Arkansas River. It is one of the richest valleys in the world. The variety and richness of its products are matters of wonder. Here corn grows as in Kansas and cotton as in Texas; the strawberry flourishes as in its native home, and the Irish potato has come to be one of the great commercial factors. Its peaches and grapes rival those of Georgia. And the bottom lands remind one of the description given of the valley of the Nile, "Tickle it with a hoe and it will laugh a harvest."

The third division is that region lying along the route of the Choctaw railroad and drained by the Fourch River and other streams. It is rich in agriculture, in coal, and in lumber, and finely adapted to grape culture.

THE PEOPLE.

No part of our Synod has a people so cosmopolitan as are those in the bounds of the Presbytery of Washburn. There are a few negroes in it, and it may be truly called the white man's country of Arkansas. The basis of its population is, of course, the old Southern element, which came from Tennessee, Virginia, the Carolinas, Georgia, Alabama, and notably from Mississippi. Added to this is a large immigration from the north, middle, and northwestern states. From the cold regions of the north and the arid regions of the west the people have sought our more genial clime, and our more regular seasons. This heterogeneous population is united in the great work of building up the material, educational and moral interests of our territory, and in developing its vast resources. Though the section is strongly Democratic, political distinctions are not suffered to obtrude themselves into the churches, or if it be so at all, it is the exception and not the rule.

In the matter of education our people are enthusiastic and energetic. The two largest cities in the bounds of the Presbytery, Fayetteville and Fort Smith, are both seats of institutions of learning. Beside the graded school system, which they have in common with the other towns, the first is the seat of the University of Arkansas, and the second of the Fort Smith High School, an academy which is almost the equal of any of the smaller colleges, and which is the wonder and admiration of visitors, for the beauty of its building and the equipment of its organization.

Our people are alert and active, fond of enterprise and push and excitement, hating above almost all things a dull time. They want their religion as animated as their business. Orthodoxy is no compensation for dullness, and they will more easily pardon a slip in exposition than a listless manner in the pulpit.

OUR GROWTH.

In rendering an account of our stewardship to-day, perhaps no better plan can be employed than to show the percentage of increase in several important particulars. And we must be pardoned if we here assume for a moment a defensive attitude. But it has come to our ears that the

Presbytery of Washburn has been charged with lack of progress. We are unwilling to introduce a discussion into our happy family to-day by instituting a comparison between our own work and that of any other Presbytery in the Synod. But we will incur no odium if we compare our growth in some respects with that of our whole Church. The following table will show the approximate growth of the Presbytery on the one hand and the General Assembly on the other hand (unfortunately we have failed to secure the last minutes of the Assembly and had to take the figures from those of 1901):

RATE OF INCREASE SINCE 1885.

	Presbytery Percentage	General Assembly Percentage
Number of ministers.....	100	38½
Ruling elders.....	47	40
Deacons.....	140	75
Communicants.....	114	68
Sabbath School teachers and scholars.	145	75
Home Missions contributions....	419	78
Foreign Missions contributions.....	105	122
Pastors' salaries....	55	44
Congregational expenses....	260	56
Number of churches.....	24	38

It will be seen in this table that the Presbytery has grown more rapidly than the Church as a whole in all respects (of those enumerated) save two—the contribution to Foreign Missions, and the number of churches.

We have one lady missionary in the field.

OUR OPPORTUNITY.

The Presbytery is still a land of opportunity, for into it the people are still coming. Every year records an increased population. Many of those who come hold the slightest fealty to any denomination and many acknowledge no obligation whatever. We are not among those who believe that when a country is filled up with other denominations, it is then too late for the Presbyterian Church to enter. In the

early settlement of States the people turn to whatever religious leadership is nearest to them and most insistent upon their attention. They inquire then, "What is convenient?" In this way many people have been lost to the Presbyterian Church, and several denominations have grown to great power. As the country fills up and social and religious opportunities develop, this early necessity ceases to hold men and women, and they begin to look for other elements in their spiritual pabulum beside convenience. In some the purely aesthetic idea will predominate. They will inquire, "What is beautiful?" And we will see people giving up the wild protracted meetings, the class-meetings, and the jiggy little "Gospel songs" of ecclesiastical millinery, for airs and postures in devotion and an affectation of mediæval ideas and practices. Then there are many who will inquire, What is true? What are the great facts of the faith? Is the Bible a true book? And what does the Bible declare what man is to believe concerning God, and what duty God requires of man? And when that time comes, and just as it comes our opportunity, our second opportunity, shall come also.

But we ought to use the first one, the great argument of convenience; and be ready when the people are moving in to offer them a home in our Church.

We need, therefore, men to preach the Gospel and money to support them. We, in common with other parts of the western country, have to contend against intense prejudice against the Presbyterian Church. We have been maligned as the people who held the baldest doctrines of fatalism and antinomianism, *e. g.*, that the most profligate character may go to heaven by election, and the most saintly be condemned to hell by the same principle; that there are infants in hell not a span long; and that all men and women are totally bad. And to counteract this prejudice we must have the living minister of the Word to show to the people that form of doctrine which was once delivered to the saints.

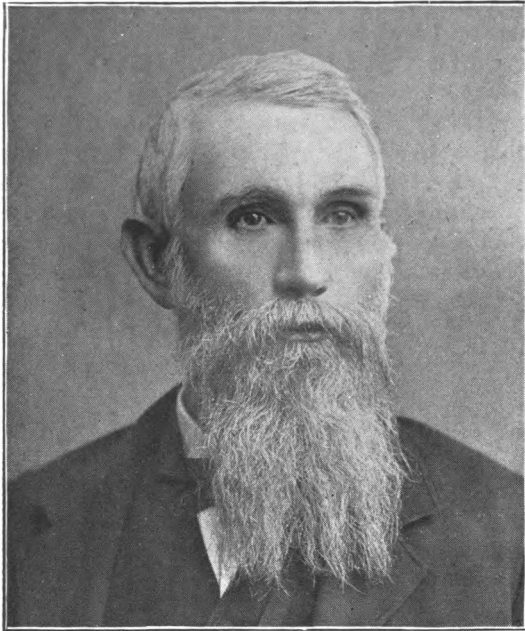
History of Pine Bluff Presbytery.

BY REV. S. C. ALEXANDER, D. D.,
PINE BLUFF, ARK.

The history of Pine Bluff Presbytery begins from its organization in 1883. All pioneer work in this territory prior to this year will be found in the history of the Ouachita Presbytery. The Synod of Arkansas met in Pine Bluff church in 1883 and made a division of the State into four Presbyteries; in the southwestern quarter of this territory the new born child—Pine Bluff Presbytery—was to live within the following boundaries: Beginning at the mouth of St. Francis River, thence west with the base line of the U. S. geodetic survey—except the deflection to take in the township of Clarendon—thence west to range 15, thence south with that line to the Ouachita River, thence with that river to the Louisiana state line, thence with that line to the Mississippi River, thence north up that river to the point of beginning.

This Presbytery was set up with six ministers, viz.: Rev. J. M. Brown, who was one of the evangelists of Presbytery until the year 1900; Revs. J. A. Dickson, H. C. Moore, F. Patton, D. D., J. A. Smith, and S. W. Mitchell, with the following churches and their membership: Pine Bluff 145 members, Monticello 75, Dermott 17, Warren 35, Princeton 25, Pleasant Grove 17, Tulip 19, Clarendon 32, Holly Grove 20, Hamburg 34, Calvary 35, Mount Zion 75, Helena 30, and Fordyce 7; this is the first report of the Presbytery in 1884, after its organization, to the General Assembly. It gave to five of her ministers the sum of \$3,180 (J. A. Smith was marked without charge), and to all benevolent work of the church \$473. In its next report, for 1885, only one of its churches had a pastor and all the rest marked vacant. The Presbytery had two white ministers, Drs. Brown and Dickson, and Lewis Johnson, a colored evangelist; but the next year, 1886, the roll of Presbytery was increased by the addition of Rev. L. H. Wilson and Rev. W. M. Crenshaw, and they report for all benevolent work

\$539, and for salaries \$1,240. In 1887 we find the same ministers as in the previous year receiving \$3,452 for salaries—nearly three times more than the year before. The Church was steadily growing in numbers and benevolent work. In 1888 only four ministers were at work, Brown, Dickson, Crenshaw, and R. R. Brent; after this year Brent disappears from the roll. Eighteen communicants were added or were gained over previous reports, but they lost



REV. J. M. BROWN, D. D.

\$226 from salaries and \$169 from the benevolent work of the Church, *i. e.*, that much less than they had been giving: all of which shows that there is an ebb and flow in religious life as well as in the tides of the ocean.

In the year 1889 Rev. W. C. Hagan appeared as stated supply of Clarendon. There were fifty-nine fewer communicants reported than last year, but the churches gave \$166 more to benevolence and \$987 more to salaries. This year Rev. W. M. Crenshaw, of Monticello, was called to “come

up higher." In 1890, the roll was increased by two evangelists, Rev. A. E. Grover and Rev. R. L. Dale; during the year 246 members were added to our Church and their work for benevolent causes was improved. After this year R. L. Dale was called to another Presbytery. In 1891 Rev. N. Smylie was made pastor of the church in Monticello, which made the number of ministers four. This year forty-six members were gained, making a total of 1,031 and \$2,847 was given for church erection and other benevolent causes, but a loss was shown of \$97 for pastors' salaries. We rejoice from this report that the Presbytery is gradually growing in strength.

In 1892 Rev. J. W. Moseley became stated supply of Hamburg Church, and was one of the evangelists of Presbytery for eight years, which made five ministers in the Presbytery. The total communicants for that year was only 370, which was 161 less than the year before. The multiplication of reapers does not always enlarge the harvest. \$1,015 were given to the benevolent work of the Church, which was \$1,832 less than the year before; at the same time salaries were increased \$842 over last year.

In 1893 Presbytery failed to make any report to the General Assembly and no record is left of what they did. In 1894 we find Rev. J. L. Caldwell, D. D., of Pine Bluff Church; Rev. S. C. Alexander, D. D., of Monticello, Rev. A. H. Todd, of Pine Bluff Second, and Rev. B. A. Moseley, of Mount Zion and Bethel; Dr. J. A. Dickson had been called to Hot Springs, which left only Revs. J. M. Brown and J. W. Moseley, of the old roll of Presbytery. This year the total communicants reported was 950; \$1,558 was for benevolent purposes and \$3,219 for salaries. The report for this year seems to be only partial, not in full, but in 1895, we have a full report with two additional ministers, Rev. J. M. Rhea, of Clarendon, and Rev. C. V. Cavitt, of Warren. Presbytery reports 1,098 total communicants, \$1,437 for benevolence and \$5,134 for salaries; also Dr. Brown organized a church at Salem of five members and built a house of worship. The Presbytery seemed to be taking on new life and to be waking up to the greatness of the work. During this year Rev. J. M. Rhea moved to Presbytery in Tennessee. In 1896 Rev. G. W. Boggs became stated supply of the church at Clarendon, and Rev.

S. L. Rieves was ordained and installed pastor of the church at Helena. It seems strange that with increased force Presbytery reported 187 fewer communicants than in the previous year; but they gave \$1,554 for benevolence and \$5,321 for pastors' salaries; during this year, Rev. B. A. Moseley, at Monticello, passed over the river into the heavenly rest.

In 1897 Rev. J. H. Green was ordained and installed pastor of the Second Church of Pine Bluff, and Rev. F. L. Banks was stated supply at Mount Zion and Bethel; this increased our number to ten ministers, Presbytery reported 1,224 communicants, \$1,625 for benevolence and \$6,044 for pastors' salaries; this is an increase of church strength all along the line. In 1898 Rev. Lee H. Richardson was called to Helena, and Rev. John F. Lawson was ordained and installed pastor of the church at Warren, and Rev. S. L. Rieves was ordained and installed pastor of the church at Clarendon. We also find that Rev. A. H. Todd had gone to Florence, Ala., and Rev. C. V. Cavitt to Wheelock, Tex.; and our venerable brother, Rev. G. W. Boggs, infirm with weight of years, waiting for the Master to call him to his reward; so that our efficient force was only eight ministers and 1,240 communicants. The Church contributed for benevolent work \$1,612, and for salaries \$5,301. The Presbytery made but little progress that year, having gained only sixteen communicants, showed \$13 less for benevolent purposes, and lost in salaries \$743.

In 1899 Rev. L. R. Simpson was installed pastor of the church at Clarendon, and Rev. L. E. Wells was ministering to the churches in Dermott, Wilmot and Pine Prairie. The Presbytery reported no gain in communicants, but lost sixty-seven from the previous year; in all benevolent works \$19 were gained and \$104 lost in salaries. In 1900 Rev. B. E. Wallace became pastor of the church at Fordyce, Rev. L. E. Wells removed to North Carolina.

A gain of twelve members only was made to the roll of communicants, but to all benevolent work was contributed \$2,560, a gain of \$929 over previous year, and a gain of \$710 in salaries for pastors. In 1900 there was no change in the roll of ministers; in April of that year Presbytery elected Rev. S. C. Alexander, D. D., evangelist at a salary of \$1,000 per year. He continued in this work two years,

during which time he explored his territory, organized three groups of churches, all of which have been supplied; he organized three churches, built three handsome houses of worship, nicely seated, lighted, and painted, and all paid for, added fifty-five members to our Church roll, bought a beautiful lot at Holly Grove for a parsonage, and had four church lots deeded and recorded so that titles are perfectly safe.

In 1901 Rev. E. P. Kennedy was installed pastor of the church at Monticello, and Rev. F. W. Thompson was stated supply for Dermott, Lake Village and Pine Prairie (Thompson is now, 1903, pastor of the church at Hot Springs). Rev. M. L. Walsher was stated supply of Mount Zion and Bethel; he started off beautifully, but storms arose and his usefulness there was blasted and his name stricken from the roll of Presbytery. One thousand two hundred and six communicants were reported this year; our churches gave \$1,922 for benevolent purposes and \$5,021 for pastors' salaries. In 1902 W. W. Harrison was ordained and installed pastor in Helena; after one year he was called to a church in Mississippi. Mr. S. W. Brown was ordained to the full work of the ministry and located at Holly Grove and at Barton, but after one year he was called to another field in Louisiana. Also Rev. J. F. Lawson was called to Fayetteville, in Washburn Presbytery; but we received Rev. H. L. Paisley and installed him pastor of the church at Hamburg. After all these changes there were but seven ministers left to cultivate the whole territory. Recently the patriarch of our Presbytery, Rev. J. M. Brown, D. D., one of the charter members, after long years of pioneer life and labors has been called to rest and to his reward.

The Presbytery reports for this year 1,245 communicants, \$4,586 for benevolence and \$6,272 for pastors' salaries. This Presbytery, like a vigorous tree, has been growing in strength and usefulness. The work of foreign missions has been taking hold of our people more than ever; Pine Bluff Church supports one missionary in Corea, and it also gives \$100 to another in Japan; Warren and Fordyce churches together support a missionary in Cuba. May this glorious work go forward.

In the last few years great improvements have been made in our houses of worship; some have been built anew at great expense, such as Pine Bluff First and the Fordyce Church. Warren has been greatly enlarged; Dermott, Tulip, Lanark and Salem all new; Monticello has been beautified and Clarendon is getting ready to put up a handsome new house of worship. We are glad that the people are willing to give to the Lord their best—whether it be a house to worship in or their holiest spiritual service.

We are glad that the people are waking up to their duty in building homes for their ministers and their families; there is a manse in Pine Bluff, in Fordyce, in Monticello, in Clarendon, in Warren and in Princeton, and we hope that every pastoral charge will soon have a comfortable home for its preacher; this is a very important part of the church work.

Memorial of Rev. James Wilson Moore.

By JOSEPH W. MARTIN, LL. D.,
LITTLE ROCK, ARK.

The subject of this memorial, the "Pioneer Preacher" of Presbyterianism in Arkansas, was born near the town of Milton in Northumberland, County, Pa., on the 14th day of September, 1797. From his early youth he was the subject of strong religious impressions. At the age of seventeen he was accustomed to spend several hours every Sabbath day in the forest near his home in reading his Bible and in secret meditation and prayer. These lonely vigils beneath the great trees around his father's home in sweet communion with his God, were a fitting preparation for the life of eminent devotion which followed later.

His spiritual exercises at this time were most clear and delightful. On his deathbed he recalled these scenes of his early life and referred to them with great joy, saying: "How delightful were the views I then had of God's goodness—Oh! how precious is a Savior's love."

He pursued his literary course at Milton, where he enjoyed the pastoral instruction of Dr. George Junkin, which he esteemed as a great privilege; and often spoke of the great benefit derived from his expository lectures. In 1820 he united with the Presbyterian Church in Milton, though doubtless for several years prior to that time he had determined upon this important step. In the fall of 1824 he entered the Theological Seminary at Princeton, N. J., where he pursued his theological studies for more than two years. What a blessed privilege he enjoyed to sit for two years as a student at the feet of the grand men who then were the leaders in that great school of the prophets.

But even at that early day his zeal for the Master induced him to go beyond the ordinary duties of a mere student, and he was often engaged in assisting neighboring pastors in conducting religious meetings, and especially in counseling the anxious and in directing them to the Lord Jesus Christ as their personal Savior.

He was licensed to preach the gospel by Northumberland Presbytery at Milton, Pa., October 18, 1827. By this same Presbytery he was, on November 21st of that year, ordained as a missionary for Arkansas. Soon after this time he set out on his journey to his new home, and after a long and tedious trip he reached Little Rock on the 25th day of January, 1828. On the following Sabbath he preached in Little Rock the first Presbyterian sermon ever delivered in the then "Territory of Arkansas."

There were at that time but twenty families in the town, and but two persons in all Arkansas who could be regarded as members of the Presbyterian Church. "One of these (this is quoted from Mr. Moore's manuscript notes) was a Mr. Garvin living near Cane Hill, in Washington County; the other was a Mr. Dugan, who had been a member of Dr. Heron's church in Pittsburg, Pa."

On the last Sabbath of July, 1828, he organized the Presbyterian Church of Little Rock. His feelings on that occasion cannot be better expressed than from his own notes. "Never did I rise on a Sabbath morning with a view of performing duties so solemn and so important. I almost sank at the prospect. But I incessantly implored the aid of Him who has said, 'I will never leave thee nor forsake thee.' A little before setting out to the meeting I almost instantaneously felt relieved, so that I had no fear but that I should receive support from the Lord."

This church, for many years past known as the First Presbyterian Church of Little Rock, was the first Presbyterian church in Arkansas. It was organized with seven members, all of whom have been long since called home. With this church in the wilderness as it were, he labored earnestly and faithfully for about twelve years.

In 1840 he removed to what was destined to be his home to the time of his death. He was a fine Latin and Greek scholar, and with his fondness for classical names he called this home "Ruralia," about thirty miles east of Little Rock. In 1830 Mr. Moore returned to New Jersey, and on the 30th day of October of that year, he was married to Miss Elizabeth G. Green. She was the great granddaughter of Rev. Charles Beatty, well-known for his connection with the "Log College."

New Jersey, the predecessor of Nassau, now Princeton University.

With his new-made bride he again made the long journey back to Arkansas, consuming nearly two months in this trip, arriving in Little Rock the second time on the 25th day of December, 1830. For forty-three years this devoted wife, the love of his early manhood and the companion of his later years, was to bless and brighten his home, and even to be at his bedside in death, and bid him a sad farewell, herself looking forward to the time when they should be reunited in the mansions above. I digress here a little to speak of this saintly woman, and yet it can hardly be deemed a digression, as she was so much and so intimate a part of the life of Mr. Moore. Shortly after removing to Ruralia, Mr. Moore established Sylvania Academy, for many years recognized as one of the finest schools in this state. Scores of young men, who afterwards attained more or less prominence, here laid the foundation of their successful lives. It was here as a student boy living in the home of Mr. Moore and brought in direct contact with his home life, I learned to love, I may well say, revere, the noble woman who as wife and mother of a large family, was the loving helpmeet, in its best and highest sense, of her devoted husband, the sharer of all his joys, the companion to whom he turned, and found sympathy, encouragement and help in every trial and every difficulty.

With great dignity of person and character she united the utmost gentleness and most tender kindness towards all the student boys. She was a mother to us all, and to her we gave our filial love and veneration even down to the day of her death, which took place on the 8th day of July, 1895.

The school taught here by Mr. Moore for a quarter of a century was of a high order, and in it many young men received their preparation for a college course. But over and above the mere literary training, which was of the best in its day, there was about Sylvania Academy in those days, in the life and character of its teacher, a lofty example of manly piety and Christian rectitude, which was an ever present incentive and inspiration to the young men who came under his influence.

He was ever seeking in his quiet, pleasant way to impress on the students that which was so obviously the guiding star

of his own conduct, the obligation of the truer and better life; and the duties owing to God, and also to man. A saintlier man than Mr. Moore, I never knew. He lived and moved in the very atmosphere of prayer and praise to God. For more than forty-five years he labored in the work of the ministry in Arkansas. His life and labors are interwoven with the early history of our state. He was the friend and counsellor of the foremost men in the affairs of State. Such men as Izard, Pope, Newton, Ashley, Cross, Woodruff, and others high in the councils of State, were his intimate associates in his early days in Arkansas. There were stormy scenes in those days and Mr. Moore was often called upon to exercise his influence in the interests of peace and reconciliation.

Many of these men were not church members or professors of religion, yet such was their regard for the high Christian character of Mr. Moore that they were wont to seek him for counsel and advice.

I quote here at length, as better said than I can write it, from an article prepared many years ago by Dr. Thomas R. Welch; for a quarter of a century the honored pastor of the First Presbyterian Church of Little Rock, and long time an intimate friend of Mr. Moore; and who was permitted to sit by the bedside of this man of God in the closing hours of his life: He says:

“It was, however, chiefly as a follower of the Lord Jesus Christ and as a minister of the gospel of God that this good man ought to be held in tender and grateful recollection.

“By birth, training and deep conviction a Presbyterian, his whole religious life was marked by devotion to a strict sense of moral duty, the thoroughly evangelical faith, the simple efficacious church order, and the untiring zeal in the Lord’s work, characteristic of that branch of the church of God. Clear and constant in his own convictions, kind and truthful towards all men of every denomination, he was a noble specimen of a true Christian in all the relations and conditions of life.

“He was preeminently a man of prayer; he believed in its efficacy and constantly resorted to it as a means of usefulness.

“He was a man of abundant labor in the cause of Christ. His labors were not merely in the pulpit, nor in the pastoral work in his immediate charge; for he was busy with his pen in writing to his friends on the subject of personal religion, and also in writing for the press. His contributions to the religious press would make an instructive and useful volume.

“During his last sickness he conversed with perfect clearness and great freedom upon the precious truths of our holy religion. His mind dwelt with peculiar tenderness on these words of Jesus, ‘In my Father’s house are many mansions, if it were not so, I would have told you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also.’

“Once after repeating these words with great feeling, he said, ‘I will come again and receive you unto myself,’ will He come in person when the Christian dies ‘and take him to the house of many mansions;’ or does He mean that He will send His angels to take his people home as they did Lazarus when he died; I confess I do not understand it, but oh! it will be delightful to be with Jesus in glory.”

Mr. Moore died at his home, Ruralia, January 28, 1873, surrounded by his devoted wife and loving children. His funeral from Sylvania Church, which he organized in 1843, and of which he had been the faithful pastor for thirty years, was attended by a large concourse of mourning friends of every denomination.

This article is taken largely from the discourse preached by Dr. Welch on that occasion and I take the liberty of adding the closing extracts of that sermon. They are the honest, earnest sentiments expressed by one who had long known and loved this venerable servant of God, and who had been for many years a co-worker with him in the Master’s vineyard.

“Will you bear with me,” says he, “while I say a word for myself. My acquaintance with our departed brother began in our early ministry; from that time our friendship continued and increased. We rejoiced in each other’s prosperity, have often sympathized and prayed with each other. I reckon it among the choicest blessings of my life that I had such a friend and brother. How many times have I been refreshed and strengthened for duty by his conversations and

prayers. I consider it an inestimable privilege that I was permitted to visit him in his last sickness. He enjoyed the preciousness of a Savior's love, and felt that he would soon be with Him in glory. And, now, whatever my lot in life may be, the Lord grant that I may live as that dear brother lived and die as he died.

“His was a life well spent, a life well ended; and he rests in an honored grave waiting the glories of the resurrection morn.”

Such is the just and grateful tribute paid by Dr. Welch to this grand old patriarch of the Church in Arkansas. Indeed, the detailed history of Mr. Moore's ministerial life and labors in Arkansas would be a large part of the history of the Church itself. From that July day, in 1828, when he organized the Little Rock church, for forty-five years he labored for the upbuilding and extension of the Presbyterian Church in Arkansas. He personally organized a large number of churches throughout the bounds of our synod, and assisted in the organization of many others. As the father of Presbyterianism in Arkansas, he took a leading part in the organization of this synod, whose semi-centennial we now celebrate.

It is eminently fitting that we should place on record some lasting memorial of this devoted and self-sacrificing servant of God.

And it is with a mournful pleasure I present this humble tribute to the memory of one whom in life I loved as a father, and whose memory I cherish and revere as the saintliest man I ever knew.



REV. JOSHUA F. GREEN.

Rev. Joshua Fry Green.

BY REV. S. W. DAVIES, D. D.,
FAYETTEVILLE, ARK.

Joshua Fry Green was born in Boyle County, Ky., December 20, 1821. He came of a talented and distinguished family. His father, Judge John Green, of Danville, Ky., was a leading lawyer and jurist in Kentucky, when such men as Henry Clay, Tom Marshall, and the Breckinridges adorned her bar. His uncle, Rev. Dr. Lewis W. Green, president of Hampden Sidney College, Virginia, and afterwards of Center College, Kentucky, was one of the most eloquent preachers and greatest educators of his day. His mother, Sally Adams Fry, was a sister of Judge Fry, of Wheeling, Va., and noted for her strength of character, her intellectual abilities and her spiritual graces. In the life of Dr. Lewis W. Green, a high tribute is paid to her godliness, her fidelity to the truth and her active usefulness among her contemporaries. It is said of her that she exerted a powerful influence in the wide circle of her acquaintance, in stemming the tide of French infidelity that swept over Kentucky, in common with the rest of the country, in the early part of the last century. Mr. Green inherited much of the fire, force and eloquence of his father and uncle, together with the devout piety and spiritual power of his gifted mother.

He was converted and united with the church of his fathers before he completed his course in college. He received his collegiate education at Center College, from which institution he was graduated when he was only eighteen.

At first he wished to study law, and set out from home with the intention of going to Wheeling to enter the office of Judge Fry. But while on his way a change in his views and purposes took place. The conviction came upon him that he must preach the gospel. Paul's words rang in his ear, "Woe is unto me if I preach not the gospel." And instead of going to Wheeling to become a lawyer, he went

to Princeton and entered the theological seminary there to prepare himself for the work of the ministry.

After completing his course at the theological seminary, his first charge was Springfield, Washington County, Ky. It was here that he met his wife, Miss Harriet Frances Booker, a daughter of Major William Booker, of Springfield, to whom he was married in 1844.

Springfield and Washington County were then one of the strongholds of Romanism in Kentucky. The Roman Catholics had there two schools, one for boys and one for girls. They largely outnumbered the other churches, and possessed and exercised a powerful influence over the social and political life of the community. This naturally made them arrogant and aggressive, and compelled Protestantism to fight for its very existence in the community. It was this state of things in the community where he was first called to labor, doubtless, that was the immediate occasion of his entering upon that vigorous war upon the claims, pretensions and corruptions of Romanism, which he there began, and which he afterwards prosecuted here in Arkansas with such remarkable power and success. His temperament, his training and his studies set him at war with Romanism in all its aspects. And in a struggle such as he was compelled to maintain in Springfield, he was not a man who could be content simply to occupy an attitude of defense. "He carried the war into Africa." He went to the bottom of the great controversy between Protestantism and Romanism. He procured and studied the standard authorities of the Church of Rome; and assailed his adversaries with such fullness of knowledge, and such convincing logic and eloquence as not only to put them completely on the defensive, but to leave them no tenable ground upon which to stand. The result was that the eyes of the community were opened, wavering adherents to Protestantism were confirmed in their allegiance to their principles, and many through his preaching were led to renounce the errors of Romanism and embrace the truth.

He continued in charge of the church at Springfield about three years. From Springfield he was called to Paris, Bourbon County, Ky. Paris is in the heart of the Blue Grass region of Kentucky. It was an intelligent, cultured

and delightful community; and the church there was one of the strongest and best in the State. Concerning his work at Paris, we have no definite information, but there is good reason to believe that his ministry in that church was maintained on the same high plane of efficiency and fruitfulness which characterized his work at Springfield. For we have testimony that "Before he left Kentucky, he was held in high repute as a man of great promise."

In 1847, after he preached at Paris three years, he resigned the pastorate of that church and accepted a call to Little Rock, Ark. There was a wide contrast between the field which he left, and that to which he went, and humanly speaking, it involved a great sacrifice on his part to make the change. He was then just twenty-six years old; the pastor of one of the most delightful charges in the Synod of Kentucky, with talents, reputation and abilities that insured for him rapid promotion if he remained in Kentucky. On the other hand, it was "The day of small things" in Arkansas, Little Rock, and the church there. The State had only recently emerged from a territorial condition. Its great resources were to a large extent unknown, and only a beginning had been made towards its settlement and development. Little Rock was a small town with scarcely two thousand inhabitants, with no immediate prospect for future growth and greatness. "The church at the time of his arrival," says an old record, "Was in a state of extreme depression." Its house of worship was a dilapidated old wooden building on Main Street, between Second and Third Streets, and its members were few in number and limited in means. Literally there was absolutely nothing to attract him, save the needs and possibilities of the vast Home Mission field of which it was the center and the key. And it is a striking evidence of the disinterested and self-sacrificing zeal, devotion and consecration of the man, and at the same time of his far-seeing wisdom, sagacity and foresight, that he was willing to relinquish the brilliant prospects that were before him, and come to such a field. Results justified the wisdom of his choice. The years which he spent in Arkansas, in their immediate and in their remote effects, were the richest and most fruitful years of his ministry; and the work which he was enabled to accomplish, first as pastor of the church in Little Rock, and afterwards as missionary, superintendent

and evangelist of the synod, proved to be the great work of his life. Unfortunately but meagre accounts of his life and work here in Arkansas have been preserved in the official records of the church. The materials of the imperfect sketch which follows have been gathered from the minutes of the synod of Arkansas, from notices of him which appeared in the church papers at the time of his death, and from his letters to his wife, while acting as missionary agent and evangelist of the synod, a tolerably full file of which has been preserved.

From 1847 to 1853, he was Stated Supply of the church at Little Rock. At the time of his arrival in this place, the church, as we have seen, was in a state of extreme depression. It was not only weak, but discouraged and almost hopeless, save that a few faithful women in it had been meeting and praying that God would send them a preacher; that He would strengthen him and use him to establish and build up His cause in Little Rock and in Arkansas. Under Mr. Green's wise and energetic leadership, by the blessing of God on his enlightened zeal, enterprise, his faithful and self-sacrificing labors, and in answer to these prayers, the church was revived, reorganized and put on a good foundation. The old wooden building on Main Street was disposed of, and a handsome and substantial brick edifice was erected on East Markham Street, between Cumberland and Rock Streets. The church was given a standing and an influence in the community which it has ever since maintained, and an impulse towards growth and expansion, which has enabled it to keep pace with the progress of the city, and to which we are in no small degree indebted for the high position which the Presbyterian Church now holds in Little Rock.

At the first meeting of the synod of Arkansas, October 14, 1852, an overture from the Board of Missions, proposing to employ Rev. J. F. Green as evangelist to labor at large among the destitutions of our state, was received, and the following resolution was adopted in response to it, to-wit: "Resolved, That this synod is exceedingly gratified at the proposed appointment of Brother J. F. Green as missionary agent and evangelist for the State of Arkansas, and would express the earnest hope that the proposed arrangement will be promptly consummated." This appointment of the Board

of Missions, thus enforced by the hearty and unanimous approval of his brethren of the synod of Arkansas, Mr. Green felt it to be his duty to accept. And with characteristic promptness and energy he resigned his charge of the church at Little Rock and entered upon it January 1, 1853.

The work to be done was of immense magnitude and difficulty, involving great labor, privation and hardship. The territory to be covered was co-extensive with the limits of the state, and the little churches to be visited, ministered to and cared for were scattered from Batesville and Lawrence County, in the extreme northern part of the State, to Camden, El Dorado, and Washington, in the southern and southwestern borders; and from Helena on the east to Fort Smith, Fayetteville and Bentonville in the west and northwest. There were no railroads and few other facilities for travel. The country was new, the settlements were scattered, the roads were bad, and frequently not easy to find, and the only available means of getting about was on horseback, necessitating long rides, through cold and heat, often through rain and storm, mud and mosquitoes, and over swollen streams without bridges or ferries, with nothing to look forward to at night but the rude accommodations of the pioneer's cabin.

Into this work, with a full knowledge of its privations, trials and hardships, he threw himself with all the zeal and enthusiasm of his nature, and in it he continued to within one month of his death, which occurred August 1, 1854—a period of eighteen months. These months were to him months of ceaseless, intense and indefatigable activity. By the first of July, 1854, when he went to visit the church at Frankfort, Kentucky, to which he had been called, he had nearly completed the second visitation of the churches of the synod. No part of the wide field had been overlooked or neglected. No church, however weak, or insignificant or remote was passed by. He rode all over the state, preaching almost daily, holding meetings, guiding souls to Christ in the inquiry room and at the fireside, strengthening and confirming weak churches, gathering the scattered adherents of our church into new organizations, and raising money to support missionaries and to build churches.

As a result he became widely known throughout the state; and what was of greater importance, by his zealous

and indefatigable labors as evangelist, his noble and manly defense of the doctrines of the church, his eloquence and power as a preacher of the gospel, and his able and successful efforts in opposing the encroachment of Romanism, not only was the Presbyterian Church greatly strengthened and benefited, but a firm foundation was laid for that ascendancy which evangelical Protestant Christianity has since attained and still maintains in this state.

The estimation in which he was held by his contemporaries, and the value which they placed upon his work will appear from the following testimonials. The first, is taken from a communication which was published in one of our church papers just after his death, and is as follows: "As an evangelist he became extensively known throughout the State of Arkansas, and was admired and loved by everybody, for he was possessed of superior powers and a noble soul. His friendships were ardent and sincere, his manners agreeable and easy. As an able, fearless and successful controversialist he will long be remembered in this state. But his highest praise is, that he was, in the truest sense of the word, a preacher of the gospel. His thorough knowledge of the system of revealed truth, his own great thoughts, deep convictions, intense feelings, fervid, vehement and lucid style and overwhelming energy, made every congregation which had the privilege of hearing him feel that they were listening to no common man. The zeal of his ministry is in souls redeemed through his instrumentality, who mourn his loss as that of a spiritual father, and churches, not a few, re-established and strengthened by his labors. Taken away in the flower of his manhood and his usefulness, his death is an irreparable loss to our church and to our community."

The second, is the following resolution adopted by the presbytery of Arkansas after his death, to-wit: "That we will long cherish in affectionate remembrance his fidelity in attending upon the courts of the church; his zealous and indefatigable labors as a pastor and missionary; his noble and manly defense of the doctrines of our church; his earnest and affectionate appeal to the hearts and consciences of sinners, and his untiring and successful efforts in opposing the encroachments of the man of sin."

It is from his own letters, however, that we get the clearest insight into the spirit and character of the man, and

the fullest and most reliable information concerning the work which he accomplished during this most active and fruitful period of his ministry. These letters, written only for the eyes of his wife, not only justify the estimate of his character and work expressed in the testimonies quoted above, but confirm and strengthen it.

They reveal, in the first place, his attractive personality, in which genial and manly strength, energy and enthusiasm were happily blended with gentleness and tenderness. Of the toil, the privations and the hardships of the work he never uttered a word of complaint; but the absence from home and the separation from his family which it necessitated, he deeply and keenly felt. Writing from Van Buren November 1, 1853, he says: "I shall go to Fort Smith tomorrow to hold a meeting there as long as may seem proper. Thence I shall go home; sweet, sweet word to me, I assure you. Nothing but a conviction of the usefulness of my present work would lead me to sacrifice the pleasures of home as I do. But I know God will keep and bless my loved ones in my absence. He has done so and will still do it. I trust Him." Again, later, he writes: "To be separated so much is a trial to me as well as to yourself. Yet if you could see the crowds without a shepherd who flock to hear the word of life, you would at least try to be reconciled to it."

Another characteristic constantly exhibited in these letters is his simple and unquestioning faith in God, and his deep and earnest piety. His faith was a living, comforting, sustaining principle; and not only this but a working principle, working by love and leading him to a sincere and hearty consecration of himself and all his gifts and powers to the service of his Divine Master. Thus writing from Augusta, June 26, 1854, only a little over a month before his death, he says: "I am well; thanks to a kind Providence, and have hope and trust to feel that you and the children are also cared for and kept in health and will be until my return. When I recount the mercies of our God, my heart, I trust, is at least, not unmindful of the source whence they come; and I feel that my poor life is but a slight return for such goodness to us and to ours." The same simple and beautiful faith, and love breathe through all of his earlier letters. Thus

on his arrival at Fayetteville, October 5, 1853, being disappointed at not hearing from home, he writes: "Not that I anticipated any bad news. * * * For I have faith to believe that God will protect and keep those whom I love so much, while I am engaged in His service."

How much these professions coming from him, meant, is shown by the unselfish and self-sacrificing devotion which he manifested in the prosecution of his work, which is another thing that is strikingly brought out in these letters. The following itinerary, taken from the headings of his letters written during 1853, will give some idea of his intense and untiring activity, and of the immense and arduous labors which he underwent during this period. January 6 he was at Napoleon, where the Arkansas then emptied into the Mississippi River, on his way to Helena, on the extreme eastern border of the state. February 16, he was at Rockport, in the southern part of the state, on his way to Camden, where he held a meeting of two or three weeks' duration. March he seems to have spent in visiting and preaching in the country around Camden. April 5, he is at Washington, Hempstead County, in the southwestern part of the state, where he labored for several weeks. Thence he went to Tulip and Princeton and other points in the vicinity. May 5 he writes from El Dorado, near the southern border of the state, where he labored for two or more weeks. May 18, he is again at Washington, just from a visit to Columbus. Thence he returned to Little Rock, visiting and preaching at Arkadelphia and other points on the way. June he perhaps spent at Little Rock with his family, taking a much needed rest, and visiting and preaching at points contiguous to that place; for his next letter is dated from Batesville, July 11. After laboring here for some time, he went to Smithville, in Lawrence County, in the extreme northern part of the state. Here and in the regions round about he spent the rest of July and part of August, returning to Little Rock in the latter month. September 13, he is at Van Buren, in the western part of the state, attending the meeting of the synod at that point. After the adjournment of synod he held a meeting at Van Buren, lasting until about the first of October. October and November were occupied in continuous preaching, at Bentonville, Fayetteville, Cane Hill, and Fort Smith, at each of which places meetings were held. And

at the close of the year, December 26, we find him at Jacksonport, in the northeastern part of the state. The journey to Napoleon and to Helena was doubtless made by steamboat. The points in the other three sections of the state could only be reached on horseback. When we consider the immense distances covered in these journeys, and the inconveniences, discomforts, hardships, and dangers of travel in those early days, this itinerary presents a record of energy, enterprise, heroic endurance and consecrated devotion to duty that justly entitles him to an honorable position among the heroes of modern missions.

But the chief interest of these letters is the light which they throw upon the results of these manifold labors, viz: the great and beneficent work which he was instrumental in accomplishing for the cause of God in this state. It is a striking testimony to his humility and modesty, that he does not appear to have been conscious of the full extent and importance of the work he was doing. He does, indeed, speak of being "Driven on by the stern sense of duty, in a work which seems to be the life of all our little churches in this whole region," and he describes in a brief and simple way the effects that followed his preaching; but there is no hint that he was conscious of his great power as a preacher, or that he realized the far-reaching influence of his work on the future of the church in this state. No one, however, can read his letters and fail to be impressed with his extraordinary gifts and powers as a man and as a preacher, and the depth and power and extent of the work which he accomplished. He was not simply a successful revivalist, as that term is commonly understood in our day, he was a great gospel preacher, and his preaching was in demonstration of the spirit and of power. For this reason, it was almost invariably accompanied by spiritual results, not merely in the great meetings which he held, but even when he preached by the way, as he often did in his journeyings from point to point.

The meetings which he held, almost without exception, were characterized by wonderful manifestations of the spirit's power and presence. There were large congregations, profound attention, deep interest, and many conversions and additions to the churches. And the effects upon the churches and the community in which they were held were happy and

abiding. The churches of the synod, which at that period of their history were in a weak, struggling and depressed condition, were strengthened, encouraged, established, and placed in a position favorable for future growth and usefulness. And the communities around them, then in a formative state, if not brought under the sanctifying and saving influences of the gospel, were taught to honor and revere it; and in consequence were brought into an attitude more favorable toward hearing and receiving it.

As illustrating the general character and happy results of these meetings the accounts given in these letters of the meetings at Fayetteville and Fort Smith will serve as examples.

Two letters written from Fayetteville, while the meeting there was in progress, have been preserved. In the first he writes, "We are now in the midst of a deep and widening revival of religion in this place. I am preaching every night to crowded houses. People ride four and five miles to preaching. We visit in the day and hold prayer meetings. What will be the result, I cannot tell. I think it would be a sin to leave now. * * * I am in good health, and but for a longing to see you and the dear little ones, I am contented and happy, for I feel that I am doing good. Pray for me that God may keep and bless me in His work."

Later, he writes, "Our meeting is still in progress every day and night, attended by crowded congregations and anxious people who seem to desire to hear and learn the truth. There have been some fifteen or twenty professions of faith and many more are deeply anxious to learn what they shall do to be saved. The meeting is marked by a deep stillness, as solemn as death and as earnest as life. * * * Dear wife, pray for me that God may bless and strengthen me to carry on His work. Oh, it is pleasant to labor thus in His cause."

There are no indications in either of these letters as to the length of time the meeting lasted. But from the date of a letter written from Van Buren after leaving Fayetteville, we are justified in inferring that it must have continued not less than two weeks, and probably longer. We have four written from Fort Smith while the meeting there was in progress. In the first of these, dated November 3, 1853, he

writes, "Here I am in this place. A sort of Babel and Gomorrah. I arrived here last night; found the people of the church expecting me and prepared for a meeting. I did not preach last night, feeling the need of rest for a short time prior to commencing another seige of preaching. My health has been good—never better—though I am a little thinner than when our meeting began in Fayetteville. * * *

I hope we shall have a good meeting here. * * * I shall stay here as long as there is a prospect of doing good by staying." The next letter is dated eleven days later. In it he says, "I write to say to you that I fear I shall not be able to be at home next Saturday. I do not think it would be right to leave here as yet. We have received four persons into the church on examination, and the congregation is four times as large as it ordinarily is, and just as attentive as they can be. A deep solemnity pervades the people and we may hope, I think, for a good and precious season. I am, oh, so anxious to see you and the little ones, but I do not think I ought to go as things are now. I am well, and keep well, though preaching every day; am, however, somewhat worn by so much labor." November 16, two days later, he says, "We had a precious meeting last night. The night before last I preached to an overflowing house on Romanism. Last night we received two persons in the church, one of them a Roman Catholic by birth and education. I baptized her in the presence of a large assembly. The interest is widening and deepening. I know not as yet where it will end. The state of things here rejoices my heart, while it disappoints my fond hope of being at home this week." The next and last letter is dated November 18; he says, "Yesterday evening our inquiry meeting was well attended by some of the hitherto most hardened sinners of the place. The work seems to be deepening. So that I cannot leave here before next Monday."

This remarkable meeting it thus appears must have continued about three or four weeks.

Few remain among us who attended these meetings, and fewer still that were old enough at the time when they occurred to give any intelligible account of them at the present time. It has been the privilege of the writer of this sketch to meet a few such persons in Fayetteville and Washington County, and he finds that the memory of Mr. Green

and of the profound and widespread impression produced by his preaching and his labors in that section of the state is still fresh in their minds.

Other phases of his work in these eventful months are brought out in the following extracts:

Writing from El Dorado he says, "I preached yesterday to a little country congregation between this place and Camden. There was much deep feeling. One young man, unconverted, wept nearly all the time of the latter half of the sermon. One man gave me for missions \$10. I think I shall be able to raise \$200 in this county for that cause. I find a liberal spirit pervading the few people we have here." In another letter from the same place, written later, he says, "I raised \$40 here last Sunday, and shall do quite well in this county, God helping me." In a letter written from Jacksonport, and dated December 26, 1853, he says, "I reached here on last Thursday evening, through the cold, quite well and comfortable, thanks to my good blanket, for which I found use not only by day, but also by night. I place it next to me when I sleep to keep me warm. It is also clean, which cannot always be said of the sheets. I got two lots for a church at Grand Glaise, a new town on White River, where I stopped and preached the other night. I shall put on foot the building of a church here (in Jacksonport) before I leave." The result of this effort is thus given in a letter written subsequently from another place. "Before leaving Jacksonport I took up a collection for Home Missions—about \$58—I hope to increase it. I also did something more for our church building there. I got subscribed \$200, making in all \$1,500, which will build a neat house."

Thus continually at work, and wherever he went, even though he tarried but for one night, something was done for the cause of Him whom he loved.

In the summer of 1854 he received an urgent call from the church at Frankfort, Ky., to become its pastor. In response to this call, he felt it to be his duty to visit the church before deciding what he would do. On his return from Frankfort, he was taken sick at Louisville, Ky., but anxious to reach home, he took passage on a steamer going down the river. On reaching Memphis, not wishing to

travel on the Sabbath, and being still quite unwell, he was taken by Dr. Gray, the pastor of the church there, to his home. Here cholera developed, and after a brief illness he passed peacefully and calmly to his eternal reward in the thirty-fourth year of his age.

Such an ending to such a career is one of those profound mysteries of Divine Providence before which we must stand dumb. We cannot understand or explain it, but must in faith and patience wait until God, by the gradual unfolding of His wise and gracious plans, makes it plain.

Mr. Green was a man of rare natural gifts and endowments. He was tall, broad-shouldered, nervous and muscular in his physical development, and capable of great exertion and endurance. His natural disposition was open, frank, generous, fearless, impulsive, daring, energetic, and aggressive. His feelings were ardent and intense. His intellectual gifts were of a high order, including quickness, clearness and accuracy of conception, sound judgment, and broad common sense. His moral qualities were equally conspicuous. His views of truth and duty were unequivocally clear and decided, his convictions were sincere and deep, and he had the courage of his convictions. This aggressive positiveness, and strength of character, combined with his wonderful power of speech, made him a born leader of men. These natural gifts and endowments were cultivated and improved by education and use, and softened, refined, elevated and sanctified by divine grace; and the happy combination made him the honored, trusted, loved husband, father and friend that he was in private life, and the eminent, successful and useful minister of the gospel that he was in his public and official career.

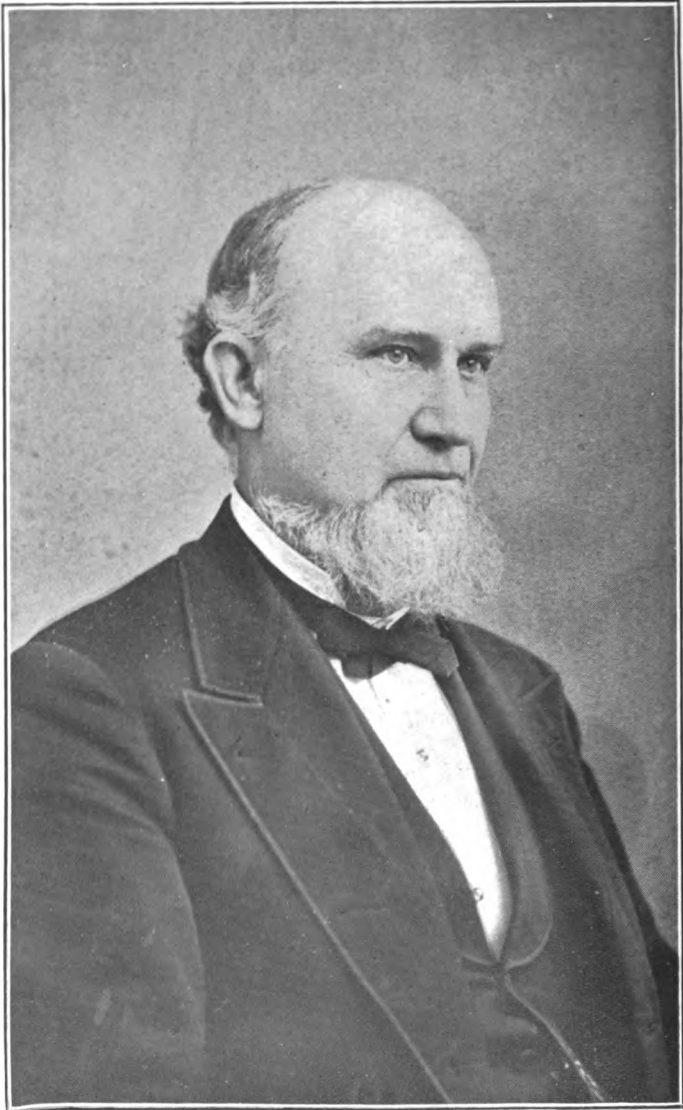
The following anecdote, related of him by his nephew, John Barkley, of Kentucky, is worthy of being preserved: "Some years ago," says Mr. Barkley, "I was going down the river to New Orleans. One afternoon I took my seat on the deck of the steamer. My next neighbor was a gray-haired venerable looking man, with whom I soon fell into conversation. After we had been talking for some time, learning that I was from Kentucky, he asked me: 'Did you ever hear of Joshua F. Green, formerly of Kentucky?' 'Yes, sir; he is my uncle.' 'Is it possible,' said the man, bursting

into tears; 'that man was the means of saving my soul. Soon after he came to Little Rock, he came out to my neighborhood to preach. A number of us wild young lads determined that he should not preach. So we went to the place where the service was to be held, with the deliberate intention of creating a disturbance, and breaking up the meeting. Soon after Mr. Green began the services we began; and every time he attempted to proceed we began cutting up. After waiting a reasonable time, Mr. Green left the pulpit, walked down the aisle, and stopped at the pew in which I was sitting. Fixing his eyes on me, he said: "Young man, we have come here to worship God. If you are willing to behave yourself, you are welcome to remain; but if not, I will take you by the nape of the neck and pitch you out of the door." I looked him over, and saw that he meant business, and furthermore was able to do what he said. So I concluded to sit still and behave myself, and the sermon which I then heard was the means of converting my soul.'"

This capacity to attract and win those whom he felt it to be his duty to oppose and rebuke, oftentimes with sternness and severity, was strikingly exemplified in his controversies with the Roman Catholics. Though he preached on such subjects as "The Dangers of Papal Schools," "The Confessional Unveiled" and "The Man of Sin Delineated," and did it with such unflinching plainness and overwhelming power of argument as to produce great excitement and deep feeling and to lead many to renounce the errors of that system; yet some of the most ardent admirers and most loyal and faithful friends he had in Little Rock were Roman Catholics who never renounced their connection with the Roman Church. And after his death, they proved the sincerity of their devotion to him, by their life-long friendship and considerate and unflinching kindness to his family.

He possessed to a remarkable degree the power of impressing himself upon those with whom he came in contact. Young and old alike were impressed and attracted by his striking personality, as well as by his eloquence and power as a preacher. And those who still linger among us, of the men and women whose privilege it was to have known and heard him, are as ardent and enthusiastic in their

expressions of love and admiration for him, as if he had passed away but yesterday. Upon the whole we think impartial history will approve, as essentially correct, the estimate of his friend and successor, Dr. Thomas R. Welch. "Take him all in all, he was the grandest man we have ever had in this state in the ministry. His life, though short, was a great and successful one."



REV. THOMAS RICE WELCH, D. D.

A Short Biographical Sketch of Rev. Thomas Rice Welch, D. D.

BY B. S. JOHNSON,
LITTLE ROCK, ARK.

It is well, amid the hurry and struggles of this life, that we stop, for a few moments, to look back and consider the lives of those who have passed away, in order to see the good they have done, the example they have set, and to appreciate its effect upon us individually, and upon the world at large. Retrospection can bring no other result than good, when we indulge in it from wise and proper motives. So, to-day, we are looking backward to the anniversary of the day when this honorable body—the first Presbyterian Synod of Arkansas—was organized and came into being. In doing so, it is but right and proper that we should recall the lives and deeds of those great and good men who took part in the beginning, and who actively assisted, as the years rolled by, in carrying on, perpetuating, and making more perfect, the works of those who began it.

We have been gladdened by the historical reviews of our beloved Church, and all its kindred organizations within the State of Arkansas, and by beautiful sketches of many of the noble men who have carried its standards, and presented the ever living word to a hungry people, during the last half century, which have been read before us. It would seem, then, that enough had been said, and that more could not be said. But the committee has placed upon me the pleasant duty of presenting to you a short sketch of the life of one who, for nearly a half century, was a member of this synod, and who, although not present at the organization of this body in 1852, nevertheless became one of its members shortly thereafter, and remained actively such until his death in 1886, a period of nearly forty years.

I know not why I have been selected to write a sketch of the life of the Rev. Dr. Welch, unless it be that, for nearly twenty years I sat beneath his teaching, met him daily in

all walks of life, admired his many noble qualities, and, under his teaching, became a member of this church, esteeming him as one of the best friends I had ever known. Be that as it may, the few words I can say will be words that give me pleasure in the saying, and, though dull and uninteresting they may be, they will nevertheless be the humble tribute of one who delights to honor his memory. It is, no doubt, a privilege which we all recognize, to pay some kind of tribute to the work of those who have lived and labored among us, and for us, and with us. To place flowers upon the grave, gives us a pleasure hard to analyze; sad and beautiful, it relieves the tension of the heart, and brings back memories that, after all, are consoling. Therefore, as we think to-day of the past, and look forward to the future, let us feel and remember that the lives that have gone are still before us, influencing us in our actions for good, as we journey onward.

Thomas Rice Welch was born at the home of his parents, in Jessamine County, State of Kentucky, on September 15, 1825. He quietly, suddenly—not, however, without warning—ceased from his labors in the city of Hamilton, Province of Ontario, Canada, on the evening of March 25, 1886. In the interval of a little more than three score years, were crowded the infancy, youth and manhood of an active life, which has left an impress which will be lasting in its effect upon the people of this community, and more enduring than falls to the lot of most men.

As to his ancestral lineage, he was descended from that sturdy, brave, staunch and intelligent Scotch-Irish race which has contributed so much, in our country, to the causes of liberty, religion and education. His paternal grandfather, John Welch, immigrated to this country from the north of Ireland, remained for a time in Virginia, but settled in Kentucky about the year 1790, having served as a soldier in the American army during a part of the Revolutionary War. He had three sons, the youngest of whom bore his name, and was the father of Dr. Welch. He resided at the old homestead, and is described, by those who knew him, as a hard working, thrifty Kentucky farmer, an honest, upright kind-hearted man. He died about 1843, when less than fifty years of age, and before Dr. Welch entered college.

Thomas Rice Welch was the fourth son in a family of five brothers and one sister. None of those brothers are now living, and his sister, too, has gone to her eternal rest. His mother was Betsey J. Rice, who survived her husband nearly thirty years, dying in 1872, in the county where she was born, and had spent her life—nearly seventy-five years. She was the daughter of Samuel Rice and Mary Moore, both of Virginia families, but among the earliest settlers of Kentucky. From this same family connection, sprung Dr. John H. Rice, the founder of the Union Theological Seminary, in Virginia; Dr. Benjamin H. Rice, an able minister, and brother-in-law of Dr. Archibald Alexander; also, Dr. Nathan L. Rice, whose renown as a pulpit orator, a theological teacher, and skillful ecclesiastical polemic, is yet fresh in memory.

Thomas Rice, brother of Dr. Welch's mother, for whom he was named, was a soldier in the war of 1812. After the close of that conflict, he became a Methodist minister, of considerable note in Kentucky. His namesake, during his childhood, was quite a favorite with him, and he was accustomed frequently to say to the subject of our sketch, "Tom, you will have to fill my place in the pulpit when I am gone." Such are the impressions made upon the mind of childhood, who can say what influence this quiet remark of a beloved relative may have had in moulding the future career of the then boisterous lad to whom it was addressed.

The paternal grandfather of Dr. Welch was an active ruling elder in our church, distinguished for his earnest christian devotion, and the record is made, concerning him, that the great object of his life was to promote the cause of Christ in the world.

It is often said that "Grace does not run in the blood;" but there is a sense in which this expression is untrue. We do not see why, if other things are the result of heredity, this, too, may not follow the same natural law. At the same time, the covenant promises made in the days of old, are, in their very terms, hereditary, descending from parents to children; and no doubt, in this case, the great and ever present christian devotion of the grandfather must have descended to the grandson.

From the freedom of the personal association of others with Dr. Welch, it was evident I am told that, for some rea-

son, his character was chiefly moulded by the influence of his mother, for whom he ever cherished a strong filial affection. This may have been due to the fact that his father died when he was but a boy, while he himself had nearly reached the age of fifty years at the time of his mother's death. It may have been, too, an illustration of what is claimed by some to be the law of hereditary descent—that intellectual force and bias are usually transmitted to the child from the mother, while moral tendencies commonly descend from the father. How true it is that then, as now, the mother was, and is, the arbiter of the life and the making of her boy. To her love, her fortitude, sacrifices and devotion, coupled with her virtues, are due the success and happiness of the after life of the child. When it is said that all history can be searched in vain for a truly great man who had a fool for his mother, is there any one, within his personal knowledge or observation, who can gainsay it?

Dr. Welch received his preparatory education at Bethel Academy, located at Knoxville, Ky. He entered Center College, at Danville, Ky., in May, 1844, and was graduated with the degree of A. B. in September, 1846. He was one of the comparatively few students who were privileged to enjoy the instruction, and fall under the magical personal influence of that prince of educators, Dr. John C. Young, who presided over that growing institution for twenty-seven years.

The plan of life formed by Dr. Welch previous to this period of his history, as stated by himself, was to obtain a classical education, study law, and make a name in the world in that profession. Having accomplished the first step, by the procurement of his diploma, his attention had turned to the next, and most of the year thereafter was spent in the study of law. Having, however, been admitted to the full communion of the church of his choice, his mind became impressed with the duty and privilege of preaching the gospel of Christ to his fellowmen. How little can we mortals know of the force and effect of the idle remark made by his christian uncle in years gone by! We judge cause by effect. Why may not these words have turned this learned man to the salvation of souls? Under the prompting of this impression, then, one year after he left college, he relinquished his

formerly cherished plans of studying law, and made preparation to enter upon a course of studies preparatory to what proved to be the chief work of his life. He immediately went to the Theological Seminary of Princeton, New Jersey, in the autumn of 1847, and there he remained until the spring of 1849. In September of 1849, he was licensed to preach the gospel, by the Presbytery of West Lexington. He then supplied the church at Warsaw, Ky., for one year, when he resumed his theological studies in New Albany Seminary, Indiana. On May 1, 1851, he received a certificate of graduation from that institution, and, on the 10th of the same month, landed at Helena, Ark., where his work in our State began. He was then but a licentiate. On April 11, 1852, he was ordained to follow the work of the gospel ministry, by the Presbytery of Arkansas, in Batesville.

During his residence at Helena, on May 21, 1855, he was married to Mrs. Margaret F. Henderson, who, after a happy married life of nearly thirty-one years, in the mysterious orderings of a Divine Providence, was left to mourn his loss, when, in a few short years after his death, she followed him. Dr. Welch remained at Helena until December, 1859, when he removed to Little Rock, taking charge of what is now known as the First Church, in which we are to-day holding our meeting, and in this church, uninterruptedly, joyously and cheerfully, loving and beloved, he labored as its honored pastor for over a quarter of a century. During all this period, he was not only faithful, devoted, and eminently successful as the pastor of the largest church within the bounds of our Synod, but he was regarded, by common consent, as the exponent of our denomination in all regions of the State, so that his influence was felt and exerted in behalf of true religion and a pure Presbyterianism, even in portions of the State where his voice was never heard.

It is a fact, well known to many of us, that, wherever a little band of struggling Presbyterians chanced to be thrown together, who, in their isolation, needed some one to counsel and encourage them, to assist in procuring the services of a minister, or in perfecting their organization, they applied to Dr. Welch, and never in vain. During his busiest years as a city pastor, in addition to his untold amount of anxious thought, extensive correspondence, and financial aid he was called upon to render, he advanced the general interests of

the church throughout the state of his adoption. Private interests, private feelings, never interfered with a call made upon him, and he was a force in organizing, encouraging and maintaining the organizations of the church throughout the state.

During the last ten years of his pastorate in Little Rock, he was called to bear testimony to the grace of the Divine Master in suffering, as well as in doing His work. By a series of painful maladies, he was subject to constant physical suffering. Although these were, for the most part, of such a nature as made but little permanent change in his outward appearance, yet they told, necessarily, upon his nervous system. With a few temporary seasons of rest, he remained at his post until firmly convinced, at last, of the necessity of seeking relief from his charge. Then, when his people at last realized his condition, at his suggestion, the Rev. R. B. Willis, now a member of this synod, was called as his assistant, and for several years assisted Dr. Welch in the pulpit and in his duties as pastor of this church.

After Dr. Willis left to undertake other and greater work, Dr. Welch still remained, faithful to the end. The members of this body, and especially of the First Church, then present, can well recall the perplexing silence and apparent hesitancy that followed when his final request was presented for his release from labor among us. He had been called to a professorship in a S. P. University at Clarksville, Tenn. He asked his people to permit him to go, but, wisely or unwisely, through a love and devotion that recognized no reason, they declined to do so. And, evidently devoted to his congregation, he accepted its declination, and resumed his work, which continued for several years thereafter. Then, again, when his health became very bad and threatening, he called upon his congregation to release him, and also made his application to presbytery to be discharged, that he might seek health in other lands and in other labors. While the presbytery could clearly see and fully appreciate the absolute necessity of granting his request, yet they seemed slow to take the formal action that was necessary. His congregation, after much discussion, and with deepest regret, saw the necessity, and gave their consent. The truth was, that many of us really felt that we could not do without him. I speak

for the older members forming the congregation of the First Church.

Having been released, he at once sought cure in the climate of Canada, hoping to restore his impaired health. He was appointed to the position of consul at Hamilton, Province of Ontario, by Mr. Cleveland's administration. He reported there bouyant and hopeful, and, when leaving, said "I believe, in that climate, my health will be restored, and, when it is, I shall resume my labors, either in some college of our church, or in some pastorate." Shortly after his appointment, he removed to Hamilton, and there officiated as representative of the United States government. It is needless to say that, ever faithful, energetic and conscientious, he filled that position to the perfect satisfaction of the government. His health gradually improved, and gave evidence that he would be restored, so that, in apparently renewed vigor, he was permitted, in March, to pay a brief visit to his friends in this city, where he had so long lived and labored, and, while here, he performed the marriage ceremony for one of the devoted members of his church, for which purpose he had especially returned.

From the scenes of his active life, he returned to his work at Hamilton. All seemed bright, hopeful and promising, and on March 25, 1886, a few days after his return, he spent the evening in cheerful conversation around his fireside, exhibiting, as we are told, unusual evidences of restoration to his former physical vigor and vivacity. Health seemed to be returning, and life looked brighter to him, as he thought of returning to the duties he loved so well. Retiring to rest a little while before some other members of his family, he suddenly, quietly and peacefully closed his eyes in that mysterious and eternal sleep, relieved from his earthly labors, nevermore to return—privileged thus to cross the narrow stream, as it were by a single step, from the modest life and pleasant surroundings of his earthly home, by the kindly ordering of the Master whom he had so long and faithfully served, delivered from a lingering and toilsome death through avenues of suffering. It is said by some that a sudden death is preferable to a lingering one; but, be this as it may, our friend was saved the suffering, and, as we firmly believe, fully and completely prepared, his spirit was taken to its eternal rest.

In passing, let me say that, during the Civil War, Dr. Welch, although firm and resolute in his principles, and confident as to his belief in the cause of his native section, remained steadfast at his post in the city of Little Rock, and, although the possession of this beautiful city passed into the hands of those who were contending against his section, he remained at his post, and ministered to both sides with the earnest spirit of the true christian he was. The good he did, the sympathy he gave to the distress and suffering of both friend and foe, the advice he was called upon for, and the helpful christian assistance he meted out to all, will never be known; but there are those among us who do know, and will testify to its greatness, its magnitude, and its loving and christian fortitude.

We need not go into the details of his work while pastor of the Little Rock church. This is a part of the history of that church, and the records of its session testify to its magnitude and influence, and one need but go over them to see the many, many familiar names of those who, through his ministry, have been brought to know and follow the blessed Master.

And now, having hastily traced this brief biographical sketch, this rapid survey of the life of our friend and pastor, the promptings of a fond personal attachment would suggest the indulgence in expressions of eulogy. But, repressing this natural tendency, I deem it more appropriate to present a few words upon the permanent ideas of which the life and service of our christian friend and brother may be regarded as the exponent. These ideas are taken bodily from the learned address of the Rev. I. J. Long, D. D., made upon this subject, and also from the address made by Rev. A. R. Kennedy, D. D., for a long time a member of this body.

The life of every individual, of anything like positive traits of character, may be viewed as the exponent of certain well defined ideas, of which he may be regarded as the devoted advocate. I therefore take up these traits of character briefly, in order that we may get Dr. Long's full understanding of them, in which I fully concur.

I.

The career of Dr. Welch, especially during the early ministry, was an emphatic expression of the true missionary

spirit. Soon after he entered upon his work as a preacher, he received an urgent call to labor in an old and comparatively flourishing church, located in one of the choice portions of the State of Kentucky. Here he could have resided among his own people, Kentuckians of more than usual culture, with perfectly easy work and ample salary; but from this he turned away, to cast his lot among the destitute and more needy portions of a frontier region, where he could expect but few of these attractive surroundings. Had he selected China or India as a field of his labor, his life of sacrifice would have received the instant admiration of his brethren. He would have gone forth to an easier work, in many of its aspects, and a surer compensation, secure in the sympathies, prayers and support of the whole Church. When he came to Arkansas, it was to effectually cut himself loose from all this, and, in the estimation of many of his immediate friends and brethren, we are told, he came to bury in obscurity the gifts and graces with which he was endowed by nature and human culture. But he found, in the wide and destitute regions of the State of Arkansas, a field in need of culture, whither few were disposed to come, and, leaving the easier work and more comfortable surroundings for those who seemed to covet them, he cast in his lot with the destitute and more isolated portions of the Master's vineyard.

In the exacting labors of such a field, opportunities for good and capacities for usefulness were rapidly developed and enlarged, which might have lain dormant for half a lifetime, under different surroundings. Coming as a licentiate, at first among strangers, and, to a great extent, cut off from association with his brethren, for more than eight years he stayed as the sole representative of the ministry of our Church in the eastern portion of the State, extending his work, by occasional visits, even to the western part of Mississippi, where we had no resident ministers. During those years, he was practically studying those lessons which afterward rendered him such a zealous and efficient manager of home mission work in his presbytery and synod. This deep devotion claims the careful consideration of members in our own time.

How many young ministers in the older and more settled portions of our church are now hovering around the

almost decaying fragments of churches well-nigh effete, whose influence would be multiplied a hundred-fold if they could only surrender their dreams of being called to some coveted place, so soon as vacated, and go out into the vast western field, in the wilderness, where God's word is rarely heard and never preached, carrying with them the genuine inspiration of the true missionary spirit.

II.

Another distinguished trait, of which Dr. Welch may be regarded as the true exponent, is what may be described as genuine self-respect—a spirit of true independence in the ministry. This self-respect and this independence was remarked and observed by all who came in contact with him. It is strange to what extent the remnants of form still linger in the minds of large numbers professing the Protestant faith. Sacerdotalism has yet its impress upon many. Probably on no other topic are these ideas more apparent than in the popular belief that often prevails as to the work of a public teacher of the church. To the minds of many, the term "preacher" suggests the idea of one who claims, in some way, to be better than others—who moves in a sphere of holiness, surrounded by some kind of atmosphere of peculiar sanctity, inspired with a spirit of consecration and devotion to the service of the Lord, which it would be wholly useless for others to expect to attain. His fitness for his work is measured by his acknowledged unfitness for anything else. Lack of common sense about all the ordinary affairs of human life, and gross ignorance of business principles, are evidence of his call to the ministry. We have only to refer to history to see how these ideas were inculcated into the masses, by those professors of religion long before the reformation, and how fixed and firm these opinions have become.

For his temporal support in his work, the preacher is to look largely to the donations of the charitably disposed. He is to be the recipient of these gifts as charity. His self-respect, if he has any, is to be wholly sunk. His personal independent character is to be stifled, until partially, if not wholly obliterated. Indeed, he is to be criticised, discussed and condemned, at the will and whim of every one

who chooses to express an opinion. He is looked upon as if he should be faultless, and he is treated as if he were a wrongdoer. Is it strange that, in the face of this, numbers of young men, endowed with true manly characters, should stand appalled, and turn away from such an uninviting prospect? Is it strange that we hear many a true, genuine christian preacher, in sorrow and disgust, say to himself, "I have made a mistake. I will seek some other calling."

Against this gross perversion of the truth and frightful source of incalculable injury to the church, the entire career of Dr. Welch was an emphatic standing protest. Naturally endowed with a fine business capacity, this was trained and developed, until he was justly regarded as an efficient and successful business manager, both in his private affairs and in his management of the affairs of the church. This, however, was by no means employed merely in furthering his own individual interests, but was freely devoted to advancing the interests of others, and especially to the practical management of the affairs of the church.

As a citizen, he took a deep and abiding interest in the welfare of the State, and in the material advancement of the community where his lot was cast. While eschewing all mere party claims, in all public enterprises of a legitimate character, he was an acknowledged leader. His mature judgment and eminently wise counsel were often sought by those having under their charge public measures for promoting the welfare of the community or of the state. But yet the claims of his private business and the demands of public welfare were ever held in subordination to his work as a preacher and pastor.

By skillful management of his business affairs he accumulated a private estate which placed him in comparatively easy circumstances, and greatly enhanced his power for doing good. Yet these things were never allowed to absorb his attention to the extent of interfering with his efficiency as a teacher in the Church, or his fidelity as a pastor. His salary as a minister, he properly regarded as compensation for services rendered. When the services were acceptably performed, he looked upon the amount solemnly promised as due, and its honest payment as the discharge of an obligation voluntarily assumed, and in no wise to be

received as a man whose character was beyond question, and this truth he sought to impress on the minds of his people. As soon as the spiritual services had been faithfully rendered, he would frequently stand before his people as a benefactor, asking a promise of charity for their souls. In presenting questions of conscience before his people, he never failed to remind them of their duty and privilege in that regard.

In all these, and in a host of other ways, his official career may be viewed as the exponent of true self-respect and genuine independence of character in the ministry, worthy of attention and imitation, especially by his younger brethren.

III.

Another prominent feature of Dr. Welch's work as a minister was his firm and fearless advocacy of the cause of sound christian education. During the early years of his ministry he was, perhaps, to some extent under the influence of the theory that the spirituality of the Church would forbid her even to manage the training of her own children. But, in his maturer years, he became, and continued to be, an earnest advocate of the importance and necessity of christian education as a part of the mission of the Church.

His own experience had taught him that a student might take a regular college course in institutions nominally christian, and yet not make a recitation in the Bible as such. When this matter was brought to his attention and arrested his thoughts, he soon reached the conclusion that the only difference that could be practically made between an infidel school and one avowedly christian, was by making the Bible a regular department of instruction, deserving at least equal attention with classics and mathematics. This conviction he did not hesitate boldly to avow on all proper occasions. He clearly saw that the theory before alluded to, although supported by the authority of honored and revered names in our Church, was yet practically a pernicious error, proving, when adopted, a serious drawback to the true efficiency of the Church. For if the children of the Church, during all those years when their characters are being molded for time and eternity, are subjected to the influence of a godless education, whether imparted under the state or

John Farrell Allen, M. D.

John Farrell Allen was born in New Madrid, Mo., March 29, 1824, and died in Batesville, Ark., September 22, 1901, being 76 years, 4 months and 7 days old. He received his literary education in a Roman Catholic institution in Perry County, Mo. In the spring of 1847 he was graduated from the University of Pennsylvania with degree of M. D. From there he came to Batesville, Ark., where he remained but a short time and removed to Louisiana, where he remained for a few months only—returning to Batesville in 1848. Here he engaged in the practice of his profession (having at one time probably the largest practice in North Arkansas). Having maintained his practice for a period of over twenty years with marked success, he retired therefrom of his own choice but against the protest of many friends.

Dr. Allen was married to Miss Mary E. Agnew April 25, 1849, with whom he lived a happy wedded life until January 2, 1881, when Mrs. Allen was called to the service above.

He united with the Presbyterian Church at Batesville August 7, 1853, on profession of his faith in Christ. Fourteen years later, July 28, 1867, he was elected and ordained ruling elder in the same congregation and served faithfully and efficiently in that capacity till his death (for over thirty-four years). He was rarely absent from the Sabbath or the mid-week prayer meeting. He was for many years an active teacher in the Sabbath School. He gave liberally of his means, and freely of his time to the church he loved so well. He was wise in counsel, and efficient in the work committed to him and was an invaluable assistant to his pastor as well as helpful to many of the members of the church.

His first appearance on the floor of the Presbytery of Arkansas as a member, was in the spring of 1869, and his last was in the spring of 1900. During that period of thirty-one years, it is believed that he was more frequently a member of this presbytery than any other ruling elder within its jurisdiction. Besides this service he was frequently a

member of the synod of Arkansas, and was twice commissioner from Arkansas Presbytery to the General Assembly. As a member of each of these courts his attendance was marked by intelligence, faithfulness, efficiency and the rare quality of sanctified common sense. Few among our eldership have exercised a wider influence in the church, or were more efficient in building up the Master's Kingdom in our state.

While always manifesting a warm interest in all that pertained to the work of the Presbyterian Church, Arkansas College came next in his affections, and in this cause his labors were abundant. In a circular letter issued April 23, 1872, by the Provisional Board of Trustees, announcing the prospective erection of the original Arkansas College building, appears the name of John F. Allen. From that time until the date of his death he maintained an unbroken connection with the board of trustees, and manifested an interest in the college and exercised an influence in moulding and making it what it is, second only to Dr. Isaac J. Long, its founder and president. He was elected treasurer of the college May 8, 1872, and held that office continuously until his death. His service in this capacity was faithfully and efficiently rendered. His duties as Treasurer during the erection of the "Long Memorial Building" in 1892, were by no means light. He was one of the largest contributors to the endowment fund and support of the college, giving not only largely of his means but also freely of his time. He watched with solicitous interest the career of her graduates, and delighted to note the good influences which emanated from her walls. His counsel, labor and liberality will be greatly missed in the board of trustees, by the faculty and by the advocates of Christian education for which this college is now so famous. As "Hiram was ever a lover of David," so Dr. Allen was ever a lover of Arkansas College.

In his personal religion he believed in the atoning blood of Jesus and built his hope on nothing else. He honestly endeavored to live the gospel he professed, and in a manly way met the obligations of business life as well as in his home and church. With a comprehensive and intelligent grasp of the Bible (which he made his daily study, he

accepted it as the truth and conformed his life to its teachings.

On Sabbath morning, September 22, 1901, at the hour the congregation with whom he had so often worshiped were mingling their praises and prayers in the earthly sanctuary, the summons came from the Master to enter the sanctuary above. He was ready.

Alexander Winchester Dinsmore.

BY B. W. GREEN,
LITTLE ROCK, ARK.

Alexander Winchester Dinsmore was born in Washington County, Pa., 1820, and died February 17, 1894, at Bentonville, Ark., being seventy-four years of age. He was of Scotch-Irish parentage and inherited the fine traits of character which have distinguished that sturdy race of people. He was trained in the doctrines of the Presbyterian Church from childhood and God's Word was instilled into his young mind, which developed in later years a character in the sight of God of great value.

He graduated from Washington College, Pa., at the age of eighteen. Had it not been for a serious throat trouble which developed before he completed his course at college, he would have entered the ministry. At what age he united with the church I have not been able to ascertain, but he must have been quite a child. He began life as a teacher in the western part of Virginia and in Kentucky and continued this work for several years. In 1847, he came to Arkansas, and settled near Fayetteville, and while living there he married Miss Katherine Anderson, the daughter of Hugh A. Anderson, a ruling elder living in Benton County. Two years later, he made Bentonville, Ark., his home, where he continued to live till his death in 1894.

As a business man, he was successful (as the world understands it), but his best work was in the vineyard of the Master, where he won the plaudit, "Well done, thou good and faithful servant. As thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord." When the Presbyterian Church was organized at Bentonville, he was elected and installed ruling elder and continued in this office and this church the remainder of his life.

He was endowed by nature with a fine intellect and a well-balanced judgment. To this he added culture and learning so that, in many respects, he was a remarkable

man. His influence for good in the Northwestern part of the state was great, and he has left an impress upon society there which will long remain. In the courts of the Church, he proved himself to a wise and judicious presbyter.

To his efforts mainly was due the organization of the church at Bentonville, and the first pastor, Rev. C. M. Richards, lived in his house during his pastorate of three years. This church was perhaps the Second Presbyterian church organized north of the Ozark Mountains, and after the death of its first pastor, the Civil War of 1861 scattered its membership so completely that little remained of it. At the close of the war, Mr. Dinsmore, with others, gathered the scattered remnants and again undertook the important work of evangelizing that part of our state. When the General Assembly met in Little Rock in 1873, he was sent as a commissioner from his Presbytery. It was during this session of the General Assembly that he first met Rev. D. C. Boggs and induced him to visit the Bentonville church, which was at that time vacant. Mr. Boggs accepted a call to this church and continued its supply until his death in July, 1901, a period of twenty-eight years. In 1873, the Presbytery of Arkansas sent a commission to organize a church at Fayetteville, consisting of Rev. D. C. Boggs, Rev. W. A. Sample and A. W. Dinsmore. By the combined efforts of these brethren, this new church secured the services of Rev. S. W. Davies, D. D., who took charge in 1874. Dr. Davies remained the supply until the year 1902. This proved to be one of the longest pastorates of this Synod and fruitful of great good. Dr. Davies has, by the blessing of God, proved to be a workman, "Who needeth not to be ashamed." Whatever, therefore, has since been accomplished or may be accomplished through the agency of others in the work of planting and building up of Presbyterianism in this section of the state, much credit must be given to A. W. Dinsmore, this consecrated servant of God, in preparing the way and laying the foundation stones.

He took great interest in and gave liberally of his time to the cause of education. To his efforts and liberality, the town of Bentonville owes in a great measure her efficient schools and her handsome brick school buildings. He took an active part in organizing and establishing the State University at Fayetteville. He was made secretary of the first

board of trustees appointed after the days of reconstruction, and was also a member of the executive committee. By his wise counsel, energy and perseverance, he contributed largely in giving the institution its present enviable reputation for thoroughness and the high stand it has attained as an institution of learning. The state of Arkansas owes him a debt of gratitude as trustee of the State University. It is not generally known what a labor of love and self-sacrifice to say nothing of his liberal contributions of money and time he willingly made for the success of the University.

As a business man, he was broad-minded, energetic, untiring, enterprising and public-spirited, a man of strict integrity, honesty and uprightness, sound in judgment and quick in decision, truthful and candid. With such characteristics, it was no wonder that he made his business a success. Strong but gentle, firm but courteous, decided but not obstinate, benevolent, liberal and easily entreated. His character is the legitimate product of the teachings of Christianity so that his life is a witness for Christ, and we should thank God that he lived and devoted his gifts and talents to the Presbyterian Church and to the cause of his Master whom we also serve.



HON. SAMUEL WRIGHT WILLIAMS.

Hon. Samuel Wright Williams.

By B. W. GREEN,
LITTLE ROCK. ARK.

Samuel Wright Williams was born in York District, South Carolina, August 23, 1828, and died in Little Rock, Ark., March 14, 1900, in the 72d year of his age. His parents were Rev. Aaron Williams and Mrs. Elizabeth Davis Williams. Rev. Aaron Williams and family came to Arkansas in 1842. In 1843, he became Stated Supply for the First Presbyterian Church, Little Rock, and continued supply of that church until the fall of 1844. The church, at that date, occupied the lot on which now stands the shoe store of Stratman & Son. Mr. Williams, on giving up the pulpit here, went to Washington, Hempstead County, where he supplied that church and taught school one year. Having been appointed Domestic Missionary, he moved to Brownsville, Prairie County, and while living at this place, his son, Sam W. Williams, became a member of that church on profession of his faith in Christ. In the year 1855, he

united with the First Presbyterian Church, of Little Rock, by letter from the Brownsville church. He was elected, ordained and installed a ruling elder in 1860, and remained an active elder until his relations with the First Church were severed at the organization of the Second Presbyterian Church of Little Rock in 1882. He was some years thereafter elected elder in the Second Church, and was occupying that position at the time of his death. He was so well known, and had for so many years occupied a conspicuous and prominent position in the state and now so recently deceased, that it is difficult to say anything of him that will not be a repetition, or to add anything to the high tributes that have been paid his memory as a lawyer, a citizen and a Christian gentleman. Coming to this state when only fifteen years of age, and having resided continuously from that time until the date of his death, either in Little Rock or its vicinity, he had become a patriarch amongst us. He began the practice of law here in 1854 and continued therein during his life. He was prominent in his profession, eminent in the Masonic fraternity, wise and conservative in the councils of his church. His character, his merit and his worth were recognized both by the State and the Church. The history of this State affords scarcely another example of a man whose long life had been spent exclusively as a private citizen and yet had been for so many years widely and thoroughly known, exercising an extended influence and conspicuous in public esteem. As a lawyer his own professional brothers have given him the highest encomiums. He was regarded by them as an advocate of rare ability, a wise and safe counselor and a man whose legal information was deep and profound. As was said of him by one delivering a tribute to his memory: "Few men have shown, throughout a long and honorable life, such an antipathy to frauds and shams as Sam W. Williams." Born of Scotch-Irish ancestry, he came from a long line of Presbyterians. He was well-read and had a thorough knowledge of Church history and also of the cardinal principles of the Presbyterian Church. Trained from his early youth, studying in his more mature manhood, he became an unyielding believer in the Westminster Standards and one of the most thorough, sound and faithful elders of the Presbyterian Church.

We quote again from a tribute paid him before the courts of the country: "A crowning virtue of our departed brother was his old-fashioned sincere belief in the truths of Divine revelation. His child-like faith moulded and controlled his actions through life, cheered and illuminated his pathway as he descended into the valley of the Shadow of Death and left a halo of glory around his name and memory. He died as he lived, a Christian."

Isaac Lawrence.

By B. W. GREEN,
LITTLE ROCK, ARK.

We know but little of the early life and young manhood of Isaac Lawrence.

His father, Josiah Lawrence, lived in Groton, Mass., and was married to Mrs. Phœbe Faxnow, of that city, from which union Isaac Lawrence was born November 29, 1814, at their home in Canaan, Conn. He was given a common school education, and began life as a clerk in a mercantile house. He was never strong from a child and the tax of business upon his constitution soon forced him to seek an out-of-door life. By advice of his physician he sought the invigorating sea air in a voyage to China. On his return to America he was employed as a traveling salesman by a New York house, and assigned territory in Arkansas. He came to this state in the winter of 1847-8, and finding the climate suited to his health, decided to remain in the state, and located in Little Rock. During the war between the states he was employed in the commissary department and assigned to duty at Washington, in Hempstead County. He united with the Presbyterian Church at that place by letter under the pastorate of the Rev. Samuel Williamson, D. D. Soon after the close of hostilities he returned to Little Rock, and united with the First Presbyterian Church by letter from Washington. He again entered the mercantile business, but was not successful and turned his attention to life insurance and real estate business, in which he continued until his death, November 30, 1890. On May 7, 1888, two years before his death, he was married to Miss Lucinda Kellem, which proved to be a very happy union.

On September 5, 1867, he was elected, ordained and installed a ruling elder in the First Presbyterian Church of Little Rock. The Session in October following elected him Clerk. He continued to hold this important office until his health forbade his longer service and he was relieved from

this duty about two years prior to his death. The records kept by him during this long period attest his accuracy and neatness in no uncertain way, and it was with sincere regrets that the Session, at his request, elected his successor.

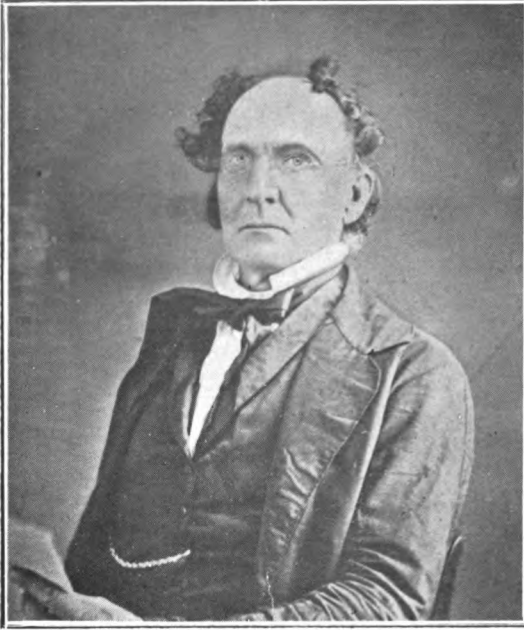
We now turn to the more pleasing task of portraying his beautiful Christian character and his life as a servant of the Master. We may use the language of Luke, the beloved physician in describing Barnabas, and say, "He was a good man, full of the Holy Ghost and of faith." He lived his religion. It was part of his very being and was intermixed with his business and daily life. The Apostle seems to have been describing Isaac Lawrence when he said "the servant of the Lord must not strive but be gentle unto all men, apt to teach, patient." Like unto the Blessed Master, it was his life to go about doing good. His salary and earnings in business were devoted to charitable deeds. He used but little for his own wants, his life was plain and simple, his personal wants were few, and easily gratified. His sympathy for suffering humanity had no bounds, and his efforts to alleviate pain and sorrow were limited only by his means and opportunities. To hunt out the sick and distressed, offering the consolation of the Gospel and administering of his substance to their wants, was his daily life's work. If his pastor was called to the bedside of the suffering, he found that this Good Samaritan had preceded him, and had done what he could. It was no unusual sight at the close of daily business to see him fill his pockets with small packages of tempting dainties for the sick, and his arms with larger bundles for the hungry, and quietly slip out to avoid attracting attention, going to places where the poor lived. In this Christ-like way he cared for the needy, and while relieving their bodily wants he did not forget their spiritual needs. We may be assured that when the books are opened at the last great day, many will thank God for Isaac Lawrence, who showed them the way of everlasting life, and the Judge of all the earth will say "inasmuch as ye did it unto the least of these my brethren, ye did it unto Me."

As an elder he was watchful of the spiritual welfare of his people, and of each individual, visiting from house to house, making inquiry as to their condition, praying for and with them, and sympathizing in all of their disappointments,

trials, griefs and sorrows, and so far as he could, administering to their needs. He was an example to the flock over which the Holy Ghost had set him. He attended regularly all of the appointed times for public worship when not providentially hindered. He was of a meek and quiet spirit, gentle and easily entreated, seeking not his own but his neighbors' good, and demonstrated the practicability of Christ's teachings in loving his neighbor as himself. He sought no prominence in Church or State, but when duty called he responded promptly. Service was his life's motto. It can be truly said of him that he "Fed the flock of God which is among you, taking the oversight thereof not by constraint but willingly, not for filthy lucre but of a ready mind." It was his meat and drink to do his Master's will. To his pastor he was an indispensable aid and comfort, assisting him in many ways which only a faithful pastor can properly appreciate and value. He was his pastor's right hand. His religion bore the stamp of genuineness and was easily recognized as such by the world as well as by the Church. To illustrate this, on the day of his death a group of business men were standing on the street corner discussing the events of the day, when some one passing remarked "Mr. Isaac Lawrence is dead." One of the men, an openly profane man, a gambler by profession and a dealer in whisky, when he heard this said, "I have made a good fortune and do not know how I could start out again in life at my age and make a living without money, but I would joyfully give every cent I have on earth if I could know that my chances of heaven were as good as I think Isaac Lawrence's are."

"Servant of God, well done:
Rest from thy loved employ,
The battle fought, the victory won,
Enter thy Master's joy.

"Soldier of Christ, well done!
Praise be thy new employ,
And, while eternal ages run,
Rest in thy Savior's joy."



WILLIAM A. CARRIGAN.

William A. Carrigan.

By B. W. GREEN.

LITTLE ROCK, ARK.

William A. Carrigan was born in the year 1792 in the State of Georgia. A few years later his father and family removed to the State of North Carolina and settled in Cabarrus County. When about eighteen years old he became a member of the now historic old Poplar Tent Presbyterian Church in that county on profession of his faith in Christ. Rev. Dr. Robinson, the pastor, had, at that early day of Presbyterianism in America, earned in a good degree the reputation of a great Gospel preacher, "a workman who needeth not to be ashamed."

William A. Carrigan was of Scotch-Irish ancestry, his father being an elder of the church with which he united.

It is a well-known fact that Presbyterians of that day were far more rigid in family discipline and in teaching the

catechisms and standards of the Church to their children than now. Such was the custom in his family, so that of this boy we can say as Paul said of Timothy, "And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith, which is in Christ Jesus."

In the year 1820 he assisted in the organization of the church at Lexington, N. C., uniting with it by letter. He remained in this church until 1827, when he took his letter to the Leakesville Church. Sometime during the year 1833 he was elected, ordained and installed a ruling elder in the church. While a member of the Lexington church and in the year 1827, he married Miss Nancy M. Holt, of Orange County, but now known as Alamance County. Mrs. Carrigan's father's homestead was then on the land known in history where the battle of the Regulators was fought in 1771, being the first blood shed for American independence.

This marriage proved a happy one, but of short duration. Mrs. Carrigan died in 1841, leaving to her husband the care and rearing of one daughter and five sons. He never married again, but devoted his life to his children, and how well he succeeded in moulding the characters of his boys into that of noble Christian men, many citizens of Arkansas can testify. The daughter died in infancy.

From the Lexington church he went, in 1851, to the Graham church by letter, where he was also made an active ruling elder. In 1852, he removed to the state of Arkansas.

His eldest son, now Judge A. H. Carrigan, of Hempstead County (one of the best and most highly honored citizens of Arkansas, and the only surviving member of his family), was sent out previously to spy out the land and report. In giving his son instructions as to his wishes and plans before leaving for the far west he said, "It is of the first importance to select for our future home a community where we will be near a Presbyterian church, for under no circumstances will I live where I will be deprived of church privileges." The rich, black lands of Hempstead County were wisely selected as the future home of the Carrigan family, and they took their church letters with them and united with the Presbyterian church at Washington, then under the pastorate of the Rev. Samuel Williamson, D. D.

In this church he was soon elected an elder, and continued in this office to the time of his death, February 11, 1880, in his eighty-eighth year, having been a member of the church for seventy years, and an active ruling elder for forty-seven years.

Who can estimate the good accomplished by this servant of God during seventy years of church membership, and forty-seven years a ruling elder?

He was a man of great faith, of consecrated life, strong convictions and undoubted courage, but withal gentle and tender as a woman.

In counsel wise, in service active, in words few but well chosen; eternity alone will reveal the value of his life in Church and State. He being dead yet speaketh, and his impress is left upon succeeding generations. Having been faithful over a few things, he has been made ruler over many things, and has entered into the joy of his Lord. Some men are destined by birth, providence and grace to be representative. They are raised up by God for the accomplishing of His will and purpose in some particular time and place, to work out great principles and demonstrate great doctrines. They are fitted for toil, for sacrifice, and for endurance. They have a marked individuality, greatness of character and strength of his convictions. Whether in Church or state they rise above selfish ends and become beacon lights and guiding stars. Such a man was William A. Carrigan.

Coming to Arkansas at an early day in its history, and when Presbyterianism was weak and misunderstood by the masses, such a man was needed, and in the providence of God he made an impression which cannot be effaced by time. He was truly "A Prince in Israel," and well earned his place among the kings in his death, for "He did good in Israel both towards God and towards his house."

He was blessed by five sons, but one son only survived him, Judge A. H. Carrigan, mentioned previously, who still lives at the old homestead, and is a member of the Washington church. Upon him has fallen the mantle of his father.

Two of his sons were killed on the field of battle during our Civil War, and one died in hospital. All of his sons were in the Confederate army. The death of these gallant

was for the church and for the poor folk, was his greatest grief. He was a man of a strong faith in the Lord God, and he was a man of a strong faith in his offering to what he believed to be the good of his fellow men.

He was for many years the leading elder in the Washburn church, and was succeeded by R. M. Wilson, Daniel E. Anderson, and W. H. Hinton, and other strong presbyters who succeeded him.

In the sessions of his presbytery, and in synod, he talked of the Lord, and of the grace of God, usually, "The end of our journey." He was generous in his contributions to all causes of the church, and came with a cheerful spirit and a ready hand.

In his family he was like Abraham, for he commanded his house after him. He saw to it personally that his children were taught and drilled in the catechisms and standards of the church. His attendance upon the stated meetings of the church, were faithful and he made it a rule to be on time. If absent, his pastor knew that it was providential. In ecclesiastical law, and customs of the Presbyterian Church in all of its ordinances and observances he was well informed, making him a useful presbyter in all of the church courts.

He was a Bible student, and could repeat a large part of the Bible from memory as well as many of the hymns of the church. He was conversant with the catechisms and standards. "Mark the perfect man and behold the upright, for the end of that man is peace."

Just before his death he repeated that dear old hymn, "How Firm a Foundation, Ye Saints of the Lord," and with this hymn on his lips "He passed into the city through the gates, and took up the song of Moses and of the Lamb."

"He fought a good fight, he kept the faith, henceforth there is laid up for him a crown of righteousness."

As a bishop he met the requirements as found in I Timothy, 3:24. "A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach, not given to wine, no striker, not

greedy of filthy lucre, but patient, not a brawler, not covetous, one that rules well his own house, having his children in subjection with all gravity."

"Let the elders that rule well be counted worthy of double honor," and we this day obey the injunction of the Apostle in honoring the memory of William A. Carrigan.

John Boyd Speers.

BY B. W. GREEN,
LITTLE ROCK, ARK.

John Boyd Speers was born June 24, 1830, at the little town of Balimony, County of Antrim, Ireland. This village is near Belfast and Londonderry.

His parents were John and Hannah Speers. His father died in Ireland and his mother died some years afterwards at the home of her son in Arkansas. He received a common school education in the public schools of his native land. At the age of nineteen years he severed the ties of friendship and companionship for new relations in the Western Republic and came to America in the autumn of 1848. On arrival in New York, he, at once, went West and located at El Dorado, Ark. Being a perfect stranger to the citizens of his adopted home and without money, he, at first, found many discouragements to overcome. He gladly accepted the first employment offered and so well did he perform every duty that he was not long in establishing such a reputation for industry, frugality, honesty, truthfulness and energy, that his services were in demand. Be it said to his credit that, in after life, though he became prosperous and wealthy, he never lost those business virtues because they were not assumed, but a part of his nature.

In the year 1850, he was offered a neighborhood school, in Moro Settlement, in what is now the southeastern part of Calhoun County. He was so successful in this work that he continued there for eight or ten years, giving general satisfaction to his patrons. During most of this time, he lived in the family of David Bunn, whose children were his pupils. One of those boys is now Chief Justice of Arkansas. To John B. Speers, the State of Arkansas owes a debt of gratitude for the early training and education of Judge H. G. Bunn. The Presbyterian Church has also honored his pupil with the office of ruling elder and how well he fulfills the trust, is known to every member of this Synod.

A short time before the beginning of our Civil War, Mr. Speers gave up his school and returned to El Dorado, where he established his home and shared it with his mother and four sisters, who had followed his example and cast their lot with the people of America. It now became his great happiness to care for his mother in her advanced age and to make her widowhood as bright and happy as possible.

About this time, Mr. Speers formed a copartnership with Henry Byrd, who had married his sister. Mr. Byrd had, by a former marriage, a daughter, Mary E., who became the wife of Mr. Speers. She still survives her husband and resides in Pine Bluff.

When war was declared between the States in 1861, Mr. Speers gave up his business and went into the Southern army as a private in the ranks of the Third Arkansas regiment. This regiment became a part of Hood's brigade and served in the Army of Northern Virginia during the war. In this service, as in private life, he was found faithful, brave, gallant and true. He was promoted to ordnance sergeant of the regiment, and rendered valuable and efficient service to the cause he had espoused. In the many engagements in Virginia, Tennessee and Georgia, he served with distinction from the first battle of Manassas to Appomattox, where, with Lee, he surrendered to General Grant in good faith, and returned to his home and family at El Dorado, to begin life anew. Like all Confederate soldiers, on his return home, he found desolation and poverty, but being still a young man and endowed with good health, a clear brain and strong hands, he began the work of rebuilding his fortune. His sole and only property at that time was an army pistol. He did not use this property as some would have done, but sold it for cash and with this meagre capital, he began life and accumulated a fortune of which any man might be proud. He began by trading in anything which offered a profit and an honest return for labor and time. He soon became the proprietor of a small stock of goods, which, by good management and fair dealing, continued to increase. In a few years he became the leading merchant of El Dorado and the Southwest. While amassing wealth for himself, he did not forget the poor, but from his abundance he gave liberally to the needy. One of these charities only will be

mentioned. It was during a long continued drought that great suffering in his part of the State was alleviated by his munificent gift of a boat load of grain to those in want.

He united with the Presbyterian Church at El Dorado on profession of his faith in Christ (the exact date is not known). Having a thoroughly established character, and being well known, his services were needed by the church and he was elected and ordained a ruling elder (the date of his installation is not known).

In the year 1883 he removed to Pine Bluff, where he remained an elder in active discharge of the duties of that office till the time of his death.

He continued his mercantile business, adding that of banking, and was eminently successful in both. He conducted his business on the great principles of right, justice and charity, love to God and love to his fellowmen. He took his religion into his business and his fellowmen into his heart. As an officer of the church, he was conservative and wise. In the councils of the church, his advice was sought and followed. As a contributor to the support of the church and its work in general, he was liberal and amongst the foremost. He did not restrict his liberality to the Presbyterian Church, but assisted other denominations with an open hand and purse. The present beautiful building of the First Presbyterian Church of Pine Bluff is a monument to his generosity and devotion to the Presbyterian Church.

The life work of John B. Speers was finished in the city of Little Rock, at the home of his daughter, Mrs. Langford, on September 7, 1895, being a little more than 65 years old. His was a useful, honored successful life to the glory of God and the betterment of mankind. He lived for a purpose and has left an impress for good which will live long in the memories of those who knew and loved him.

“For them that honor Me, I will honor, and they that despise Me, shall be lightly esteemed.”



JAMES ANTHONY DIBRELL, M. D.

James Anthony Dibrell, M. D.

BY B. W. GREEN,
LITTLE ROCK, ARK.

Dr. James Anthony Dibrell was born in the city of Nashville, Tenn., August 15, 1817, and died at Van Buren, Ark., in the eightieth year of his age, February 24, 1897.

Dr. Dibrell's paternal ancestor in this country was Christoffe Dubreuil, a Huguenot physician, who fled from France in 1700, owing to the persecution of the French Protestants previous to, and following the Revocation of the Edict of Nantes, and settled at Manikintown, Va., where a Huguenot settlement was founded.

Dr. Dibrell's grandfather, Anthony Dibrell, was a soldier of the Revolution, was wounded at the battle of Guilford Courthouse, and was carried from the field by the noted giant, soldier, and patriot, Peter Francisco. He also participated at the siege of Yorktown, which ended in the surrender of Cornwallis. His father, Edwin Dibrell, born in Virginia, was for a number of years a resident of Nashville, Tenn., and was for fifteen or twenty years recorder and ex-officio clerk of the mayor's office in that city.

The mother of Dr. Dibrell was Martha Shrewsbury, daughter of Drury Shrewsbury, of Kentucky, descended from English stock. She was the granddaughter of Charles Dibrell, brother of Anthony above referred to, and who, like his brother, was a Revolutionary soldier. Dr. Dibrell's father and mother were therefore cousins germane. His mother was a noble, generous, charitable, Christian woman, and died in Richmond, Va., leaving five children, of whom Dr. Dibrell was the eldest.

An uncle of Dr. Dibrell was the Rev. Anthony Dibrell, a famous Methodist preacher, who died a martyr to duty during the dreadful yellow fever epidemic at Norfolk, Va., in 1855. After the death of the Rev. Anthony Dibrell, an effort was made by his church to publish a volume of his

sermons, when it was found that all his sermons were written in stenographic characters of his own invention, which could never be deciphered.

Dr. Dibrell was chiefly educated in the University of Nashville under the distinguished Dr. Phillip Lindsley. He had great delight in the classics, especially in Latin and Greek, but had no fondness for mathematics. His Greek New Testament was a constant companion throughout his life. He was a steady boy and was trained by his pious mother in the principles of rectitude and honor. He studied medicine in Nashville for three years under Dr. Thomas R. Jennings, and graduated from the medical department of the University of Pennsylvania in the spring of 1839. Fifteen years later he renewed his studies at the University and in the hospitals of Philadelphia. After his graduation, in the year 1840, he went to Van Buren, Ark., where he resided and practiced his profession until within a few weeks of his death, continuously, with the exception of four years' practice in Little Rock, whither he went for the personal safety of himself and family during the war between the States. He went to Little Rock in December, 1864, and returned to his old homestead about May, 1868.

Dr. Dibrell quickly became distinguished as a physician in his new home, in a then new country, and his reputation as a surgeon extended over a vast territory. He was undoubtedly in those early days the most noted and skillful surgeon in the State. He frequently traveled long distances on horseback in response to calls of this kind, and in consultation practice.

He became a Mason in 1841 in Van Buren, in the Van Buren Lodge No. 6, and took all the degrees up to and including Knight Templar. He was for several years Master of his lodge.

Dr. Dibrell married two sisters: Ann Eliza and Jane Emily Pryor, daughters of Colonel Nicholas B. Pryor, a native of Virginia, one of whose sisters was the wife of Randolph Jefferson, brother of President Jefferson. Mrs. Pryor was Sally Thomas, daughter of Cornelius Thomas, whose wife was a Patteson of Virginia.

The first Mrs. Dibrell was educated at the Nashville Female Academy. She was a lovely, Christian woman and the same may be said of her sister, the second Mrs. Dibrell.

By this marriage, five children were born: Angela Medora, who married Dr. E. R. Duval. James Anthony died in infancy. James Anthony, now of Little Rock, Ark., who married Lallie Reardon; Thomas Henry died in childhood, and Ann Eliza, who married George T. Sparks. The first Mrs. Dibrell died March 10, 1854.

Dr. Dibrell's second marriage occurred March 27, 1855, and was with Jane Emily, sister of his first wife. By this marriage there were four children: Sarah Susan married Dr. George F. Hynes; Edwin Richard, now of Little Rock, Ark., married Estelle Tucker; Irene Griffith married Albert Shibley, and Matt Shrewsbury married Eula Pierce.

Dr. Dibrell was a member of the Old School Presbyterian Church, and was a ruling elder in it from 1848 until his death. He served the church in that capacity during his residence at Little Rock. He was an honored officer in this church, a man of high standing in the community, and occupied a position in the front rank of his profession during the four years spent in Little Rock.

Dr. Dibrell possessed literary attainments of a high order, was a most interesting speaker and conversationalist. He, however, never engaged in politics beyond the simple discharge of his duties as a citizen, and never was a candidate for, or held a public office. Such addresses as he made, were confined to audiences in his own church or in medical societies. He was at one time president of his local medical society, and of the State Medical Society. He aided in organizing the first medical society in Arkansas. He always took great interest in organized medicine, and his ethical deportment was such as to inspire the respect and admiration of his brother physicians and especially so of the younger members of the profession, to whom he was ever a kind friend and generous helper. He was of a kindly, charitable disposition and with a heart full of love for his fellowman, he became universally beloved by the people among whom he lived so long. His urbanity of manner was quite characteristic of the man, unvaryingly polite and a kind word for every one he met. He was an honest man of the purest character and withal a devout Christian.



**FIRST PRESBYTERIAN CHURCH,
Little Rock, Ark.**

History of the First Presbyterian Church, OF LITTLE ROCK, ARK.

BY REV. S. G. MILLER, PASTOR.

On the 6th day of December, 1827, the Rev. James Wilson Moore set out from Milton, Pa., with a commission from the Board of Missions of the Presbyterian Church, U. S. A., for the Territory of Arkansas, and reached Little Rock on January 25, 1828.

On July 28, the same year, he organized this church. Thus in five months were his labors sufficiently blessed in the gathering together, either on certificate or on profession of faith, the following persons who became the charter members of the church: Priscilla Smith, Matilda Hall, Catherine Eller, Dudley D. Mason, Christiana Mason, Elizabeth Martin, and Jesse Brown.

The church was organized in the schoolhouse of Jesse Brown, which stood near where the United States Court and Post Office building now stands. After the use of this building awhile a frame house was rented which stood near the Point of Rocks, for which the city was named. They then went into a building known as the "State House." Afterwards they occasionally worshiped in a log church built by the Baptists until the Campbellites got possession of it; they then determined to build a house of their own. Lots were purchased on the corner of Main and Second and the building was erected here—the first Presbyterian church ever built in the Territory of Arkansas. Here they worshiped until 1847. It might be well to add here that when this congregation decided to build they were very poor in this world's goods and were not able to buy the lots above mentioned, because they were held at \$200. This fact was communicated to the Rev. Ezra Stiles Ely, D. D., of Philadelphia, who sent them a draft for the amount needed in purchase of the lots.

This is a beautiful testimony that Mr. Moore bore to the members of this church: "These were all consistent in their lives, and most of them eminent for their piety."

The Rev. Mr. Moore continued to serve this church as stated supply until 1840.

He was followed in his labors by Isaac J. Henderson, a licentiate of Mississippi Presbytery. Mr. Henderson remained here for a comparatively short time. He was a man of "great natural ability, gentleness of character and devoted piety."

Following Mr. Henderson we find Rev. A. Williams in charge of the church. He says, upon taking charge of the work, "I found the church almost extinct, no elders and but few remaining members." So we might almost say that at this point the church began anew. The following elders were elected: Thomas W. Newton, Robert A. Watkins, William Wilson, and Jesse Brown; but the record shows that only R. A. Watkins was duly ordained and installed. Yet it is known that Thomas W. Newton was a ruling elder in this church. This service took place on June 14, 1843. October 7th of that year we have this record: "Received Dr. R. L. Dodge on certificate from the Congregational Church in Vermont." Mr. Williams was a man of deep convictions, at times very eloquent in preaching, a sound theologian, and a thorough Presbyterian. He was one of the early advocates of total abstinence, and did much to break down dram-drinking where he resided.

From 1844 to 1847 the church was vacant. But during this time the work of the Lord was going on. On every Thursday night the few consecrated members met for prayer, and on the Sabbath for worship, when a sermon would be read. Soon the great Shepherd, who leads and feeds His flock, sent to them one of His own chosen ones in the person of Joshua F. Green. Mr. Green took charge, and during his first month's services there were added six members. It is worthy of note that the next year that godly and God-approved man, Rev. Daniel Baker, held a meeting in this church which deeply moved the entire community on the subject of religion.

During the first year of the service of Mr. Green in this church there were added to its communion thirty-six

members. Among them are mentioned Mrs. C. J. Krebs, Mrs. Mary W. W. Ashley and George A. Worthen. Mrs. Ashley gave the lot on which the new church was built, on Markham Street in 1848. In 1866 this house was destroyed by fire, but the ground and material left by the fire was sold for \$6,250 and the lots upon which our present building now stands were paid for out of the proceeds of this sale. So in this way the life of this godly woman will always be connected with this church. "No one ever lived in this community more loved and more respected than she was by all classes."

During the five years of the ministry of Mr. Green in this church there were added sixty-eight members.

In 1854 the Rev. Thomas Fraser was chosen as stated supply. He preached to the church for five and a half years; and there were added fifty-seven members. He was a godly and consecrated man, whose sweet influence is still felt by those who knew him and received his offices of love.

In 1860 Rev. Thomas R. Welch, D. D., was called to this church and was installed that year. Dr. Welch was the first pastor the church had. When he took charge there were sixty-three members. Under his ministry until 1878 the membership was increased 422; subtracting those who were dismissed, who died, and whose names were dropped from the roll, in 1878 the membership of the church was 246. The following is from Dr. Welch: "Now we have four ruling elders, six deacons, a congregation on Sabbath morning from 400 to 450; a Sabbath School of 200 pupils with 25 teachers." It was under his pastoral care that the Second Presbyterian Church was organized, being formed from members of his church.

Dr. Welch was pastor of this church for twenty-five years. His memory is still precious to many members who were so highly honored as to sit under his ministrations of God's truth, and to feel the blessings of a personal acquaintance and association with such a genial, loving pastor.

"Clarum et venerabile nomen."

His mantle fell upon the shoulders of Rev. T. C. Barret, D. D., who served the church through a successful pastorate

of about nine years. Dr. Barret has left upon the Presbytery the impress of a wise Presbyter, upon the community the influence of a Christian citizen, upon the church the evidence of an able expounder of the truth. Under his pastorate a mission was planted which has developed into the Central Presbyterian Church. In the pulpit he was clear, forceful and eloquent. In the homes he was a kind and wise counselor; in sickness and death the shepherd who led the wounded and bleeding flock to Him who said "I am the resurrection and the life." The fruits of his labor remain in community, Presbytery, and Synod, for God and for the righteousness of His people. The length of this pastorate was about nine years.

In August, 1895, Rev. S. G. Miller began his labors in this church. He is at present the pastor. The church has been successful in its work. It has a membership of about 425. During the present pastorate a mission was begun in North Little Rock, which has grown into an organized church with about one hundred members, and a Sabbath School of about one hundred children. A mission was also established at Sweet Home, which is now an organized church, exerting great influence in that neighborhood for morality and righteousness through Christ. It has given to missions \$6,718.66, and is now supporting the Rev. W. M. Morrison, a missionary in Africa. The following are the officers and the organization of this noble band of workers:

Rev. S. G. Miller, pastor.

Ruling Elders—H. G. Bunn, C. E. Nash, Joseph W. Martin, B. W. Green, B. S. Johnson, D. R. Fones, R. B. Christian, S. C. Bossinger.

Deacons—Roy Campbell, W. S. McCain, J. W. Markwell, W. S. Gore, L. A. Stainback, Maxwell Coffin, R. E. Douglas, T. H. Jones, Frank Wittenberg, Geo. E. Dodge.

Societies—Christian Endeavor Society, Woman's Foreign Missionary Society, Woman's Church Work Society, the Priscillian Society, the Young Ladies' Foreign Missionary Society, the Busy Bee Band, Junior Christian Endeavor Society, and Baraca Bible Class.



REV. A. R. KENNEDY, D. D.

History of the Second Presbyterian Church,

OF LITTLE ROCK, ARK.

BY MRS. U. M. ROSE,
LITTLE ROCK, ARK.

The Second Presbyterian Church of Little Rock was organized in April, 1882, with fourteen members, Major C. B. Moore being chosen elder and Mr. James R. Bettis deacon. It was a colony from the First Church, going out from no dissatisfaction, but in order that our church might keep pace with the growth of the city. The First Church had intended starting a mission and with this end in view had purchased a lot on Fourth and State Streets and began erecting a house of worship; but as those most interested in the movement thought it best to begin as the Second Church, rather than as a mission, the First Church turned the

property over to them. The building was ready for occupancy by the following November. In June the ladies met in the home of Mrs. H. F. Green and organized the Woman's Society for Church Work. The minutes of that meeting have been lost, but there could not have been more than ten ladies present. Small as that gathering was, it was an important one, as it determined the financial policy of the church. At that meeting a resolution was passed against raising moneys by entertainments, or in any way except by direct giving. This plan has been steadily adhered to by the church and has unmistakably proved a blessing. Rev. A. R. Kennedy, the first pastor, came in November, 1882, from Maysville, Ky. He was a clear thinker, a pleasant speaker, and very popular as a man and preacher with the entire community. The congregations were good and the membership increased rapidly. The church prospered in every way until Mr. Kennedy was stricken down with fever in December, 1887, five years after he came to the church. After several weeks of severe illness, he was partially restored to health, but that dread disease consumption had fastened itself upon him and he was never able to do much afterwards. The church cared tenderly for him in every way, even sending him to San Antonio, in the hope that a change of climate might restore him to health. He returned improved but little, and in September, 1888, resigned and went to Batesville, Ark., where after a long and weary waiting he entered into rest, May 8, 1890. Mr. Kennedy did a great work. He found a little church of fourteen members, but at the close of his pastorate left a well-organized, active church.

The history of those early days would be incomplete without mention being made of the first two elders and their wives. Major C. B. Moore was for some time the only elder and surely no church ever had a more efficient one. He looked after everything that concerned the church's welfare. Untiring, self-sacrificing, and devoted, in all of which he was nobly seconded and supported by his good wife. Mr. F. E. Hastings, the second elder, was most consecrated and capable, while Mrs. Hastings, his wife, being an accomplished musician, took charge of the choir and always furnished music of the highest order to the congregation.

Rev. John R. Howerton, D. D., began his work as pastor in December, 1888. He was a very earnest and eloquent preacher, and the congregations increased so that it was necessary to enlarge the church. A lecture room was also added and soon after a pipe organ was put in the church auditorium. Dr. Howerton remained six years, when he accepted a call to the First Church, Norfolk, Va. The congregation parted with him most reluctantly, feeling that he would be a great loss, not only to the Second Church, but to the Synod of which he had become the acknowledged leader. Dr. Howerton remained until the church secured the services of Rev. Samuel Semple, of Duluth, Minn. Mr. Semple being a man of broad culture and a polished speaker always had in his congregation many of the most intelligent people of the community. His preaching appealed especially to thinking, questioning men. He manifested deep interest in Arkansas College, and did everything he could for this institution, and has given substantial aid to it ever since leaving the State. Mrs. Semple was a gifted woman and did much to develop the missionary spirit in the Church and Presbytery. Through her efforts the Ladies' Presbyterial Union was formed. Mr. Semple remained as pastor about four years, much beloved by the church and admired by all for his learning, tact and catholicity of spirit. This climate was not suited to the health of himself and family so he resigned and accepted the call to Titusville, Pa.

Mr. Hay Watson Smith, a licentiate of Orange Presbytery, was called as supply. He came in January, 1900, and proved most acceptable to the church and was called to be the pastor. He could not see his way clear to accept the call, but kindly preached for the church until September, 1900.

The Rev. Jasper K. Smith, of Richmond, Ky., was then called, and after visiting the church and seeing a wide field of usefulness open to him accepted the work. He is the pastor now in charge.

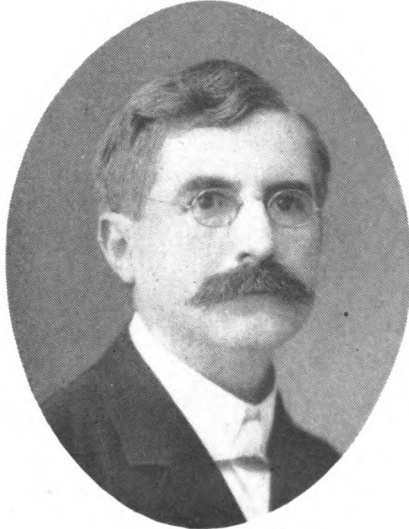
Of the many sad losses the church has suffered, particular mention should be made of that mother in Israel, Mrs. H. F. Green, who entered into rest May, 1902. She had been associated with the Presbyterian Church in Arkansas for more than half a century and as long as her strength permitted she was most active in every good work. She was

a charter member of the Second Church, and because of her nobleness of nature and generosity of heart, was greatly beloved, and her memory will ever be dear to all who knew her.

The Second Church has always been deeply imbued with the missionary spirit. Rev. W. F. Junkin is at present its representative in the foreign field. In 1884, Dr. Houston, secretary of the Assembly's Committee of Foreign Missions, organized the women of the First and Second Churches into a Foreign Missionary Society. It continued a joint society until 1891, when it was decided that better work could be done if each church had its own society; so the women of the Second Church withdrew and organized another society. The wisdom of the movement was soon apparent, for in a short time each society was doing as much as had been done jointly. This society is pledged to raise three hundred dollars annually for Mr. Junkin's support. It has never fallen short of that amount and some years has gone much beyond it.

Mention in closing should be made of the faithful deacons who have ever looked well to the finances of the church; the Young People's Society of Christian Endeavor, which has proved a great blessing to the young; the Children's Mission Band, and a prosperous Sunday School.

The past of this church has been signalized with many evidences of divine favor; its present is harmonious, and its future looks bright.



REV. M. McN. MCKAY,
Pastor.

History of Fort Smith Church.

The Fort Smith First Presbyterian Church was organized in 1846 by Rev. W. K. Marshall. Charter members, Joseph Bennett, Robert Murray and Mrs. Margaret Baird.

(A single date and a line indicate service continued to present time.)

Ministers—Rev. W. K. Marshall, 1846-1850; Rev. Cephas Washburn, 1850-1856; Rev. J. C. Stewart, 1857-1858; Rev. W. A. Sample, 1859-1863; Rev. H. T. Morton, 1866-1868; Rev. W. A. Sample, 1868-1887; Rev. R. H. Kinnaird, D. D., 1888-1888; Rev. E. D. Gregory, 1888-1890; Rev. M. McN. McKay, 1890, the present pastor.

Ruling Elders—Joseph Bennett, 1846-1872; J. C. Atkinson, 1846-1870; M. A. Lynde, X-X; S. M. Willard, 1857-1874; John F. Wheeler, 1860-1880; Dr. J. W. Smelser, 1869-1873; R. G. Bulgin, 1873—; N. D. Woods, 1877-X; John Smith P., 1877—; J. S. Williamson, 1880-1884—; J. M. Tenney, 1884-1900; Samuel Lawrence, 1884-J. D. Van Winkle, 1894—; A. D. Morris, 1901—; F. J. Klein, 1901—.

Deacons—John F. Wheeler, 1848-1860; William M. Bennett, 1848-1861; J. H. Sparks, 1857-1879; Dr. N. K. Shepard, 1860-X; B. F. Hershey, 1869-1871; N. D. Woods, 1869-1877; J. N. Hewes, 1873-1875; Dr. J. S. McCorkle, 1884; J. M. Tenney, 1884-1900; Samuel Lawrence, 1884-1891; George Sengel, 1885-1891; H. C. Read, 1891—; Eugene Henderson, 1891—; Dr. A. E. Kimmons, 1891-1901; L. P. Barkdull, 1893—; T. C. Davis, 1897—; R. G. Hunt, 1901—.

The church has had three buildings. The first stood on Second Street, between A and B.

The second building on the corner of Eighth and B was finished in 1876, during the pastorate of Rev. W. A. Sample. The building committee consisted of J. H. Sparks, Dr. J. W. Smelser and H. Stone, Captain Stone acting as treasurer. For this building the ladies of the church worked with great zeal and success. They bought the lot at a cost of \$400 and put \$600 into the building. Mrs. W. A. Sample was the president and Mrs. H. Stone the treasurer of the Ladies' Society.

The Logan Foster Chapel, on Third Street, was built in 1898. Mr. Josiah Foster presented the lot (costing \$250) to build the chapel in memory of his little son, Logan, deceased. The lot, building, and furniture, cost nearly \$1,000. The church has for several years maintained a Sabbath School, and a Saturday afternoon Industrial School for girls in this part of the city. Mr. J. K. Kimmons is Superintendent of the Sabbath School.

The auditorium of the third church building, on the corner of Twelfth and B Streets, was completed in 1900 at a cost (including furniture) of about \$18,000. The Sunday School apartment is yet to be added to this. The building committee, originally appointed, consisted of Dr. J. S. McCorkle, Eugene Henderson, J. M. Sloan, J. M. Tenney, L. P. Barkdull, George Sengel, A. E. Kimmons, J. F. Read, George T. Sparks, H. C. Read, and T. C. Davis. These gentlemen afterwards associated with themselves Mr. Josiah Foster and Mr. T. J. Wright. Mr. H. C. Read was elected chairman and Dr. Kimmons treasurer. In this work also the Ladies' Aid Society (Mrs. S. H. Sherlock, president; Mrs. A. E. Kimmons, treasurer) worked most diligently.

X.—Unknown.

This society bought the handsome carpet and are now engaged in securing the money for a pipe organ.

The Associations of the church are: The Ladies' Aid Society, the Women's Missionary Society, the King's Daughters, the Girls' Auxiliary, and the Westminster League. The Sabbath School has long been known as one of the best in the State. Of this school Mr. J. D. Van Winkle is the Superintendent.

Rev. W. A. Sample ministered to this church for nearly a quarter of a century.

The church lost by death two ministers in a little more than two years. Dr. Kinnaird's ministry was measured by only a few weeks, but in that short time he made a profound impresson on the congregation. During the short ministry of Rev. E. D. Gregory (his health failing after the first year) nearly one hundred members were added to the church.

One of our former members is now a Presbyterian minister in New York, Rev. J. W. Hobbs; and one of our present members, Mrs. J. W. Paxton, is a missionary in China. The Missionary Society contributes \$100 per annum to her support.

The church reported to the General Assembly, in 1902, 302 communicants.

The following is the list of officers at this time:

Pastor—Rev. M. McN. McKay.

Ruling Elders—R. G. Bulgin, John Smith P., W. B. Morrow, J. D. Van Winkle, A. D. Morris, F. J. Klein.

Deacons—Dr. J. S. McCorkle, H. C. Read, Eugene Henderson, L. P. Barkdull, T. C. Davis, R. G. Hunt.

History of Washington Church.

This church was organized April 29, 1849, by Revs. A. R. Banks and Lacy with ten members and two ruling elders, viz: J. W. Hannah and J. S. Spence.

This organization was made by these two brethren, appointed by Ouachita Presbytery. It has been the mother church for this section of Ouachita Presbytery. It dismissed thirteen of its members to form Marlbrook Church; seven to form Greenwood Church, now Hope; and seven to help form Columbus Church, besides dismissing members to various points in the Southern Church, and one to Cardenas, Cuba, engaged in mission work.

The old building was destroyed by fire in 1887, and a new one was speedily erected. The ladies have ever been the prime factors here, never allowing services to be suspended; even when there was no building and no pastor they have kept up the Sabbath School.

The following have served as elders: J. W. Hannah, 1849-1885; J. S. Spence, 1849-1850; D. E. Alexander, 1850-1887; William Marshall, 1850-1860; John M. Allen, 1857-1875; William A. Carrigan, 1857-1880; William M. Carrigan, 1857-1864; A. D. Pope, 1857-1875; Thomas G. McFaddon, 1857-1868; R. M. Wilson, 1857-1875; W. O. Bradley, 1860-1875; A. N. Carrigan, 1875-1886; B. W. Green, 1875-1880.

The following are now serving as elders: D. W. Holt, 1881; W. B. Stuart, 1891; C. E. Royston, 1891.

The following have served as deacons: S. H. Thomas, 1858-1872; Henry Gardis, 1858-1868; D. W. Holt, 1877-1881; J. F. Weir, 1877-1881.

Those now deacons are: M. A. Holt, 1896, and W. M. Thompson, 1902.

The following ministers have served the church: Rev. A. B. Banks, 1849—; Rev. S. Williamson, D. D., 1857-1876; Rev. W. B. Crawford, 1876-1879; Rev. G. F. Roberson, 1880-1881; Rev. J. M. Kirkpatrick, 1882-1884; Rev. A. J. Cheatham, 1885-1889; Rev. R. B. Morrow, 1892-1894; Rev. W. J. Tidball, 1895.

The present pastor, Rev. C. C. Williams, began January, 1896.

History of Hope Church.

This church was organized in May, 1861, by Revs. M. J. Wallace and S. Williamson, D. D., having been appointed as a committee by the Presbytery of Ouachita. Its ecclesiastical name was Greenwood, and was organized with forty-three members and one ruling elder.

In 1874 the church was removed to Hope, and by order of Presbytery the name was changed to Hope.

The following ministers have served this church:

Rev. M. J. Wallace, 1861-1878; Rev. W. T. Howison, 1878-1883; Rev. T. M. Boyd, 1883-1884; Rev. A. J. Cheatham, 1884-1894.

Rev. C. C. Williams, the present pastor, began serving the church January, 1895.

The elders and deacons who have served this church are as follows:

Elders—Thomas G. McFadden, 1861-1866; E. Wilson Green, 1865-1869; James Green, 1865-1875; Lawson Black, 1868-1869; J. F. Mimms, 1869-1891; John M. Allen, 1874-1895; J. B. Christian, 1874-1893; T. E. Wilson, 1888-1889.

The present session consists of V. J. Green, installed 1868; W. B. Foster, installed 1876; C. A. Bridewell, installed 1876; K. G. McRae, installed 1895; E. C. Allen, installed 1895; John F. Green, elected 1902; Charles McKee, installed 1902.

Deacons—G. W. Taylor, 1878-1893; P. F. Finley, 1878-1888; E. C. Allen, 1886-1895; Dr. R. M. Wilson, 1898-1902; John D. Spragins, 1898-1902.

The following deacons are now serving: S. R. Oglesby, installed 1878; W. Y. Foster, installed 1886; W. G. Allen, installed 1893; C. F. Winfield, installed 1902.

Since its organization, forty-one years ago, it has never been without a pastor more than four or five months.

History of Marlbrook Church.

Marlbrook Church was organized in a schoolhouse in Hempstead County February 4, 1860, with a roll of twenty white and four colored members. They soon erected a large frame building and worshiped there until 1900, when it was sold and a new and neat building again erected.

The following elders and deacons have served this church:

Elders—Hon. Edward Cross, Major M. W. McGill, Landerwick Wade, Angus McCaskill, Hon. J. L. Wither-
spoon, A. B. Williams, Dr. J. D. Spragins, Isaac Perry,
H. C. Cross, W. L. Scott.

The following are now serving as elders: Dr. A. McCaskill, W. J. Williams, S. A. Scott, Stanfield Bonds.

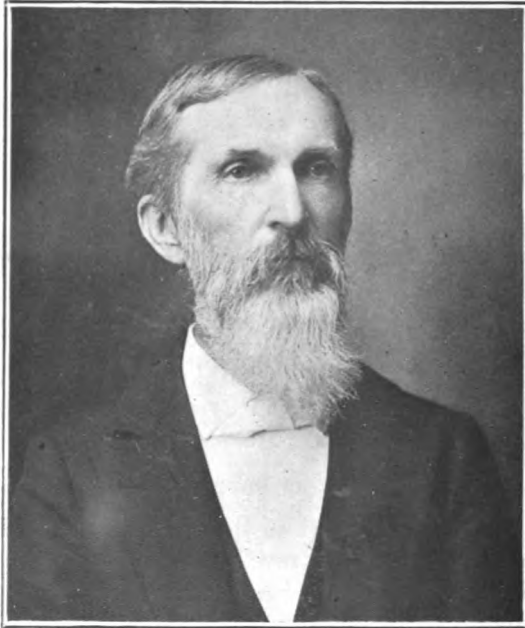
The following have served as deacons: Colonel S. T. Spragins, S. A. Black, Dr. E. Cross, A. B. Williams.

The following ministers have served here:

Rev. M. J. Wallace, from the organization, 1860, to his death, 1878; Rev. W. B. Crawford, 1878-1880; Rev. W. E. Burke, 1880-1881; Rev. Joseph Washborne, 1881-1882; Rev. Samuel Orr, 1882-1884; Rev. A. J. Cheatham, 1884-1886; Rev. I. P. Osborne, 1888-1889; Rev. F. R. Rosebro, 1892-1898.

Messrs. C. C. and J. C. Williams, sons of this church, have ministered here also.

The present pastor, Rev. I. M. Ginn, began in 1896. One of the marked features in this church has been its Sabbath School; pastor or no pastor, winter and summer, through all seasons, this has been kept up, and largely due to one elect lady, Mrs. J. D. Williams. Almost every one here has recited the Child's and Shorter Catechism, and have their Bibles and Testaments.



REV. S. W. DAVIES, D. D.

History of Fayetteville Church.

The Fayetteville Presbyterian Church was organized on the 9th day of November, 1873, by a committee of Arkansas Presbytery consisting of Rev. W. A. Sample, Rev. D. C. Boggs, and Ruling Elder A. W. Dinsmore, of the Bentonville Church. It began its existence with sixteen members and one ruling elder. For a little over a year after its organization it was without a pastor. In the spring of 1874, Rev. S. W. Davies was invited to take charge of it. In June following he visited the field and signified his acceptance of the call, subject to the action of Presbytery and the church which he was then serving. And upon the first Sabbath in December, 1874, he entered upon the discharge of his duties as the stated supply of the church. This relation continued until April, 1902, when he resigned the charge of the church.

At the time when Mr. Davies took charge of the church, and for six years afterwards, he was the only Presbyterian minister in Washington County.

At first three Sabbaths per month were given to Fayetteville, and one to Cincinnati, a village twenty-five miles distant, where there was a small Presbyterian church; and the fifth Sabbaths were devoted to mission work in other parts of the county. But the demands for preaching thus developed became so numerous and urgent, that the church at Fayetteville voluntarily gave up one Sabbath of their time in each month, to supply communities more destitute than they, continuing the same salary to their minister for *half* his time. This arrangement continued until 1880, when the work in the county outside of Fayetteville was turned over to other hands. From that time onward the whole time of the stated supply was given to the rapidly increasing demands of the work in Fayetteville, except such missionary and evangelistic work as he was able to do on the fifth Sabbaths and Sabbath afternoons.

When regular work began in 1874, there were thirty-seven names on the church roll, of whom only twenty-nine

were residents of Fayetteville. The church was without a house of worship, with only a nucleus of a Sabbath School and a congregation, and no prayer meeting. At first a hall and afterwards the court room was rented for services. The work of gathering a congregation, a Sabbath School, a prayer meeting, and building a house for worship was begun. Early in 1875 a subscription was started for the building of a church, and on the 18th of February, 1877, the first church building was dedicated to the service of God, free of debt.

The prayer meeting was started at the beginning, with no one to lead in prayer except the minister himself. But after a few weeks, two or three others were willing to help.

Its growth has not been rapid, but steady and increasing, and has more than kept pace with the growth of the town and of the county. The whole number received into the church since December 1, 1874, has been 333. Of this number 140 were received on examination, and 193 on certificate. The number now on the roll is 150. The comparatively small net increase of the church is due to two causes largely. First, the fluctuating and unsettled character of our population in the early years of the church's existence, and second, the fact that this church has been drawn upon by Presbyterian churches in other places. The young people educated and trained here have in many instances gone from home to find employment in the lines of work for which they have fitted themselves.

The contributions of the church during these years have amounted to about \$45,000. Of this sum, between one-third and one-half has been given to the support of benevolent causes of the church at large. What has been contributed by the church has been raised by direct appeal to the judgment and consciences of God's people, and without the aid of festivals, fairs, and other human expedients. From the beginning the church has been prompt and faithful in meeting its pecuniary obligations. And it has never sought or received any outside aid in the support of its minister.

In the spring of 1902, after the resignation of Dr. Davies, the Rev. J. F. Lawson, of Warren, Ark., was invited to visit the church. This visit resulted in a unanimous call being extended to him to become the pastor of the church. This call he accepted and having removed to Fayetteville, began preaching on the third Sabbath in August, 1902.

Churches of Ouachita Presbytery.

SCOTLAND.

This church was organized by the Evangelist, Aaron Williams, in 1845, and is the oldest church in the Presbytery. It was composed mainly of the Scotch of North Carolina, noted for their sturdy character and pure morality. Among the first elders were Daniel McCorvery, John McGougan, Duncan Brown, John A. Cameron, John Galbraith, J. B. Wilkerson, and Hugh Kelly. There are no more law-abiding people in the State, nor are there any better attendants at church services than here. The church has been served by the patriarch, Lacy, Davidson, Smith, Boyd, Eagleton, Wycough, Ginn, J. C. Williams, and H. L. Paisley. This is the largest country church in the Synod, and there are a great many young people who will make the influence of Scotland Church felt in the future as in the past.

MOUNT HOLLY.

Aaron Williams also organized this church in 1845, and the membership was composed mainly of Scotch from North Carolina and Alabama. Mount Holly became an educational center and under the management of J. M. Hoge, an academy was built that continued many years, and has had wonderful influence on all southwest Arkansas. To this school came the youth of the surrounding counties, who afterwards became ministers, farmers, physicians, lawyers, and one a congressman. Here that refining and Christian influence was thrown around them which told on them, the State and the Church in the after years. The people composing the membership of this church are in character of the purest and noblest kind, and the community is as sober and law-abiding as could be desired. There has never been a rum shop, legal or illegal, in Mount Holly, as moral sentiment would not allow it. And so well-behaved were the people that a minister of another denomination said he would desire to always live in a community where the Old

School Presbyterians had control of the government and were the moulders of the public sentiment of the place, as that would insure good order and upright morals. There has ever been a strong bench of elders, the most wise and reliable men in the church and community, and they have given weight and stamina to the church. Dr. Charles Chester was for forty years superintendent of the Sabbath School, and was both a theologian and an able and active worker of the church. Colton L. McRae and John B. McRae were honest and straightforward men. E. W. Wright was an able presbyter, often being in Presbytery, Synod, and the General Assembly. And there were J. D. Spragins, J. D. Strain, J. B. Watts, and Henry Lewis. Mount Holly has been served by Ministers J. M. Hoge, M. A. Patterson, G. E. Eagleton, E. M. Munroe, R. M. Hammock, and H. L. Paisley.

EL DORADO.

This church was organized in 1846 by Revs. A. R. Banks and W. S. Lacy, with Robert Hardy and William F. Lawson, elders. The Banks Female Academy was located here and was the only school for girls in this section of the State. But in the midst of great prosperity and just as they were planning for greater usefulness, Mrs. Banks's death and the war broke up the school. Owing to removals and war's desolation the church was dissolved and remained so for many years, but was reorganized in 1868 with N. G. Hammond, elder. The eldership was afterwards reinforced by Dr. A. N. Carrigan, J. B. Speers, J. F. Shuler—who is still faithfully serving—J. J. Johnston, and the present efficient bench of elders. The church has been ministered to by Lacy, Boyd, Eagleton, Paxton, Osborne, and J. C. Williams. There have been three church buildings. The present comfortable and handsome one was erected in 1898.

WASHINGTON.

This church was organized in 1849 by Revs. A. R. Banks and W. S. Lacy, with J. W. Hannah and John S. Spence, elders. For many years this was a very flourishing church and one of the most noted in the Synod—Washington being very prominent in the affairs of State and Nation. In

1857 Dr. S. Williamson, formerly president of Davidson College, was installed pastor and remained such till 1876, when he retired owing to old age. He did much for the welfare of the church at Washington and gave tone and influence to the church and Presbyterianism by his scholarly attainments and blameless character, and made it intellectually and spiritually, as it was naturally, a city set on a hill that lightened that entire section. He was succeeded by that genial and affable, as well as able, William B. Crawford, who died just as the sun of his influence was rising, much to the bereavement of his church and presbytery. Other ministers serving as long as one year were George F. Robertson, J. M. Kirkpatrick, R. B. Morrow, and C. C. Williams, who has been ministering to them since 1885.

EBENEZER.

This church was organized in 1852 by that great church organizer, Rev. A. R. Banks, with George H. Phifer as elder. The church has had times of great vicissitude owing to its being in an isolated place and at a great distance from any other church, yet it has shown remarkable vitality and a wonderful adherence to the faith. No minister has ever served it very long at one time, and those who served at all would give discouraging reports to Presbytery, one recommending its dissolution. Presbytery sent a commission to study the situation and empowered them to dissolve the church. This they were about to do when one of the elect ladies said she would not be dissolved and called on the commission to conduct a protracted meeting. This was done and there was quite a revival. The church is again in a reasonably healthy condition, has a large number of young people and the members are still determined that they will not be blotted from the roll of Presbytery. J. C. Williams is serving them the second year.

CAMDEN.

This church was organized in 1853 by Evangelist Joshua F. Green, of the Synod of Arkansas, with P. K. Raunsville, elder. The present church building was erected in 1858 and followed the recommendation of the Presbytery by setting aside a part of the house for the use of the colored

people. The church has had a very strong eldership, such as Major Merrill, a very consecrated and liberal man; G. M. Barker, a lawyer of prominence; M. W. McGill, who was the soul of hospitality, his house being the preacher's home and was often seen in the court of the Church from Session to General Assembly. H. G. Bunn served the church as deacon, then as elder, in which position he did work for the Presbytery on the evangelistic committee, or wherever his services were needed. The State had use for men of such probity of character and incorruptible nature. He was called to the Supreme Court, leaving behind an untarnished name and followed by the good wishes of those who knew him intimately. During and for years after the Civil War, Rev. Washington Baird was pastor, and for the past thirty years there have been three pastors, Eugene Daniel, E. M. Munroe, and C. H. Maury, all men of power and eminent standing in the pulpit and the courts of the Church.

ARKADELPHIA.

Arkadelphia was organized in 1858 by Rev. A. Beattie with fourteen members and two elders, Charles L. Bullock and James Morehead. Mr. Beattie served the church many years and taught school in the town, usually in the church building. The elders who have served this church and passed into the "Great Beyond" were Bullock, Morehead, David Stewart, William A. Stewart and Major J. L. Witherspoon. The ministers, A. L. Crawford served about ten years, F. M. Howell three years, W. T. Howisen six years, J. C. Williams seven years, E. D. Brown four years, Dr. A. W. Milster, one year, and J. E. Green has just entered upon his pastorate. The old church building has been sold and contract let for a new, modern one.

MARLBROOK.

Marlbrook was organized in 1859 by Revs. Williamson and M. J. Wallace with twenty-five members, several of whom were slaves; Hon. Edward Cross and Major M. W. McGill were the elders. Mr. Wallace served the church till his death in 1878, and did a work of teaching and led a life of consecration that is seldom surpassed. The Session was composed of very venerable and true men and they gave such

an idea of what constitutes an upright Christian and intelligent Presbyterian, that it still abides in the memory of the people of that section. They were Hon. E. Cross, a former member of congress and eminent in the history of the State and Nation; Lauderick Wade, a man unsurpassed for constancy, rarely missing Sabbath School or other church services; Angus McCaskill, true, tender and steadfast; J. D. Spragins, the learned and polished physician; Hon. J. L. Witherspoon, formerly attorney general of the State and very eloquent in lectures and addresses before the Sabbath School, and A. B. Williams, gentle and devoted. These have all passed on to their reward, leaving an undying influence behind them, and a memory cherished by those left behind. This church, like nearly all the country churches, has lost much by the depletion of numbers in giving her people to build up other churches in the towns, but the Sabbath School has always stood as a beacon light for these forty-three years, and when there was no man to superintend the school, one of the mothers of Israel would keep the school from dying by acting as temporary superintendent. Mr. Ginn has supplied this church for the past seven years.

GREENWOOD AND HOPE.

Greenwood Church was organized in 1861 by a commission of Presbytery, Rev. S. Williamson, D. D., Rev. M. J. Wallace, and Hon. E. Cross, with forty-three members and Thomas G. McFadin, elder. Afterward Mr. John M. Allen, Judge James Green and E. Wilson Green were added to the eldership, and these, with their families, have been a power in that part of the Presbytery. Rev. M. J. Wallace served this church until his death. Hope was built within a short distance from Greenwood and the church was moved there about 1875. The church building was burned in 1897, and a handsome structure of pressed brick has been erected in its place. The church has been served by Revs. W. T. Howison, A. J. Cheatham, and C. C. Williams, the latter since 1894.

CAROLINA.

This church was organized in 1861 by Rev. A. R. Banks with the following officers: Elders, Joe Doby, J. M.

Doby, Edward McCallum, and Joseph McCallum; deacons, J. C. McGill and E. G. Fairbairn. The present house of worship was built in 1867, and Mr. Joe Doby has been superintendent of the Sabbath School since the organization of the church forty-one years ago, and this kind, scholarly, Christian gentleman is still faithfully standing at his post of duty and love, a record seldom surpassed for fidelity and steadfastness. The church has been ministered to by Revs. Henry H. Banks, A. L. Crawford, Samuel Orr, G. W. Davies, W. T. Howison, J. C. Williams, I. P. Osborne and I. M. Ginn.

HOT SPRINGS.

No data were furnished by officers of this church, but it was organized about 1876, and has been served by Revs. E. T. Baird, D. D.; J. S. Van Meter, D. D., and J. A. Dickson, D. D. Rev. French Thompson has accepted the call to the pastorate.

BINGIN.

Bingin was organized by Revs. W. T. Howison and W. B. Crawford in 1879, with name Shady Grove and was changed by Presbytery to Bingin in 1900. Two other churches have been formed from this one, Iona and Nashville, but there are enough left to keep up the Sabbath School and build a house of worship. There have been dark and gloomy days for this church, and dissolution seemed imminent, but through the firmness and steadfastness of Mr. John W. Ramage and his wife, the difficult places were tided over and the church placed on advanced ground. Rev. I. M. Ginn has ministered to this church for the past seven years.

PRESCOTT.

Prescott was organized in 1879 by Rev. W. T. Howison and others of the commission. The church has never had a very large growth, but has been fortunate in the character of the members who have done much, though few in numbers. The church building was erected in 1889. The eldership was composed of J. C. Brown, deceased; Hon. T. C. McRae, for eighteen years a representative in congress; Mr. W. R. White, Jr., and J. H. Cordell. Evangelist R. H. Latham

served them three years, which is the only service of more than a year they have had from any one minister.

CHAMPION HILL.

This church was organized in 1878 by Rev. E. M. Munroe and others unknown, with W. H. Fearing, J. N. Reynolds, and Theodore Pedron, elders. For many years they worshiped in a schoolhouse, but in 1901 a neat, comfortable building was erected, and the church has made commendable progress. It has been served by Revs. E. M. Munroe and C. H. Maury with Sabbath afternoon appointments.

GURDON.

A commission of Presbytery, consisting of Revs. A. J. Cheatham, J. C. Williams, and Ruling Elder E. G. Fairbairn, organized the church at Gurdon in 1887, in a schoolhouse, with William Paisley, elder; W. H. Hammet and D. L. Paisley, deacons. A Sabbath School was organized at once and conducted in the schoolhouse till 1890, when the present commodious building was erected. Captain William Paisley, after a few years of faithful service, went to his reward, but when one worker is removed God calls others to take his place, and the church soon had a strong eldership who did everything according to the rules and requirements of the church. Of these elders William B. Paisley died in early manhood, just as he was developing into a wise and conservative elder and presbyter, and has recently been followed by the venerable John L. Cheatham, who was an honored elder in the Presbyterian Church for more than forty years, holding office in Tulip, Carolina, and Gurdon churches. The three Paisley brothers have gone into the ministry from this church. The ministers have been Revs. J. C. Williams, I. P. Osborne, J. M. Brooks, and J. E. Green.

NEW LEWISVILLE.

This church was organized in 1888 by Rev. H. C. Moore with Hon. Henry Moore as elder. A nice building was soon afterward built, and Sabbath School organized and conducted

regularly. The ministers were Revs. H. C. Moore, R. M. Hammock, and G. F. Mason.

IONA.

This is the only Presbyterian church in Pike County, and was organized in 1890 by Rev. J. C. Williams, evangelist of the Presbytery, with G. W. Boggs and John T. McDowel as elders. The people are not wealthy, but have great determination and hauled logs to a sawmill, got lumber cut on shares and with their own hands built their comfortable house of worship, where a Sabbath School has been kept all the time with Mr. McDowel the faithful superintendent. Rev. I. M. Ginn has been the minister for seven years.

MALVERN.

This church was organized in 1882 by Rev. W. T. Howison, chairman of commission, with W. D. Leiper and W. M. McCully elders, and James Leiper, deacon. A convenient and comfortable building was erected in 1888 and dedicated the following year. There have been no deaths among the elders, others have been added as the church grew and there is a strong body of them to-day. The following ministers have served as long as one year: Revs. E. T. Baird, D. D.; J. S. Van Meter, D. D.; C. P. Bridewell, J. C. Williams, and G. H. Cornelson.

COLUMBUS.

No data were furnished by officers of this church. R. M. Wilson was one of the first elders with his sons Edward and James S. Wilson, and J. A. Shepperson. The church has been served by Revs. W. B. Crawford, G. F. Robertson, J. M. Kirkpatrick, R. B. Morrow, and C. C. Williams.

STAMPS.

This church was organized in 1892 by Rev. J. C. Williams, with William C. Brown and H. H. Cowser elders, and Wade Faucette deacon. They have kept up from the organization a live Sabbath School though they have been without regular preaching a good part of the time. The

ministers have been Revs. J. C. Williams, R. M. Hammock, and G. F. Mason. The largest lumber mill in the State, if not in the South, is located here, and part of the company is composed of sturdy North Carolina Presbyterians.

JUNCTION CITY.

This town sprang up suddenly in 1894, and the first church to be organized was the Presbyterian, something unusual in Arkansas. There being no schoolhouse or public building of any kind, the church was organized in a frame business house by the evangelist, Rev. J. C. Williams, with John Galbraith and Robert A. Cloud elders. For some weeks the services were conducted in the house of Mr. Cloud. The present church building was erected in a few months, and for about a year was the only church edifice in the growing town, and was used by all the other denominations until they could build. The only minister who has served as long as one year is Rev. J. C. Williams.

DEQUEEN.

This church was organized in 1898 in a schoolhouse by Rev. J. C. Williams, with F. M. Smith and T. C. Watt as elders. Although there were not a half dozen male members in the church in less than two years from the organization they had built a modern church edifice costing \$2,000, and manse costing \$1,000. Probably no other church in the Synod has such a record in building with such small number, and this is mainly due to the financial ability, zeal and determination of the elder, Mr. Smith, who used all his business skill and knowledge in doing work for the Lord.

TATES BLUFF.

This is a country church far removed from any other denomination, and has a large and promising field to develop. It was organized in 1899 by Evangelist R. H. Latham, with Minto W. McGill and Junius W. Scott elders. They have been served mainly by the Evangelist.

It is worthy of note that the Presbytery has had and still has a very zealous and godly eldership, and that they have done much to keep the churches alive when there would

be no minister, and these elders along with the deacons and members are people that can be relied upon to stand true to God, the Head of the Church, and to be loyal to Presbyterianism, which has accomplished so much for the liberties and rights of man, and the proclamation of the everlasting Gospel. Quite a number of churches have been organized and died, but the cause can usually be traced to the lack of an eldership that would go forward and carry on the Sabbath School, and instruct the people till the minister could come; oftentimes the churches would be on the point of dissolution, but a determined elder would hold the people together and tide them over the breakers, and in two instances this was done by godly women when there were no elders to do the work.

LIST OF
Presbyterian Ministers in Arkansas
(WITH POSTOFFICE)
For the Fifty Years Ending
October, 1902.

This table has been compiled from a complete file of the General Assembly minutes, but is merely an approximation as to exact years (as the years indicated are from Assembly minutes of that year, except a few entries for 1902), hence it must not be regarded as claiming thorough accuracy. No statistics are available for 1861 and 1862. No effort is made to give in every instance such information as "W. C.," "inf.," "Agt.," etc.

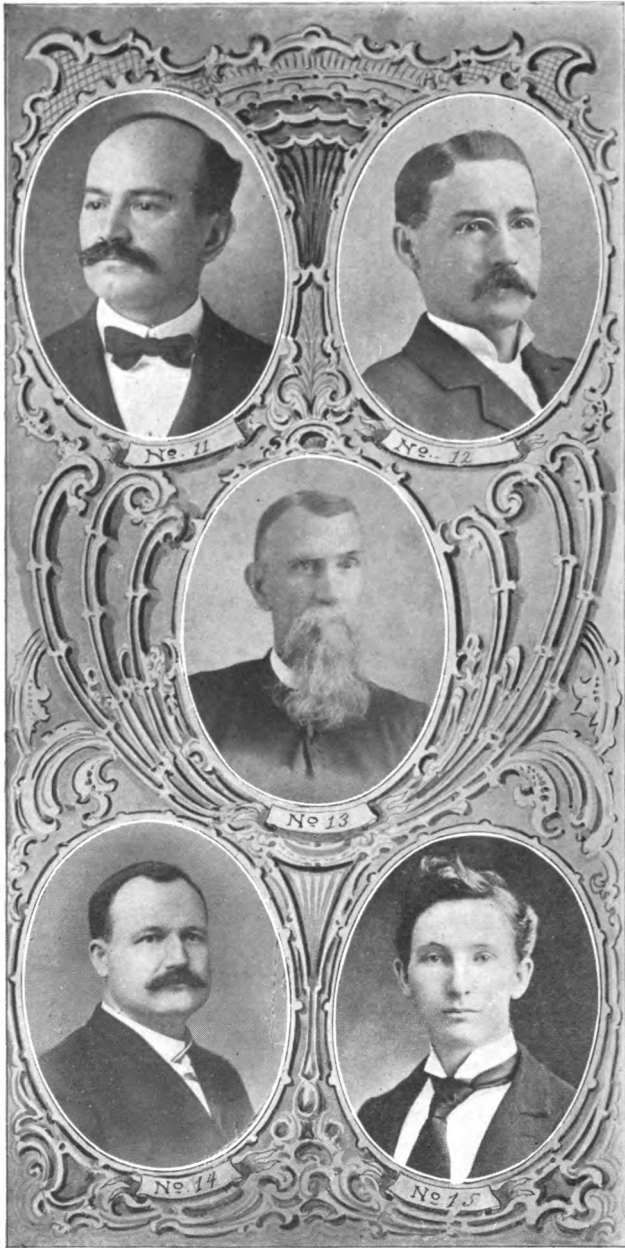
- Alexander, S. C., Monticello, 1894-1899; Pine Bluff, 1900—
- Anderson, J., Jacksonport, 1863-1867.
- Armstrong, Jas. A., Augusta, 1875 (Licentiate).
- Baier, Leo, Searcy, 1879; Little Rock, 1880-1881.
- Baird, Samuel J., Batesville, 1853.
- Baird, Washington, Camden, 1860-1863.
- Baird, E. T., Hot Springs, 1883-1884; Searcy, 1885-1886.
- Baker, Jno. F., Hickory Plains, 1880-1884.
- Baker, Wm. S. (Licentiate, 1889), Black Rock, 1892.
- Banks, A. R., El Dorado, 1853-1854; Tulip, 1855-1863.
- Banks, F. L., Relf's Bluff, 1897.
- Barr, Jas. S., Camden, 1856-1857; Mt. Holly, 1858; Scotland Church, 1859-1860.
- Barr, J. A., Searcy, 1860-1863.
- Barrett, T. C., Little Rock, 1886-1895.
- Bascom, F. D., Van Buren, 1899.
- Beattie, Alex., Grand Lake, 1853-1854; Three Creeks, 1855; Union Springs, 1856-1857; Arkadelphia, 1858-1865.
- Bingham, E. C., Marianna, 1894—

- Black, Malcolm, Sylvania, 1896-1899.
 Blackman, R. E., Little Rock, 1899.
 Boggs, D. C., Jacksonport, 1869-1874; Bentonville, 1874-1901.
 Boggs, Geo. W., Clarendon, 1896; Helena, 1897-1898.
 Boozer, Jno. I., Pine Bluff, 1859-1865.
 Boyd, T. M. (Licentiate, 1863, W. C. 1866), Spring Hill, 1868-1869; El Dorado, 1870; Monticello, 1871-1873.
 Brent, R. R., Fordyce, 1888.
 Bridewell, C. P., Malvern, 1891-1892.
 Brown, J. M., Relf's Bluff, 1867-1883, 1888-1889; Monticello, 1884-1887; Warren, 1890; Fordyce, 1891—
 Brown, H. C., Clarendon, 1867-1869.
 Brown, E. D. (Licentiate, 1894), Arkadelphia, 1896-1897.
 Browning, C. P., Wynne, 1901—
 Burke, W. E., Prescott, 1881.
 Burwell, R. S., Morrilton, 1888-1891.
 Butler, Elizur, Van Buren, 1856.
 Caldwell, J. L., Pine Bluff, 1894—
 Calhoun, P., Fort Smith, 1869; Ozark, 1870.
 Cash, J. S., De Queen, 1900.
 Cavitt, C. V., Warren, 1895-1897.
 Cheatham, A. J. (Licentiate, 1883), Hope, 1885-1894.
 Chester, S. H. (Licentiate, 1875), Baxter.
 Claggett, T. A., Lonoke, 1898.
 Cobb, J. W., Morrilton, 1901—
 Cornelson, G. H., Malvern, 1897-1898.
 Crawford, A. L., Warren, 1859-1865; Arkadelphia, 1866-1874.
 Crawford, W. H. (Licentiate, 1873), Pine Bluff, 1874-1875, 1880-1882; Varner, 1876-1879.
 Crawford, W. B., Washington, 1877-1879.
 Creighton, J. A., Harrison, 1901—
 Crenshaw, W. M., Monticello, 1886-1889.
 Crozier, R. H. (Licentiate, 1873), Hickory Plains, 1874-1876.
 Crozier, W. M., Fayetteville, 1883-1892.
 Dabney, W. A., Pine Bluff, 1880.
 Dale, R. L. (Licentiate, 1889), Hamburg, 1890.



6. Rev. R. H. Latham. 7. Rev. J. A. Creighton.
8. Rev. J. A. Dickson, D. D.
9. Rev. J. Walter Cobb. 10. Rev. W. M. Morrison, D. D.

- Daniel, Eugene, Camden, 1872-1874.
- Davidson, J. T. (Licentiate), Scotland Church, 1856-1857.
- Davies, S. W., Augusta, 1863-1868; Cotton Plant, 1869-1874; Fayetteville, 1875—
- Davies, G. W., Dobyville, 1881-1895.
- Davies, J. H., Austin, 1895.
- Dickson, J. A., Monticello, 1866-1871; Pine Bluff, 1882-1893; Hot Springs, 1894-1902.
- Downing, W. L. (Licentiate, 1888), Harrison, 1889-1900.
- Duncan, J. DeWitt (Licentiate, 1874).
- Eagleton, Geo. E., Mt. Holly, 1868-1880.
- Ervin, S. B., Van Buren, 1883-1884; Russellville, 1885-1887.
- Foreman, C. P., Little Rock, 1898.
- Fraser, Thos., Jr., Little Rock, 1856-1859.
- Freeman, J. F. W., Wittsburg, 1873; Cotton Plant, 1874-1876.
- Gaston, L. B., Clarendon, 1872-1873.
- Gilland, J. R., Camden, 1869.
- Ginn, I. M., Scotland Church, 1877-1878, 1880-1893; El Dorado, 1879; Hope, 1895-1900; Nashville, 1901—
- Graves, N. Z., Little Rock, 1863-1865.
- Gray, D. L., Wattensaw, 1856-1860.
- Green, Joshua F., Little Rock, 1853-1854.
- Green, J. Leighton (Licentiate, 1896), Russellville, 1897; Dardanelle, 1898-1899; Van Buren, 1900-1901; Springdale, 1902—
- Green, J. H., Pine Bluff, 1897-1898; Little Rock, 1899-1901.
- Green, J. E., Springdale, 1897; Morrilton, 1898-1899; Gurdon, 1901-1902; Arkadelphia, 1902—
- Gregory, E. D., Fort Smith, 1889-1890.
- Grover, A. E., Helena, 1890-1893.
- Guy, T. C., Texarkana, 1902.
- Hagan, W. C., Clarendon, 1889-1890.
- Hammock, R. M. (Licentiate, 1892), Mt. Holly, 1893-1895; Stephens, 1896-1899; Des Arc, 1900; Sylvania, 1901.
- Haney, J. Z., Camden, 1902.



11. Rev. R. B. Willis, D. D. 12. Rev. C. H. Maury.
13. Rev. J. W. Moseley.
14. Rev. C. C. Williams. 15. Rev. E. P. Pillans.

- Harrison, W. W., Helena, 1902.
- Heagan, J. W., Dardanelle, 1878-1882.
- Henderson, A. P., Brownsville, 1869; Bartholomew, 1871; Varner, 1873.
- Hoge, J. M., Mt. Holly, 1853-1857; Beech Bluff, 1859; Johnsville, 1860-1865.
- Holt, B. H. (Licentiate, 1894), Russelville.
- Horne, T. J., Marianna, 1878-1890; Batesville, 1891-1895; Des Arc, 1896; Lonoke, 1897.
- Houston, J. L. D. (Licentiate, 1881), Cincinnati, 1882; Springdale, 1883-1892; Dodd City, 1893—
- Howell, F. M., Princeton, 1873-1874; Tulip, 1875; Arkadelphia, 1876-1877.
- Howerton, J. R., Little Rock, 1889-1894.
- Howison, W. T., Hope, 1879-1882; Arkadelphia, 1883-1884.
- Hyman, S. B., Dardanelle, 1901.
- Jobe, L. A. T. (Licentiate, 1870), Forrest City, 1874; Little Rock, 1875; Clarendon, 1876-1879.
- Johnson, J. J., Powhatan, 1877-1886.
- Johnston, T. C., North Little Rock, 1902—
- Johnston, Lewis (c), Pine Bluff, 1885-1887.
- Jones, A. G., Batesville, 1891-1895.
- Kennedy, J. C., Des Arc, 1869-1870; Van Buren, 1871-1878; Hackett City, 1879-1880.
- Kennedy, A. R., Augusta, 1878-1879; Little Rock, 1883-1888; Batesville, 1889-1890.
- Kennedy, E. P., Black Rock, 1897-1900; Monticello, 1901—
- Kerr, David, Johnsville, 1867-1874.
- Kerr, J. W., Monticello, 1875-1877.
- Killough, W. W., Valley Springs, 1877; Harrison, 1878-1883.
- Kimmons, L. H., Van Buren, 1887.
- Kinnaird, R. H., Fort Smith, 1888.
- Kirkpatrick, J. M., Washington, 1883-1884; Columbus, 1885-1886.
- Lacy, W. S. (Infirm), El Dorado, 1853-1880.
- Lacy, Geo. H. (Licentiate, 1895), Junction City.
- Latham, C. W., Alma, 1891.
- Latham, J. E., Batesville, 1896—

- Latham, R. H., Prescott, 1900-1901; Little Rock, 1902—
- Latimer, R. M., Marianna, 1892.
- Lawson, J. F., Warren, 1898-1902; Fayetteville, 1902—
- Lloyd, W. J. B. (Licentiate, 1870).
- Long, I. J., Batesville, 1867-1891.
- Lunsford, T. B., Boonsborough, 1889-1893; Springdale, 1894-1896.
- McCord, J. W., Hazel Grove, 1866-1867; Mt. Pleasant, 1868-1872; Yelleville, 1873-1874; Walnut Grove, 1875, 1877-1892; Elmwood, 1876 (Infirm part of the time).
- McCluer, Uncas, Boonsborough, 1895—
- McCulloch, Samuel (Licentiate, 1853-1857), Jenny Lind.
- McDonald, W. G., Richmond, 1893-1899.
- McKay, M. McN., Fort Smith, 1891—
- McMillan, J. E. (Licentiate, 1881), Batesville.
- McNair, E., Pine Bluff, 1867-1879.
- McNeely, L., Hillsboro, 1863-1865; Des Arc, 1866-1867; Pocahontas, 1868.
- Maddox, F. E., Little Rock, 1900—
- Marshall, Wm. K., Van Buren, 1853-1855.
- Martin, Jas., Hickory Plains, 1853-1855; Searcy, 1856-1859; Little Rock, 1860-1865.
- Mason, Geo. F. (Licentiate), Stamps, 1902.
- Maury, C. H., Camden, 1894-1902; De Queen, 1902—
- Meeker, B. C., Hot Springs, 1890-1892.
- Miller, A. L., Des Arc, 1886-1887; Lonoke, 1888.
- Miller, S. G., Little Rock, 1896—
- Milster, A. W., Arkadelphia, 1901; Russellville, 1902—
- Mitchell, S. W., Monticello, 1884.
- Moore, J. W., Sylvania Church, 1853-1872.
- Moore, H. C., Hamburg, 1879-1880; Princeton, 1881-1884; Magnolia, 1885-1886; McNeill, 1887-1892.
- Morrow, R. B., Prescott, 1889-1890; Columbus, 1891; Hope, 1892-1893.
- Morrow, W. H., Devall's Bluff, 1901—
- Morgan, A. M., Washington, 1858.
- Moseley, J. W., Hamburg, 1892-1902.
- Moseley, B. A., Relf's Bluff, 1894-1896.
- Montgomery, C. R., North Little Rock, 1899-1901.

- Munroe, E. M., Mt. Holly, 1878; Camden, 1879-1892.
 Murray, L., Monticello, 1863; Hamburg, 1867;
 Augusta, 1871.
 Nisbet, J. S., De Queen, 1899.
 Norris, J. I. (Licentiate, 1895), Little Rock, 1896;
 Newport, 1897-1899.
 Orr, Samuel (Licentiate, 1859-1863), Princeton, 1866-
 1868; Arkadelphia, 1869-1879; Dobyville, 1880-
 1882.
 Osborne, I. P., Dobyville, 1889-1891, 1894-1900; Gur-
 don, 1892-1893.
 Paisley, H. L., Mt. Holly, 1900-1902; Hamburg,
 1902—
 Patterson, M. A., Mt. Holly, 1860-1881.
 Patterson, W. K., Walnut Ridge, 1891.
 Patton, F., Helena, 1881; Clarendon, 1882-1884;
 Dardanelle, 1885-1894.
 Paxton, J. T., Alma, 1887; El Dorado, 1888-1891.
 Perryman, A. N., Malvern, 1901; Dermott, 1902.
 Pillans, E. P., Van Buren, 1902—
 Reid, S. I., Forrest City, 1885-1888; Lonoke, 1889-
 1890; Sylvania, 1891-1898.
 Reid, W. H., Dobyville, 1892; Des Arc, 1895.
 Rhea, J. M., Clarendon, 1895-1896.
 Richards, C. M., Bentonville, 1870-1871.
 Richardson, L. H., Helena, 1898-1900; Newport,
 1901—
 Rieves, S. L., Helena, 1896-1897; Clarendon, 1898.
 Robertson, G. F., Washington, 1881.
 Roseboro, F. R.; Prescott, 1892.
 Ryland, X. (Evang.), Little Rock, 1900-1902.
 Sample, W. A., Fort Smith, 1859-1865, 1869-1887;
 Van Buren, 1888; Alma, 1889.
 Sawtelle, B. N., Batesville, 1857-1860.
 Scott, W. M. (Licentiate, 1898).
 Semple, Samuel, Little Rock, 1896-1899.
 Shaw, B., Grand Lake, 1853.
 Shaw, M. B. (Licentiate, 1873).
 Shaw, J. S., Searcy, 1901.
 Shive, R. W., Searcy, 1867; Center Hill, 1868-1877;
 Beebe, 1878; Lonoke, 1879-1880; Austin, 1884-
 1892.

- Simpson, L. R., Forrest City, 1897-1898; Clarendon, 1899-1902; Princeton, 1902—
- Smith, C. R., Scotland Church, 1863-1866.
- Smith, J. A. (Licentiate, 1876), Tulip, 1878-1884.
- Smith, J. K., Little Rock, 1900—
- Smylie, N., Monticello, 1891-1893.
- Stewart, G. R., Sayre, 1892-1893.
- Storey, G. T., Searcy, 1897-1899.
- Stubbs, T. J. (Licentiate, 1874-1878), Batesville.
- Sullivan, J. O., Helena, 1874-1875.
- Sydenstricker, D. S., Searcy, 1874.
- Tidball, C. M., Charleston, 1894-1899; Altus, 1900—
- Thompson, F. W., Dermott, 1901; Hot Springs, 1902—
- Todd, A. H., Pine Bluff, 1894-1896.
- Turner, D. McN., Morrilton, 1895-1896.
- Urmston, T. H., Van Buren, 1859-1860.
- Van Meter, J. S., Hot Springs, 1886-1892; Little Rock, 1898.
- Venable, A. S., Van Buren, 1893-1895.
- Vernor, W. H., Little Rock, 1882-1890.
- Waddell, G. R., Fulton, 1881-1882; Batesville, 1883-1885.
- Walcher, M. L., Lonoke, 1899; Relf's Bluff, 1901; out of ministry in 1902.
- Wallace, M. J., Marlbrook, 1863-1871; Wallaceburg, 1872-1878.
- Wallace, B. E., Fordyce, 1900-1902; Warren, 1902—
- Washburn, Cephas, Fort Smith, 1853-1855; Norristown, 1856-1859.
- Washburn, J., Hamburg, 1882.
- Watson, J. F., Camden, 1867; Princeton, 1868-1869.
- Welch, Thos. R., Helena, 1853-1859; Little Rock, 1860-1885.
- Wells, L. E., Dermott, 1899.
- White, Thos. Ward, Helena, 1869-1870.
- Willbanks, J. S., Clarksville, 1867; Dardanelle, 1868-1876; Russellville, 1877; Austin, 1878-1889.
- Williams, Aaron (Infirm), Brownsville, 1853-1860.
- Williams, C. C. (Licentiate, 1883), Hope, 1896—
- Williams, J. C., Arkadelphia, 1886-1891; Malvern, 1892-1895; Junction City, 1896—
- Williamson, S., Washington, 1859-1881.

- Willis, H. P. S., Searcy, 1853.
Willis, R. B., Searcy, 1889—
Wilson, L. H., Clarendon, 1886-1887.
Wilson, O. B., Conway, 1894-1895.
Wolfe, G. L., Van Buren, 1880.
Woodbridge, W. G., Hot Springs, 1881.
Woodbridge, G. G., Russellville, 1898-1900: Black
Rock, 1901.
Wylie, J. E., Potts Station, 1896-1897; Springdale,
1898—
Total, 210.