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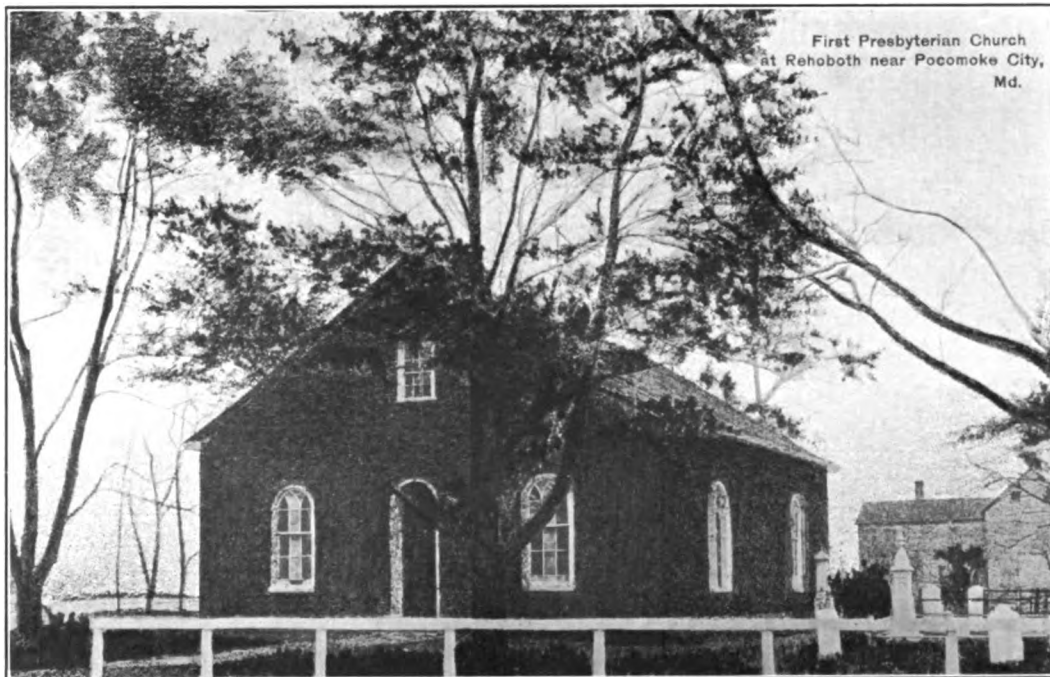
No. 5.

THE REV. JOHN HENRY MUNRO, D.D.

A MINUTE ADOPTED BY THE EXECUTIVE COUNCIL OF THE
PRESBYTERIAN HISTORICAL SOCIETY, NOVEMBER 20,
1911, IN REGARD TO THE DEATH OF DR. MUNRO.

Rev. John Henry Munro, D.D., died at his home, 3818 Locust Street, October 25, 1911. The funeral service was conducted by Rev. Dr. Chas. Wadsworth, and Rev. John A. McCallum at his home on Friday, October 27, followed by private interment in Laurel Hill Cemetery. He was the eldest son of Daniel and Rachel Munro and was born at Rosendal, County Down, Ireland, July 30, 1843. He was educated at the Royal Academical Institute, Belfast, where he received the silver medal which was the highest prize for general scholarship. He studied theology in the Assembly's College, Belfast, and in the Free Church College, Edinburgh, and was licensed in 1867 and ordained and installed over the Landis Street Presbyterian Church, Newry, the same year. He became editor of the *Daybreak*, the children's missionary magazine of the Presbyterian Church in Ireland.

He accepted a call to the Springfield Street Presbyterian Church, Boston, Massachusetts. After remaining in this church a short time he accepted a call to the Central Presbyterian Church, Philadelphia, in 1875. Under his ministry the congregation erected a new edifice and removed from



THE MOTHER CHURCH.

MAKEMIE AND REHOBOTH.

BY REV. L. P. BOWEN, D.D.,

Author of *The Days of Makemie, Makemieland
Memorials, etc.*

I am asked by the editor for a rapid sketch of our founder and the Mother Church.

In this land of bays and inlets and streams, the little winding Pocomoke is one of the most beautiful rivers of the Eastern Shore and of America; very deep, very winsome, and almost tropical in its luxuriant verdure. It first welcomed the white man when the chivalrous Captain John Smith entered its waters in 1608. The next heard of it was the first naval battle in American history fought in miniature upon its bosom in 1635 between the pinnace Longtail of Claiborne's Virginia forces, and the St. Margaret and St. Helen on the side of the Baltimores. These territories and the entire colony of Maryland had been included in the Virginia grant, but James II, a Catholic and intending to make all America Catholic, had wrested its lands from Protestant Virginia and bestowed them upon papal Proprietaries.

And yet, by God's Providence, Rome's hands were tied and the Maryland colony was to adopt the first act of toleration in history. And in God's time the placid picturesque Pocomoke was to flow through the birthland of American Presbyterianism.

The plantations and graveyards of the pioneers are still recognized upon these hospitable banks of the historic Pocomoke river. Among the earliest settlements, one of these tracts was patented by William Stevens in the year 1665 under the name of Rehoboth. His descendants are yet with us. The old brick cellar is still visible, and a flat tombstone with the following inscription marks the place where his remains lie:

Here lyeth the body of William
Stevens Esq, who departed this
Life the 23 of December 1687.
Aged 57 years. He was 22 years
Judge of this County Court, one of
His Lordship's Councill and one of ye
Deputy Lieutenants of this
Province of Maryland.
Vivit Post Funera Virtus.

An entry on the Somerset records states that he "was buried at his own plantation called Rehoboth."

Stevens may be called the father of the large County of Somerset, organized in 1666 and named for the Proprietary's sister, Lady Mary Somerset, and comprising what is now the three counties of Somerset, Worcester and Wicomico. The prominence of this influential official made his home a center of importance to the settlements which had begun at the mouth of the rivers flowing into the Chesapeake—the Pocomoke, Annessex, Monokin and Wicomico.

The scattered immigrants wanted the Gospel. As early as 1672 the grand jury—Stevens presiding, and with David Brown, a Scotch Presbyterian as foreman—took the following action: "It is the opinion of us Grand Jurors that sermon be taught four several places in the County—*viz.*, on the first Sunday at the house of Mr. William Stevens at Pocomoke; on the second Sunday at the house of Daniel Custis in Annessex; on the third Sunday at the house of Christopher Nutter in Monokin; and on the fourth Sunday at the house of Thomas Roe in Wicomico. And it is our desire that Mr. Matix should here preach." The same year, 1672, the records show the marriage "of John Bishop to Mary Bowen by Robert Maddux, clerk"—the title for clergyman or minister. We tried in vain to find out something more about this early preacher, but these two notices were all, and there was no clue to his church connection.

This same year the great founder of the Quakers, George Fox, was thundering through Maryland, and in January, 1673, appeared on the banks of the Pocomoke. We have his own account of it: "We went from thence to William Ste-

phens'. Before we left this place we had a glorious meeting at which were many people; amongst others, the Judge of the County, three Justices of the Peace and the High Sheriff and their wives. Of the Indians was one called their Emperor, an Indian King and their speaker, who sat very attentive and carried themselves very lovingly. An establishing meeting it was." At this center, free to all—Rehoboth, "there is room"—a regular monthly service was appointed. Toleration had brought a large infusion of Quakers from other colonies—their graves alone now remaining.

Presbyterians have reason to feel an interest in that plantation and its old tomb. In former publications I have spoken of Stevens as an Episcopalian, but of late I have had reason to think otherwise. I find that he was in Cromwell's armies and undoubtedly a Nonconformist. His Presbyterian neighbors at any rate selected him to make application to the Presbytery of Laggan, Ireland, for a minister, and his letter was read by the clerk, William Trail, during Christmas week, 1680.

The Great Ordainer had a young divinity student of twenty-two years of age there to hear the appeal from the banks of the Pocomoke.

The ancient minutes of the Presbytery are still legible, telling of the careful examinations and trial sermons of the son of Donegal. He was an alumnus of the University of Glasgow, enrolled there in 1675—Franciscus Makemius *Scoto Hyburnus*. Under date of June 28, 1680, we read from the minutes of Presbytery: "Mr. Francis Mckemy comes with a recommendation from Mr. Thomas Drummond to the Meeting. Messrs. John Hurt and Robert Rule are appointed to speak privately to him and inquire into his reading and progress in his studies."

The name is variously spelled in those minutes and elsewhere—Mckemy, Mackemy, M. Kemy, but finally we found it settled by his autograph letters—Francis Makemie.

From a child Francis had witnessed the persecution of his pastor, Drummond, and knew what his own future was facing. The old brick meeting-house still stands in the boy's native Ramelton.

The date and place of the young man's ordination are unknown. Persecutions intensify—ministers harassed and often in prison—the convening of Presbytery a crime—there is a break in the minutes from 1681 till after 1689. This hiatus in the records tells the story of the virulence of the oppressor. In some secret hiding place Francis had been set apart to his great mission. One of the parts of trial assigned him had been—*De Antichristo!*

The last mention of Mr. Makemie in Ireland was of two sermons preached on April 2, 1682, in Mr. William Hempton's church at Burt from one text—"I tell you Nay, but except ye repent ye shall all likewise perish." Luke 13:3.

There was confusion among historians as to the date of arrival in America until we found it in his own writings, 1683. There is no record of his birth, but about Ramelton and by Irish writers it was generally understood to be in 1658. Thus, a young man of twenty-five, this continental missionary landed upon the banks of Pocomoke. Nothing is known of his ancestry or family except that he was of Scotch blood and had two brothers and a sister—John and Robert and Anne.

Undoubtedly there had been other Presbyterian ministers or quasi-Presbyterian ministers, of the general character Puritans, in New England and elsewhere before Makemie came, but they were so mingled with other Dissenters and even Episcopalians that they planted nothing distinctively Presbyterian. Writers lose sight of this distinction. Even in Accomac, Virginia, was Francis Doughty and on the Western Shore of Maryland, Matthew Hill prior to 1683, but they worked with other churches and returned to Europe without Presbyterian results. So too there were Puritans, on Elizabeth River, with a dissenting minister—a church that afterwards became Presbyterian under Makemie's leadership. So it was with the Jamaica Church and others on Long Island and in New Jersey.

Rehoboth and her sister churches in Makemieland—Snow Hill, Pitts Creek, Monokin, Rockawalkin, Wicomico, Buckingham—were of the Scotch type from the beginning, regularly

organized with elders, unmixed with other creeds and systems—the stream pure from its very source, the only spot on the continent of such distinctive type.

On Makemie's arrival, to whom was he to report except to Judge Stevens and his neighbors who had invoked his coming? He himself had heard the Judge's letter read. Undoubtedly he landed at the Rehoboth plantation and there first preached at that special religious center—easy of access to all the sparsely settled Presbyterians. And unquestionably there, where the old cellar and ancient tomb still remain as eloquent landmarks, the Mother Church was organized—taking the name Rehoboth from the Bible and the land-patent. The little port of entry, a mile below, was then called Pocomoke Town. When the church of cypress logs was built at that point, the organization took its name Rehoboth with it and the church's name gradually became the name of the town. So Mr. Makemie combines the two, speaking of his home "at Rehoboth in Pocomoke."

Rev. Samuel McMaster, our first local historian, pastor of Rehoboth, Pitts Creek and Snow Hill from 1779 to 1810, thirty-one years, Rehoboth's longest pastorate, gives us the origin: "This first congregation, which worshiped at Rehoboth, consisted of English Dissenters. A few families migrated from England, their consciences not suffering them to comply with the establishment then existing, and settled near the mouth of the Pocomoke and the adjacent parts—some on the east and some on the west side of the river—and formed themselves into a religious society for the public worship of God. A house of public worship was built on the west side of the river at a place called Rehoboth." Mr. McMaster was the pastor of Madam Anne Holden, Makemie's daughter, and knew the facts. A memorial window to this pastor of Revolutionary days has just been placed in the old sanctuary.

Under the increasing enormities the entire Presbytery of Laggan was thinking of emigrating, and expected Makemie to spy out the land. After about a year in Maryland, he started for the Carolinas, but was forced by a storm to land at Elizabeth River, Virginia, where he found Dissenters, some

Presbyterians, and remained several years. Perhaps he was more ready to do this because there was soon a strong successor at Rehoboth. It was a great surprise when the Somerset records revealed the fact that William Trail, stated clerk of Laggan Presbytery, was living on his plantation of Brother's Love two miles below the church—a fact undreamed of by our historians. Rehoboth was under his able oversight from 1684 till 1690, when after toleration under William and Mary he returned to his native Scotland. Samuel Davis was also at Snow Hill from 1684 to 1697. Thus the Pocomoke country was cared for by the great Head of the church.

(Since the last paragraph was written we have found from the Somerset Records that Mr. Trail had arrived earlier than here stated—marrying a couple in December, 1683.)

In 1690 we find from the Virginia records that our founder has returned to the peninsula and owns a farm on Matchabank Creek in Accomac. By what men call an accident the plodder found a court trial in Somerset showing Mr. Makemie at the Rehoboth Church preaching a funeral sermon on April 2, 1691. The same year the recorded will of John Galbraith bequeaths five thousand pounds of pork apiece to "Thomas Wilson, Minister at Monokin," "Samuel Davis, Minister at Snow Hill," and "Francis Makemie, Minister of the Gospel at Rehoboth"—all so designated. There was no such trio elsewhere this side of the Atlantic. In 1692 Makemie's published answer to the Quaker Keith is dated "at Rehoboth in Pocomoke." There is a record of corn to be delivered to him "at the mill at Rehoboth." The same year, 1693, he speaks of a Quaker's visit to "my house in Pocomoke." Unquestionably his home was there during those years until he removed to the farm on Holden's Creek, Virginia, inherited from his father-in-law, William Anderson, in 1698. We know from his will that the second church at Rehoboth was built upon his own grounds.

In lately grading the church yard, we came upon a fallen chimney, of old English brick, covered up with the accumulations of many years, a mound hitherto unaccounted for.

There is no doubt but this chimney and hearth belonged to our founder's home.

Neither in the county records nor in his will nor other writings is there mention of Makemie's name in connection with any other Maryland church. While living on Holden's Creek, on the 15th of October, 1699, he secured license from the Virginia authorities to hold public worship at his "own dwelling-house and also at his own house at Onancock." In the *Life of Rodgers*, Dr. Millar states positively that Makemie had been arrested and carried across the bay for trial in Williamsburg and that his brave defense induced the colony to recognize the English Toleration Act. Perhaps so, but we have failed to secure proofs for the tradition.

While the mixed, so-called Presbyterian, churches elsewhere were without sessions, the Makemie churches were Scripturally organized and equipped. Unfortunately the ancient session books have been destroyed, but we know that Elder Pierce Bray was in office in 1701 and Moses Fenton in 1708, and both of them probably much earlier.

In view of all these facts, the Presbytery of New Castle and Synod of Baltimore and General Assembly have officially recognized Rehoboth as the Mother Church and Francis Makemie as the Father of American Presbyterianism.

The Creator had modeled this man for a pioneer, a missionary, a champion. Into his vigorous, natural traits and abilities God had built early piety—"a work of grace wrought in my heart at fifteen years of age." Then his University drill to mold his powers for facing a continent. Then his strong common sense, business sense, tactful sense. Also zeal, bravery, push and leadership. He traded, farmed, preached, accumulated land, defended his orthodoxy, navigated the seas, welded the scattered churches into an Apostolic organism. Thus the musty, sleeping records and his own neglected writings awoke and revealed the personality of the man. The corrupt governor of New York burlesqued him to the London authorities: "He is a Jack-at-all-trades; he is a preacher, a doctor of physic, a merchant, an attorney, a counsellor at law, and which is worse of all a disturber of governments."

But this cross between a canny Scotchman and quick-witted Irishman survived the lampoon.

And our founder wielded too a consecrated pen. How anxiously and lovingly we handled and read his booklets that we might read the man! The first Eastern Shore book ever published was his *Catechism*. O for one precious copy! He describes it as in accord with "the judgment of all my brethren and particularly of those of the Westminster Assembly both in their Shorter and Larger Catechism"; in it, he says, "Many savory truths delivered, no sins indulged, most duties relating to our general and special callings enjoined." Converted early, he would train and indoctrinate young America.

The little book was assailed by the belligerent Quaker Keith and Makemie sends out his reply from Rehoboth and carries the war into Africa. It was the first theological tilt on the Shore, 1694. The title is as follows:

An Answer
To
George Keith's Libel
Against A
Catechism published by Francis Makemie.

To which is added, by way of Postscript,
a brief Narrative of a Late
Difference among the Quakers begun at *Philadelphia*.

Boston:
Printed by Benjamin Harris at the Sign of the BIBLE.
Over against the *Blew Anchor*.
MDCXCIV.

This is valuable because of vivid light upon the times, but especially for its extracts from the Catechism. There are two copies, one in the Massachusetts Historical Society and one that was in the library of the Old South Church, Boston, now scattered.

In 1699 he published a pamphlet, written in the West Indies two years before—one copy in the Harvard library—with title as follows:

Truths
In A True Light
Or
A Pastoral Letter
To The
Reformed Protestants
In Barbadoes;
Vindicating the Non-Conformists from the Misrepresentations
Commonly made of them in that Island and
In other Places;
And
Demonstrating that they are indeed the truest and soundest
part of the Church of
England,
From Francis Makemie Minister
of the Gospel.
2 Pet. 3 : 17.
Beloved, seeing ye know these things, beware—Lest ye fall
From your own steadfastness.
Edinburg.
Printed by the Successors of Andrew Anderson.
1699.

Mr. Makemie traded with Barbadoes and preached there. Here he controverts the claims and charges of the Church of England, and as usual does not act only on the defensive. He carried a sword as well as a shield.

While in England in 1705, seeking recruits, he published a brochure of secular ring—one copy at Harvard—entitled:

A Plain And Friendly Perswasion
To the Inhabitants of Virginia
And Maryland for promoting Towns
And Cohabitation.
By a Well-Wisher to Both Governments.
London.
Printed by John Humphries in
Bartholomew Lane.
1705.

In this we meet Makemie's everyday sense and public spirit—his interest in the material and moral development of the new country—enthusiastically lauding the climate, soil, seas, rivers, and the possibilities—"a country capable of superlative improvement." He is a live pioneer!

Fortunately we have a specimen of his preaching; as he tells us, really two sermons in one, published in 1707 and surviving in the Force Tracts:

A Good Conversation;
A
Sermon
Preached at the City
Of
New York
Jan 19th 1706-7.

By Francis Makemie, Minister of the Gospel of Christ

Mat. 5 : 11—Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you falsely for my sake.
Acts 5 : 29—Then Peter and the other Apostles answered and said, We ought to obey God rather than men.

Preces et lachrymæ arma Ecclesiæ

Boston in N. E.
Printed by B. Green for Benj. Elliot.
Sold at his Shop 1707.

This was the sermon for which he was arrested. The same year appeared anonymously, but certainly written by Makemie, a full and most interesting account of his arrest and prosecution—the first battle in America for religious liberty—the title as follows, in one of the Force Tracts:

A
Narrative
Of a New and Unusual
American
Imprisonment
Of Two
Presbyterian Ministers;
And Persecution of
Mr. Francis Makemie;
One of them for Preaching One Sermon at the
City of New York

By a Learner of Law and Lover of Liberty.

Printed for the Publisher, 1707.

He says, "We cannot, we dare not be silent at this juncture," and it resulted in the displacement of Lord Cornbury and the establishment of religious toleration by the next legislature. Our historian Webster says that the republication of the tract years afterwards helped to inspire the cause of American independence. Makemie's daughter lived through the days of '76 to see state and church both free.

All these writings should be collected and published in one volume—preserved as a memorial of our founder and a portrait of our planting. Will not some loyal Presbyterian supply the means and the impulse and revive the heroic past?

Makemie's outlook was from Barbadoes to Boston. Finally his plans came into bloom and the virgin Presbytery convened in 1706 in the Quaker City—advantageous because central and because of free and untrammelled toleration. Three years before, it had been prophesied by our founder's antagonist Keith, "They have here a Presbyterian meeting and minister, one called Andrews, but they are not like to increase." How little the prophet dreamed of an organism about to be planted which would spread from ocean to ocean! And he whom Keith so vigorously fought on the Pocomoke sat there as moderator and the father of organized Presbyterianism in America—a missionary force from the beginning.

A new book of Genesis was opened. They adjourned to Freehold, New Jersey, to lay Presbyterial hands on young John Boyd, the first ordination. Last year Makemie had brought two recruits with him from Europe, George McNish and John Hampton, and the latter is with him as he preaches through the Jerseys on his way through New York to the land of the Mathers. The Devil laid his trap for him in New York.

In the Dutch Colony—no established church there—he taries over Sunday and preaches to a handful of Presbyterians at the house of William Jackson and baptizes a babe. Babes unborn would be interested in that service. For that day's worship our Paul was arrested, brow-beaten by the profligate governor, and imprisoned. He demands trial and cannot get it; applies for habeas corpus and is refused. Finally a grand jury—says Mr. Makemie, "chosen on purpose to find a pre-

sentment"—indicts him. Again he seeks trial in vain, the trial deferred for over three months, put under bail and he four hundred miles from home and a wilderness between. Evidently Cornbury's purpose is to worry him out of his dominion, no more to return. The time comes and there's Makemie! He faces the issue—a conqueror or a victim!

No ecclesiastical establishment in New York—no law broken—yet an obsequious grand jury indicts the "strolling preacher." He is assisted by counsel, but pleads his own case, confuses the prosecuting attorney and the judge, is acquitted by an honest jury, and the first conflict for religious freedom in America is won by the Rehoboth champion. And yet he is mulcted in four hundred dollars for all expenses of the trial! He is used to such treatment. Does he not pay tithes for all he possesses for the support of the Episcopal rectors at home—yes, for the support of the two, Alexander Adams and Robert Keith, who tried every expedient possible to prevent his new recruits, George McNish and John Hampton, from preaching in Somerset! Thus there will be other conflicts to wage before and during Revolution days, but the brave knight from our Eastern Shore has drawn the first blood and his little daughter Anne will live to see civil and religious liberty triumphant throughout the land—an enfranchised nation born!

We may imagine the joy and pride when Makemie returned to his anxious flocks in Accomac and the seven churches in Maryland. Like the cities of Greece contesting the honor of being the birthplace of Homer, so there has been some rivalry in vigorous claims as to the first church planted by Makemie and the birthplace of American Presbyterianism. It was never worth while. There were but few Presbyterians in any neighborhood—little groups here and there who may have had worship at Rehoboth, Pitts Creek, Snow Hill, Rockawalkin, Wicomico, Monokin and Buckingham before Makemie came. It would take but little time to hasten with cheer from group to group and formally organize them. He was only a year among them at first (1683)—going to Elizabeth River, Virginia, and writing thence to Increase Mather in 1684, he

reveals but little enthusiasm for the peninsular country. It was only after his return and after Trail and Davis and Wilson had been welcoming newcomers and developing the field that he gladdens with the possibilities and became a typical Eastern Shoreman. And then he had met Naomi Anderson, the Holden's Creek charmer, and in time there were two little girls to brighten the land—and he writes that it is “a country capable of superlative improvement.”

The Presbyterianism and Calvinism planted in these furrows were of bluest Scotch type. He tells us he is fully in accord with Scotia's Theologians. His writings contend for the rugged doctrines and our system of government. Before the sturdy Presbytery of Laggan, staunch and rigid, he had given “distinct and positive answers for showing soundness in the faith and adhering to the truth professed in the Reformed Churches, against Popery, Arminianism, Prelacy, Erastianism, Independence, and whatever else is contrary to sound doctrine.”

Against all assailants our founder defends the authority of the Scriptures, the sovereignty of God, the divinity of Christ, the atoning blood—and he declares that he “will never swerve nor prevaricate.” He protests against all latitudinarian tendencies. The Father of the Mother Presbytery was sound to the core.

The faith of the churches of Makemieland has followed in the same tracks and of the same cerulean tints. Aloof from theological laxity elsewhere, the vagaries of science falsely so-called, the freaks of pretentious scholarship, happy in the tenets and footprints of the fathers—the old-time religion, it is good enough for them. Their anchorage holds!

The survival of Rehoboth, fresh and vigorous to-day, is a miracle of grace. She has defied the tooth of time and outlived neglect. For generations she had but a sermon or two a month, from busy pastors of other fields, and necessarily without pastoral care. Now and then the light seemed on the point of going out—at one time but eight members and the building in decay. But God has always raised up Ezras and Nehemiahs, and the gates of hell have not prevailed. Just

now the church has been attractively renovated, the grounds beautified, and all put in shape for another fifty years—with a membership of over a hundred and a pastor of her own. On her walls above the pulpit is a tablet with inscription as follows:

To
Francis Makemie;
Father Of The
American Presbyterian Church.
Rehoboth,
His First And Favorite Child.
Founded In 1683.

These Sacred Grounds
Given By Him.

He said:

“Everything should tend Heavenward.”

Makemie passed away in his prime in 1708—only fifty years old. His health seems to have been broken by his persecutions. From a portrait, burned in a house of Dr. Balch, he seems to have been a man of medium height, light complexion, blue eyes, and the bearing of a genuine Irish gentleman. He was buried at his home on Holden's Creek—as definitely proved and the old graveyard identified. In 1808, just two hundred years after his death, through the efforts of Dr. McCook and The Presbyterian Historical Society, the imposing monument was unveiled in the presence of a reverent multitude where he sleeps.

And the rest of the acts of Francis Makemie and all that he did, behold, are they not written in the book of the chronicles called *The Days of Makemie*, published by the Presbyterian Board of Publication?

In a valuable booklet by Dr. Hawk, *Rehoboth by the River*, is given the following list of the pastors and supplies in the Apostolic succession. The old sessional records all gone, the list diligently sought out is remarkably complete. There are breaks because of the absence of records—as from 1741 to 1747—the very years of the great revivals in Somerset under

William Robinson and Samuel Davies. Of course the most of these were neighboring pastors serving as supplies:

- 1683 Francis Makemie.
- 1684-1689 William Trail.
- 1690-1708 Francis Makemie.
- 1708-1717 John Henry.
- 1717-1722 John Hampton.
- 1723-1734 William Stewart.
- 1735-1741 Patrick Glasgow.
- 1747-1757 John Hambleton.
- 1758-1763 Hugh Henry.
- 1764-1779 Jacob Ker.
- 1779-1811 Samuel McMaster.
- 1796 John Collins.
- 1813-1814 Stuart Williamson.
- 1815-1817 Calvin Colton.
- 1818-1819 Steven Saunders.
- 1820-1829 Thomas B. Balch, D.D.
- 1822 Henry Blatchford.
- 1830-1832 Robert M. Laird.
- 1833-1836 Geo. W. Kennedy, D.D.
- 1837-1841 Eliphelet Bosworth.
- 1842-1849 Theodore W. Simpson.
- 1849-1853 James L. Vallandigham, D.D., LL.D.
- 1855-1861 Austin C. Heaton, D.D.
- 1862-1864 Thomas C. Anderson.
- 1865-1877 Joseph L. Polk, Ph.D.
- 1878-1880 L. P. Bowen, D.D.
- 1881-1882 James Conway, D.D.
- 1883-1886 William H. Woolverton.
- 1888-1897 John Simonson Hawk, D.D.
- 1899-1904 J. F. Matheson.
- 1905 L. R. Watson.
- 1906-1907 J. H. Moore, D.D.
- 1908 L. P. Bowen, D.D.