

ENCYCLOPÆDIA  
OF THE  
PRESBYTERIAN CHURCH  
IN THE  
UNITED STATES OF AMERICA:

INCLUDING THE NORTHERN AND SOUTHERN ASSEMBLIES.

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AND OTHER EMINENT MINISTERS OF THE CHURCH.

Including a Description of the Historic Decorations of the Pan Presbyterian Council of 1880,

By REV. HENRY C. McCOOK, D. D., LL. D.

*Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces, that ye may tell it to the generation following—PSALM XLVIII, 12, 13.*

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viewed the approach of death with the utmost serenity of mind, and bore the fullest testimony to the all-sustaining power of Christian faith. He died, May 20th, 1842.

Dr. Blythe was a man of superior talents, and of very considerable erudition. He was a fluent and ready speaker, and in the pulpit especially had a good degree of fervor and animation. He probably showed his strength as a lecturer, a disciplinarian, and a debater in ecclesiastical bodies, even more than in the pulpit. He commanded great respect wherever he was known, and filled an important place in society with marked dignity and usefulness.

**Blythe, Rev. Joseph William**, was born at Lexington, Ky., February 21st, 1808, and was the son of the Rev. James Blythe, D.D., noticed above. He graduated at Transylvania University in 1825; studied medicine at Harvard University; graduated at Princeton Seminary, and was licensed to preach by the Presbytery of New Brunswick, February 2d, 1831. His first pastorate was that of the Second Presbyterian Church of Pittsburg, Pa., which commenced January 30th, 1834, was prosperous and happy, but terminated July 26th, 1836, that he might accept an agency of the Western Foreign Missionary Society. His last charge was at Charlestown, Clarke county, Indiana. Here he died, April 25th, 1875. Mr. Blythe was a good preacher, unflinchingly faithful to his convictions of duty, warm-hearted, generous, hospitable, intelligent, a wise counsellor, and a devoted man of God.

**Boal, Hon. George**, was born in the County Antrim, Ireland, July 16th, 1796. When but two years old his father emigrated to the United States and settled in Penn's Valley, Centre county, Pa., where he connected himself with the Church known as Slab Cabin, now called Spring Creek, and was afterwards made an elder, in which office he served the congregation with great acceptance till the time of his death, which occurred in March, 1837. The son's education was only such as could be obtained in the common schools of the county, of which, however, he made the best possible improvement, and was therefore well qualified for all the ordinary business of a citizen, and for the offices of honor and trust to which he was afterwards appointed or chosen. He was a farmer all his life, and lived at the family homestead, which he inherited. He was elected an elder in the Church, in May, 1835, and continued to adorn the place as an honored and trusted leader in the Session and the Church till the time of his death. He was often called upon to attend Presbyteries, Synods, and General Assemblies, in all of which he was recognized as a judicious counsellor. He was equally respected and trusted in civil life. He was elected an Associate Judge of Centre county, and in 1840 a member of the State Legislature for one term. The civil offices which he held sought him, not he the offices.

The prominent points of Judge Boal's character were, soundness of judgment and eminent discretion, kindness to the poor, and liberality in giving to all benevolent objects. Willing to make sacrifices for the public good, social in his habits, and peculiarly kind in all the relations of life, he was universally beloved and respected in his immediate neighborhood. His decided piety was manifested by a conscientious and exact fulfillment of duty in every sphere he occupied. He loved the Church and was foremost in all things that pertained to its advancement.

**Boardman, George Smith, D. D.**, was born at Albany, N. Y., December 23th, 1796; graduated at Union College in 1816; entered Princeton Seminary the same year, and graduated in 1819. After receiving license to preach the gospel, he spent about two years in traveling, on horseback, and preaching, from place to place in Ohio and Kentucky, which was then the "Far West." July 26th, 1821, he was installed pastor of the Church at Watertown, N. Y., and had a precious and fruitful pastorate there of sixteen years' duration. In 1837 he accepted a call to the Central Church of Rochester, N. Y., where he remained six years, except that he labored for six months, in 1842, at Columbus, Ohio, in connection with a very marked and productive revival, and supplied for a while the Third (or Pine Street) Church in Philadelphia. In 1843 he took charge of the Second Church at Rome, N. Y., which he left in 1847, to enter upon a short pastorate at Cherry Valley, N. Y. At the latter place he remained until 1850, when he accepted a call to the Church at Cazenovia, N. Y. This pastorate extended to 1865, a period of nearly fifteen years, in the course of which large numbers were added to the Church, the standard of piety was elevated, and the spirit and practice of Christian benevolence increased. At the end of this time impaired health required his release. But he could not be unemployed. After his health was restored he eagerly engaged in preaching, either as an occasional or stated supply. For longer or shorter periods he filled the pulpits of the First Church of Rome, N. Y., Ogdensburg, N. Y., and Little Falls, N. Y. His death occurred February 7th, 1877, in the eighty-first year of his age.

Dr. Boardman was a man of very positive convictions and of marked personal characteristics, yet he was faithful, sincere, gentle, courteous, always abounding in the work of the Lord, and always commending the gospel by his holy walk and beautiful example.

**Boardman, Henry Augustus, D.D.**, was born at Troy, N. Y., January 9th, 1808. He graduated at Yale College in September, 1829, being the valedictorian of his class. He spent one year in legal studies, and then, having devoted himself to the work of the ministry, entered Princeton Seminary in September, 1830, and studied there three years. He was licensed by the Presbytery of New York, April

17th, 1833, and was ordained by the Third Presbytery of Philadelphia, November 8th, 1833, and installed as pastor of the Tenth Presbyterian Church, Philadelphia. This was not only his first but his only charge, in which he continued to labor until released, May 5th, 1876, after which he continued, by a vote of the church and of the Presbytery, to hold the relation of Pastor Emeritus until his death. This occurred June 15th, 1880, in the seventy-third year of his age.

It was while yet in the Seminary that Dr. Boardman was called to the pulpit of the church just named. There he performed his great life-work of forty-six years with distinguished ability, learning and fidelity, and from this eminent position of usefulness he could not be drawn away. In 1853 he



HENRY AUGUSTUS BOARDMAN, D.D.

was elected by the General Assembly to be Professor of Pastoral Theology in Princeton Seminary, but he declined to accept the appointment. In 1854 he was Moderator of the (O. S.) General Assembly. In 1835 he was elected a Director of Princeton Seminary, in which office he continued until his death, being ever found unwavering, intense, and filial in his devotion to the interests of the Institution.

From the day of his settlement in the ministry Dr. Boardman became a leader in the Presbyterian Church. He speedily gained a wide and powerful influence, which he wielded always for the extension of the Church and the maintenance of her principles. He was a man of mark in all her assemblies, often appearing in her highest court; discussing important subjects with masterly ability, and assisting with

wise counsels the establishment of many of the institutions which have given her strength and ministered to her rapid increase. During all the years of his pastorate he was busy with his pen, and a number of volumes treating of themes of public interest, and marked by fine scholarship and rare excellence of style, emanated from him. Some of them have been published abroad, and some, we believe, translated into other tongues.

Dr. Boardman held his position by the sedulous and conscientious cultivation of his pulpit powers. Evangelical and elevated in his thoughts, and pure, simple, and direct in his style, he charmed while instructing his people, and bound them to himself by the ties of a reverential love. He was uncompromisingly orthodox in his doctrinal beliefs, and Presbyterian in his ecclesiastical polity. Always and everywhere he maintained his Calvinistic and Presbyterian opinions, and living in times of high controversy in our own and with other denominations, he was pronounced in the defence and advocacy of those views. But he was so high-toned and courteous in his controversial character that he commanded the respect and admiration of opponents. He grew, to the end of his life, in influence, especially over his younger brethren in the ministry, with whom he was always ready to sympathize in their work and their struggles.

**Board of Relief, Presbyterian.** From an early period in the history of the Presbyterian Church in the United States efforts have been made to put in operation some effective plan for the sustenance and comfort of disabled ministers and their families. Most of them failed to secure their object, because they relied mainly on the *clergy* for the payment of the necessary premiums. This was a result to be expected, for the clergy, however rich they may be in faith, are generally poor in purse; but the main reason is to be found in the departure from the positive Divine requirement that the laity, always and everywhere, are to be charged with the temporal support of the clergy (with their families), whether in active service or withdrawn by age, disease or death.

One organization has continued in existence for many years, but its influence for good has been very limited; and, besides, it is not a Church institution, under Church control. After much discussion in religious papers and in the General Assemblies, the Ruling Elders of the Church took the matter in hand, among whom may be mentioned Judge H. H. Leavitt, of Cincinnati, and Robert Carter, of New York. Two Overtures on the subject were laid before the General Assembly of 1849, on which a report, drawn up by the Rev. Alexander T. McGill, D.D., LL.D., was presented and adopted, after thorough and earnest discussion.

A few attempts have been made since to subvert or materially modify the original plan, but the Assem-